Pelmanism

The forgotten secrets of success.

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Pelmanism, the forgotten secrets of success.

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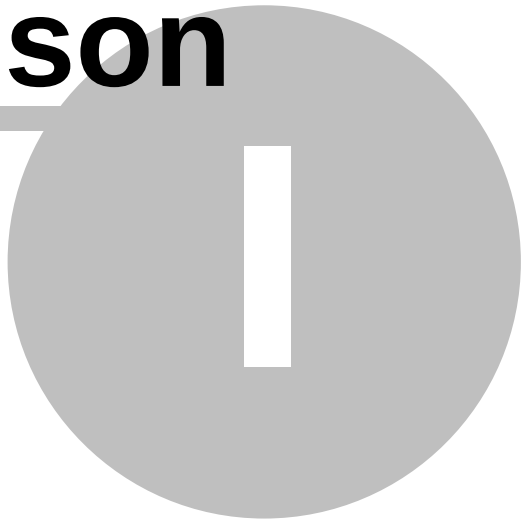
Pelmanism

Lesson



1 Lesson One

Lesson One

PELMANISM

The Pelman System of Mind and Memory Training

LESSON 1

The first principles of Pelmanism.

FOREWORD

To the Student:

You are about to begin the study and practice of Pelmanism. Begin it in the right spirit. Just as simple gymnastic 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 society.

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 animal world for his place. He no longer has to hunt for his daily food,

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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 animal world, 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 around 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 the mistakes of others, 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.

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 with the intellectual needs of every class of society.

2. The Course is composed 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. No essential requirement has been omitted; and nothing unnecessary has been included.

Within the compass of the 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.

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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.

3. 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 them.

TWO PRIMARIES: CONFIDENCE AND WORK

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 12, you have not made the progress you anticipated.

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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 on 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 profits of several thousand times your expenditure. Is it not worth doing? 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 over competitors.

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

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 on to 8.30, 9, or 9.30, then take a brisk walk before turning in for 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'll know what you have to do and

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the time for doing it is set apart. Interruptions will sometimes occur, 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". '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 ideals of education, haste to attain results, bad policy as seen in crowding the young mind with useless knowledge—these have a direct effect 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

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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 wilt exert a mischievous influence on the powers of the mind.

There should be, first, a strong determination to become physically fit; next, a retraining 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 to 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 has 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 had lost. A result which he ought, as matter of conscience, to secure.

15. 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.

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

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according to mental laws. The fact that a lawyer's case 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 physical 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.

Unity of Mental Function

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

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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 endeavouring 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 are it then that enables us to move these three so-called divisions of the Mind? It is the knowledge of that element which, at the 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 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 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 skilful 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: It's Meaning

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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 also moral; for departures from honesty even carelessness in work to a 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 originated by the Pelman Institute and contained in this course) to correct these disharmonies of the mental and moral nature.

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 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 grave side of one who lived strenuously and nobly, we feel the futility of our knowledge, we wonder about a future life and we think of that journey from which no traveller 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 I.W. Emerson's phrase, but the position just assigned to Feeling is not only true; it is important in its relation to mental training.

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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 joy, and music very great delight, but now for many years I cannot endure or read a line or poetry. I have also almost lost my taste for pictures and music".

27. Darwin's candour and modesty are always refreshing, and after reading this confession, we know at once that 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 atrophied senses 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.

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

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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 II. Hood and Daniel P. 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.

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 for 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.

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

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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 gymnasts and recreation during the years from 14 to 20 renders us valuable service 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 brain to a state of inertia; or an accident to the body may rob the mind of its pristine vigour, 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 today 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.

Character and Intellect

Finally, we know that to achieve any kind of permanent Success 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 extraordinarily 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 supermen and super evils at the same moment.

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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 regulative 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, 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 honour 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 a 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 mental 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 powers of understanding, memory and 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 analyse these three.

Energy occupies the primary place: other words sometimes used are inward urge, zeal, and enthusiasm. Through measuring your mental ability, or any

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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: mental ability is primarily emotional.

All the 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 complete harmony.

Workability

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 move 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 cleverer colleagues far behind.

VII 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 ease of thought and of imagination. (Of course, even an internal impression may have its real origin in a previous external impression, but that does not concern us here).

45. Ease of recollection depends more upon the strength and vividness of the first impression than upon anything else. At 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?

46. 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. Often a mere passing odour of violets will instantly bring back to us the picture of the beautiful country of our early days, even though we may never have had a thought of our native heath for months, perhaps years.

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Recollection

48. Recollection is the name given to the revival of an impression made upon the brain and retained by it. Frequently recollection is spoken of as if it was 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 "forget" 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 it's 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 and 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 value the ability of a pianist after hearing him play a few scales.

Depend upon it, the particular aim 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.

What to expect from lesson 2

Lesson 2 is sent with lesson 1 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

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worksheet. 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 endeavour 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 for originality.

If only you would hear it alright, 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 both sexes. Opposite each name write:

(a) The colour 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 or moustache.
(e) Add also a note as to any particular article of clothing worn on the last occasion you saw the person concerned.

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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 house 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 then pick up one of them. Turn it up and remember the number of pips in it. Suppose this is the 5-4, equalling 9. Turn it face down and pick up 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 the first and note what it is, replacing it face downward.
Repeat the process with the three other 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; match-boxes, 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.

Work on one or two of these simple exercises occasionally, until you feel you are acquiring greater speed and accuracy in them, but do not hold up

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your work with other parts of the Course. Press on.

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 bear 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 ease, because such a development means a real intellectual advance. Man as a smart man does not know how many buttons he has on his waistcoat; but the still smarter man who does know, having noticed the number unconsciously, is possessed of a higher degree of serviceable ability.

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. Green 6. Canada
3. Plant 7. Mountains
4. Forest 8. Bears

Here is a second list, this time eighteen words. Endeavour 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.

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1. Rose
2. Flower
3. Show
4. Prizes
5. Money
6. Bill
7. Paper
8. Pen
9. Ink
10. Bottle
11. Glass
12. Lens
13. Photograph
14. Landscape
15. Artist
16. Sculptor
17. Marble
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 repetition of certain physical movements reacts 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 good instance is the training of the left hand. Most people have very clumsy left hands, and they cannot have proper self-respect while they carry about with them constantly so inefficient a member. Besides this, the training of the left hand influences a certain part of the right side of the brain.

Let them train their left hands not necessarily to equal their right hands in skill, but to approach that standard and they will have more respect for their body in general.

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.

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

As to 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.

In Bed

Lying in bed, fiat 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 almost of 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 instead. 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.

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 bands, or, if you prefer, with 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 a good exercise in itself. You could go through

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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 today, "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.

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 stress.
6. "I have a future with promise in it". Turn that phrase over in your mind.

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It is time enough, for most people at any rate, but we want you to feel it.

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Pelmanism

Lesson

2 Lesson Two

PELMANISM

LESSON II
PURPOSE:
or
WHAT IS YOUR AIM?

FOREWORD

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 I am 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 abilities will not be developed. As it is highly important that this truth should 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,

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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.

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 "trapshooting," 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, be is just as ambitious, as a lawyer or doctor is 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 some 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

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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

All progressive men and women feels 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.

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 mater to its depths. The opportunity has now arrived, and he finds it something of a weary.

There is a pull here and a pull there; the automobile business 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 him 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 round for something to pass the time. Life has no centre. We are without a policy or a plan.

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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 the 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 bow 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 overcome, 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 flitting 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 am. to 1 pm. he worked at Number Two; from 1.30 pm. until 7.30 pm. he worked at Number Three.

Whilst at numbers One and Two he had to think and act quickly; his brain

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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, lie 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 Businesses One and Two, inasmuch as he had developed a habit of instant decision to an extent that made careful attention almost impossibility.

To have no aim is to drift; to have too many aims 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 mere 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 examinations, 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 was 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 ease of sudden mental elevation on a Swiss mountain; and a case of utter astonishment during my first

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peep through an. observatory telescope."

Memory Mind 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. Is it 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 Ideatation
(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 light cure specialist, saw a cat reclining lazily, on a roof, in the sunshine. The shadow from a neighboring building reached the heat 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

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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 about? No; Finsen became interested in the movements of the heat, 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. Buff on 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 hall-truths. The whole truth is this: Attention, reflection, energy, and 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.

Hertz, 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:

INTEREST CAUSES ATTENTION MEMORY FERTILITY SELF WILL POWER
POWER OF IDEAS CONFIDENCE POWER

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 able to equal B's output

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of ideas both in quality and quantity.

We have often 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 evolved 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 *ova* 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 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.

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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 seed 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 which 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 express themselves

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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 an 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 Inner 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 afavourfavor 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 Barrio 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 Barrio had a commission from Mr. Charles Frohman to write a play, and when he delivered the manuscript to Frohman he said: "I am *sure* it will not be a commercial success. But it is a dream child of mine and 1 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 on the one I am so eager to have produced.
"Do not trouble about that," said Frohman, "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 Frohman 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's

23. This is extremely interesting in itself, but if Sir James Barrie bad been lacking in the self-confidence we are talking about, he would have said to Frohman, "I really can't write a play for you— not one that's good enough. I mistrust thy 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 be doubted, not its literary and human qualities, for it was "a dream child" which an author treasures above *everything* else. Thus

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Barrie was not lacking in self-confidence; *he was simply mistaken by 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.

This fact is one of the simplicities of mental life, but its importance is not often 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 becomes 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 still 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 organically 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

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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.

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 7" 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, have 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. [n 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 n 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.

It 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 halfway to success.

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Some Cases Considered

29. Men and women who have assured incomes do not need an aim or a purpose which concerns itself with earning bread and butter; their plans are consequently connected with reading, education, social service, 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, though particular clement 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 callings as a neceslabourlabor, 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 kicks 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 that 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*

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is refreshingly easy.

He sends the competed manuscript to an editor and is asked for more. He sends more. Then be realizes he has found his true vocation in life and soon the city of magnificent distances knows 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 eases 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 no 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

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obliged to say:
"I have wasted my time on unessential's."
"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 ease. 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 them. 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.

CAUSES OF AIMLESS LINES

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; where as 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 it 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:

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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 them.

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 lack 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 *everybody* have an aim, a purpose, and 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 the achievement desirable?
2. Is it possible or impossible?
8. 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?

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.

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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 glowfervourervor of speaking for a great cause.

Self-Consciousness

38. Of course self-consciousness is often personal, 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 selfconscious that be 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.

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.

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(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. Britliug, 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?
(I) 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

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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?

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, Sales Manager, 10 a. m.
Johnson 's Paper supply. Lunch, Simpson's with Blake, 1 pm.
Interview, 2.30 pm., Jones. 3.30 Willington, Brooklyn.

You will see there is an appointment for 2.30 pm. 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 bad hoped to obtain fell through, as be 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

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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 Mt 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, hut 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 are 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 would 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 Barker, 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, Barker has become 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 ripped it more certainly, for he remembers better by sight than by sound.

By a proper system of ear training that address, once heard and impressed

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upon the attention by will-power, 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; hut 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 power of observation, you are also training your concentration, memory, and reproductive imagination.

Exercise VII

The use of 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, 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.

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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, Rome, China, Fix, Star, Liam.
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. I
"Wrong" mean 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 that 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

1.—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 they 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 in this way.

Now reverse the sides. Go through the exercise with the left hand and arm,

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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.

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 reined 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

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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 was 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 position of skipping. Imagine yourself to be skipping, but do not move. Recall both the movements and the muscular sensations.

Coming up in PELMAN LESSON 3
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 how you may not only become a keen observer, but understand the meaning and importance of what you see.

DON'TS
I. 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.

DO
1. Accustom your mind to the fact that the working methods of the Palman 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 Toss is not important if you secure the gain: so know clearly what you want, then begin the task, cheerily.

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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. Ideas

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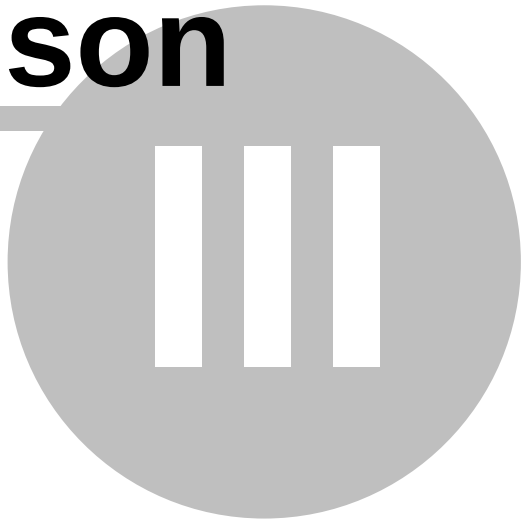
Pelmanism

Lesson



3 Lesson Three

PELMANISM

LESSON III.
KNOWLEDGE AND THE SENSES

FOREWORD

To the Student:

You have already begun the training of your senses, and this lesson is to continue that training by going more deeply into details.

There are two kinds of seeing; with the eyes and with the mind. Unite both kinds in yourself. It is one thing to be a glutton in perception; it is another thing to digest what you perceive. Learn to understand that which enters the mind through the senses.

Resolve to see and know things for yourself. Don't depend on other people. Be your own authority. That .way lies progress. It develops certainty about facts; it engenders the spirit of self confidence. It impresses the public mind. The men who make good in any sphere, business, politics, literature, science, or art, are the men who see and understand.

KNOWLEDGE AND THE SENSES

1. What do we mean by Knowledge? ,We mean all the information that comes to us from various sourçes either through the senses or by reflection. In this lesson we deal with the Knowledge that comes from sense activity, and at the outset we desire to impress upon the reader the fact that his range of Knowledge is largely determined by the range of his senses.

If the senses of sight and ring. for instance, are unresponsive, he will miss e half of life. A thousand things which ought to appeal to him and evoke the answer of intelligent recognition, will be passed by.

One must *understand* all that is seen and heard *otherwise* mental life becomes a mere catalog of happenings without meaning; but this *response* to stimuli, from without, must precede the understanding because it is the foundation upon which all understanding is built.

The ideal of PELMANISM, in reference to the senses, is to be alive to external appeals; so that when we walk the street or the country road, the sights and sounds that assail eye and ear shalt meet with proper appreciation; and so that when engaged in work, professional or commercial, we shall be alert to notice details while observing the broader features.

Life and Response

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A football responds to a kick, and a wax image will melt before the fire; but these are inanimate substances, and their response is due to the action of natural forces. You are a living person. You can grow. External facts like sunsets, lakes seen in the moonlight, the mist in the valley, and the song of the nightingale, can change the outlook of your soul, if you will only see and hear.

A chance word from a wise man can give a turn to your life, the importance of which may not be realized to the full until twenty years have passed.

Response? What answers are you giving to events as they come and go? Are you living on the mere surface of things, just accepting life without so much as a query'?

If so, this lesson is intended to be an awakener; if not, then it will further quicken your sensibilities. In metals, both depression and exaltation are states in which "answers" to stimuli are forthcoming.

It is so in human nature. Those who have suffered know much which is denied to the continuously healthy: and those who have been exalted have realized truths which are out of the reach of those who lead quiet, equable lives.

Remember, then, the slogan of Lesson 1.
BE ALIVE

THE SENSES AND MENTAL EFFICIENCY

2. To explain more fully the work of the senses in relation to mental efficiency, it will be well to begin by supposing that you are almost destitute of sense power; that you cannot see or bear anything; that your senses of taste and touch and smell are only moderately developed.

Helen Keller's is a case somewhat on these lines, and Hal Caine has pictured such a possibility in his "Naomi," the heroine of "The Scapegoat." Not to be able to see or hear at all, and to be able to taste and feel inadequately, would be to have your mind locked in from the outside world. You would be dimly conscious of other people and things, but the delight of communion with them would be denied you. You might as well be walled up in a narrow cell in solitary confinement.

Out of Sense Prison

Let us suppose, however, that the sense of touch was fully restored to you, adding itself to those of taste and smell. You could then know a great deal more about external things, their shape, their weight, their heat, and their coldness.

The mind would have a considerable increase in data about which to exercise its powers, but the complete absence of the powers of sight and hearing would form a insuperable barrier against any further ad4anee.

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Should another sense suddenly come bearing, for instance to act in conjunction with the taste, smell and touch already working, the outside world would become more and more real; voices would bring language into being; and that would bring communion with others.

Add still another sense, the most important of all, and the advent of sight would release you entirely from your "senseless" prison. You would come out into the normal state of ordinary human beings with senses alive to all the joys of social intercourse.

II. SENSATION AND PERCEPTION

3. When we are asked the question "How do we get our knowledge U' the answer is 'By means of the senses; mainly sight and hearing." As to how the objective realities outside our bodies the sun, the earth, the cities, our friends, our **business** concerns, our recreations become subjective (that is realized in consciousness)nobody knows. But we do know that the *method* is by sensation and perception.

The word "sensation" often presents a difficulty on account of its varied associations. A newspaper reporter, describing a scene in court where a witness makes a remarkable statement, will hail it made a "sensation." But the *sensation* referred to in this lesson is really the *action of objects on any one of the senses.*

There are sensations of sight, of hearing, of taste, of smell and of touch; and consequently there is a perception belonging to each, for perception does not refer to sight only. The odour of a good cigar is a perception. What, then, is the preceding sensation? It is the action of the smoke particles on the nerves of smell. Without this action there could be no perception.

Pure Sensations

4. It is possible to have sensations that do not at once become perceptions; or, if they do, the perceptions are so weak that they fail to live beyond the life of the moment. Thus, if we hear a clock striking, the sound acts on the nerves of hearing, which in turn enable us to perceive the fact that the clock is chiming the hour. if, after paying no particular attention to the number of strokes, we ask ourselves

"What hour did it strike?" it is sometimes possible to tell exactly *the* number of strokes by consulting the record in our subconsciousness This record of sensations of sound is kept for a few moments, subconsciously, by the registering power of the mind; and although the striking of the clock was immediately perceived, full perception of the number of sounds was not instantaneous,

But, for the bulk of daily experiences, it maybe taken for granted that perception follows upon sensation with a rapidity that eludes the closest analysis. On the other hand, one may see and heat a great deal without comprehending it;

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and this vagueness of the life of sensation and perception is responsible. for much mind-wandering and bad memory.

It will not be necessary to trouble ourselves with minute questions respecting the physiology of the senses, and how nerves are the paths by which knowledge is communicated to the mind. Our point of view Is restricted to the psychology of the senses; we desire to know how they work in general, and how they may be trained for the cultivation of the mind with a view to securing all-round efficiency.

Priority of Sight and Hearing

5. It has been said that taste and smell are inferior to the other senses, because they introduce us to a smaller range of interests; and that they are not so certain on account of their relative nature. For instance, a moderately sweet drink is hardly sweet at all if we have just partaken of a very sweet drink; and there is apt to be confusion between smell and taste. You have possibly heard somebody say, "This *tastes* like musk *smells."*

For all ordinary purposes, as well as for business life sight, and hearing, and touch, are the most important senses, and of these we should place sight and hearing ahead of touch, and of sight and hearing we should place sight first.

6. It is usually assumed that a man who has lost other senses and retained his vision is in a better position to prevail over difficulties than a man who has lost his sight but retained all the other senses unimpaired. This plea must justify the selection of sight as the first of the powers to receive systematic treatment in these pages, but before setting out on its analysis, we should like to commend to the student who loves to carry his reflections a little deeper than usual the suggestive sentence of a writer on perception.

Nile says, "Matter *is;* the plant *is* and *lives;* the animal *is, lives* and *perceives."* To this one might well add: "Man *is, lives, perceives and knows";* the extent of his knowledge being largely determined by the extent and accuracy of his perceptions. We remember well that which we have "known" well, and we know well that which we have "sensed" well.

III. THE VALUE OF EFFICIENT SENSES

7. The importance of training the senses *may* be explained in the following way. When sensations are weak or inaccurate, our knowledge also will be weak and inaccurate, from which it follows that memory also will be confused; therefore a good memory depends on good knowledge, and good knowledge depends on good sensations and perceptions.

The Value in Culture and Art

8. The values of sense training are mainly (1) educational, in the form of culture, (2) professional; and (3) financial or commercial All the geniuses of the world have been marked by comprehensive vision of the facts involved in the line of thought or action which they have selected as their life work; whether art, literature, utilitarian invention, the law, or the church. It's

recorded of Whistler that he was most exacting in the care with which he trained his observational powers.

One of his biographers says; "I shall never forget a lesson which he gave me one evening. We had left the studio when it was quite dusk, and were walking along the road by the gardens of Chelsea hospital, when he suddenly stopped, and pointed to a group of buildings in the distance, an old public house at the corner of the road, with windows and shops showing golden lights through the gathering mist of twilight, and said, 'Look!'.

As he did not seem to have anything to sketch or make notes on, I offered him my note book; 'No no, be quiet,' was the answer; and after a long pause he turned and walked back a few yards; then, with his back to the scene at which I was looking, he said, Now see if I have learned it,' and repeated a full description of the scene, even as one might repeat a poem one had learned by heart. Then he went on, and soon there came another picture which appealed to me even more than the former.

I tried to call his attention to it, but he would not look at it, saying, 'No, no, one thing at a time.' In a few days I was at the studio again, and there on the easel was the realization of the picture.
"This incident, which illustrates his capacity for rapidly taking in a subject as a whole and retaining the impression until he could realize it in painting, seems to throw a considerable light on the aim of much of his work, and to reveal in no small measure the secret of its charm."

"Form" Memory

9. The same is true of Rembrandt. At the age of 24, he did not possess sufficient knowledge to draw animals or figures from memory with the correctness to make them convincing; and to remedy this he practiced observation exercises, coupled with a vigorous use of the pencil, hence the existence of numerous studies of beggars and models. Yet, in spite of this constant practice, years elapsed before Rembrandt had mastered his details so completely that it became impossible to tell whether a figure in his work was drawn from a model or from memory. The biographies of men of thought and men of action could be quoted by. the dozen to emphasize th educational value of keen observation.

Nature and Poetry

10. Take Robert Browning's ease. His biographer says: "It is interesting to know that many of the nature touches were indirectly due to the solitary rambles, by dawn, sundown, and 'dewy eve,' in the wooded districts south of Juiwich, at Hatcham, and upon Wimbledon Common, whither he was often wont to wander and to ramble for hours.

I have heard him say that his faculty for observation at that time would not have appeared despicable to a Seminole or an Iroquois, he saw and watched everything the bird on the wing, the snail dragging its shell up the pendulous woodbine, the bee adding to his golden treasure as he swung in the bells of the Campanile, the green fly darting hither and thither like an

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animated seedling, the spider weaving her gossamer from twig to twig, the woodpecker heedfully scrutinizing the Lichai sad gnarled oak-bole, the passage of the wind through the leaves or across grass, the motions and the shadows of the clouds, and so forth. . . . tie never forgot the bygone sunsets or great stars he saw in those days of his fervid youth.

Browning remarked once that the romance of his life was in his own soul; and on another occasion I heard him smilingly add, to someone's vague assertion that in I*taly only* there was any romance left: 'Ali well, I should like to include old Camberwell' Browning thought that romance still clung to his birthplace because his youth was trained there in the right way."

Burroughs says of Tennyson: '' A lady told me that she was once walking with him in the fields when they came to a spring that bubbled up through the shifting sands in a very pretty manner, and Tennyson, in order to see exactly how the spring behaved, got down on his bands and knees and peered a long time into the water. The incident is worth repeating as showing how intently a poet studies nature."

IV. PROFESSIONAL VALUES

11. The second section of the subject concerns the professional benefits arising out of trained senses.

An illustration of what can be doqe by close observation is found *in* the *way* in which a boy of twelve, by persistent watching, upset the pet theories of some leading ornithologists respecting the habits of young snipe. The bird experts said that young snipe rim about as soon as they are hatched.

The boy insisted that they did not, but were fed by the mother for several days after leaving the egg, "I first wrote down what I saw," he tells us, adding rather significantly, "I have read very little about snipe." Had he been content with reading, he might have agreed with the expert opinion; but instead of being satisfied to derive his information from pictures and printed descriptions, be examined bird life for himself, and as a result confounded the authorities, who finally had to admit that he was correct.

A curious instance of the inaccuracy of observation is the long standing dispute as to whether or not chipmunks climb trees. The newspapers have filed columns with letters from those who take sides on this question. The chipmunk is very much like the squirrel in many ways, and those who insist that chipmunks climb trees are accused of confusing the two rodents, which are not easily distinguished at a distance. Others maintain that any one who says a chipmunk does not climb trees is not thoroughly familiar with the habits of that animal

A War Episode

12. Now this same spirit and method should be applied to your own business, profession or other theme of interest. The result may not be an immediate and striking originality, but you will hold your knowledge with greater confidence because it, is gained at first hand; it will also be more intimate knowledge; and ought to lead you eventually to some type of superiority.

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Take the ease of military scouting. There was not much scope for this form of activity during the Great War, but Major Dorbett, Smith in his *The Manic and After*
provides a pretty illustration of close observation on the part of a British corporal.

A small patrol of men under a corporal, all being trained in observation of work, was selected to rush a farm without their approach being seen. "The back of the farm gave on to a copse of trees. 'What kind of trees?' asked the corporal. 'Beech,' was the reply. So the corporal knew at once that as there is little or no undergrowth in a beech copsc it would be difficult to get at the house from that side. However, they made a start."

"Very quietly they approached the copse. Suddenly a pair of wood-pigeons flew out, disturbed, so they guessed, by someone in the wood. That settled it, for there was no one else aboat save the enemy. The patrol crept round to the front, got in and surprised four of the enemy in the back kitchen A fifth was in the eopse collecting wood. Had the corporal not known about beech trees, and had they missed the significance of the pigeons flight, the little surprise might not have come off so successfully."

The Value of Observation

13. The importance of accuracy' in observation is illustrated by the manner in which many of the greatest discoveries in science and industry have been made. We all know the story of Newton and the falling apple. Those who are familiar with astronomy know that it was the observation of certain unaccountable eccentricities in the movement of Uranus that led to the conclusion there must be another planet somewhere in the solar system, and Neptune was located, and named.

It was the observation of the iridescent rays in a pile of refuse outside an oil refinery that led to the discovery of the possibilities of coal-tar dyes, and many of the most valuable by products of petroleum.

In the realm of industry and mechanics, who has not read the story of Watt, who observed that when he held a teaspoon in front of the spout of a kettle, the vapor forced it backward in spite of his effort to hold it still? From that hint he developed the steam engine. It was observation of the simple fact that an electric current lost its force when it. had to pass through a coil of German-silver wire that made electric traction possible by the invention of the rheostat.

Before that discovery and its application it was impossible to use electricity for motive power, as there was no way to dontrol the gradual admission of the power for starting the train.

The Detective Faculty

14. If you had a pair of worn boots given to you in order that, after a close inspection, you might say something definite about the physical and mental characteristics of the wearer, would you be prepared to make the attempt

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with any degree of confidence? Perhaps not; yet close observation, plus experience can produce astonishing approaches to accuracy.

Here is an illustration.

A pair of worn boots was given to a Doctor who had specialized in the Sherlock Holmes method of deduction, and his interpretation was as follows:
"He is a very tall man, because no short man would wear such large shoes. He takes a long stride when he walks. I can tell that because the heels are worn down to a surprising extent.
"You will notice that when you take a long stride the heel of the foot touches the ground first, and thus wears the heel away.
"He suffers from rheumatism, for the perspiration that has worn away the leather inside tells me that.
"He spends much of his time in the open air, and from the depressed mark on the sole near the instep I would venture to say be was an omnibus conductor. The mark would be caused by constantly stepping on and off motor-omnibuses.
"Whoever he is I should say he was careless in dress. He is not an athlete, for his toes turn in.

The boots were then given to a detective who reported thus:
"He is a tall man about 5 ft. 10 ins. and is very heavily built. Judging from the way his boots are worn down at the middle he weighs about 195 pounds. He is not of the laboring classes. He is extremely careless in the way he wears his shoes, and by the way he has worn them down I skould say be was hard up at the time he wore them. He is also pigeon-toed."

The shoes shown to the doctor and to the detective belonged to a reporter on the staff of *The Daily Mirror.* The man, as the doctor stated, is very tall he is over 6 ft. in height and he also takes very long strides; he boards more motor-omnibuses than the average man, and is constantly in the open air. He also suffers from rheumatism, and although a tall, big man, he does not go in for athletic pursuits. In the opinion of several men he is careless in his dress.

15. During the last twenty years we have seen great advances in the science and art of tracking criminals. "Systems " have been formulated for this purpose; the anthropometric method of Bertillon was at one time used in every country. Sir Edward B. Henry's finger print method, and the Gross system, were later in the field and apparently much more effective than the Bertillon system.

Professor Gross brings into action every possible item of knowledge that may be involved in the crime; he maintains that be is an expert in all the methods, of lawbreakers, using for his work a profound knowledge of languages, photography, medicine, biology, bacteriology, chemistry, trades, and human life generally.

Correct Inferences

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The basis of his whole system is keen and accurate observation, plus the power to draw correct inferences. Let us take some instances. how does a prisoner sham deafness when he fears an acute cross examination? He never even winks when a heavy weight is suddenly dropped behind him. His cleverness in his undoing; for a deaf man would wink and even turn round, the heavy vibrations alone telling him something had fallen.

A suburban house had been broken into and many things stolen. The thieves, in order to throw the police off the track, bad caused foot marks to be imprinted on the soft soil of a flower bed. There were signs of four different people, one of them a woman. The detectives saw very soon that these footprints were intentional. The man who used the woman's shoes *had walked with a man's stride.*

Again, a suspected thief was being examined on a charge of having robbed a flour mill. 'The mud on his shoes was the means of convicting him; for there were two layers of mud on them with a thin layer of flour between!

The Artist as Observer

16. A very different illustration of the trained eye is furnished by the famous Leonardo da Vinci in his *Treatise on Painting* (London edition 1877). To a young man of artistic susceptibilities, he says that "in order to acquire a true notion of the form of things he must begin by studying the parts which compose them, and not pass to a second till he has well stored his memory and sufficiently practiced the first; otherwise he loses his time, and will most certainly protract his studies." Leonardo then gives some of his own observations, one of which shows that the cartilage which raises the nose in the middle of the face, varies in eight different ways.

Hastings, the architect of the Public Library in New York, the Ponee de Leon hotel in Florida, and many other famous buildings, made a great point with his assistants of the importance of studying the unity of design. He advised them to observe carefully where there were features borrowed from a style other than that of the mass of the building, such as a Tuscan molding in a Corinthian facade.

V. SENSE VALUES IN DOLLARS

17. We said the value of sense-training was also financial. If you go through life with trained senses, enabling you to hear more and see more than the average man, as you inevitably will do if you follow PELMANISM conscientiously, you not only fill the treasure-house of your inward resources, but you have at hand agencies on which business men, have agreed to place a worth represented in dollars.

Nothing is so annoying to an employer as inaccuracy on the part of his staff due to want of attentive observation of detail. A young man is sent to a job with some message for the foreman. When he comes back, his employer asks as he opens the foreman 's answer, how they are getting on with the plastering and whether they have done the second coat yet. He doesn't know. He didn't notice. How different the impression made on the

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employer's mind by a young man who could tell him promptly that they had done the second coat on all but the ground floor.

Training Left to Chance

18. Now the man who did not notice in a case like this may be in reality a very decent fellow, only he has never taken the trouble to develop a habit of observation; he has never realized the importance of so doing. And what is true of him is true of thousands of other persons. They leave this important matter of training to the chances of experience and to such inward urgings as may by nature move them. To speak plainly, this is quite an unscientific outlook.

In spite of all our boasted love of science, we never seem to apply that science to our own development. We seem to imagine that we see everything that is worth seeing, and hear everything that is worth hearing, and that these two leading senses never call for the attention of practiced discipline. In this we are grievously mistaken, and the student may congratulate himself that, in.taking up this course of training, he has made an investment that in pure educational worth and practical business value will pay him a dividend of a hundred per cent, because it introduces him to the scientific method as applied to mental efficiency. It is the trained mind that wins, always and everywhere.

Train Separately: Use Unitedly

19. In one way all the senses may be trained together. Thus, if you take a walk and on returning try to remember everything that has appealed to your senses, you arc reproducing sights, sounds, odors, and mental images of touch. In practical work, however, it is found best to train the senses separately, and the method of securing this separate and individual training of the senses is an important point in laying the foundation of mental culture.

After you have carefully examined a coin about which you are doubtful, and found that it has all the appearance of being genuine, to the eye at least, you call in the aid of the sense of hearing by ringing the coin on the table to compare its sound with your recollection of the true ring. But this does not prove that you must educate the senses together. No more does the fact that when you examine a piece of cloth to sec that it is all wool you do not trust to your sight alone, but run your fingers along the edge to compare it with your recollection of the peculiar feeling of pure wool.

To *use* the senses together is one of the precautions necessary to obtain accurate knowledge, and the more highly developed each sense is, the better is it as a guide to facts. This development can be secured by training the sense in isolation from other senses at any rate as much as possible.

The formula may be stated: "Train separately; use unitedly."

Two Interesting Cases

20. The value of a trained eye has often been referred to, but we are in

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constant need of a reminder, every one of us, without exception the student, the business man, even the woman who goes shopping.

Halleck says a lady went into a. certain store to buy a lace collar. It so happened. that only the cheaper grades were in stock, and these did not suit her. The tradesman soon saw that she could not tell the difference between a fine and a coarse grade, or a machine or a hand-made article, so he kept making new discoveries in his stock and raising the price each time. He noticed that she was better pleased as the price rose, so he sold her "a fine imported" specimen at $12.50, which was nearly *10.00 more than he had at first asked her for the same quality of goods. This was a case in which careful inspection would have detected the fraud.

The Buyer "Eye"

21. One reason why some uneducated men are so successful in business is because they are such excellent observers. Instead of poring over books, these men, moving around the busy world, learn facts at first hand. The head of a large finn, when asked why he employed such an ignorant man for a buyer, replied, "It is true that our buyer cannot spell correctly, and he has probably never read a book through, but when anything comes within range of his eyes he sees all there is to be seen. He buys over one million dollars' worth of goods a year for us, and I cannot recall a single instance when he failed to notice a defect in any line, or any feature which would be likely to render them unsaleable.

I shall never put in a bookish man as a buyer, because he will never see anything unless a book first points it out to him." This business man's verdict was the result of observation, which, he said, was superior to theory. While there is nothing that forbids a proper combination of books with a use of our senses at first hand, such a combination is too seldom encountered.

Precious Stones

22. Another instance of the financial value of keen powers of observation is seen in the ability to distinguish the *artificial* from the *real.* This is a wide sphere in itself but let us take one that sometimes concerns us.

Individually precious stones. There are rubies and rubies. Out of a thousand average men and women, bow many can tell the' politely termed "synthetic" ruby from the real thing? Probably not ore per cent. Mr. Noel Heaton, B.Sc., F.C.S., has drawn up a little guide to eruby reality."

STRUCTURE. REAL STONE
Bubbles irregular in shape often elongated and frequently
angular.
variations of Color frequently varies in color different parts of the
stone, the bands being either parallel or irregular. Perfectly straight or
angula
In outline. rarticles of various size arranged in an irregular manner.
Silk Quite characteristic of natural ruby due to a series of minute parallel

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canals arranged in three definite directions giving a silky sheen by reflected light.

Inclusions of foreign matter.

ARTIFICIAL STONE
Generally perfectly round, rarely elongated and never angular
Color generally uniform but occasionally varied, the bands then being curved in outline.
A series of concentric curves. Small particles generally arranged in curves
Following the lines of straight on.

(In these days when there are as many imitations of the diamond, it may be useful to know that the simplest test is transparency. You can see clear through a real diamond; but not through a rhinestone.)

23. It is affirmed that with the aid of a jeweller's microscope athe artificial ruby can be detected even by the uninitiated. It is, however, not an exercise which the PELMAN student is compelled to practice. But how strikingly it shows the value of a study of detail, and of the certainties that arise from such a study, witness the discovery announced in italics in the third column. Nearly every proposition, if it be subjected to close analysis, will yield a similar discovery. You may persuade yourself you know all about your business or profession, but there is generally a region of detail where surprises are possible.

VI. ACCURACY AND SPEED

24. There are two desirable attributes in the power of observation, one of which is accuracy and the other is speed. It is necessary to look at some things very carefully in order to be snre whether or not they move, or whether or not they change color. Sometimes, a very close inspection of material is necessary in order to discover defects.

All these operations depend on accuracy in noticing difference and agreement, and this accuracy is the direct result of attention. One of the first, and also one of the most difficult things in *training* the senses is to separate the action of one from another, as for instance to keep sight distinct from hearing. Let us suppose that you want to remember the telephone number 3112.

Until you have, by considerable practice, trained sight and hearing to work in perfect co-operation you should entrust the task to the mind through the better developed sense. Thus, if your memory is better for visual impressions you should look well at the telephone number in print or in your own handwriting; or imagine that you see it.

If, on the other hand, you remember what you hear better than what you see, you should repeat aloud several times "3112." Later, when you have trained the senses to work together, you should combine both expressions.

25. Each sense plays its part in the problem of memory. According to the

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relative develppment of their senses, some persons remember most easily those circumstances presented to their minds through the sense of sight, while others more readily remember through Impressions of sound. Often the memory of individuals is keenly responsive to the senses of touch, smell, and taste, but these are of less general utility in ordinary everyday life.

In many cases what may be termed the sense memory is weak but a strong ratiocinative memory exists—that is, a memory depending upon the intellectual faculties alone and dealing with ideas through processes of reasoning, remembering them by their relations of cause and effect, of whole and part, or by kindred associations which will be explained in Lesson VI.

The Deficient Sense

26. There are very few people who have an equally good memory for sights and for sounds; therefore it is necessary that *the sense which is deficient should be developed.* The natural tendency is to put all the work on the sense when seems to do it the more easily, and this works to the detriinent of the other functions, which should be compelled to bear a share of the burden.

The student should be able to use any one sense to the full, but he should also be able to compel other senes to assist in acquiring exact knowledge and in memorizing it. For instance, if you find it difficult to remember anything in writing or in print, try reading it aloud to yourself, taking note not only of the meaning of the words but also of their appearance, their relative position on the paper, and their actual sound.

You will thus be sending to the biain a visual impression and an aural impression at the same time (both being physical impressions), and with them you will also be uniting a better mental impression of the meaning of what you are studying.

By mental impression we mean the result of reflection on the material supplied by the senses. Thus, a boy may have a poor memory, *natu rally,* but as a stamp collector be can identify thousands of stamps, and assign their values, because his physical or sense impressions have been strengthened by the mental impressions arising out of his love for philately.

VII. HOW TO REMEMBER NAMES AND FACES

27. "My memory for names and faces has served me well," said a New York man one day as he stood in his store. "Two years ago I was introduced to a Mr. Brown at Omaha. I saw him for just one minute. Yesterday morning he opened my office door and I recognized him instantly. 'Good morning, Mr. Brown,' I said, 'how are you and all the friends in Omaha V He seemed quite staggered.

He probably expected it would be necessary for him to recall our meeting. Of course he was all the more pleased that I saved him the trouble, and I

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sold him more goods than if I had failed to locate him, or worse still, pretended to and bungled it. Yes, I tell you, memory is good business. I always ask for a distinguishing mark, as well as try to get a general impression. Brown has a blue mark on the bridge of his nose and his eyes are fiery." "Of course you practiced a good deal?" "Yes. And now I never forget a face once I have really seen it."
The key to the whole position is found in the last phrase "never forget . . . really seen it."

Names by Sound: Faces by Sight

28. The great difficulty in remembering people's names arises from the fact that the name is a "hear- lug" while the face is a "seeing." We have little or no difficulty in remembering names that we are in the habit of seeing, especially when they are usually presented to our attention in immediate connection with the face to which they belong.

The faces used in magazine advertisements, for instance, are always associated with the name. We are in the habit of seeing both together; they have been presented so often to the mind as ideas of equal strength, that they have been blended into one idea, and either the name or the face instantly recalls the other.

Names of famous persons, which are continually before us in the newspapers, are easily remembered, because we have the visual memory of them to help us. We seldom forget the names of persons with whom we correspond, because we are familiar with the visual appearance of the written name, and it has gradually blended with the general. memory of the person to whom it belongs.

It is the names that we never see written or printed that we forget; the names of people just introduced to us, or whom we meet casually in society or business. Whenever you find yourself unable to recall the name of a person that you have met dozens of times, if you will think it over, you will usually discover that it is a person to whom you have never written, and whose name has *never* been to you anything but a sound.

Sound and Spelling

29. In order to bring the sight memory of a face and the sound memory of a name into the same class, to establish some connection between them, so that one shall recall the other, the student should concentrate his efforts chiefly upon paying attention to the name when he hears it.

Let him ask how it is spelt if he does not know, lie should also pronounce it aloud, paying particular attention to the spelling and to *any* peculiarities that the name suggests.

Every time you think of a person, be sure to recall the name at the same time, and mentally spell it. Every time you meet a person whom you know, recall the name, even if it is not necessary to address him by it; and, in recalling it, try to get the visual memory of it, or spell it to yourself.

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30. The most important thing is to pay attention to the name upou the first introduction. Many persons are singularly careless in this respect, and do not really hear the names. They are under the impression that it is imiiolite to show a desire to have the names repeated. This practice allows the "sight" impression of the person to be so much stronger than the "sound" impression of the name that the ideas do not unite.

The stronger completely obliterates the weaker, In order to cure yourself of this habit, if you have contracted it, try for a while to get a stronger impression of names than of faces, when you meet people for the first time; and, above all, do not forget to turn the name into a visual memory if you can.

At fifty the memory for proper names begins to decline, but an effective remedy is found in carrying out the hints just given, and *using* proper names when speaking to or of the people concerned. Do not be content with such phrases as "Mr. What's his Name."

EXERCISES
Some Home Experiments
(You are not expected to work the experiments, mentioned in the next paragraph, or to report upon them. They are offered as interesting side lights on the subject.)

The influence which one sense exerts upon another is illustrated by the fact that it is almost impossible to distinguish between port and sherry in the dark, or with one 's eyes shut. You may verify this experiment for yourself. Also if beef and mutton be cut in very thin slices, and eaten in the dark, most people cannot discover any difference.

You may even find it difficult to distinguish between a thin slice of pork and that of the breast of a turkey. Similarly coffee in a glass, & the French take it, does not taste the same as in a cup. Most people would not drink wine out of a tumbler for they would feel it tasted differently from its familiar flavor in a glass. Here it is a combination of sight, touch, and taste which produces the effect. Similarly beer is most likable in a metallic mug; though in this case perhaps there is an electro chemical effect produced by contact between this liquid and the metal.

Seeing and Not Seeing

The exercises up to the present have had the object of training the perceptive powers in a general sense with a view to the acquisition of *accuracy and speed.* Of course the notion of *comprehensive vision,* seeing and hearing all that is worth while, has not been forgotten, but emphasis has been laid on the difference between *mere seeing* and *real observing.*

A professor once undertook to show his pupils the difference between these two visual acts. Taking a graduated glass he filled it with a certain liquid. He then inserted a finger in the liquid, and afterwards was observed to put a finger in his mouth.

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The pupils were requested to file past the table, accurateLy to repeat his action, and return to their seats. They did so; each man receiving from his finger, in restrained silence, a horrible dose of asafoetida, which be was careful to see his successor should not miss. When the class had all resumed their seats with pallid faces and sinking stomachs, the professor after scanning them sadly for a moment, remarked, with a weary smile: "Gentlemen, you did not *observe* that the finger I put in the graduated glass was not the finger I put in my mouth."

Real observing has another meaning, namely interpretation. We must understand what we see and hear. Take the question of character. What qualities strike you when you meet an individual? To know him externally by seeing him is one thing; it is another to divine some of the elements that make up his personality. Does be suggest egotism or altruism? Is he refined or vulgar? Is he shy and reserved by temperament or does he pose? Would you trust him? If he is careless in dress is it indicative of greater attention to matters of thought?

We shall now introdnee some more advanced exercises, quite as interesting and profitable as those which have already been given.

A General Test

The ideal of efficient sense perception is not merely to perceive completely under test, or special conditions, but to do so under normal conditions. For this your senses must be in a state of perpetual efficiency, so that you are always observing well.

There are two ways of finding this out. One is with old objects and the other is with new ones. Very few men can describe the pattern of the paper on the walls of the rooms in which they live or worlç. Very few women indeed could match the pattern of the dinner set they place upon the table every day. They might recall the color or some vague idea that there were flowers in it.

They see the general effect, but not the details. Their senses are not highly efficient. With reference to new subjects: let us suppose you had an interview with Mr.Lee, of the Cape Linen Co. yesterday. Can you remember the details of his face, the color of his eyes, the cut of his clothes, the tone of his voice, the table, the room, or many other of the thousand and one things which your senses sensed? You can remember very few; again because your senses are not efficient.

Study Details
Think of three objects which you see daily; your breakfast table, the face of a friend, a certain stationer 's shop or a building; anything indeed that makes an appeal to you. During the next three days inspect the selected objects closely, and in the evening try to visualize each object with as much detail as possible.

Then select some object connected with your calling; and when you feel you know it in this intimate manner, add other objects and treat them in the

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same way. The value of all this is twofold. You will, in time, accumulate an enormous treasury of observational material; and your senses will reach, eventually, a very high state of efficiency.

Exercise X
Analyse some object very *closely.* This was the method of Agassiz in training the perceptive powers of his pupils. Agassiz said to a pupil, who afterwards became Professor S. H. Scudder, "Take this fish and look at it; by and by I will ask you what you have seen." Seudder says that in ten minutes he had seen all that could be seen in that fish and started to find the Professor to tell him so.

But Agassiz had left the building. Scudder returned to the fish and continued to look at itfor another half hour, but no Professor returned to see how he was getting on. A further half hour passed; then another. In order to kill time, Seudder thought he would draw the fish, and whilst doing so the Professor returned. He said, "That is right"; a pencil is one of the best of eyes," adding, "Well, what is it like?" He listened attentively to Scudder 's findings, such as the fringed gill arches, the movable operciilum, the poise of the head, fleshy lips, lidLess eyes and so forth. The Professor however, was disappointed, and said, "You have not looked very carefully; look again," and he went away.

Scudder was inclined to feel angry, but be went on looking, and began again next morning, after taking the fish once more out of the alcohol in which it - was preserved. At last he made a discovery and said to the Professor, "The fish has symmetrical sides with paired organs," and Agassiz was thoroughly pleased, but he still advocated the policy of looking at the fish for further discoveries,' and Professor Scudder says, "This was the best lesson I ever bad; a lesson whose influence has extended to the details of every subsequent study."

If Agassiz had been an inferior teacher, he might have been afraid of being charged with wasting his pupil's time, and he might have answered questions which the pupils should have asked their own senses alone. The grasshopper *is* to most persons merely an oblong insect capable of jumping. Agassiz's pupils say that after he had compelled them to find out a world of interesting matter about it, they would sometimes go to hear him deliver a popular lecture. They noticed that the audience became as much interested in the grasshopper as if they were reading a romanee.t

Analysis in Business

This method of close analysis is of high commercial importance. We have known of eases where minute investigation of a commodity supposed to be perfect has revealed defects, which, when remedied, greatly increased the utility of the article, and naturally increased its selling price.

You are now in a position to choose some small object for close analysis, preferably an object that is of importance to you in some way. A piece of superfine paper, a tobacco tin, a fountain pen, a lock, anything will do that possesses detail. As you make your discoveries one by one, write them

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down on a slip of paper. In reporting on the exercise you should state the object selected, the length.

Prof. Lane Cooper, in Louis Dgassiz as a teacher of time spent in analysis, and the number of new discoveries you made. A "discovery" is, of course, something you did not know before. The exercise should be practiced until the habit of analysis has been developed.

As an illustration of the possible commercial value of close observation, we give the following simple account of the way in which some improvements were effected in a lead test tube. The narrative is an indication of the great possibilities arising out of the attention of a trained mind, when focussed on an imperfect object and many scores of articles in the commercial world are seriously imperfect. -

A student whom we will call John Worth had to use a lead test tube, of which the following figure isadrawing:
He examined it closely and found the base was too clumsy (See 1); that the dish (See 2) was too shallow; that the fixture (See 3) was weak; that the outlet (See 4) was too abbreviated; and that there was need of shortening the distance between the dish and the mouth of the jug (See 5). He did not notice these things at once, obvious as they may appear; it was only after a close analysis that they were fully disclosed. He then set to work to sketch out *an* improved article. This sketch appears below:
(A) Dish has been deepened.
(B) Fixture has been strengthened.
(C) Fixture designed to balance with the "stand pipe."
(D) Base made slightly heavier and not so large; the acid does not drop on the base as it did before.
(E) Outlet improved. The acid drops *now* fall clear.

Mr Wurth showed this sketch to his principal, who approved of it, and at once began to manufacture the new kind of jug, giving his assistant a reward for his ingenuity.

If you are in business, is there nothing in which a close analysis can fail to reveal defects, and suggest improvements?

Set your wits to work, and try another method of training the powers of observation by close analysis is to take up the study of finger prints, text books on the subject being available in any of the public libraries. You can begin with your own finger prints, a small tube of printer's ink and a few unglazed cards being the only materials necessary. With a small magnifyin glass you will soon become interested in the study of loops, arches and whorls.

When you know the technical names of the various parts of a finger print, you can compare your own prints with those of another member of the family, or of a friend in order to discover likenesses and differences. The various uses of such knowledge, when applied, are more numerous than would at first be imagined.

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Another exercise which might be suggested is the study of the marbles used in the corridors of the various office buildings which you visit. If you begin with Italian and learn to distinguish it from American or Vermont, you will soon be able to pick out the colored marbles, so as to recognize Knoxville, Pavonazza, Egyptian, Sienna, and many other beautiful grades that are used in decoration.

In the country, try your hand on the trees. Begin with the pine, and the difference hetween it and the spruce, or the hemlock or the fir. Get so that you can tell the difference between the blossoms on an apple tree from those on a peach, a pear, or a cherry. Learn to tell an elm tree from a maple, and a sycamore from a beech.

These sight training exercises are not outlined in the belief that they represent finality, but they contain basic principles of method which are capable of an almost infinite number of variations. The discovery of these variations is in itself a pursuit both attractive and profitable, and we recommend it to the student's earnest attention.

We know from years of experience that the conscientious observance of such exercises as are found in this lesson is certain to produce not only a vast amount of detailed and accurate information, but a facility for noticing things, which, on its real side, is more often than not equinlent to hard cash, and on its ideal side is a most invaluable contribution to culture.

A Doctor's Training

Below we give an example of the way in which an M.D. (Glasgow) student of the Pelman Institute adapted the principles of perception to his own professional needs..

1. Examine the Tongue. A brief observation should enable one to note:
(a) the shape and color, and whether the surface is dry or moist,
(I,) whether it is protnzded in a straight line,
(c) The presence or absence of fur, and the character of the papi1l,
(d) whether or not the tongue is tremulous.

II. The artist and the student of Medicine, will find it useful to observe any anatomical peculiarities. For example, the shape of the head and face offers much scope for observation
(a) is there any want of symmetry in the head?
(b) are the two sides of the face alike?
(e) what is the facial angle? (The angle formed by a line drawn downward from the forehead to the nostrils and another drawn horizontally from the nostrils to the ear. The ideal Greek facial angle is a right angle.)
(d) are there any peculiarities in the shape of the ear, or in the manner in which it is united to the head?

III. On a patient being announced, glance at him and state:
(a) the build; spare, medium or full habit;.
(b) observe his manner of walking; does he walk straight, or does be tend to deviate Jf his gait is abnormal, would you classify it as:
spastic (spasmodic)?
ataxie (disorderly)? or

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reeling?

An acute observer will be able to write fully on all these points after a momentary glance.

IV. On *shaking hands,* a careful obseryer should note instantly:
(a) Texture of the grip,
(b) any clamminess or heat,
(c) tremor,
(d) shape, stunted, spade-like, joints large, enlargement of the finger ends?

V. *His manner of speech.* Is it:
(a) scanning,
(b) lolling,
(c) slurring,
(d) syllable-stumbling?

VI. *The eye.* A glance should suffice to determine:
(a) whether the pupils are equal or not,
(b) the condition of the Sclerotic (the "white"),
(c) whether or not Ptosis (drooping of the upper eyelid), is present I

VII. *The face:*
(a) is the skin dry or smooth,
(b) undue pallor or redness,
(c) any want of symmetry,
(d) when he smiles is there any sign of paralysis?

Judging a Horse

To take a very different example, we now present an application of Pelmanism methods on the part of a farmer student. It concerns the judging of a heavy or draught horse.

GENERAL APPEARANCE. *Color.* Any distinguishing marks to remember him by. *Height. Weight.* Is he heavy in proportion to his height? *Age.* How old does be look? *Condition.* Does he look well-fed and well groomed? Must have plenty of *bone.*

HEAD AND NECK. Eye should be bright, clear and large. *Muzzle.* Nostrils should not appear unnaturally distended or it may be a sign of broken wind. *Forehead* broad and full. *Windpipe* should be fairly large.

FOREQUARTERS. *Legs* should be well muscled above knee, well set On the body and well apart, also straight. *Hoofs* must be of good size and even flow.

His *chest* should be deep and wide. *Girth* large. *Ribs* close and well sprung. His *back* should be Short, straight and broad. The *loin* should be wide, short and thick.

HINDQUARTERS. H*ips* should appear smooth and wide. Croup long and

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wide. The *tail* should be attached high and well carried. *Legs* above hocks must be muscular.

Hocks should be clean cut, wide and straight. *Pasterns* sloping but strong. *Legs* well placed and well shaped.

All the above may be noticed in walking round the animal without touching him. If it is possible to handle him, his age may he determined by looking at his teeth.

Also "feel round" his legs for. side bones and other defects.

When in action his walk should be smooth, quick, long and balanced.

A "Vet" would probably add to or take something from this outline; but it conveys a good idea of applied method.

Exercise X.
Ear Training

(a) The human voice offers an unusual opportunity for training the sense of sound by providing a great number of inflections, tones, half-tones, all of them indicative of change in feeling and thought on the part of the speaker. To study the voice in relation to character is therefore a *fine* exercise in both hearing and judgment.

Why are some voices so disturbing, and others so restful?
Why are some so irritatingly monotonous?
How would you classify voices *Y*
Such questions, which you can ask yourself as you listen, may take you a considerable distance in the science and art of reading character. Unfortunately there is no book on the subject, but this fact allows greater scope for originality.
(b) 1. Ask a friend to give you verbally the telephone numbers of three people known to him; then try to repeat the three
(1) immediately after hearing them;
(2) five minutes after hearing them.

2. Ask your friend to give you a few verbal orders one day with the object of your reproducing these orders the next day, without having committed them to paper during the intervening period.

The orders may be varied in many ways, but as long as the rules laid down are carried out, the details of the orders are of no consequence.

If a friend's help is not available, try to recollect a ennversation or a remark heard on the previous day or listen to a lecture and write down afterwards the most striking sentences.

Exercise
For this exercise it is neecessary that you should select a street which you know very well indeed or a section of a street if the one chosen be a very

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long one. Write down the following from memory
(a) how many drug stores there are in it?
(b) flow many saloons on the corners?
(c) How many boot and shoe shops?
The object of the exercise is to test your unconscious observation.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

Third *Lesson*

In Bed

Practice the abdominal breathing as before (Exercise . in Lesson I.), lying flat on your back, and with your two bands over your abdomen. First, as before, send your abdomen out as you breathe in, and draw your abdomen in as you breathe out.

Then practice the muscular breathing. Send your abdomen out as you breathe in, hold the breath in, and, while you bold it in, move the muscles of your abdomen in and out alternately, helping by pressure of the hands. This will tend to make the blood circulate through the lungs.

As a third exercise, breathe in as before, sending the abdomen out; then, keep the shoulders well back and down, draw the abdomen in, and press it in, and keep it pressed in. This will send the air up to the apex of the lungs, where ëonsumption so often. starts.

Now sit up in bed, and go through some neck exercises.

Sit perfectly straight, not letting one shoulder be higher than the other. Keep the shoulders well back and down, so as to help to send the chest for. ward. Let (the body be inclined slightly forward from the hips. First, look straight up above you as if there were something on the ceiling right above your bead; do not strain, yet go back a good way. This will stretch the front muscles of the neck.

Then, do not come forward yet completely, but first draw the chin in and back; then let the top of the head come forward. Still keep the chin in, and make sure that the small of the back is hollow, and the shoulders back and down; turn, your bead to the right as far as it will go without strain; then to the left as far as it will go without strain.

This movement, like all head-movements at the start, should be slow and deliberate. Then go through a similar movement, turning to the right, and make bow to an imaginary person; and do this to the left afterwards.

Last of all, keeping the head forward, rotate the head up to the right; then to the left still up then down to the left; then to the right, still down. Do this a few *times.* Then reverse the direction. Let the movement be thorough, but without straIn, and just short of being painful.

The practice of neck exercises is of importance or several reasons. First, there is the improvement in the carriage. Then there is the effect of drawing the organs of the body up to a better position.

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If, when you are looking up above you with your head thrown back, you force your chin up and back, you will feel that your organs are being drawn up. One of the' chief faults to day, and the chief causes of trouble, is that the organ, including the stomach and liver, have sagged down too low, upsetting the whole functioning of the body.

Out of Bed

Stand up, with the feet comfortably apart, and the body evenly balanced on the two feet, not on the heels, but rather on the balls and toes of the feet. Keep your left arm limp and relaxed by your side.

Stretch your right arm up tight in front of you, having the fingers extended as widely apart from one another and stretched as far back as they will go. Bring that hand up and back above your head, as far back as it will go, with the palm facing forwards.

Hold it thus for a moment, with the arm stiff. Then rotate the fingers, which are also stiff, as far as they will go back to the right; pause there; then rotate them as tar as they will go forward and towards the left.

Then: keeping the knees stiff, and not bending the legs, bring that hand and stiff arm down in front of you, bend your body down from the hips, and try to touch the floor just to the right of your right foot.

Be sure not to let your head poke forward. You must keep your head with the chin well in all the time; that is where the difficulty comes.

Do not strain. Repeat the exercise a few times, and you will find *that you* will soon come down much further and much more easily. Then shake out that right hand, relax it, and keep it limp. And do a similar exercise with the left hand instead.

Then shake out that left hand, and go through the exercise with the two hands together, each hand coming down outside the corresponding foot.

So far, I have said nothing about helps to health apart from certain exreises, and their advantages.

Now, however, it will be useful if you consider for a minute the importance of diet. It has ben asserted that we are what we eat. This is not true; but we are certainly influenced by what we eat; yet most of us go on eating and drinking, just as they did years ago, and just as their fathers aiid grandfathers did—people who led a far more active life physically in the open air, and who bad far less brain-work and nerve-strain.

I am firmly convinced that most people diet altogether wrongly. It is not merely a matter of eating too much meat. It is a matter also of eating too much of what we can call the fuel-foods, the foods that chiefly serve to provide energy for the muscles.

If we have not a vast amount of muscle work in the open air, we are unlikely to be able to use up these fuel-foods.

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I am tired of hearing people say, "We all eat too much." It is one of those loose phrases that shows a want of thought. It is not every element in food of which we eat too much. We eat far too little of the natural "salts" soda, lime, iron, etc.which are in good green vegetables.

These "salts" are not foods in the sense of building the body and repairing its waste. They are not proteid foods. But they help to keep the blood healthy.

In the fourth lesson there will be further exercises; hints on diet, etc.

LESSON IV

The next lesson will deal with the vital subject of will-power. It puts the subject in a new light. You will realize the value of effort in life as never before. The principle of suggestion is expounded *and* illustrated. Habit, as an economy of will- effort, is a further topic of great practical importance.

DON'TS

1. Don't say "My senses are naturally keen' until you can work all the exercises with speed and accuracy.
2. *Don*'t undervalue Perception *in* this system of mental training. Genius has unusual perceptive power as one of its primary characteristics.
3. Don't train in *your* way follow ours. It is based on years of experience.
4. Don't worry if progress is slow at first. Profficiancy is simply a question of time.
5. Don't forget to adapt the Perception Exercises to the needs of your calling.
6. Don't work moodily in the spirit of "I suppose I must." Keep cheerful and press on.

DO

1. Determine to learn something purely *by* observation—so far as this can be done. Some star groups, for instance. When you know them by sight and position, buy a star atlas and learn their names.
2. Ask yourself what new and undiscovered thing there is in your calling that can be brought to light by developed senses.
3. Believe in your possibilities, and act up to your belief.
4. Strive to understand the meaning of the *significant* things you see and hear. To catalog them in the mind is not enough.
5. Strive also to see the extraordinary things which camouflage themselves in the apparel of the ordinary.
6. In the realm of the Real look for the Ideal.

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Pelmanism

Lesson IV

4 Lesson Four

PELMANISM

LESSON IV.
WILL AND EFFORT

FOREWORD

To the Student.

Will-Power! What tomes have been written on this subject! Learned philosophers have made Will the central idea of their systems, and popular writers have suggested that unlimited power can be developed by anyone who will follow a certain regime. We avoid both extremes. We all need the power of Will, but we do not always need it in precisely the same way. This lesson tells you how to obtain the kind of power you *need.* It is, therefore, a lesson for *you,* but although we point out the way, you must do the work yourself. You alone can develop strength for individual purposes. Nevertheless, you will have the advantage of working on approved lines and under our guidance.

I. WILL AND EFFORT
1. Before you begin to study this very important lesson, there is an intimate question to be asked and answered. It is this: Do you believe that it is possible to obtain control of the body and the mind, thus guiding all their activities according to an accepted standard? Or is there some lingering doubt on this point. If the question be not quite clear we will put it in a different way: Which ought to be the master, the body or the mind?

If the mind, is the will to be the servant and not the controller? To be skeptical about the matter, in so far as it concerns your own life, is to lose the advantage of a start that would begin with the conviction of the possibility stated in Henley's ringing lines:

"I am the master of my fate,
I am the captain of my soul!"

2. You may not have reached that condition as yet, but it is a great thing to believe you *can* reach it. So begin this lesson by forming a mental picture of yourself as possessing the self-control in which you may be lacking; as carrying out resolves which have not as yet become completed acts.

Learning by Effort

3. The exertion of effort is something which has to be learned. It may not take you long to lean it; one experience might be sufficient to reveal its secret. There is a vivid illustration of such an experience in the "Autobiographical Notes" of Mark Rutherford. He was swimming in the sea, and seeing a small vessel at anchor about two hundred yards from the shore, resolved with the impulse of youth "to swim round her." He did so.

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But as he turned back again, he was overtaken with the mad conviction that he would never reach the shore. "There was no real danger of failure," be says, "but my heart began to beat furiously, the shore became dim, and I gave myself up as lost." He thought he was dying, but determined to make one desperate effort.
"I strove, in a way I cannot describe, to bring my will to bear directly on my terror.

In an instant the horrible excitement was at an end and *there was a great calm.* This story is worth telling because it shows that a person with tremendous nerves, such as mine, never ought to say that he has done all that he can do. Notice also, it was not nature or passion which carried me through, but a conviction wrought by reason. The next time I was in extremity, victory was tenfold easier."

4. Note carefully the last sentence. His power of effort was increased tenfold by one strong exertion to conquer. it will be the same in your case, if ever you have the same need; and few people have not.

Effort and Evolution

5. Effort in itself is not only educative in a progressive or cumulative sense; it helps to preserve the powers you already possess. Natural history offers some interesting illustrations of this principle. The Dodo, a bird of the pigeon tribe, found its way to the island of Mauritius. Here food was abundant and obtained without difficulty; there were no enemies to fight, and altogether life became so easy and effortless that the Dodo, in spite of its increased size, lost its ability to fly and to defend itself. Consequently, when man arrived on the island, it was not long before the bird was extinct.

6. There is an analogy between these conditions and those under which we live as human beings. A life where effort becomes needless is one in which our powers lose their vigor; only by some form of strenuous activity can they be kept in a state of efficiency. The effort to conquer and prevail is responsible for the progress that has marked human history, however checkered that progress may have been during certain periods.

Struggle is not the sordid thing many would have us believe; it is man's effort to realize himself and to fulfill his destiny. By it he has evolved those powers which place him at the apex of creation. So do not covet the easy life as if it were ideal. It is not. Browning somewhere speaks of this matter in his vigorous way, and urges us not to "grudge the throe." The throe of a few moments' duration may develop inward vision and elasticity of mind that will serve us for a lifetime.

II. THE DYNAMIC OF WILL

7. The student who has already studied psychology may ask us why we are giving so early a place to Will and its cultivation, seeing that in the most orderly treatises on mental science Will generally comes last of all. The question is a very proper one and we shall answer it before going a step further. First, this Course is an analysis of our mental powers from the

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dynamic point of view; we are concerned far more with the mind as expressed in *action* than in repose.

Mental life that leads to action comes before pure contemplation. Why? Because we approach psychology with certain practical problems in need of urgent solution; therefore the emphasis is finally on the synthetic side.

8. Next we do not take the human mind as an object of study, as we might take a flower and seek to know all about it. As men and women, we want specific forms of assistance in dealing with our personal problems, and *among* them the problem of Will assumes a leading place; that is why it is here taken out of its usual order. There is also a third reason: concentration becomes an easier discipline if there has been a prior training in matters of Will by means of habit-formation.

You will see, therefore, that the scheme of this Course is determined by the processing needs of the moment, not by consideration of theoretical propriety; and we may lay this unction to our souls, that the psychology of the future, in its applied forms, will be none the worse for the lead which is here given.

What is the Will?

9. We have heard many people say, rather foolishly, "I want to develop a big, strong Will." They regard Will as a sort of mental or moral biceps muscle which may be flabby, or of average firmness, or of bulging power. They look upon Will as a something that is quite separate from the other functions of the mind, just as the biceps is separate from the *vastus externus* and can be developed in comparative isolation. This is an egregious error.

10. We have shown already that the mind of man is a complete unity of Feeling, Intellect and Will; that the three functions interact in such a manner that no one of them can work in isolation; and that, although one of the three may be proportionally stronger than the two others, the one that is strong cannot act independently and cannot be developed without furthering the interests of the two others. But so deeply inwrought is this mistaken idea of the Will that psychologists, other than ourselves, have found it necessary to be very emphatic in affirming the unity of mind.

Will-Power illustrated

11. In order that these contentions may be made perfectly clear, we shall trace through all its stages what we call an act of Will. But before doing this, let it be said that the present lesson treats of only one aspect of the whole subject of Will.

To deal with Will in its fullness would require volumes. Here we are about to consider Will as directed *effort;* and, in order to make the truth plain to every reader, we will select a very homely, but apposite, illustration: the difficulty of early rising. or rather, the difficulty of rising when one ought to do so.

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12. I have an appointment out of town next day and set the alarm. The alarm goes off, and after stifling it until it ceases, (with ungenerous mutter tags as to the misplaced genius of its inventor) I fall back in order to find some mental excuses for further delay. I find them easily. Then I begin to doubt them. For instance, that notion about catching a later train (which seems to approach divination in its acuteness) turns out to be quite hollow, for the train does not stop at X.

13. I put the other excuses through their paces and do not like them any the better for it. I must get up at once. I do so, and discover that I have lost my turn in the bath-room; and as the weather is cold I slip into the sheets again, just to wait until I can get my bath. You know the feeling no doubt? I wait—and sleep. An hour afterwards the maid knocks at the door to say the breakfast is nearly cold, and . . . That day everything goes wrong.

14. Now what is the matter with me? Weak will? No doubt. But why is it weak? It may be due to:
(a) possible ill health; or
(b) my Feeling- power, the engine that works my mental forces, may be clogged up; or
(c) I have not formed a good habit but a bad one. My desire for a comfortable feeling of warmth and rest, and of the state of half awakeness, is at the moment stronger than any other desire as to my appointments, my profession or my duty. Consequently the Will has to fall into line with the strongest motive. The Will is not a mental something which, whilst I am procrastinating, says:

"Now, none of that, you are only fooling yourself." It is my *thought* which says that to me: not my Will. A strong Will, in dealing with early rising difficulties, does not act as an external supervisor or controller like the cartoonist's clock machine-driven bedstead, which throws the procrastinator out on to the floor if he refuses to get up; and, if he enters the bed again, it folds up and nips him!

THE FORMULA OF WILL

15. Right Willing comes from Right Feeling, and Right Thinking. To remember it, put it in this way:

RF+RT=RW.

It may not be good mathematics, but it will help you to recall the right psychology. Here is a further illustration, showing another aspect of weakness of Will. The subject is a man of great education and ability, one of those men who seem to know everything, and who spend all their time gathering ideas—or else *in* silent argument. lie thinks so much that when he has to *do* anything, he invariably puts it off as long as he can.

When you put a proposition to him and ask for a decision, he sees six sides to it, where the average man sees only two, therefore he asks for time to consider the matter. At the end of a week be may still be tin- decided. Two

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factors, one for and one against, seem to be so equalized that decision is made especially difficult. He deals with his own affairs in much the same way; he is too deep a philosopher for ordinary Life.

The Tyranny of Thought

16. What is his real trouble? Why is he so long in coming to a decision and in taking action? Is it because, as his gardener says, he has no "go" in him? Not exactly; it is because he knows too much and thinks too deeply; in a word it is because *Thought* overcomes the proper functions of Feeling and Will.

There is a fable about a speculative young bear, who philosophized too much about the way to walk. "Shall I," said he, "move my right paw first or my left, or the two front paws first, or the two-hind ones. or all four at once, and how?" The old she-bear chipped in with a peremptory order. "Leave off thinking, and *walk,"* she commanded.

17. The fact on which attention must be centered is this: that all the difficulties concerning weakness of Will arise out of wrong Feeling or wrong Thought. Will-power is essentially *direction* and *control.* Any failure in this respect means that some function of the mind - desire, for instance is usurping rights which belong to other functions. There is thus a kind of civil war being waged among the mental powers. Our methods of psycho-synthesis transform this discord into harmony.

Some Cases Analyzed

18. Let us analyze a few cases. Here is a youth somehow or other, has become obsessed with a passion for the theatre. He readily admits he spends more money than he can afford, and that some of the time thus taken up might be spent to better advantage. He even admits that he would like to "reform"; but every attempt is a failure. lie cannot get away from the fascination of the footlights.

Presuming his case is that of a lover of pleasure, and not of an enthusiastic student of dramatic art, the position may be outlined thus:

"Weak Will, due to excess of Feeling, as evidenced in a super devotion to theatrical sights and sounds. Against his better judgment he pursues a course of action which he knows to be in many respects injurious *to* the health of body and mind, and which causes an outlay of money beyond his means. He wishes to reform, but cannot."

19. Now what is the source of mischief here? Simply that the feeling for pleasure is stronger than the feeling for reform; and so long as that state of things continues, so long will reform be unaccomplished. It is pure quackery to tell, him to develop his will-power. lie will make a mighty resolve to stay away a couple of nights, then go again; the result being that be is worse off than before, because he has lost faith in himself. There is a better *way,* and before the lesson is over, we shall outline it fully.

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For the moment we want to use this case as a sort of parable. Is it not true that nearly all cases of weak Will refer to some form of self-indulgence? The smoke we cannot give up; the luscious dish we cannot refuse; the drink that has been forbidden; the overdue love of emotion; the yielding to play when we ought to be at work, and what is as important, refusing to play because to continue at work means more of the gold we worship; these, and a hundred other forms tell the same story of conflict.

The Need of True Perspective

20. Why should there be any conflict at all Because the mind has not been trained in true perspective; it does not work synthetically; feeling and thinking have been allowed to go beyond the right limits, or else they have been depressed and not allowed their due position in the economy of intellectual procedure. As Professor Baldwin says "Disorders of the Will, like those of other functions are divisible into those of excess and defect."

To diagnose a diseased Will, examine the conditions of the emotions and the nature and power of the thinking equipment. You will generally discover the mischief immediately.

IV. HOW TO TRAIN WILL-POWER
Control the Body

Dictionary of Philosophy and Psychology. The technical terms are (a) *kyperboulia, i. e.,* an abnormal tendency to action due to ungoverned feeling; (b) *dysboulia, i. a.,* where Will-power is almost dead; (c) *abouli,* the *inability* to act because decision is delayed, due to too much consideration of the problem.

21. Begin by acquiring bodily control; secure the ability to use the physical system, which is part of ourselves, in matters which are in harmony with our ideals, with the laws of hygiene, and the call of duty. This is a much wider subject than it appears to be at first sight. The will to be healthy results, as a rule, in physical righteousness; it creates a prejudice against disease and therefore against these conditions that bring disease. It avoids conduct that is injurious, and aims at the complete control of every bodily function.

When one reflects on some of the troubles that afflict humanity today, is it not clear that the weakness lies in the loss of bodily control? The man who is pathetically anxious to give up intoxicants, because total abstinence is his only safety, finds that although his intentions are of the strongest possible kind, his body is vitiated, and is in open warfare against his mind. The physical pulls one way; the mental pulls the other. These are the conflicts in which personal tragedies reach the heights of suffering. The man who has to give up smoking by doctor's orders—no easy thing after 20 or 30 years' indulgence has a similar struggle. The victory is won by a régime that is partly physical and partly mental.

Control the Mind

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22. But mental control is control *par excellence,* and this control comes by the operation of mental law. Take the case of the inebriate's.

We venture to say that his Thought and. Will are right, and in this sense—that they conspire together to bring about a reform in conduct. But his is a ease in which physical desire and mental resolve are in conflict, and if the latter is not the stronger, the former will win. It is clear, therefore, that the battle is to be fought in the mind, and that slowly the body will yield to the victor. Let a man, who is a victim of inebriety possess a desire to reform, a desire which is stronger than the desire to drink, and he will conquer, not at once perhaps but in due time. But

Thought, during the process, is not an absentee. Such a man is deeply influenced by ideals of more respect for himself and new advantages to be derived from the respect of others, while all the time these ideas are forging themselves into an aesthetic ideal, which urges conformity for its own sake.

We choose illustrations from *narcotic* habits, not because we wish to point a moral, but because such illustrations are easily understood.

Habit and Will-Power

23. His aim in this self-drill is to change his habit. That is a very important word in all training of will-power.

A *strong* will means a group of strongly ingrained habits of the best kind. To a wise man, one who takes alcohol in moderation, or not at all, an invitation to consume half a bottle of whiskey at a sitting is not a temptation, it is sheer foolishness; but to a "toper" it is a temptation indeed, because he has formed the habit of imbibing freely. To cure a bad habit we must begin to form a better one, inasmuch as our lives are made up of habits, good, bad and indifferent.

Herein habit and will have to work together, and in order to vary the illustration, let ns consider the tobacco habit.

24. Suppose your doctor, after using the stethoscope on you, or examining your eyesight, says "you must smoke no more cigarettes; or you must gradually reduce them to nil." What does the new rule mean? That you must get your Willpower to work, and say, "No more cigarettes after next week?" Yes, it means that; but how do you propose to carry out the Doctor's rule? Sheer Will-power can do it, of course, but it does it by means of a stern decision, not by the formation of a new habit. Experience proves that in most cases the habit-formation cure is the safer. The bad habit is pushed out of existence by a new habit, developed for that very purpose. It is the old principle of overcoming evil with good.

Side-tracking Bad Habits

25. If a medical embargo on cigarettes has to be observed, sheer will-power can effect it at one stroke by a great expenditure of energy. But the practical psychologist knows a better way. Medical men have told us that

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they have cured patients of: the cigarette habit, where it was endangering health, by getting them to make their own cigarettes, or to hold an unlighted cigarette in the mouth, meanwhile giving attention to other things. After a time the disposition to "light up" passes away, or else the cigarette is thrown down in disgust. Other patients, during the formative period of the new habit, use confections of some kind.

26. The principle is the same in both cases; the lips and the palate are not left idle, they have something to do and the physical demand is artfully sidetracked by mental ingenuity. All the time the habit of resistance is growing, and habit is a tendency to renew past conduct. The tendency develops until it becomes automatic and the quondam cigarette smoker looks upon a box of Sweet Caporals or Fatimas with a smile of memory. They are things of the past. Resistance is complete, because it is effortless.

Once it was a struggle to say No; now it is no struggle at all. Thus it comes to pass that habit is an economy of mental effort. We accomplish by its aid all we set out to accomplish, and we do it more effectively than if' we just decided to "face it out" by sheer Will. The Will is needed no doubt, but we do not expend so much on the process. It costs us less in energy.

"Sheer Will"

27. "Sheer Will"? What is that? The Hindu fakir answers the question. He raises his arm aloft and vows he will never lower it again; or he may close his band and vow he will never open 'it. He succeeds. We Westerners may call it foolish, but it is marvelous display of Will-power exerted to show forth a religious belief, Sheer Will-power can accomplish great things, and some psychologists believe in this kind of Will-training.

28. Here is a specimen exercise from a competent writer of the type referred to. The materials required are a box and 100 bits of cardboard.

Resolution
Each day, for the next ten days, I shall calmly and deliberately, without haste, replace in the box (one by one) the hundred bits of cardboard.

29. And here is an extract from the diary of a man who practiced it:
"Task very unpleasant, distasteful, wearisome, and distressing. I dislike this task very much. It depresses me, too. It is painful because it goes against my natural tendency to impetuosity. I find no pleasure, in dropping in slowly, one by one, the pieces of paper. I have to watch myself lest I jerk or do it hastily.

I experienced a tired, headachy feeling. I find it hard to breathe evenly, and am distracted. For a moment I cheered myself up, saying, 'I shall do it contentedly,' but this feeling of contentment disappeared. I feel, the same, braced up *mentally,* not *physically.* It is a Will exercise. The characteristic Will-feeling was not much in evidence. Introspection was a little hard."

Will-Drill

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30. It is only fair to admit, in the face of this not very inspiring report, that the same man finally felt his Will was "toned up"; but even so, the discipline is too Spartan for the majority. We are quite willing to allow that, some people will receive a vast amount of good from such exercises, but the number is not a large one. Any man with a strong sense of humor would find it well - nigh impossible to put a hundred bits of cardboard into a box, and feel that the punishing process was doing him good.

He would laugh too much, or feel disgusted, or cynical, and the exercise would lose all its potency. For the grave and sober- minded individual, however, the cardboard bits, and the box to put them in, may mean the realization of a good habit on other lines, just as a gymnastic exercise of a biceps muscle may develop the strength needed for carrying merchandise. Severe exercises are, no doubt, necessary in cases in which Will-power is particularly weak, and the dangers' correspondingly great.

31. It is commonly known as the ascetic principle. The writer previously quoted says:
"Ascetics; as we know, inflict severe pains on their bodies by various means, and harshly refuse the dearest yearnings of their hearts. *They go against their own* will in a hundred different ways in order to have complete control of themselves. Such, mortification is so admirable and so essential that in every age the Church has taught and practiced it."

The Philosophy of Discipline

32. Nietzsche, a bitter opponent of Christian values, expressed a desire to naturalize the ascetic principle. He says: "I would substitute the old intention of asceticism 'self-denial' by my own intention 'self-strengthening,' a gymnastic of the Will; a period of abstinence and occasional fasting of every kind, even in things intellectual. *People* have scarcely got the courage yet to bring to light the natural ability and necessity of asceticism for the purpose of the *education of the Will.*

Now, if representatives of two very different types of thinking see a value in *format* Will training, it stands to reason that there must be something in the process that is worth attention; and, as the Directors of the Pelman Institute have no religious axe to grind (inasmuch as dogmas are outside the program of the Institute's work, although idealism is not), they are in a disinterested position which enables them to form a judgment without prejudice. What is it, then, in' this: formal Will- training that is of service? *Drill:* nothing more, nothing less.

Power Where Needed

33. But there is drill and drill.
If a man draws up for himself a program of action and compels himself to live up to it, we call it drill; and yet it may be far removed from the awful seventies that make up the daily routine of an ascetic or a Hindu fakir. Drill is a method that extends from the simple and homely endeavor to overcome a minor fault of behavior to the all comprehensive regime of a soldier preparing for active service. Any kind of formal discipline is drill, but

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not all drill is good drill.

34. A system of drill, rationally conceived and carried out, is an undoubted gain, simply because it is developing will-power on a methodical basis; but a system of drill, pushed to extremes, tends to destroy *soul,* and it is soul that makes the man. Moreover, the aim should not be to develop power in *general,* but power for the particular purpose for which it is wanted.

Irresolution

35. For instance, there are difficulties of the Will other than *those* that concern the habits we have hitherto noticed. There is the weakness of Will shown in what we may call general irresolution. The business man who starts an enterprise and has not Will enough to carry it on; or the student who takes up a new language and cannot muster courage enough to master it, are cases in point. We are afraid that in most instances such discipline as moving a chair about a room for five minutes an action without sufficient intrinsic intelligence to commend it to some minds would not do much good in developing Will for the business man or for the student.

They must use self-suggestion and form the *habit* of perseverance. For what is the old-fashioned and yet undervalued virtue, of perseverance? It is simply a regular supply of Will-power. It is will-power as a habit.

The Three Steps

36. Every reader of this lesson, who has difficulties in carrying out his resolves, should now know **the program of success.**

First there is the *Resolve.*

Next comes the *Affirmation:* I can.

Then comes the *Effort*, as seen in practical endeavor to carry out the Resolve, and step by step this effort changes into habit, and habit into char acter which has been defined as "a completely fashioned will."

37. Here there is no waste of energy in trying to develop Will-power *for anything;* every effort is an effort to strengthen will *just where it is wanted.*

The former is the method of drastic drill; the latter is the method of service and common sense.
But use both methods, with adaptation. *Every* week, every day if need be, do something in the line of duty or advantage which you would otherwise shirk. For instance, it might be a real gain if on Fridays (mail day) you began work at 9 am instead of 9.30. Then why not be in your pièce at 9 am

There is no reason why, except self indulgence Here is your chance for the régime of *drill.* Next Friday morning you will make a start with the new hour, and a new feeling of *can* will come over you in consequence. This is drill for a specific purpose, not drill for its own sake.

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Auto-Suggestion

38. To develop Will-power, you should aim at the formation of desirable habits, by means of auto-suggestion.
Before dealing with the meaning of auto-suggestion, we shall inquire into the special use of the latter half of that hyphenated word: suggestion. In ordinary speech it means a proposal to say or do something. For instance, this course of study has helped you to formulate a plan of life, and has shown you the right way to realize it. You are pleased with the result, and, speaking to a friend about it, you "suggest" that he ought to follow your example.

The friend, believing in your judgment, acts on the advice and his letter says "Following the suggestion of," etc. This effort to persuade others to believe or to act, is exceedingly strong if the circumstances are propitious, Prof. Scofton Delmer, during his supervised residence in Berlin (1914-15) had to rely on German newspapers for news; and of course the British armies were *always* defeated. He says: "When one lives in an atmosphere of perpetual suggestion of this sort, one sooner or later succumbs to it. The marvelous thing is that this subtle influence is felt even by intellects that perceive its trend." ("Daily Mail" June 13, 1917.)

39. But this word suggestion has attained a new and more specialized meaning during the last twenty-five years: the suggestion which comes from one person to another on the every-day plane is only half of the notion it conveys. The other half is made up partly of unspoken proposals, so to speak, that come from objects and persons around us; of which we may not be fully conscious; and partly of the systematic use of the suggestive principle for medical and educative purposes.

The heads under which this most vital subject can be discussed are:
(1) The unspoken Suggestions of Life.
(2) Spoken Suggestions in General.
(3) Medical Suggestion.
(4) Educational Suggestion.

These are not four different things. They are simply four applications of one thing We shall omit No. 3.

Unspoken Suggestions

40. In the life you live from day to day you are acting out the principles of suggestion, one aspect of which is imitation. Why do you not wear the clothes of an Englishman of the Elizabethan period with all their wealth of color? Because you would be inconveniently conspicuous. It is easier, and safer, to dress as others do, in modern clothing.

You need not, of course, imitate other men servilely; indeed you have full liberty to choose your own patterns, but the garments themselves must be of the conventional kind, or you are in danger of being adjudged a freak. The rule is this; we have a tendency to do what the great majority of people suggest we should do as seen in 'the example they set us.

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The Imitative Tendency

41. Not only so, we also have a tendency to do things which individual people do. You do not allow a child to play with another child afflicted with St. Vitus' danee, because you know the child will feel a suggestion to imitate the contortions of the other's nervous complaint; and you know yourself that if you spend half an hour with a confirmed stammerer, you feel a tendency to stammer also, just as when one member of the family circle yawns, the others will follow suit.

A walk down Fifth Avenue is a lesson in suggestion. The window dresser may never have heard of the word in this sense, but he acts on the principle all the same; for his artistic disposal of the goods has but one end in view, to suggest an immediate purchase.

Spoken Suggestions

42. Spoken suggestion is not very different.
The main feature about it is that it is personal and therefore stronger. I may look at a shop window, admire the goods, think of buying something and pass on. But if a friend comes up whilst I sin looking, he may urge me to make a purchase, and the silent suggestion is matured by a personal appeal. This illustration shows that, however. strong may be the influence of environment, it is not so strong as that which is exerted by the human factor.

V. USES IN EDUCATION AND BUSINESS.

43. Educational suggestion follows close on the heels of the medical, that is, as to its operation. The word educational is not here used in a narrow- and restricted sense; we mean education in the schools, and concentration in business, for business. flow is suggestion used in these departments? It is used to overcome difficulties in precisely the same way as the physician uses it to overcome maladies.

A boy who says he cannot do his sums is taken in hand and quietly shown the how and why of decimals or equations; and, instead of being allowed to think these things are difficult, his mind is made to reflect on their interesting qualities; he is told that he can; and he is asked to tell himself he can. A man in business, with adult intelligence fly trains his mind in the same way.

The difficulties ahead are real enough; but if he allows his mind to dwell on them he gets the negative suggestion that be cannot overcome them. He must tell himself ten times a day he can; and when he feels that he can, he will. The scientific basis is this: *Every thought, affirmed and reaffirmed, tends to become an action.*

The Skeptic Answered

44. The skeptic will say, "Do you mean to tell me that if a man believes he can succeed, in any legitimate desire, one that is in keeping with his natural

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abilities, he will therefore -attain his desire?"

No, not altogether; but let us put the matter in a nut-shell. Take your own case. You have a special ambition and you are working hard to realize it. Your friend George is also working hard to realize his ambition; but, whereas he. believes he can ultimately succeed, you, in spite of your diligence, have a sort of half fear you will fail.

What makes the difference between you? Suggestion. George knows as keenly as anybody what is before him; but every day he says "I can." You, on the other hand, fall into doubt and say "I may not, after all." You may not relax a single effort, but doubt and fear eat some of the strength out of your resolve. What you need is training on the Pelman methods of autosuggestion. When you rise in the morning, and when you retire at night, suggest *power, mastery, and conquest* Remember the law. Every Thought, especially thoughts charged with feeling tends to become an action; repeated actions transmute themselves into habit.

45. If every morning and evening you tell yourself you look and feel ill; and if, in addition, you assume the attitude of a sick man, holding your head in your hands, complaining to your friends, and taking physic, you will appreciably reduce the tone of your system and actually become ill. The same law holds good the other way. *Think success, dream success, believe it, speak it, act like it* - and, behold, successful things come your way. There is no magic about it. It is a truth as old as the hills. Years and years ago Talleyrand embodied it in his saying, "Nothing succeeds like success."

Success a Vulgar Aim?

46. You will have read somewhere that it is vulgar to aim at success in anything that is not connected with Trade. This is pure snobbery. An American President and a British Premier aim at success in Statesmanship.

The Editor of a great newspaper aims at a successful carrying on of its traditions the Poet Laureate tries to maintain the fine standards of his predecessors; and a famous surgeon is keen on new appliances and discoveries. All these men seek *achievement;* and why not?

So now my men think and act the other way. They are always fearing failure, and they have often to say, "That which I most feared has come upon me" They deliberately stifle hope; or, if they - do not stifle it, they let it die a death due to exposure.

The Story of a Big Deal

47. You will perhaps say that all this looks very well on paper, but that it cannot be reduced to practice. As the Pelman course is nothing if not practical, we at one join issue with such an objection, and proceed to give an account of how a sales manager applied suggestion to the putting through of a big deal. The commercial nature of the illustration is quite accidental. There are similar illustrations in every professional sphere.

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A few business men, all of them in the forties, were gathered together at luncheon, interchanging their experiences. The sales manager to whom we refer, after hearing how one man had failed to carry through a certain scheme, said: "If you will pardon me I will tell you why you did not succeed. You did not go forward in the spirit of confidence, a spirit which must not be confused with that of braggadocio or conceit.

48. "Let me give -you a leaf out of my own experience. I had been selling goods for twenty years before I ever heard of the law of suggestion. At first I laughed at it; but when one of my friends - gave me a book about suggestion I began to think there was something in it. I studied the book thoroughly, and began to carry out some of its principles. I started in this way.

So long as I could convince myself that the sale of my goods to a certain buyer was not impossible, I always went to do the selling with the feeling that I had already succeeded in making a sale. The result was that I lived in a state of hopefulness all day long, and this enabled me to get the best out of my abilities. Every faculty was alert, my memory - for details was always in instant readiness, and I carried with me the atmosphere of the man who can.

49. "I frankly admit that I sometimes failed, but I have the consolation of knowing that the failure was not due to any fault of my own; it lay with circumstances in the buyer's life or business which I could not control. Last week I formulated a sale plan which somewhat staggered even my confidence in myself, and it was some time before I could convince myself the scheme was feasible.

Finally, however, I adopted the plan and proceeded to put it into operation, believing it was already a success. It went through all right, and of its kind it was the biggest deal ever done in my line. Now if you will contrast my present policy with that which I had followed twenty years previously, you will see what an advantage- the use of suggestion has been to my affairs.

How the Salesman Think

50. "In the first period of my salesmanship, when I was on the road, I had the following states of mind with regard to selling goods:
(1) I don't think I shall sell any goods.
(2) I might sell some, but I am afraid not.
(3) I have a good chance of selling goods.
(4) I am certain I shall make a sale.

Nowadays I have abolished the first three states of mini I always go out myself in the spirit of certainty, and I instruct my men to cultivate the same frame of mind."

51. Here the sales manager paused, and the other man said: "But what is the use of being certain if in your heart of hearts you know there can be no certainty?"

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The sales manager smiled agreeably and replied:
"You are a practical man—look at this matter iii a practical way. If one of your men went out saying, 'I am certain I can sell these goods,' and another went out saying, 'I am certain 1 cannot, although I'll try,' which man would send in the orders? The first man, of course.

The second man might give excellent reasons why people would not buy; and therefore why he could not sell, but proper mental training would show him that positive sales can never spring from negative convictions. He might be quite sincere in his belief that he could not sell your goods, but ask him to suggest that he can, and to act as if he can and behold he will; at any rate, he will sell more, far more, than if he started out full to the brim with 'I might' or 'I can't'

The "Contradiction" of Suggestion

52. Here the sales manager paused again, and the other man interposed: "That sounds right enough," he said, "but -it seems to me you make a man into a walking contradiction. I have no man on my staff who says 'I can't' I should dismiss him if I had; but suppose, for argument's sake, that I have such a man, and I tell him to use auto-suggestion. He will go out on the road with two distinct and contrary ideas.

In one part of his brain he has a conviction that he *might not* or he cannot sell my goods. In another part of his brain is a second conviction, growing in strength, to the effect that he can sell my goods; so that as he works for me there is a continual strife in his mind between 'can' and 'can't, and it is ten to one the 'turn-downs' will award the palm to 'can't. Is a man likely to do much with such an acute contradiction inside his head?"

53. The sales manager rubbed his hands gleefully and replied: "My dear sir, you must admit that if the outcome of this contradiction is a victory for 'can' it is better for your profits, and better for the man's commissions. By "I *can"* I mean I can, if possible, and the contradiction is only seeming.

There are many things which seem too big, too ambitious, too difficult to accomplish, and we therefore say we cannot; and when we say we 'can' there looms before us this contradiction of yours; but in nine eases out of ten the victory goes to 'can,' and the big things that frightened us is a realized achievement because the thing is possible. Let me say here that courses in salesmanship do not necessarily make salesmen. The mind needs training before the technique of selling can be mastered."

We All Sell Something

54. This is true narrative, and is rich in reflection for every man who has a living to earn. We *must* believe that everybody *lives by* selling something. Even the man who does not work sells his capital to the borrower, for capital plus interest in return; the doctor and the lawyer sell their knowledge to the buying public; and the office man and the office woman sell their services to an employer.

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Of course, what we call the goods are very different in kind and quality; a man who sells bacon and eggs disposes of commodities very different from the surgeon who sells his skill at *$500* an operation, but it is the same principle in both eases; there is a party to sell and there is a party to buy.

Therefore you know What you have to sell to the public, or to an employer, and the amount of your income depends on the quality of that which you dispose of and the manner in which you do it. Auto-suggestion shows you how you can increase the value of your materials and your methods of sale. It opens out to you a vast prospect of advance in every way; it abolishes the spirit of fear that results in "I cannot," and in its stead creates the energetic "I can." Remember the civic motto that has made Chicago what it is to-day, "I will."

55. There is a difference between the practice of auto-suggestion and that of mesmerism or hypnotism. To suggest a purchase to any man is not to mesmerize him; because to do that you would have to deprive him of normal consciousness and Will-power; he would have to be entirely under your control; but in making suggestions to yourself for your advancement you -do so without interfering in the least with the normal operations of the mind; indeed, you are fulfilling one of the mind's great laws, namely "every thought, persistently held, tends to become an action."

The action may not be an external deed, in the ordinary sense. For instance, the thought that a specific form of illness is going to attack us clean the way for its advent. *We think ourselves into an illness,* and that kind of thinking is fear-thinking.

To talk about it is bad policy. As Arnold Bennett says in his *Self and Self Management, "a* woman who secretly fears cancer will fear it much more once she has mentioned it to another person."

"I Can" *versus* "I Cannot"

56. The student who is not interested in salesmanship may say, "How does all this concern me?" It concerns him because every man has at some time in his life, if not continually, to face problems of supreme difficulty, and to solve them he needs the liberal use of positive suggestion, otherwise he fails. When the British Admiralty was faced with the problems of unrestricted submarine warfare, there being no special machinery ready for handling the evil on a large scale, the sea Lords, casting about for new engines of destruction, did not say "Can't," but "Can."

When the heroes of Mons were confronted by the enemy in the proportion of ten to one, they did not say, "We can't do anything." They said "We can", and they did. When Bessemer was trying to solve the mysteries of steel be was defeated over and over again. He might have been justified in saying "I can't." But he said "I can"; and his name is deservedly remembered as *a* great discoverer.

57. It is therefore evident that the greatest of all the secrets of Will-power is self-suggestion; and it is the greatest because it helps in She formation

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of *habit;* and habit "has its purpose in making will-effort superfluous."

VI. SLEEP AND SLEEP-SUGGESTION

58. The ability to sleep at will is one of the most valuable of the practical arts of life, consequently it is worth more than a little effort 'to acquire. Gladstone could leave behind him the excitement of a debate in the House, and, on retiring, forget all about it in immediate sleep.

Think of the economy of energy implied in such an art of sleep-control, and contrast it with the turning and tossing of the man who cannot forget the turmoil and anxieties of the day. The one is a captain of his consciousness; the other is its unwilling servant.

59. The essential question is this: Is sleep-control a gift or is it a power that can be developed 'I It is a gift in some cases; in others it has been acquired. Those who possess it as a sort of inheritance have much to be thankful for, but those who are destitute of it need not imagine that their efforts are bound to end in failure. It may be true that certain nervous and highly strung people will not succeed to their complete satisfaction, but the majority of people, except in circumstances that are full of alarm and danger, can secure a control beyond their expectations.

There are two sets of conditions to be observed. First, the physical 'surroundings should be free from discomfort, irritation or new noises. Secondly, the mind should be enforced by strong self-suggestive affirmation, such as "I am terribly sleepy"; "I can't keep awake"; "I am falling asleep." Mental pictures of the state of sleep should be made to pass before the eyes of the mind; and the breathing should be deep and regular. At first there may be a feeling of futility,. as if the carrying out of these instructions was quite useless, but perseverance will make a welcome difference and the habit of control will *begin* to form itself.

Remember *no habit is formed at once.* It is necessary to go through a series of actions successfully before the tendency to repeat those actions can be set up. So do not allow a few failures to discourage you. Keep on.

VII. WAKING AT WILL

60. The converse ability is to acquire the power to wake in the morning at a time decided upon the night before. As a rule this is not difficult, but it needs confidence and a peaceful mind, otherwise the subconscious knowledge that wakefulness must begin at a specific hour induces a more or less troubled sleep. if this is the result of your experiments you are advised to experiment no more. Some people find that on resolving to wake at 6 a. m., they succeed too well, and like Dr. Savage, the famous expert in mental diseases, they wake at 6 a. m. on several mornings in succession, even without *willing* to do so.

A very large number of students, whose results were tabulated and analyzed, awoke either ten minutes before the appointed time, or ten minutes after; chiefly after. We presume that the "alarm clock" in the brain

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rang at the decisive hour, but some minutes elapsed before the normal consciousness fully realized the fact. Some persons, again, will determine to awaken at 6 and will wake at 4, and again at 4.3Q, and at 5, and at 5.30. This is usually due to over-anxiety.

Its Practical Value

61. The joint ability to sleep and wake at will has practical values of a high order in regard to health, energy, and efficiency. To have a quarter- of-an-hour's sleep after a tiring day, and with a long evening's special work before us, is a boon indeed; for the first minutes of the sleeping state are the most recuperative. A Pelman student writes; "I once put in two years looking after an engine and machinery. One of my duties was to fill a tank with oil and when it had run in to a certain mark on the gauge glass, to stop the tap.

One evening I was extremely sleepy (I often worked very late) and decided to have a nap. I knew that the slightest irregularity in the working of the engine would take me instantly, but how could I know when to turn the tap off? I tried it, however, and each time I awoke almost to the second, although I was asleep *in another room."*

VIII. WHAT ABOUT FAILURES?

62. Occasionally we receive letters from students who say: "I have tried auto-suggestion with my personal difficulties and have not succeeded. What is the reason?

First, we must know what those difficulties are. Let us suppose that a man has reed in a book that if he will only mentally picture the thing he wants, and ardently desire it—something reasonable and good—he will inevitably succeed in getting it. Being uncritical he therefore desires that his advertising shall yield larger returns, or that *his* knowledge *of* French shall rapidly increase, or that the scientific secret which he seeks shall be revealed to him; and he uses auto-suggestion to further the effort.

Nothing startling *happens.* Why?

Because he does not understand the subject. It is moonshine to suppose that ho 'can auto-suggest more replies to an advertisement, or that, by saying he knows French, he will know it, thus making study superfluous, or that by merely affirming the existence of a scientific discovery, some mystery will immediately be unveiled. Things do not happen that way. What be *can* do is to suggest to himself that as advertising is a science and an art, his efforts towards the comprehension of the one and the practice of the other may be more fruitful than they have been: at *d this suggestion, properly carried out, will be successful.* -

Not a Miracle; But Law

63. Similarly, the mastery of a language, or the discovery of one of Nature's secrets, are matters requiring much time and attention; and auto-

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suggestion is not a means of dispensing with the needed ability, but a method of making its work easier and more synthetic. So, if your experiments are. at first not a success, ask yourself whether you are using the law in the right way.

Remember, it *is* a law, not a miracle; an improved method of working—not a bit of Arabian magic. Failure is due either to attempting altogether impossible tasks, or to a misunderstanding of what auto-suggestion means. Thus if an uneducated man of thirty-five uses auto-suggestion to enable him to do work in five years which would in ordinary circumstances have taken him from ten to fifteen, starting at the age of twenty-one, he is setting himself a task that is beyond his powers. Nevertheless, a purpose may be difficult, but still possible.

Impossibilities

64. Again, if a man who has no mathematical ability whatever, were to *try* to auto-suggest the existence of such an ability, so that one morning he might wake up possessed of the power to understand the binomial theorem, almost without studying it, he would be asking too much. The practice of auto-suggestion does not give new power in chunks; it develops ability from within like leaven, until the whole mind is brought into a state of increased efficiency. There must be a basis' on which to work. A man who has no keen sense of beauty could never suggest himself into being an artist.

The Cause of Failures

65. Failure, however, may follow a genuine effort carried out in the right way, at any rate as to its intention. Such failures often occur in the application of auto-suggestion to physical ailments, and although this is in the medical sphere, and therefore outside our purview, we may be permitted to say that before success can be achieved (except in eases where the patient is highly suggestible by temperament) it is necessary to create new and strong nerve paths from the brain to the affected part of the body, and this calls for time and patience.

66. Thus a failure may occur for no other reason than that of haste. Even in the development of Will-power, a student who has given up hope might have succeeded if he had held on for a few days longer. So please take the time required for the law to do its work; let your body and mind become accustomed to the new method, remembering that all personal conquests are results of such importance as to justify strenuous and persistent effort.

67. The failure that comes from skepticism belongs to another category. Doubt places us outside the scope of the law of suggestion in its positive aspects, and enrolls us under the negative banner. There are men and women who might almost be constitutionally classed according to Carlyle 's Everlasting *Yea* and Everlasting- *Nay.* They either have the disposition to say "Yes" or "No" to the majority of life's positives.

And it must be admitted that the 'Nay" men and women render valuable services. They keep the rest of the world from believing that the Moon is

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made of green cheese, or from giving credence to other impossibilities Yet the best things seem to grow up round the "Yea's" and probably the ideal state of mind is to have a proportion of two-thirds affirmative and one-third negative. Anyhow, the record of history is brilliant with deeds of men and *women* who said "I can." Those who said "1 can't," fulfilled their destiny and are silent.

The Psychology of "I Can"

68. The reason why "I can succeeds, and can't does not, is quite simple. The "I can" individual forms a vivid mental picture, and looks at it so often and with such feeling, that it becomes part of his very mind, sinking into the subconscious sphere and influencing him in thought and deed without his being aware of the fact. Every mental power is favorably affected towards the early, realization in actual deed of all that the picture stands for The mart who says "I can't," sees a picture of impotency, and all his abilities suffer from this inhibition.

Success is first Mental

69. Nearly every failure in auto-suggestion is due to using the wrong method. The student looks at the objective fact, expecting to see a change take place, instead of a deepening of his mental confidence. A man who says "T have no cough," and can hardly titter the words because of a fit of coughing, is not likely to convince himself or others of the value of auto-suggestion; especially if, after making the affirmation, he waits to see whether he will cough again, thus directly suggesting a return of the trouble by thinking about it.

The no-cough condition must first exist *in his mind,* as a mental picture, and it must be revivified by repeated affirmation, while be gives attention to something else. This looking away to something else is very important.

Look at the Picture

70. It is the sane with all other applications of auto-suggestion. You do not will to do a thing, then watch yourself to see whether you will be tempted not to do it. Instead of looking in that direction, fortify your mind by dwelling occasionally on the picture of compliance with your intention, for, after all, it is the mind in its unconscious energies that does the work.

Consequently, force is accumulating for the purpose in hand whilst you are asleep or when engaged during the waking moments in the normal duties of life. Remember to contemplate the picture when you use suggestion. Forget the real trouble as much as you can. Ignore it. Centre your attention on the vision of what you want to be, to have, and to do.

Choose the best times for affirmations. Seize your quietest moments, and make the affirmations with vigor and confidence.

IX. RULES FOR AUTO-SUGGESTION

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(1.) The suggestion must be positive and unhesitating. There must he no mere expression of a desire about it, nor must it deal exclusively with the future It should begin with the present and extend to the future.

Thus, as soon as you are in bed, say to yourself: "My memory is improving. I can and do remember. Tomorrow my memory will be even better than it is now, though now it is better than it was yesterday. To-morrow I shall forget nothing, and I shall be able to recollect with ease everything I desire to recall." Repeat these and similar phrases until you actually fall asleep. If the subject is not memory, but a great fear, adapt the affirmations accordingly.

(2) The suggestion must be made with sincere conviction. You must not allow yourself to doubt as to the result. If, in spite of all your efforts, you find yourself tempted to question the value of auto-suggestion, reassure yourself suggestively. Say to yourself: "Such doubts are absurd and unworthy."

(3) In making an auto-suggestion, the mind must concentrate itself on the suggestion, and must not be tempted to wander off into speculations as to the ultimate advantages which wilt accrue. Do not allow a formula to become mechanical.

(4) The auto-suggestion must be practiced regularly. Do not let any feeling of fatigue induce you to omit it. Continue it right up to the very moment of bleep.

(5) If you can do so conveniently, repeat portions of the auto-suggestion aloud. This is not necessary, but it is sometimes a additional assistance.

(6) Reinforce the auto-suggestion by repeating it when you awake during the night.

(7) Repeat the auto-suggestion to yourself occasionally during the daytime.

(8) Do not *vary* the subject of the auto-suggestion from night to night, but persevere with the same subject for a series of nights. Then take another topic. Avoid anything Tike concentration of thought on a difficulty that distresses you. In that *way* you *accentuate* it. Try to forget it after using auto-suggestion,

Solution *of* Practical Problems

71. *From early experiments* you *may* advance to others more complex; such as that of suggesting you can overcome a difficulty, let it be the mastery of the calculus, or the stubborn refusal of your next door neighbor to sell you his shop at a good price for your extension purposes, or the seeming inability to tide over a difficult financial period.

Select your toughest problem, and before retiring suggest you can and will find a way out. Do it fairly, and practice the prescribed method with a due sense of its truth and advantages. This is character building in reality. You are changing yourself from a limp nothing into a man. Perhaps your

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weakest point is cynicism, the blasé outlook on life; in which nothing is pure, nothing is real, everything is hypocritical.

To get rid of it, or at least seven eighths of it, cultivate greater generosity of disposition by affirming the existence of such a quality in your nature, and by stifling reflections which affirm almost every evil in every man you meet.

Don't "Fight" Evils

The way to overcome any sort of evil, by - which we mean the "undesirable" is not to fight the evils, but to develop the opposite quality. Fear is conquered by practicing courage; cynicism by, practicing charity. *Success depends on practice.*

There arc formal exercises in Will-power,' but we prefer the student to practice in the direction in which he wishes to succeed. He knows where he is weak; let his exercise be to make himself strong by using the principles laid down in this lesson.

EXERCISES

Exercise XIII
There is generally some one thing (perhaps more than one) in our daily round which we know we might do, but which we avoid as much and as often as we can. It may be the need of getting down to business early on Fridays (mail day); or it may be the carrying out of a decision to clear up an accumulation of papers, and to prevent such an accumulation in future. It is possible that you have often resolved to view some property, to write a letter to a friend abroad, or to join a local society of some kind, and yet you have done nothing at all.

You have developed the habit of irresolution. Whatever be the nature of the resolve, so long as you really desire its accomplishment, begin the work at once. *Take action.*

Exercise XIV

By way of intelligent drill, begin to systematize your doings. Already the time-table (see Lesson I) will have done something in this direction, but more than *arrangement* is required. One needs *persistent action.* The enemy may be inertia or illness; the unexpected. or factors out of our control. Take the unexpected as an illustration.

You have just prepared to Pelmanize from 7 to 8 pm. when a friend calls who must see you. He keeps you for twenty minutes inquiring about an "affair" in connection with the local club. This is one of the unavoidable contingencies. But if there is no caller, and you just feel out of the mood for Pelmanizing when seven o'clock home, in the time for drill. We do not say that the mood for work is not valuable; *it* a; but it is easy to fool yourself, and this being the ease, never allow a week to pass without fighting inertia in its many guises This is a form of Will-drill which is particular, not

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general; it *gives* power where power is needed.

Exercise **XV**

Where formal drill is felt to be necessary (and sometimes it is necessary in eases when men and women **collie** near to despairing of success) carry out the following régime:
(a) Take a sheet of blank paper (or several) and cut it up into small squares. On each square write a number. Arrange the numbers in solid groups with six squares in the top row and three lines of six below, thus:
TOTAL
Add the columns horizontally and vertically.
(5) From among the people whom you find boring or irritating, choose the greatest offender of all, and accept the first of opportunity' of conversing with him (or her). Display a genial and accommodating attitude throughout. (It may he a revelation to both parties.)
(c) Resolve, under suitable conditions, to extend your right arm at right angles **to** your body for five minutes, extending the time by one minute until you can perform the exercise for ten minutes.
(d) If you have good health, take a mile *walk,* irrespective of weather, before retiring for the night.

What is the service rendered by such exercises? They help to restore the individual's belief in himself, and in his powers. The exercise with squares of paper does nothing to enlarge knowledge, but it does a great deal in the way of foster- lug self-confidence. The student feels that if he can perform so uninteresting a task he has not lost his will entirely; dysboulia has not yet overtaken him. Whenever the feeling is developed that the unpleasant and the uninviting can be accomplished, hope for achievement in more personal and pressing issues is not a dream. It may become a reality.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

Fourth Lesson

We may consider one advantage a very important one to many namely, the appearance. It is surprising to find how many people are shy because of their appearance. Obviously, the right exercises increase the breathing capacity and chest expansion; they decrease the size of the waist, and improve the whole figure, and they improve, in particular, the shape of the feet and the legs; in fact, the whole appearance is benefited— not merely the appearance of the muscles, but the appearance of the surface skin. A good complexion, as we shall see directly, is likely to follow from the right use of the right exercises.

Now, for this Lesson, I shall not suggest any new exercises. It will be better for you simply to go through the old ones, first taking those which were to be done in bed, all together; then those which were to be done out of bed, all together. This will mean a little longer devoted to the exercises than in previous weeks, but it *will* be well worth while to master these exercises thoroughly by repetition. Do not let your attention ; when it is inclined to flag, then recall the *many* advantages of the right exercises done in the

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right way.
For convenience, I will just mention the exercises; there is no need to describe them again.

In Bed

Stretch each foot and leg in turn. Practice the abdominal breathing. Stretch out each band and arm in turn. Practice the muscular breathing. Practice the abdominal breathing, but this time draw the abdomen in when you have finished in- baling, and press it in so as to send the air to the top of the lungs.
Sitting up in bed, go through the series of neck exercises.

Out of Bed

Do the skin-drill. Practice a little gentle skipping or hopping; and stretch each arm up in turn, bringing it down to the outside of the corresponding foot, and bending the trunk down from the hips at the same time. You will find that by now you can do this exercise far more easily than before.

Now a few words about diet. We tend to be influenced by what we eat. One of the simplest rules is to avoid excess; and it is not merely excess of meat and flesh-foods that most people' suffer from, nor excess of alcoholic drinks, against which there have been so many crusades of late years. There is also a still more terrible excess of starchy and sugary elements, such as we get from large amounts of potatoes, puddings, bread, cakes, jam and sugar itself.

And there is also terrible excess of tea, coffee, and cocoa, which are stimulants and narcotics, and do not contain (in their usual form) any appreciable amount of nutriment.

I recommend water-drinking, or, rather, water- sipping at the right times. The cleansing effect of this for the whole system is marvelous. Another great help to health is more thorough mastication of foods. The extreme plan (of masticating every mouthful of food so long as it has taste) need not be adopted; but the ordinary habit of gobbling down all the food, and swilling down all the liquid, is a bad one,

DON'TS
1. Don't say "My Will is weak." Say "It is strong." That is the way to develop its strength.
2. *Don* 't interpret the violent man as a strong willed man. He has not Will enough to control his feelings.
3. Don't try to develop a strong will by merely "willing" strongly. Make your thoughts and feelings right, and Will-power will "come."
4. Don't fear failure. Say: "I can," and you "will."
5. Don't coddle your anxieties as to the future. That is h
ow they become giants to conquer you.
6. Don't trouble about anybody, or anything so long as you will the right thing and *do* it.

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DO

1. Make up your mind that conquest, in the sense of control, is not only a possibility, but a duty you owe to yourself.
2. Keep the idea of psycho-synthesis before you; Thought, Feeling, and Will working in perfect harmony. If the Thinking and Feeling are right, the Will will be right.
8. Face all your problems boldly. A courageous effort carried you past the enemy's first trenches, and persistence enables you to secure his fortified positions.
4. Self-respect should be potent in matters of Will. The "1-won't-be-beaten" disposition is one to be cultivated assiduously.
5. When defeated in a good effort, accept the situation calmly; study your method with a view to improving it; and when ready, try again, using all your strength.
6. The mental picture of a desired condition should be vividly realized. Let the condition be good, just and reasonable; then, little by little, strive to make it actual

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Pelmanism

Lesson

V

5 Lesson Five

PELMANISM

LESSON V.
MOVEMENT vs. FIXATION

FOREWORD

To the Student:

Once more the object before us is Power. This time it is the power to focus attention. Get the ability to control the operations of your mind. Put an end to mind-wandering. Be master of the thought process; not its slave. It is easy when you know how, and this lesson gives you the secret. Study it closely. Practice all the exercises. You will soon begin to feel an increase in mental grip. The sense of being superficial will leave you, because attention gives you sound knowledge, and sound knowledge means memory and new ideas.

I. MOVEMENT vs. FIXATION

1. It is erroneous to imagine that concentration means fixation; it means a controlled movement. No doubt that sounds like a contradiction in terms; but let us explain. You sit down to solve a problem, any kind of problem. Difficult ones are plentiful, but we shall take a practical one. because it serves our present purpose: it is the desirability, or otherwise, of building a garage somewhere on the lot. The idea in its persistent form, came to you in the train; you saw a new garage being built, and it fused together all the vague wishes of the past; you felt you must have a garage of your own.

So you find a quiet spot. light your pipe, and begin to think the matter out. First, you have to decide whether you can afford the outlay. There is a little figure work on the back of an envelope and you emerge from vour calculations triumphant. Next, there is the cost of upkeep; heat for the winter, repairs, painting, and so forth. A little more figure work, and you reach another favorable decision. Then there comes the cost of a bench and an outfit of tools, and accessories. When these and similar items are satisfactorily settled, you find you can decide the issue in the affirmative, and you resolve to place an order forthwith.

The Circle of Related Ideas

2. Now what has happened in your mind during this little bit of concentrated effort? We shall say nothing about the ideas, hopes, desires, or doubts which momentarily came into consciousness before you finally solved the problem; they are not unimportant, but they are not our chief concern here. We are dealing with your determination to fix your attention on the garage question until you had solved it one way or the other; and if you are candid, you will admit on reflection that you did not focus your attention like an

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astronomer on a star. You moved your attention from one aspect of the subject to another, then back again to the starting point, then to a new aspect altogether; until you proved that concentration was not fixation but controlled movement. Let us see if we 'can make a diagram of it:

Concentration and Change

3. In this figure the circle stands for the area in which the mind moves freely among the intimate relationships of the problem. A, the centre of the circle, is the problem itself: A garage. To be or not to be ? It is manifest you cannot solve anything by fixing. your attention on the problem itself. If you make the attempt you simply become unpleasantly and increasingly aware of the fact that there is a problem. Every problem is made up of parts, and each part in turn must receive attention. So you may wisely move from A to A„ which deals with the cost of building. This means that for the time being you forget the garage altogether in order to discover how much money you can spare.

4. When this point is settled, you return immediately to A and almost instantaneously find yourself at A, which means the cost of upkeep. You remember that Rhodes, your friend at Yonkers, gave you a statement of his annual expenses in this matter, but You believe you can get a cheaper form of heating, and your mind travels to a place in the city where you looked at a stove which seemed to be just the thing. Returning to the thought of cost you add up the various items together and conclude you can meet the bill. Back again at A you are switched off to A then to A; we have not specified them all, but those we have examined are sufficient for our purpose.

Attention vs. Mind-Wandering

5. We desired to show that concentration on a problem does not mean a hypnotic gaze at it, but a free movement among all the items of which it is composed. A man with good powers of attention can go from point to point and return to the original centre; a man with poor abilities goes from A to A, like a Hash, pausing for a moment, then with lightning speed he is back again to A, to find himself jerked to Q, which is outside the radius, and may mean golf, his income-tax statement, a love affair, or anything at all. He is thus guilty of mind-wandering. There is a lack of mental control; he is the slave of association, when he should be its master. One thing leads to another, and he follows the leading like a lamb. We shall later on show by what means he may become the master instead of the slave.

What Psychologists Say

6. You have, perhaps, been taught to believe that concentration means fixing the attention on something, and there may be some difficulty in getting rid of the idea. Very well, let us ask two questions; (a) what is orthodox teaching on the subject? and (b) is it really possible to fix the attention exclusively on any one thing? The first question is easily answered, for all authorities are practically unanimous in saying that attention, or concentration, cannot be **fixed** on anything; there must be a change in the subject or object, in the mind itself, or the thing looked at.

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7. The object changes when you fix your attention on the screen in a picture theatre. The subject changes when your mind travels over the various aspects of the thing looked at. Let that thing be a book lying on the table. The book itself does not change, but your mind changes as you gaze at it. Just try the experiment. You will discover that although you concentrate on the book, as such, your attention is caught, first, by its binding, then its gilt top, then its title, and these points, even momentarily considered, divert you from the book itself to bindings, titles, and subjects.

Self-Hypnotism

This also answers the second question. If you *did* succeed in fixing your attention on one object, it would not be concentration but self-hypnotism, just as when you fix the eye on a bright disc you "go off" eventually. Even were you to close your eyes and focus attention on a single thought, you would reduce the area of consciousness and develop what is known as a "dreamy mental state" of which the ecstasy of the mystic is a good instance. Ecstasy, whatever else it is, can be no more than a species of self-hypnotism. The kind of concentration we are dealing with in this lesson has nothing mystic about it. It involves the synthetic working ot` the whole mind, directed to one end, but controlled by the will in all its movements.

Self-Control

9. The practical effect of this teaching ought to be highly encouraging, for we have met with hundreds of cases in which men and women have wrongly accused themselves of lack of concentration. They had been trying to fix the attention on one thing, and because they had. failed they became exceedingly depressed. What they lacked was comfort. They could not order their thoughts and keep them revolving round a central issue.Attention wandered off into numerous by-paths.

Here are two specimen letters from this type of mindwanderer:
"When I read a book I grasp the first sentence, which tells me that the late Sir Alfred Jones was keenly interested in the growing of bananas in Jamaica. I go on to the next sentence, but before I have finished it I have lost the little bit of meaning it conveyed; for the name Jamaica brings to mind the earthquake which caused immense damage and suffering there. All the time my eye is taking in the print of sentence after sentence, and my mind is a medley of earthquakes, bananas, shipping and submarines. At last I have to turn back and read the whole page again, much to my disgust. The only kind of book I can read without mind-wandering is a novel with a deep plot in it."

Here is another letter:
"What does a fellow have to do who cannot settle down to anything for more than five minutes at a time? That's my complaint. I resolve to work at my math's, and get my books and papers together, but as soon as I open them my mind goes off to something else, and I begin to draw figures or to write a story. If you can dose me with anything that will lift me out of this chaos I'll take it and thank you."

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10. Examine these two cases. They are both alike in lack of control: the first man has a mind which is at the complete mercy of association; the second man is a prey to the snood and fancy of the moment. The first makes some semblance of effort to guide the stream of consciousness; the second ships his oars and lets the stream take him where it will.

II. **CAUSES OF MIND-WANDERING**

11. What are the causes of these conditions? They may be classified as follows:
Physical causes, due to nervous illness of various kinds; the effects of shock or accident; excitable temperament; restlessness.
Mental causes, due to a profusion of interests; a mind that works very rapidly; natural indolence; lack of interest; the habit of drifting.
Economic causes, due to a monotony of daily work; highly specialized duties narrowing the mental sphere.

Some Causes Analyzed

12. This is not a complete list, but it embodies the majority of causes. Take one from each section and study it. There is the love of excitement for instance, which is a frequent obstacle to concentration. There seems to be a tendency to throw off self-restraint and to give way to impulse, which is probably due to the ever increasing pressure of modern life.

This propensity is fostered in the schools of today, where each lesson is much shorter in duration than was the case a century ago, while every effort is made to render the subject of instruction as pleasant as possible to the student. Although there are undoubtedly arguments in favor of this practice, it is clear that it must operate prejudicially to concentration, for the youthful mind is not trained, as it formerly was, to devote its continued attention to matters not inherently pleasing to it. As a natural result, the emotions of pleasure or of dislike are constantly being emphasized.

Huxley has said that "perhaps the most valuable result of all education is the ability to make yourself.do the thing you have to do when it has to be done, *whether you like it or Trot.* It is the first lesson which ought to be learned, and however early a man's training begins it is probably the last he learns thoroughly."

Too Many "Interests"

13. Then there is the mind-wandering brought about by a profusion of interests. It is a case of too many irons in the fire. We have enrolled students who glory in this fact. They joyfully assert that they are interested in business, in art, in church work, in old china, in tennis, in chess, and many other things, but they usually conclude their letter by saying; "Somehow or other it seems impossible to focus the mind on anything." No wonder. Attention has got into the habit of distributing itself over a very wide area; the program is a continual hop, skip, and jump from one thing to another.

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Our capacity for versatility is not unlimited. We can attend to only a few subjects if we are to do well in them, and if attention to the many makes attention impossible to the few, a radical change in method is necessary. Narrow your range, and increase the power of your focus.

Monotony of Work

14. Among economic causes of mind-wandering none is more potent than monotony of daily work that can be done almost without thinking about it. The mind has a tendency to wander off at its own sweet will, but it is not su free as to be able to forget entirely the task before it.

Momentarily it is called back to adjust an error, to tighten a screw, or to notch a gauge, but it is soon off again, and a year or two of that kind of mental life, with no effort to correct the habit in leisure hours, makes concentration exercises rather difficult at first. Unless a student has already trained his power, he is disposed to sidetrack these exercises, or to avoid them. That is folly.

Having commenced this course seriously, and carried it through up to now in that spirit, continue to the end. Aim at mastery for the sake of self-respect, and because mastery is a worthy ideal as well as a real advantage.

Trace Your Own Cause

15. It is of some importance to know what is the cause of your mind-wandering, if you suffer from it. Should it be traced to a nervous breakdown, you cannot afford to put too much pressure on yourself at first; you must go slowly and be content with steady progress. Should it be traceable to indolence, or to a wrong method of schooling, you can then follow a more Spartan regime; in fact it is your duty to do so.

Instead of concentrating for ten minutes and then having a rest or a change to something else, gradually extending the time by five minutes to thirty minutes in each hour, time yourself for thirty minutes at once, and resolve to see the thing through, however often you fail during first attempts.

"Quick" Intellects

16. The rapid-working mind is one that is met with occasionally, and usually belongs to people, who, when young, could quickly learn their lessons, and probably forget them just as quickly. Their minds, even now, move with a speed that is abnormal. They never "continue in one stay," and can seldom concentrate in the ordinary way.

They try to make up for the defect by *very* close *attention for brief periods,* like a search-light, focussed here and there, and yet always "on the move." Some people seem to do very well by this method, and Prof. James, speaking of such men and women, says:

"Some of the most efficient workers I know are of the ultra-scatter-brained type. One friend who does a prodigious quantity of work, has in fact

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confessed to me that, if he wants to get . ideas on any subject, he sits down to work at something else, his best results coming through his mind-wanderings.

This is perhaps an epigrammatic exaggeration on his part; but I think seriously that no one of us need be too much distressed at his own shortcomings in this regard. Our mind may enjoy but little comfort, may be restless and feel confused, but it may be extremely efficient all the time." We are bound to admit the type is not very plentiful, and no student should plume himself on belonging to this unusual group.

Does Genius " Mind-Wander ? "

17. But the type does exist, *although* specimens are few and far between. The late Prof. Henri Poincare, famous as physicist and mathematician, is said to have been one. His mental methods were closely analyzed by an expert, and the verdict was that the famous mathematician's power of abstraction could only be described as flighty, unstable and uncontrolled. Just the qualities which would have made a writer of novels; instead of the writer of profound books on science and mathematics.

18. On the other hand, Poincare himself, in his *Science and Method,* says that he often worked a whole night at a problem, which means many hours of really close concentration, and which is far removed from the spasmodic, the uncontrolled, and the. unstable. What Poincare *did* believe in most strongly was the duty of concentration for a period, then a change to other work or to recreation, the idea being that an unsolved problem would be solved in the subconscious sphere during the interval, and would, later on, announce the solution to the conscious mind.

Still, men of genius are not models for the majority of people, especially when testimony as to their methods is conflicting. In most of us close attention is the only way to the achievements that are possible.

About Intuitions

19. There is also another type which is much more common, consisting of men who never seem to *ponder* their problems. They find a solution at once, and apparently follow the first notion that comes. It is as if they acted intuitively, without concentrating on the matter and reasoning it out.

How is it done" The answer is two fold: First, such decisions usually concern a man's business or profession, or something with which long experience has made him familiar. Second; these decisions are fine examples of psycho-synthesis where mental functions, like analysis, memory and imagination, do not work in semi-separation, but unitedly as a Whole. It is the ideal method, but is attainable only by giving each function its appropriate training on the lines of these lessons.

III. **THE ADVANTAGES OF CONCENTRATION**

20. It may seem hardly necessary to enlarge further on the importance of

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the power o£ concentration, but we propose to do so in order that the reader may grasp the salient facts more firmly.

21. The first and most obvious advantage of controlled attention is that the whole of the mental functions are hereby developed to the limit of their capacity. The act of close attention means that whilst you examine one object, or one idea, you are unconsciously exercising your memory, recalling similar objects or ideas. You are using your imagination in conceiving improvement by change. You are all the time comparing and contrasting, testing theories and accepting or rejecting them.

22. Concentrate on a new pattern in golf clubs, for example, or on anything about which you have some knowledge already, and you will find all these mental processes at work, as a reconstruction of your thinking will shoot.

There is no merit in concentration itself; its value lies in the opportunity it gives to the functioning of our mental powers as a whole. There is no illumination in it per se, but even a searchlight cannot throw its beams into the sky without the help of the mechanism which makes light and focus possible, and that is what concentration does for the mind.

It Brings Accurate Knowledge

23. The second advantage of controlled attention is that it bring3 accurate knowledge. One can see many things without really seeing them. We sense them, but do not know them; or we think so superficially about an idea that it is always vague. Until we give real attention to phenomena we cannot truly know them; even though the phenomena be no more than the pen with which we write, or the blde black ink that flows from it.

Observant Attention

24. Halleck tells us that a man once said to the pupils of a large school, all of whom had often seen cows: " `I should like to find out how many of yon know whether a cow's ears are above, below, behind, or in front of her horns. I want only those pupils to raise their hand who are sure about the position and who will promise to give a dollar to charity if the answer is wrong.' Only two hands were raised.

Their owners had drawit cows, and in order to do that had been forced to concentrate their attention upon the animals. Fifteen pupils were sure' that they had seen cats climb trees and descend them. There was unanimity of opinion that the cats went up head first. When asked whether the cats came down head or tail first, the majority were sure that the cats had descended as they were never known to do.

Anyone who had ever noticed the shape of the claws of any beast of prey could have answered that question without seeing an actual descent. "Farmers' boys, who have often seen cows and horses lie down and rise, are seldom sure whether the animals rise with their fore or hind legs first, or whether the habit of the horse agrees with that of the cow in this respect.

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The elm-tree has about its leaf a peculiarity which all ought to notice the first time they see it, yet only about five per cent. of a certain school could incorporate this peculiarity in a drawing, although it is so easily outlined on paper. Perception, to achieve satisfactory results, must summon the will to its aid to concentrate attention. Only the smallest part of what falls upon our senses at any time is actually perceived."

Lawyers' Agreements

25. The reading of a lawyers agreement is too often done perfunctorily; sometimes in a spirit of trustfulness, sometimes because a hurried hour is unfortunately selected for the purpose, and sometimes because time is short and signatures are awaited. But later, when trouble begins and the agreement is taken out of the safe, the want of a little concentrated attention is painfully evident. The memory was misinformed because it never received a true knowledge of the most important clause.

The Mind of the Expert

26. All the way through life, this want of attention exacts its penalties. We may not be conscious of them every time we suffer, but it is something o£ a refinement in tragedy to suffer and yet not to know it. Nany of us began life with a lack of training in attention, and we have industriously followed a false start.Over against this ineffective type of mind is that of the expert.

27. An expert is one who has become a master in discrimination; he can diagnose new circumstances because he is proficient in his knowledge of similarities and differences in connection with his subject,; and his mastery is the direct outcome of his concentration. If he is skilled in woodcraft he knows the trees by their outlines, even in winter.

If he is a keen musician he can point out the failures and successes of two or more renderings of a pianoforte sonata, most of which would have escaped the untrained ear. If he is a man of science he can value a new hypothesis in a convincing manner, because his past training has taught him the significance of minutiae as well as imparted the ability to detect the difference between the seeming and the real.

Aim at Mastery

28. It is cheering to know that most of us can be experts in *something* and that the secret of it lies in developing the simple habit of close attention. To have one sphere of knowledge, however humble, in which we are masters, is to engender a kind of intellectual self-respect; not egotism or vanity, not foolish pride or unpleasant self-assertion, but a feeling that in some way we have justified the existence of our intelligence by causing it to serve an ideal. Keep this ideal of mastery before you and you will find that the habit of concentration is easily formed.

Increases Memory Power

29. The third advantage of controlled attention is that of increased memory

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power. We forget a good deal because we never really knew what we'll desire to recall. The first impression of the fact, the idea, or the person, was sketchy; neither definite nor vivid; we did not aim at mastery or accuracy. It may be taken as a good general rule that attention means memory. You cannot recall what you have never known. If the original experience is vague, the result of the attempt to recall it will be vague also.

Here again we meet with the ethical element in mental training; you reap that which you have sown. If you sow carelessness you cannot expect to reap accuracy. If you sow inattention you must not look for a rich harvest of recollections. If you sow indifference to life, you cannot hope to reap the fruits of a fine sensibility.

30. To get the best of what the world offers, its outward benefits as well as its inward experiences, one has to put some conscience into living; and this is nowhere more manifest, in its intellectual associations, than in the way in which the valued stores of memory are dependent on the conscientious discharge of the duty of attention. Your memory power is largely in your own hands. You can make it what you will. Let your mind wander and you get a mass of vague and unorganized data; concentrate, and the mass is changed into a classified and easily recollected whole.

Concentration and Originality

31. The fourth advantage of controlled attention is the aid which it gives to discovery and originality. New ideas often come unexpectedly and unbidden, from which it is too often inferred that they are pure inspirations, and therefore completely beyond our control. This is not so. No man gets brilliantly original ideas about that of which he has thought little, and of which he knows nothing at all. If Marshal Foch received an inspiration on the battle-field, an idea which ultimately opened up a new aspect of warfare, it was because he was thoroughly versed in strategy and tactics.

The garbage man is often a valued member of the community, but we do not expect him to show originality in painting, or political monomy. We 'do expect him, however, to have an open mind for new ideas on cans with dog-defying lids. Indeed he is more likely to have ideas on that subject than anybody else, unless it he the manufacturers.

The Mark of Great Minds

32. It is a commonplace in psychology that one of the chief differences between a mind of great calibre and one of less is this power of concentrated attention. Those names which are associated with distinctively original conceptions, like that of Sir Isaac Newton, have been remarkable for the ability to forget, for hours together, the immediate things of tifue and space, and to devote the whole mind to some problem calling for solution.

33. Sir William Hamilton has it that "the difference between an ordinary mind and the mind of Newton consists principally in this, that one is capable of the application of a more continuous attention than the other; that a

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Newton is able, without fatigue, to connect inference with inference in one long series towards a determined end; while the man of inferior capability is soon obliged to break or let fall the thread which he had begun to spin.

To one who complimented him on his genius Newton replied, that if he bad made any discoveries, it was owing more to patient attention than to any other talent."'

The Required Preparatory Work

34. This does not mean that *any* man by concentrating long enough could have made the same discoveries, or that by merely focussing on his own affairs an engineer will suddenly see, as in a vision, the outline of an entirely new machine. *There is a preparatory condition.* In Newton's ease it was a sense of profound wonder in the presence of Nature; a deep knowledge of physical force; and a consuming desire to discover the secrets of the heavens.

35. In the case of James Watt it was a, close familiarity with mathematical instruments and with waterworks engineering which formed the basis of his discoveries in steam-power. They supplied the raw material for the new meditation which the presence of Newcomer's water-lifting engine stimulated within him. Both Newton and watt possessed that absorbing interest-power which is really the primary agent in producing new ideas.

What concentration does is to give this creative agent its full opportunity. That opportunity may not be fruitful during the period of concentration, or indeed during several periods; for experience shows that the new idea will often come suddenly and unexpectedly, perhaps when the mind is occupied with an altogether different matter. But it is also true that those new ideas seldom come unless a certain amount of close attention has preceded them. Are we not told that Creation followed the brooding over chaos?

IV. THE MORALS OF CONCENTRATION

36. It has been said that the mind of man is a great arena of conflict in which thoughts struggle together for supremacy and where the fittest alone survive. There is more than a mere figure of speech in this view.

Not only do the more interesting and the most forceful ideas survive to become the glory and the sadness of memory, but certain ideas persist in spite of ourselves and against our best interests; at least for a time. There are people whose minds are plagued with undesirable thoughts, and usually, this condition is dealt with by the moralist. But it is just as much a question for the psychologist.

Power to Inhibit Ideas

37. The function of the psychologist is to show us how to displace the less desirable thoughts by concentrating on the more desirable;. and so soon as mental control is thus established; the plague of unpleasant ideas is at an end. We have overcome evil with'good; we are so deeply interested in the

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right thing, or the thing that is useful, that the other never gets a chance. "We are not responsible for the thoughts that enter our minds.

No man ever was," says Dr. Hanna in his well known book on *Brain and Personality,* "but," he adds, 'r'what we are responsible for is the thoughts that we allow to stay there." 'Yet there is. a sense in which we are responsible for all, our thoughts, in spite of anything that may be said to the eontrary. Every forbidden thought, which assails us without conscious origin, comes from the subconscious sphere.

How did it get there in its primary form if not through the conscious?

38. Still, this is a matter outside our purview, and we mention it here partly because of its interest, and partly because so many people used to imagine that evil thinking was caused by devils whispering in the ear; in fact some folks seem to believe in the whispering theory even now.

V. HOW TO DEVELOP CONCENTRATION

39. Turn back to Lesson H. We showed you there the great importance of Interest, and we anticipated the general course of our present remarks. Active attention springs from interest, as a rule; that is, the emotional element is the compelling power. But there is also an interest which is the offspring of attention.

There are many middle aged men who have *acquired* a liking for golf; at first they had no interest in the game, and simply' went round the links in order to fulfill a promise to the doctor. But slowly interest began to grow and with it came attention and effort.

Later, this middle aged person who grumblingly, and often angrily, walked after the little white ball, is keen on winning a prize. Although in the first place attention created interest, it is now interest which sustains attention; and it may be written down as a law that the more interest you have, the greater will be your power of concentration.

General Conditions of Success

40. Apart from interest, however, there are certain conditions on which concentration depends for its success.

The chief are:
(a) The right physical and mental states.
(b) The practice of exercises on approved lines.
(c) The transformation of effort into habit.

This habit is the ultimate aim of all training. Concentration should be so easy that there is no great sense of effort in applying oneself to any object or idea which calls for attention.

Physical Conditions

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41. These, briefly, include a body and a brain in a state that is without pain or fatigue; a bodily position that is free from discomfort, and an atmosphere that is hygienic. There must be no distraction arising from continuous and irritating noises.

It may be said that few people can command such conditions. That is a wrong view. The majority of men and women eon either get the right conditions, or overcome the effect of unfavorable conditions; the ability to concentrate almost *anywhere* is one that can be developed. Journalists, especially, often become proficient in this respect. Livingstone tells us that he did all his studying amid the roar of a factory.

The Most Useful Exercise

42. We are sometimes asked this question: What is the best form of physical exercise to follow in order that close mental attention shall be easy? An American professor tested over two hundred High School pupils on this point, and his tabulated results show that "walking" received the highest number of votes, a fact which may be taken as an adverse criticism of the policy of violent exercise.

Mental Conditions

43, If the physical conditions are right, those that are mental are bound to have a good start, but their continuance is not assured. A bit of bad news may break in upon our otherwise satisfactory effort, and the whole mind becomes incapable of prolonged attention. There are other factors also at work, and to some of the more important we shall now direct your attention.

There is the mistake of trying to force concentration upon a mind already tired. You may possibly *lead* a tired mind, by interest. into a state of close attention, but it is not wise to do so if the time for rest has arrived. Exhaustion of energy should be followed by a period of repair.

Concentration and Digestion

44. Then there is the effort to concentrate immediately after a substantial meal. This is a time which should be given up to reading, or the collection of facts, or mental work that is more or less mechanical. Open air exercise of a non-strenuous nature, or some kind of social recreation, is often the best way of taking rest and of adjusting bodily conditions to mental needs. As already explained, the underlying intention of every exercise and of all formal discipline is to develop ease of working, and to do almost unconsciously what before required much conscious effort.

A beginner with the violin uses finger exercises to give him mastery over that part of the technique. At first lie "feels" for his notes; afterwards he finds them automatically, subconsciously. It is the same with mental exercises. We practice in - in order that concentration shall not be a conscious and formal effort, but a habit following the leadership of interest or of will.

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Ease and Economy

45. The ideal is so to obtain the control of thought as to be able to turn attention in any direction we desire, and in this way we accomplish *a true economy of action.* If when engaged in conversation you had to think of the grammar of every expression you used, you would find half an hour's talk ending in exhaustion. But because you have mastered grammar you obey its rules unconsciously and can give your whole mind to news or ideas.

It is a great gain when mental operations become automatic; the saving of energy is so considerable that every student should try to increase the number of unconscious mental power He should so train his abilities that he perceive., remembers, concentrates, imagines, and resolves in an effortless manner.

This is the condition referred to by Prof. Whltehead in his *Introduction to Mathematics.* After explaining some figures be says: "This example shows that, by the aid of symbolism, we can make transitions in reasoning almost mechanically by the eye, which would otherwise call into play the higher faculties of the brain..

It is a truism, repeated by all copybooks and by eminent people when they are making speeches, that we should cultivate the habit of thinking of what we are doing. The precise opposite is the case. Civilization advances by extending the number of important operations which we can perform without thinking about them."

That is what PELMANISM does for all its serious students.

46. At first, we are and we *must be* conscious of what we are doing. In a general sense it must always be so, but there are numerous spheres of action where growth depends on this ability to do unconsciously what-we used to do consciously. As Titchener has it, "the more a piece of work is reduced to a matter of course, the more power has the mind to advance to further work."

The "Least Effort" in Observation

47. Take observation. The man who has worked our exercises thoroughly never thinks about the exercises themselves; he sees, and notices, and thinks, all in a moment; and he does these things with much greater efficiency than ever before. He has no need to say, when he rises in the morning, "I must keep my eyes and ears open today."

He used to do that once-when he was a learner; but reflective observation became a habit, and now, quite subconsciously, he observes men and things with a keenness hitherto unknown. It is the same with his thought forces. Previously he cast about here and there, wondering what it would be best to "take-up;" or else he never wondered at all.

Then he got an idea with some soul in it. He nurtured that idea until it became a real power. Today he is hard at work trying to embody it in action

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but he seldom expresses it in words, even to himself. Ambition is a habit with him; he moves because he must. Membry has the same story to tell. He toiled with exercises and methods for a season, until the training began to have its due effect. Remembrance, once a mighty effort, is now almost a lightning process, because attention and concentration are ready servants of his Will, yielding a kind of knowledge that is vivid and permanent.

You see now what is meant by economy of effort. Every added ability you get makes a certain class of work easier because there is more scope for the exercise of higher' functions.

EXERCISES
Exercise XVI

Take a pencil and a sheet of paper. From the newspaper select some case that offers scope for argument; say it is one where a youth committed suicide (leaving a letter declaring he was sane) and where the coroner returned a verdict of temporary insanity.

Your question is: Can a sane man ever commit suicide? Write down your thoughts just as they come; never mind their lack of sequence. Your present aim is to concentrate on one subject for say a quarter of an hour; and if you keep on writing about it you are likely to succeed. You jot down the question: "What is sanity?" Then almost at once you add: "Are there any semiinsane people about?"

Did this young man's be lief in his sanity prove it?" "What great men have justified self-destruction?"

If you feel you must answer one of your questions, do so; perhaps you will write for twenty minutes or half an hour without difficulty, and during the whole of that time your attention has not really wandered from the subject.

Thus the exercise has justified itself. The accuracy of your questions and answers is not unimportant, but it is quite secondary in this connection. What you are aiming at is not literature, journalism, or philosophy, but mind-training. Such an exercise should be practiced until the student feels he can do it easily. There ought to be no difficulty in finding subjects in the daily press, but in their absence one of the following topics might be substituted:
(a) Humor in Films.
(b) The pet-dog nuisance.
(c) What is the matter with education?
(d) Are dustless roads possible'
(e) An aerial Atlantic service.
(f) Is the "Silly Season" dead?
(g) Laws that ought to be abolished.
(h) Flappers.
(i) Have we seen the last war ?

Exercise XVII

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Choose a subject that strikes you as quite unattractive, and concentrate upon it by trying to follow its arguments as set out by the writer whose words you propose to study. When you have made your choice, concentrate upon it at first for ten minutes, then increase the time by five minutes until you can do half an hour easily, You had better use the pencil and paper method, as before, asking questions and writing answers.

The aim, of course, is not knowledge, but control of mental operations. This is of value, but the value can be over-estimated. Thus we are told that to make an uninteresting subject intereating, by paying attention to it, is better training for the mind than paying attention to an interesting subject. It is good training, but not better. The Spartan, in anything, is a worshipper of discipline for discipline's sake; but it was not the Spartan Greeks who led the world.

Nevertheless, no PELMAN student can afford to neglect anything that *is good* training, so pray tice this exercise until you can do it easily. Such subjects as Bimetallism, the game laws, and currency problems are generally voted unattractive by the majority of people. It may be an excess of Spartan discipline to follow the late Dr. Martineau, who compelled himself when a young man to devote his best energies to the subjects for which he had no aptitude; but a little discipline of this kind is good for all of us.

Exercise XVIII

Paraphrasing, that is, rewriting a sentence or a paragraph so as to give the same sense in other words, is an excellent exercise in concentration. The method may be illustrated as follows:

Butler in his *Hudibras* says, "Money, is only power that all mankind fall down before." Rewritten it might be rendered thus: "The Money King alone receives homage from all men,"
or: "One Power only is Supreme-Money bends every knee."

Of course, Butler was mistaken in his estimate of all mankind, but that is not the question. We have to paraphrase his meaning and thus exercise our pow6rs of concentration. Select one or two passages for this purpose. After reading a passage through, and assuring yourself you understand it, try to state its meaning *aloud,* with as little hesitation as possible. You may not succeed at first, but this method will help you in finding new words. Take sufficient time to complete the work, and, if your mind wanders, make a note of the number of times you transgress in this way.

CARD MEMORY

There are many things that one wishes to remember for only a short time, but which must be remembered with great accuracy. TI,e ability to do this depends on two things; trained. observation, and the power of undivided attention for the time being. You must see things exactly as they are and you must not allow yourself to think about anything else. Artificial aids to the memory are not of the slightest use. The memory you have is strong enough for all purposes. All it wants is a little training.

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There are many things in which this transient memory is particularly useful, and in wlfich the want of it is keenly felt by those who do not understand the secret of it. An excellent illustration, and one which will doubtless appeal to a large class of people, is what is called "card memory"; the ability to remember the cards played in a game. One constantly hears the remark; "I have no memory for cards," or; "I never can remember what is out." There should be no difficulty about this. The trouble is that they do not know how to go about it.

Let us suppose that the game is bridge, or auction, and you wish to improve your "card memory. " Do not wait until you are engaged in an actual game, because other things will then distract your attention. This attention, based on interest, is one of the things absolutely essential to success, but it must be cultivated under favorable circumstances, until such time as it becomes a pleasure, rather than a task.

Bridge players learn the conventional bids, the proper leads, and all such things, in private lessons, before they venture to cut into a rubber with strangers. Card memory should be acquired in the same way; but you do not need a teacher; you can train yourself.

Let us see how we can apply the mind to this problem of remembering cards, so that it shall act in accordance with the principles already laid down for the recollection of other things. Remembering cards is no different from any other memory; it all depends on the proper exercise of the comparative faculty upon the ability to see difference and agreement to class.

Take a pack of cards, shuffle thoroughly, and deal out two hands of thirteen each. Sort one of them into suits, and lay it face up on the table to represent the dummy. Now sort the other thirteen into suits and hold them in your hand as if you were the declarer. Count up the number of cards in each suit, one suit at a time, in order to see of which suit you have the greatest number.

Let us suppose there are two hearts in the dummy and three in your hand. That is five hearts. Four clubs in dummy and two in your hand. That is six clubs. Four diamonds in dunney and three in your hand. That is seven diamonds. Three spades in dummy and five in your hand. That is eight spades.

Now turn all dummy's cards face down in a bunch, and see if you can recollect how many there were of each suit in the combined hands, looking at your own as a guide. Then turn your own cards face down, and see if you can recall the manner in which each suit was divided between the two hands.

Pay more attention to the manner in which the suits are. divided; the number in the dummy and the number you held. Unless you do this, your meniory will be often at fault, because there has been no comparison. Practice in this way for a few minutes every day, for at least a week, or until you find yourself expert enough to recall the number of each suit in each hand after looking at them once only.

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When you can do this first exercise with ease, shuffle and deal two hands as before; but instead of counting the suits, see what honors you have, and compare them with the honors that are out against you in each suit. Suppose dummy's hearts are ace and small; yours king, ten and small.

Observe that the queen and jack are against you in hearts. They are in the hands of your opponents. Again; dummy has the jack of clubs; you have no honor, so that ace, king, queen, ten are against you in clubs. Dummy has nothing in diamonds; you have king, ten; so that ace, queen, jack are against you. Dummy has king, jack of spades; you have ace and little ones; so that only queen, ten are against you in spades.

Now turn down dummy's cards and see if you can recall the honors it held in the various suits, comparing with your own cards, as a guide. Then turn down your own hand also, and see if you can name all the honors in the two hands combined, and how they were divided. Never forget this element of the division; both in the observation of the hands and in your recollection of them, because that is the comparison, and it is the comparison that fixes the attention and makes the impression that is so easy to recall.

After training the memory with this second exercise for some time, until you feel confident of yourself, occasionally reverting to the first exercise on the division of the suits, you should be ready to try the combination of the two. After one careful comparison of dummy's cards with your own, you should be able to turn down dummy's cards and recall both the number of each suit and the honors in it. You can then try turning down your own cards and recalling the whole hand.

Having become fairly proficient in this, try the comparison, and then turn down both hands simultaneously, noting how much of the distribution of suits and honors you can recall.

When you feel that you can do this pretty well, you should be ready to proceed to the next exercise, which consists in analysing the hand, with a view to its possibilities. Shuffle and deal two hands, of thirteen cards each, sort them, and place dummy's face up before you, holding the other thirteen in your hand. Suppose the declaration is no tramps. It does not matter whether that is the right declaration or not, because that has nothing to do with training the memory.

Now count up the certain tricks in the combined hands, and then look for the possible tricks.
Let us suppose that dummy has king and two small clubs, and you have ace, and one small. It is manifestly impossible for you to make more than two tricks in that suit no matter how you manage it. Dummy has three spades to the queen and you have three to the jack. You cannot be sure of a spade trick by any manner of play; but if the adversaries lead that suit, no matter how or when, you must make either queen or jack. Dummy has four small hearts; you hold ace and one.

There is nothing in that suit but one sure trick. 'Dummy has jack, ten, small in diamonds, while you hold six to the ace, queen. In that suit it is possible

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to make six tricks if the king is on your right, by leading the high diamonds from the hand that is short in that suit, after getting in with the club king.

Now turn dummy's cards down and see if you can recollect these possibilities. After you have tried the experiment a number of times, turn down your own cards, as well as dummy's, and see if you cannot recollect the possibilities of the combined hands, and how they should be played.

You should soon be able to go over the whole ground after one good look at the two hands, noting the distribution of the suits, the division of the honors, the sure and the possible tricks.

After a little practice of this kind every day, if you are really interested in cards, you will be astonished at the improvement in your "card memory." When you sit down for the actual play at the card table, be sure to put your newly acquired powers to the test. Take your time. All good players study the combined hands carefully before they play to the first trick.

Do the same, every time you get the declaration and play the dummy. This comparison of the two hands is the whole secret, because it demands close and accurate observation, combined with attention, which is the secret of all memory.

After the hand is over, while the cards are dealing for the next hand, see if you cannot recollect the salient points in the hand you have just played. If you forget any particular suit, ask your partner what he had in dummy, and observe how it will instantly recall what you had yourself.

When you are playing against the declaration, train yourself to remember dummy's cards and to compare the cards your partner leads or, plays with what you see between your own hand and dummy. A simple example: At no-trump, your partner leads the deuce of hearts, showing only four in suit. Dummy has three hearts and you have two. Then the declarer must hold four.

As you begin to feel more and more confidence in your "card memory," you will try your skill on such inferences as depend entirely on memory. Begin with the hands in-which an opponent starts. with a trump declaration, and say to yourself, "He has five of that suit, at least." Count the dummy's trumps and your own, add five to it, and you will see that there is a limit to the number your partner can hold. If this limit is one, do not expect him to trump a suit twice. If it is two, and trumps have been led twice, do not expect him to trump at all.

By watching the suits in which one player fails, you can lace the residue in the hand of the other, if it is not in dummy or your own cards. Note the number, and at the end of almost every hand you will be able to recall the fact and say to yourself, "If the declarer has two clubs left and no spades, and the hearts are all gone, the rest of his hand is diamonds, and he must have three of them."

Begin with the trump suit, if there is one. If not, begin with the suit you

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open, or your partner leads, and try to remember every card in it, and by whom played. Then add to your practice a memory of the suit the declarer starts with, and finally you will get to observing all the suits.

There is no great difficulty about it; it all depends on your proceeding in the right way, comparing what you actually know of the cards laid on the table by dummy or played to the tricks, with what you do not know; which is the remainder of the suit still to come. Some persons cannot count thirteen. Get out of that class.

You don't belong there if you are a PELMANIST. It is foolish to say that you have a good memory for some things; but not for cards. Your memory is alike for all things if you are interested in them, and train it in the right way.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

Fifth Lesson

While you are dressing, and again at night while you are undressing, consider some fresh advantages of the right exercises rightly done. It is wonderful what an effect they have on one's enjoyment of life, and on one's feelings in general. A man may feel miserable, and as if the whole world were against him; but, if he goes through the right breathing and other exercises, he will end up with the opposite feeling-that all his circumstances are thoroughly satisfactory, and that people are quite pleasant.

There are many reasons for this. One of them is that the right exercises draw the organs up into a better position. When a person is depressed, his organs are depressed; when he is down-hearted, his heart is down. The right exercises help to bring the organs into their proper place, and, of course, as we have seen already, the right position of, and functioning of the organs improve the circulation, and relieve the pressure of blood in the brain, the pressure that so often is one of the causes of unsatisfactory feelings.

Then there is poise and balance. Deep and full breathing of the proper kind has a decided effect on the poise and balance of the mind, and of the body as well; and this Course of Exercises includes special movements that improve the balance of the body and the control of the different muscles.

When we get a quality for the body, it becomes far easier to get that quality for the mind as well. Similarly, if we master regularity in exercises, it is easier to master regularity in anything else that we have to do.

Another great advantage of exercises is that they are a splendid opportunity for Self-suggestion; for example, as you inhale you can suggest to yourself and imagine that you are inhaling not only the life-giving oxygen, but also vigor, energy, happiness, etc. As you exhale, you can imagine yourself as exhaling not only carbonic acid, but also every thing undesirable; but it is better not to mention the undesirable things by name.

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Now for a few fresh Exercises.

In Bed

Lying flat on your back again, hold your hands, not over your abdomen, but over your chest, one on each side, about the middle of the ribs. Close your mouth, and, as you inhale through your nostrils, send your ribs forwards, and out to the sides. Hold them thus for a moment as you hold the breath in; then, as you breathe out, coatract the ribs, and, at the end of the contraction, force them in gently with the hands.

Repeat this a few times without straining. This is the kind of breathing in which women as a rule excel men; they breathe better with the upper and middle part of their apparatus, whereas men breathe better with the lower. There is no reason, however, why men should not breathe much better with the middle and upper breathing, and women much better with the lower or diaphragmatic breathing.

Still lying in bed, combine the arm and leg stretchings already suggested. First, keep your left hand and arm and left leg and foot limp, and stretch your right leg stiff (with its knee back) in front of you, with the toes as far away from you as they will go. At the same time, stretch your right hand up above your head, with the fingers extended out and bent back. Let your right band be rotated as before, with the fingers kept stiff, as far as it will go back, and to the right. Hold it there for a moment while you are keeping the toes of your right foot as far away from you as they will go.

Then, as you rotate your hand in the opposite direction, so that the thumb comes out a little to the right, send your heel down instead of your toes. Repeat this a few times, being sure not to grip with the left hand at all; the left hand must be limp and still. And do not poke forwards with the chin; keep the head well back. Then shake out your right foot and leg, and your right hand and arm, and let them rest, and go through the exercise with the left foot and leg, and the left arm and hand, instead. Then go through the exercise with both feet and legs and both hands and arms together. But be sure not to strain.

Out of Bed

Standing with your legs comfortably apart and your knees well pressed back, and not letting your heels rise from the ground at all, but keeping them planted firmly on the ground, and having your chin in, and the small of your back hollow, first bend the trunk forwards gently from the hips, then bend it back; then bend it forwards to the right, then back to the left; then forwards to the left, then back to the right.

Keep the head and shoulders facing forwards all the time. Then rotate the trunk pretty fully, but of course without strain; send the shoulders forwards to the left; then, still forwards, across to the right; then backwards to the right; then, still backwards, across to the left; then forwards to the left again. Then reverse the direction.

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Neat, letting the hands swing freely, but still keeping the legs straight and stiff, and the heels firm on the ground, swing round as far as you can go with the shoulders and the trunk to the left. The left shoulder and hand will lead the way, as it were.

Then swing round in the opposite direction as far as you can go to the right. In this exercise you no longer face forwards, of course, but you allow your head to go with your shoulders.

These and other exercises should be learnt accurately by those who are keen to get the movements right, so that they may produce the best possible effect.

Lesson V1.

What are the principles which link up one mental experience with another? Why do some experiences fail to obtain an association with other experiences where the association would be advantageous? Is there a method of sorting and labeling our ideas so as to preserve them? These interesting topics are dealt with in the next lesson. You will' find it wonderfully stimulating.

DON'TS
1. Don't try to screw *down* your powers of attention.
2. Don't chastise yourself if at first, despite everything, you fail to concentrate. Resolve to see the taiug through.
3 Don't forget to,analyse the causes of your mind-wandering. To know them is half-way to success.
4. Don't he superficial. Go to the bottom of the subject.
5. Don't leave a sentence, when reading, until you are sure that you have grasped every. idea contained in it.
6. Don't forget that Concentration is, after all, *a habit,* and that practice is consequently essential.

DO
1. Form the ideal: "I will concentrate whenever I wish to do so.
2. Blake the attainment of this ideal a matter of conscience and *self-respect.*
3. Remember that the adage about "too many irons in the fire" is still true.
4. Become an expert in *something,* however ordinary it may appear to be.
5. If concentrative efforts fail, analyze the *conditions.*
6. Aim at ease in concentration. It saves time and energy.
and with it came attention and effort.

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Pelmanism

Lesson VI

6 Lesson Six

PELMANISM

LESSON VI.
THE STREAM OF THOUGHT

FOREWORD

To the Student:

Previous lessons have shown you the value of trained senses. As a result you now gather daily larger amount of mental material than before. The eye especially has become quick to see and understand. How are you to handle this increasing harvest of facts, ideas, notions, impressions, and fancies. This lesson tells you about the fundamental processes. Later lessons will complete the tuition. There is a grammar of thought and a grammar of words. Hence there is bad grammar in thinking just as there is in language.

We want to help you to think accurately.

You need not only a knowledge of words but of values. You must follow the right methods as well as possess the power of expression. Grip this lea. son from the first paragraph to the last.

I. THE STREAM OF THOUGHT

1. Ask yourself this question: "Do my continually changing thoughts and feelings follow each other at random?" Presuming you are free to think the matter out quietly, take a sheet of paper and jot down as many as you can remember of the thoughts of the past hour. It is now, say, 9 pm.

At 8 pm. you were sending your insurance money to the Secretary of the Company, and, having posted the letter, you returned to the reading of the book which was put aside for a moment or two in order to remit your premium before the days of grace were exhausted. You read for half-anhour; then a friend called and you discussed politics for ten minutes. After his departure you were reminded that the basement bell did not ring, and you carried out this bit of repair work rapidly, with becoming pride in your ability to do so, finishing at nine o'clock.

Sequence in Events

2. On analysing the events of this hour a little closely, you realize that there is a definite sequence in their happening: that thoughts do not come at random, but proceed by the law of association. While you were reading your book, you came across the word "insurance"; and that reminded you of the pressing importance of despatching your premium before it was too late. Having done this, your interest in the book caused you to return to it, and for half-an-hour you were following the hero and heroine through trials and

tribulations to marriage Then there was a break.

A friend's call and his ardent politics changed your world of fiction for a world of fact; and you went at it hammer and tongs for ten minutes. He left, perhaps only half convinced, and on shaking hands with him at the gate you remembered the basement bell.
You repaired it.

Such is the history of your mental hour. All its thinkings form a link of associations with one inevitable break, that of the friend's visit. Of course you could have avoided this if you had been so disposed. You could, for instance, have seen the word "insurance," and even thought of your insurance policy without acting upon the thought; and you could have refused to see your friend on - the plea that you were busy. By avoiding the chances of interruption, you would have secured greater concentration and obtained a more complete command over the thoughts connected with the book.

The Mind-Wanderer

3. But even a mind that wanders thinks accordins to the laws of association. Let us see.how this, happens. Thomas Jefferson, a young man of twenty-three, is trying to devise some way of spending his evening. His thoughts for about ten minutes are represented in the following words; Hippodrome; Charley; Miss Turner; fashions; Wanainaker's; Simons; South America; Yatagonians; advertising evils; Harlem.

He began by wondering what was the best seat he could afford at the Hippodrome; and then lie wondered if his friend, Charley, could go with him; from Charley he immediately passed to Charley's fiancee, Miss Turner; and from her to fashions, frills and furbelows; then he thought of Wanamaker's; and, as that was like the name of his own firm, he must needs think of the office staff, especially of Simons who had robbed the safe, and skipped away to South America.

That reminded him of the Yatagonians who were said to be six or seven feet high, and he wondered whether a man's height could be raised, as the advertisements said. Here he paused to meditate on the frauds of advertising; and on the way beautiful country outlooks were made hideous. He was just thinking he would change his lodgings to a better suburb than Harlem, when Charley called unexpectedly.

II. CONNECTED THINKING

4. The worst mind-wanderer in the world has thoughts which are intimately connected in this way, even though in a five minutes' reverie he may begin with a thought about margarine and finish up with a speculation about the planet Mars.

The mischief, however, is often serious. A man who uses- his thinking powers in this listless fashion becomes unable to fix his attention on anything for long; his memory develops deplorable weaknesses due to

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inattention; and, as a consequence, selfconfidence decreases in corresponding ratio. No doubt there are times when we should allow the mind to take its own course, or accept the drift in which we find ourselves.

The mind must not be drilled unceasingly; it must on occasion "stand at ease," as in the conversation of a social evening. But when business or study is before us, and we have a program to fill, hour by hour, the more consistently we follow the demands of attention, the better it is for our mental powers generally. In this lesson we shall deal with the well known. laws of association under the general heading of the Principles of Mental Connection.

Connected and Unconnected Facts and Ideas

5. If you take an unordered list of words you find it rather difficult to recall them, because they are not so grouped as to: be an organic whole. Here is such a list: dome, a, glass, many, of, white; eternity, life, stains, radiance, of, colored, the, like. As a mere list of words it seems to convey no meaning-but when Shelley used them he wrote:

Life, like a dome of many-colored glass, Stains the white radiance of Eternity.' What a difference! The introduction of method by means of grammatical arrangement, and the infusion of feeling, turns a seemingly unmeaning group of words into poetry of the highest order. We shall proceed, first of all, to point the intellectual moral.

There may be in your mind much that is excellent in itself, but it fails to find expression, because the material is not. arranged. Facts and ideas are scattered round in barren isolation which should be gathered into fertile groups.

6. Now the object of this lesson is to provide a method whereby you will be able not only to think in a concentrated manner, thus avoiding the waste of mind-wandering, but to reap the harvest of your mental efforts. Such a result is worth working for, and if you are at all keen about it you will easily master the elementary technique of subsequent pages.

Read through the following fifteen words, once only, and see how many you can write down in the order given.
Town
Lens
Camera
Continent
Cat
Glass
Island
Man
Window
Africa
donate.
Fur
House

Photographer
Animal
Warm

7. In all probability your efforts will not be a conspicuous success.

Let us rearrange them, however, in a connected order; then, after reading through the list, once only, try to write them down from memory.

This time your success will possibly astonish you. Each idea in the rearranged series of fifteen words has an obvious association with the idea immediately preceding it, and with the idea immediately following it. The first list shows the difficulty of remembering unconnected ideas; the second list exhibits the ease of recollection when a natural association exists.

Our object, however, is not merely to increase memory power, but to assist you in the development of a logical and creative mind. It will be u great advantage, no doubt, to arrange groups of data in such a related manner as to recall them with ease; and we shall show you, in later lessons, how this is done. But it will be a still greater advantage to be able to focus your attention on the true relationships of a subject, and to arrive at your own unaided conclusion.

Order and Qassifieatiou

8. The superiority of the second list of words lies in the effect of order. The first list was a "higgledypiggledy" affair. In the second, we arranged the words according to the principles of mental connection, and the "anyhow" element gave place to system.

9. There is another, sphere in which order is the secret, and that is the sphere of classification. We are all classifiers, whether we know it or not. The boy who brings the newspapers round every morning is a classifier, but he never calls himself by that name; and if he were to ask the boy from a competing newsagent's, whether he had "classified" his customers, the second boy- might see in it some dark insult calling for immediate and forcible protest.

Both boys are classifiers: they do not grab an armful of papers, then begin to deliver them, going here, there, and everywhere, in such a manner as to visit some streets three times over. Like the postman, they classify their addresses, and organize the whole journey so as to deliver the newspapers without going over the same ground twice. Similarly the boy at the railway bookstall is a classifier; he arranges his magazines and papers in a manner that not only appeals to the customer's eye, but enables him to find at once whatever is required by a purchaser.

Examples of Classification

10. Classification; as a word, is usually associated with the study of science, or of logic, but, as may be seen from the illustrations just given, it is a method employed by all who have to deal with masses of articles. Without

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classification the work of distributing goods would be endless. It is a method used by the librarian. How else could he find the books that are wanted?

Whichever way, we turn we find this work of classification going on; and where it is not carried out efficiently there is confusion, inaptitude, and failure.

11. Here is a mechanic who uses a number of drills, which are kept in a box at his side. When he changes a drill, he has to turn over perhaps ten or twelve before he fingers the right, one, thus wasting time and movement. Someone suggests that - the drills should be classified, marked, and stuck in a "drill plate" in the order of size.

This is done, and the gain in speed and accuracy is considerable, as the mechanic sees the drills standing up like a set of organ pipes, and reaches for the size he wants without touching the others. Classification in the workshop is just as necessary as it is in the laboratory of the scientist.

On Arranging Experiences

12. Now, in order to bring the matter home to you, we are about to ask a personal question. "Have you learned to classify the facts you deal with every day, usually described as `experience'?" Do you arrange, according to a plan, all the new things you learn, or do you throw them on to a sort of general heap?

For instance, if you pick up a popular paper and read that a certain burglar wrote a book whilst serving a term of penal servitude, do you simply say "He must have been a - unique burglar" and then forget the matter, or do you immediately place the fact in its proper association with other books, some of them famous, which have been written in prison?

If you do, then.your powers work on the principles of mental connection, you classify your knowledge as it comes to you. If you do not, you will find that you forget half of what you read, because its associations are weak. You will also experience more difficulty in learning, and new ideas will be slow in coming.
,Untidy Minds

13. Such are the evils of having an untidy mind, in which impressions, ideas, convictions, fancies, and all the phenomena of consciousness are so ill arranged that you never know where to find anything when you want it. Classification is the introduction of order into the mental life: a place for everything and everything in its place. " But how do we classify experience?" demands a reader. "Take the events of an average day and tell me what I ought to do."

We shall.

14. In the first place don't make a tremendous business of it. It is really quite a simple affair and not one to worry about. If the mind could not do its own classifying to some extent, rational life would be greatly impeded.

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But the principles of mental connection, fortunately, work unconsciously. Life would not be worth living if, immediately you got out of bed in the morning you had to beam solemnly to classify the toilet soap. then the towel, then the breakfast, then the trolley. and so on throughout the livelong day. There is a time to classify these things, and it is done unconsciously by repeated use.

Begin, rather, with the morning paper; not consciously with the teeth set, but with an alert mind, and when you have found an interesting item about the Baku oil wells, or a lecture on the chemistry of soils, or the discovery of a missing Raphael, connect it with any previous item you have met with on the same subject; deliberately exploring your consciousness for possible associations by way of similarity or contrast. You may have no other chance during the day of exercising your mind in this way; but if you form the habit you will classify ideas and information unconsciously and without effort.

Unifying Knowledge

15. At first, success may not be marked, but you will have received a vivid impression of the itevi' that interested you, and when, some mornings liter. you read a paragraph about the Roumanian oil wells, or the building of a new Agricultural College, or the latest purchase of a Raphael, your recall of the previous impressions will be instantaneous, and you will thus classify your knowledge, You will also unify it, indeed you will do much more than that.

Judgment

16. As your knowledge increases there will come to you the power of judgment, that is, opinions of more or less weight will be formed. You cannot classify two items of knowledge about mineral oil without comparing or contrasting them; and out of this process you evolve a conclusion, tentative it may he, but still a conclusion.

If the item about Baku oil was to the effect that a vast new territory was to be opened up, and the item about Roumania indicated the exhaustion of the wells in that coun. try, you could not very well link the two items together without drawing an inference as to the probable rise in Baku shares, and, perhaps, in the price of lamp oil. The listless absorber of newspaper print might fail, through force of habit, to register a connection, but not you.

III, IMPORTANCE OF STANDARDS

17. The value of your judgments or opinions is decided by the extent of_your acquaintance with the best standards. A popular illustration may be found in the awarding of prizes at a dog show.

If , you were suddenly called upon to act as a judge, owing to the absence,of.some "doggy" expert, what would be expected of you? First, your classifiestion would have to be accurate. If an owner brought up a basset hound and you classed it as a dachshund, your fellow judges would ask-you to retire. To them it would be almost as criminal as if you mistook a

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bloodhound for a pom.

A judge must know every class of dog down to the last detail. Next, he must have an intimate acquaintance with the best representatives of each class; he must have good standards. These come to him from classified experience and from the close study of types. The dictionary defines the word standard as "a measure of quantity, quality, or value established by law or general consent." We should prefer to say that it is established by the scientific method.

Classification and Knowledge

18. It should be clearly understood that these mental processes which we have tried to explain by using familiar topics are precisely the same as those used in all the higher branches of knowledge. A classification of dogs is just as legitimate as a classification of the fine arts, or of human emotions, or of postage stamps; indeed without such classifleations the getting of knowledge would be matter of supreme difficulty.

If, for instance, you had to arrange all flowering plants into classes, in order to know them, you would need half a lifetime to deal with only one genus; whereas you find that previous botanists have done this work already, thus simplifying your labors, and enabling you to identify at once flowers which you have not seen before. Moreover, you can remember details more easily when knowledge concerning them is based on an ordered scheme; end new conceptions arise in the mind with greater readiness.

Fortunately, the important spheres of life and thought have already received a provisional classification, and it remains for us to make use of this fact for the advancement of our own intellectual interests, by mastering such classifications as we need and by the study of individual cases. This brings us to Definition.

IV. THE NEED OF DEFINITION

19. Definition, broadly considered, has to do with what a thing is. Even when we have a classification before us it is not always easy to arrive at a definition, on account of obscurities which are continually arising. Here is a case in point. Some years ago a white woman in New York applied to the courts for an annulment of marriage, declaring that when she married her husband he told her he was a white man, but she had since discovered he was not. To some people this sounds like an absurdity.

They cannot believe that a woman could fail to recognize a colored man. "Impossible" is their verdict. There are white men, brown men, black men, yellow men, and "`variegated": this makes up the classification.

20. No doubt, but cases arise in which the application of a classification is not easy and one has to begin to' define. The woman referred to called in the experts, and after examining her husband they found certain conformations and colors of the finger nails, and other peculiarities which, despite the apparent whiteness of the skin, proclaimed an immediate

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ancestor of negro or semi-negro origin, and the wife won her case.

Hence the saying that classification deals with groups, and definition with individuals. They represent two sides of one thought process. Of course, a group may some times figure as an individual group, but not as often in the ordinary affairs of life as in natural science.

Mark of the Trained Mind

21. One mark of a trained mind is (a) its ability to classify experience and to deal with individual instances, and (b) its knowledge of the best standards. The reader is, therefore, urged to introduce more order into his thought-life. The prods itself is often greatly illuminating; the sudden confrontation of one experience with a like experience, happening in different circumstances, may result in a flash of insight carrying the mind altogether beyond the limits of the classification itself.

22. It must not be forgotten that all our ordered schemes of knowledge are tentative arrangements; they stand for the best we know, but they are not final. Thus, in the early nineteenth century literary criticism had its rules for valuing prose and poetry, and when a famous reviewer applied them to Wordsworth's poems the verdict was uttered in the now famous words, "This will never do." Eventually, it was the rules of literary criticism which would not do, and they were scrapped. The classification was wrong, hence the standard of values could not be right.

It was a wiser world that welcomed Bipling, whose works did not fit the prevalent classification. Speaking of him, in conjunction with Loti, Mr. Edmund Gosse says: "The old rhetorical manner of criticism was not meant for the discussion of such writers as these."'

23. So while you classify your experience, always remember that experience transcends classification. You cannot put life into a scheme; the unknown "x" confronts us everywhere.

Look for the Excellent

24. As for standards, these are constantly changing. The social standard, the money standard, the standard of education, and many another, are slowly evolving, consequently we are not surprised when we see differences assert themselves. The real question for us, however, is: "What is the standard now?" We do not mean in any one thing, but in everything with which we are concerned. The one safe rule is to get into touch with that which, stands for excellence.

25. For instance, a student wishes to begin the study of Profit Sharing, considered as a payment from the capitalist to the workman. Some writers think this is economically sound; others deny it.

How does the student usually begin his inquiries! By purchasing an elementary, and perhaps onesided discussion of the subject, which warps opinion out of its logical orbit. He would,be much better advised if he went

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direct to a standard authority;: or, to the best writer on one side, then to the best on the other side. In that way one can easily classify the writers of lesser calibre and appraise their arguments. The method of discovering authorities will be dealt with in a later lesson.

V. THE PELMAN PRINCIPLES OF MENTAL CONNECTION

Classifying Connected Words

26. Before expounding the PELMAN principles of Mental Connection there is a preliminary difficulty respecting definition to be considered. Turn again for a moment to the second list of words. Some of the word-couples are quite obvious in their connection: Town and House being whole and part, also House and Window.

But Glass and Lens are not quite clear. Are we to think of the relationship in this way; that Lens is the object and Glass one of its attributes! Or are we to think of them as' synonyms, just as we speak of spectacles as "glasses"? This raises a further question: Is the connection between ideas one which is thought of, or is it a necessary connection between thoughts?

27. Here is an illustration. To you, the connection between Glass and Lens may be purely logical. Glass is a substance which becomes a Lens when a certain conformation is given to it; therefore, the connection is that of object and attribute. To me, the primary connection may be purely personal, for the shell which killed my friend at liens forced a piece of Glass into his skull. In the first instance, the connection is one between thoughts, with no other element affecting it. In the second instance it is a connection thought of.

The Personal Element

28. In going through any list of coflneeted words you will sometimes find. that this personal association is stronger than any other connecting principle; and, when that is the case; you should use it. You may also find that two words are capable of being grouped under two or more of the principles of connection. This fact arises from the complexity of experience, which offers us opportunities of taking different points of view. Cave , and Pain are obviously connected by similarity of sound; but, if one reflects a little, there might be a connection in the mind of a rheumatic person who used a cane to relieve the pain of walking.

Who is to say which of these connections takes precedence? To some students concatenation will come flrst; others will give the priority to similarity of sound. But for our purposes the main thing is to perceive possible connections and to use them for the work of memory and thought.

29. The PELMAN Principles of Mental Connection are four'in number, as follows:
(1) The Principle of Inherent Connection.
(2) The Principle of Opposition.
(3) The Principle of Concatenation.

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(4) The Principle of Similarity of Bound.

(1) The first principle is so named because the connection is inherent, or exists actually within the two ideas themsetves, quite apart from any personal experience. The sub-divisions of Inherent Connection are:

(a) Synonymy. In this case the two words represent the same idea and have almost the same meaning; one word can_ be used in place, of the other without any great alteration in the sense. For example, ghost and apparition are synonymous. So are poor and indigent; frequently, often, work, labor; empty, vacant; tired, weary; question, query; obtain, procure.

(b) General and'Particular. The word "General" in this sense means a sort or kind of thing, but it is always a sort or kind which includes several minor sorts or kinds within itself, the minor sorts or kinds being known as "Particular.", For example: Animal would be General, and dog, cat, elephant would each be Particular. Flower and daisy is another example; flower being the General, and daisy being the Particular. Dog and terrier are General and Particular; so are city, New York; tree, oak; fish, cod; author, . Shakespeare; school, high-school; move; run; color, green.

(c) Common Denominator. This classification is applicable where the two ideas are of the same sort or kind and can both be included under a wider or more general kind known as "General," the two ideas existing subordinately, or side by side, within the same general class. Compare the following examples of the Common Denominator with the examples already given of General and Particular. Oak and.elm are Common Denominator, for they are both trees. Red and Blue are Common Denominator, for they are both colors. Other examples are London, Paris (both capitals) ; dog, cat (both domestic animals) ; walk, run (both being sorts of movement) ; Sunday, Monday -(both daps of the week) ; terrier, poodle (both dogs) ; New York, Halifax (both ports) ; cod, herring; Shakespeare, Milton; man, woman; colonel, captain; river, sea; coat, hat; boot, stocking.

(d) Whole and Part. This sub-division is very easy to understand, for it includes all those cases in which one of the ideas is a part of the other. Horse and head would be an instance of Whole and Part, horse being, the Whole and head the Part. Other examples are: man, arm; lion, mane; forest, tree;' year, month; book, leaves; loaf, crust; Canada, Ontario; atmosphere, oxygen.

(e) Object and Attribute. Here one of the two - words will be found to denote a person or thing, while the other expresses some characteristic quality, or attribute, or action peculiar to that thing.

We divide this section into three:
(a) Object and;Attribute;
(b) Object and Function;
(c) Object and Accessory.

For example, under the first (a) we include snow and white; ice and cold; - lead and heavy; desert and dry; night and dark. Under the second, (b) we

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include fish and swim; bird and sing;, man and walk; scales and weigh. Under the third, (c) we include mother and .good; heat and oppressive; laziness and foolish.

Notice here.that although table, wood, is an example of Whole and Part, yet table, wooden, is an example of Object and Attribute, for wooden is an adjective. Table, wooden table, would be an example of General and Particular, table here being General, while wooden table would describe for us the particular kind or species of table.

(f) Cause and Effect. The application of this classification is simple. It is used when one of two ideas follows as the effect or result of the other. An illustration is seen in labor and weariness, in which labor is the cause and weariness the effect. Another example would be printing-press, book, the_ printing-. press being the cause and the book the result. The following are additional examples: i!llness, fretful; army, battle; artist, picture; author, book; cloud, rain; enemy, war; tailor, clothes; cigar, smoke.

(g) Complement. This is the last subdivision of the Principle of Inherent Connection; and it is the least frequently used. It occurs in cases in which one idea demands the existence of a second and correlative idea in order to complete the thought suggested, as parent, child; teacher, pupil; shepherd, flock; lecturer, audience.

30. The second of the Four Principles of Mental Connection is the Principle of Opposition. In this case the connection is, not one of mere difference. It is not sufficient that: the two ideas are unlike one another. In order to be classed under Opposition, they must be absolutely contrary to one another. For example, wood and iron must not be classified under opposition, am, though they are unlike one-another, they are not the exact opposite of one another; but hard and soft form an instance of opposition, be cause they represent opposite extremes.

Yorth and South would be a case of Opposition, and no would East and West, but North and West would not be Opposition, nor would South and West. The following are examples of Opposition: light, dark; day, night; strong, weak; well, ill; war, peace; short, long; friend, enemy, thick, thin; idle; Industrious; giant, dwarf.

31. The third of the Four Principles of Mental . Connection is the Principle of Concatenation. In this case the connection does not arise out of any similarity between the two ideas themselves,, but is due to the fact that the two ideas happen to have been presented to the mind under circumstances likely to bind them together, so that the thought of one recalls the thought of the other. Wellington and Waterloo are examples of Concatenation, for although there is no similarity between the two. yet one can scarcely think of Wellington without thinking also of the Battle of Waterloo.

Again, room and chair would be an example of Concatenation; the chair is not a part df the room for it can oe removed entirely without in any way altering the room itself, yet the thought of the chair almost always brings into the mind the thought of room. Other examples are: water, can; watch,

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pocket; city, traffic; holiday, country.

32. Connections by Concatenation are often purely personal in their character, and depend upon the special knowledge or experience of the individual. To a man who kept a tame monkey in his garden the example "garden, monkey," might be a strong. instance of Concatenation, though to the majority of persons the connection would be unnoticeable.

33. The fourth of the Four Principles of Mental Connection is the Principle of Similarity of Sound. This differs from the three other Prin ciples in that the connection is not really a connection between actual ideas, but between the words which represent fhose ideas. The principle of Similarity of Sound occurs between two words whenever one word, or a part of one word, sounds very much like the other word, or like a part of the other word.

For instance, knight and night are perfect in Similarity of Sound.' Bard and burden is another good example of this law. Notice that in Similarity of Sound the similarity should occur either in the whole word, or else in the accented - syllables. The following are examples: Pick-axe, axiom; bright, bride; son, sun; brother, another; ocean, notion; tent, attentive; flock, flog; stock, stocking; feet, feed; great, grade; tie, isle; ape,' April; fool, tool.

The above Principles of Mental Connection are of the greatest importance, and it is absolutely imperative that they should be mastered thoroughly. All the examples given should be studied closely. Very often one pair of words can be classified under several of the above laws or subdivisions. In such a case you should use that classification which seems strongest to you personally.

The Application of Analysis

34. Let us now proceed to examine the application of these Four Principles of Mental Connection to the list of fifteen words as re-arranged on page 5. (See below.) It was by means bf a subconscious recognition of these Laws that you were enabled to remember the list so readily. The conscious and deliberate analysis of the connections would have made the task still more easy and the remembrance more nearly permanent. In the following example you should reason out carefully for yourself each connection:

Town Whole and Part Whole and fait House
Window Whole sad Part Glase
Attribute and Object Lens
Whole and Part
Contemption Camera
Photographer General and Portion
General and Partieu Man Jar
Jar Animal General and Partical
Whole and Part Cat tar
Far Object and Attribute Object and Acces Warm
Africa General and Particular

Now, without reading this series of words again, endeavor to write this list

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backward, beginning with the word "island" and working back to the word "town." This also you will probabably achieve without hesitation.

The Repetition of a 46 series

35. When repeating any similar "Series" of connected words, say the words of the Series alone, and do not repeat or trouble to think about the classification. The 'classification enables you to learn the Series in the first instance, so that afterward you can. repeat the Series itself without recalling the classification.

Never attempt to learns "Series" of connected words merely by several` repetitions of the words, but always by classifying in aecordance with the connecting laws.

The Translation of "Series"

36. If you knew a foreign language, you will find that you can translate the "Town" Series into, that language and repeat it forward and backward as easily as in your native tongue. Such an exercise is of great value to all who are studying foreign languages. A "Series" which contains examples: of Similarity of Sound should not be translated under an equally striking Similarity of Sound exists between the two words after translation.

If you study the following series of one hundred Aprdscarefully, taking. about a dozen words at a time and analyzing the connections as you did in the " Town" Series, you will find that you can immediately repeat the whole Series from memory, forward er backward. Like the words "Town" to "Island,"the Series from "Island" to "Deep"' may, be translated into any language.

Mind-Wandering

37.It is obvious that there is practically no limit to the number of words that might be committed to memory in this way, because the mind is never troubled with more than two ideas at a time. If the student cares to construct a Series of his own, he will find that, if the ideas come within the laws of connection when taken two at a time, and if he carefully compares each pair before proceeding to the neat pair, he can remember a Series of a Thousand words as easily as he remembers a Series of twenty. '

38. When constructing a Series you should take care that each word you add has a more intimate connection with the word immediately preceding it than with any, word a few steps earlier in the Series. Thus, in the, `Islaud" Series, it would be unwise to write "Island, water, drink, liquid," for although there is a connection between "liquid" and"'drink " there is a still closer and more obvious connection between "liquid" and "water." If you were to write "water, drink, liquid," it would suggest that when you wrote the word "liquid" you had failed to drive out-from your mind the idea of "water :"your attention being still centered more strongly on "water" than on "drink."

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VL USEFUL APPLICATIONS OF ASSOCIATION

39. Suppose that you have to learn the thirtysix exceptions to the rule that in Latin all nouns of the third declension ending in is are feminine. Many a schoolboy has labored hard andlong over these thirty-six words, only to forget them nf, and never to be sure that he knew all of them. Let us arrange these thirty-six exceptions in pairs so that we shall have to pay attention to two only of them at a time. The connection may not be so obvious as in the first series, but a little thought will discover it.

Here is the list
Mullet Mugllis Fish Piscis River Amnis Canal Canalie Ditch Sembis
worm Vermin Dust Pelvis Path Callis Hillock Collis Stone Lapis Fire Ignis
Firebrand Terris -Bellows Follis Askes Cinis AM Flour Pollis Bread Pants
Cucumber Cucamis Cabbage Caulis

40. Now, a peculiarity about a list of words learnt in this manner is that it is not necessary to repeat the whole list to discover if any particular, word is in it or not, because, if the word is in the series, it will immediately recall the word with which it was associated. If 'it is not, it will recall nothing.. You do not need to repeat the "Town " series of words to tell us that "cat" was, in it, and that "annex" was not; nor the second series to tell us whether or not ensis, piscis, fnis or cassia are exceptions. Whether you learn the series in English or Latin makes no difference, provided you know the exact meaning of the Latin words.

Clues to Over Three Thousand French Words

41. More than three thousand words with the following twenty-
tiro.Ondingss'are spelled the same in French as in ah.

able.	Abominable.
ace.	Disgrdce.
cle.	Obstacle: ads. Barricade, 911.
MW. -	
ante.	Rbaistance.
ant.	Constant. -
ence.	Patience.
ent.	Impatient.
ge.	Rage.
ible.	Reprehensible..
ice.	Avarice.
its.	Israelite.
et.	Strict.
ins.	Discipline.
ion.	Lbgion.
tude.	Multitude.
gue.	Demagogue.
ule.	Ridicule.

La brochure is French for an ordinary pamphlet le pamphlet for a hostile pamphlet only.
It will be observed that these twenty-two specimen words, forming the

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"Abominable" Series, selected from the larger list of three thousand odd, are joined together by the Principles of **Mental Connection.**

42. How this principle of comparing and classifying ideas may be applied easily and interestingly to the infinitely various problems of memory will be shown as the lessons proceed. Some applications will be immediately obvious, such as in speaking without notes. What are notes to remind you of that which comes neat. The minister, the lawyer, or the lecturer, does not jump from the idea with which he starts to something totally foreign to his subject.

His line of thought and argument, with appropriate illustration, is planned out beforehand and divided into headings. If these divisions follow one another logically, he has only to write them down and compare them two at a time, classifying the connection, to remember each of them in its exact order, regardless of their number.

If you are a public speaker, try it. If you do not know what comes next in your discourse, the arrangement of your topics must be shockingly inept.

VII. THE RECOLLECTION OF ISOLATED FACTS

43. The subconscious action of Association can sometimes be employed effectually in the effort to recall an isolated fact, the remembrance of which cannot be awakened easily by any other means. The method is to return to the surroundings in which you last were aware of the fact you wish to remember. For example, if you have mislaid a bunch of keys, you may remember where you placed them if you go back to the place where you know ' you last used them.

If you have "forgotten" the funny story told you by a friend, it may recur to you if you think of what preceded it. The reproduction of some of the component elements in a situation tends to revive in the mind the impressions made by other component elements which may not be actually reproduced without such stimulna. It is, of course, impossible to classify these purely arbitrary associations, depending as they do chiefly upon propinquity of time and place.

An Actress on Memory

44. In this connection, it is interesting to record what Mrs. Kendall, the celebrated actress, has to say about the way in which actors and actresses remember their. "parts." She says:

"The memory can be cultivated, like any other faculty, up to a certain pitch. Practice works wonders. If you have not played a part for years, the re-reading of it, three- or four times only, will bring, it back to you. We have so much to help our memory on the stage. We have what is called the 'business' of the scene. The fact that you have to do certain things brings a certain line back to your memory.

Often when you enter your house, and sit at the same place and at the

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same table, the memory of the past returns, 'West la meme chose sur la scene.' A little bit of 'business' brings back a speech; the remembrance of a speech brings back a bit of 'business the one helps the other. Still, though an exceptional memory is not absolutely necessary, it is an enormous help.

"The most extraordinary instance of memory that I personally remember was that of old Mr. Buckstone, who used to come upon the stage at rehearsals, reading his part and not knowing a word; but he would come on at night, and the clothes, and the situation, and the whole thing, brought the words back to him. I am speaking of the repetition of an old part. The fact of putting on the clothes, and dressing for the part, and speaking about it for a little, brought it back."

VIII. SO-CALLED "SYSTEMS OF MNEMONICS"

45. Various systems of so-called "Mnemonics" are founded upon arbitrary associations of locality. In some of these, the pupil is directed to imagine a square sheet of paper, ruled into nine or sixteen squares, and then to imagine that he sees in each square A word or picture indicative of the fact to be remembered. It would be appalling to contemplate the chaotic state of a brain subjected to such a tax through several weeks of diligent study.

A somewhat similar system instructs the pupil to locate and picture in imagination all the facts he wants to emember, as being present in some room familiar to him. There would be obvious impediments in the way of applying this method to the memorization of a list of the Presidents of the United States, or the mountains of Europe, or the Emperors of Rome. In a later lesson we illustrate fully the correct manner of dealing with such facts.

Legitimate Use of Artificial Aids

46. But although the systems just mentioned are hopelessly opposed to the laws of psychology, it must not be assumed that every artificial aid to memory is to be condemned as worthless. Thousands of students of physics have remembered the order of the colors in the spectrum by the artificial word "Vibgyor," in which V stands for violet, I for indigo, B for blue, O for green, Y for . yellow, O for orange, and R for red. Again, the letters. p a d forming the word "pad" give the initials of the membranes of the brain from within outward: p-pia; a-arachnoid; d-dura.

The cutaneous nerves crossing the region of the Iliac crest may be remembered by the word "slide," in which s=sacral nerves; l=lumbar nerves; iilio-gastric; d-dorsal; and e=external cutaneous.

Rhyme as an Adventitious Aid to Memory

47. Verse is usually memorized with greater rapidity than prose, and this is largely due to associations of rhyme and rhythm. For this reason verse may occasionally prove to be a short cut to the remembering of certain facts. Probably most of us owe our recollection of the number of days in each month to the old rhyme; "Thirty days hath September." The following example, given by the (late) Rev. James Copner, embodies the various

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styles of English Ecclesiastical Architecture together with the centuries in which they flourished:,
"From six to eleven Anglo-Saxon style ran; Through eleven and twelve Anglo-Norman took --its span. Semi-Norman or Transition came next on the scene:

In twelve it commenced and ended thirteen. Early English, Decorated,'and Florid or P. (Perpendicular) In thirteen, fourteen'and fifteen we see;

And lastly, Debased-of styles the most meanWe date from the end of Century sixteen."
It cannot be too strongly insisted upon that the use of such expedients as those illustrated in the last paragraph,' should be considered merely as aids and not in any way as a substitute for a true psychological development of the memory, such as that embodied in the Pelman System, to a later - lesson we shall show how unconnected facts can be dealt with by the Principles of Mental Connection.

EXERCISES

Exercise XIX
There are no doubt several subjects of the greatest importance to you personally, either because you are deeply interested in them or because they concern your calling. Thus, for a paper-maker. any new item connected with glazing or water marks would instantly attract attention.

A paragraph about a putting machine might not attract the same notice; and one about a new fibre might be read without more than a passing wonder. Nevertheless, both of these items may. ultimately, be of real importance to the paper-maker. The cutting machine may be more efficient for paper than the knives at present in use, and the fibre may become an ingredient in a new sort of paper.

This means that no sort of "cutter" and no kind of fibre, can be a matter of indifference to the paper-maker; but the only way in which he can contribute to progressive movements is to classify all cutting machines and all materials that are likely to come into line with his purposes.

If he fails in this respect it will be because the information in his mind, gathered from all sources. is unorganized, that is, unclassified, and therefore unappreciated as to its possibilities.

Now, put yourself in the place of the paper manufacturer. Instead of the items which concern but which may escape him, discover those which concern you. They are probably there in your consciousness. awaiting proper organization. As yet the work of classifying and valuing is incomplete. You are therefore, losing a certain number of ideas which might be of great service. The man who is mentally alive does not lose them; he becomes the leader among his fellows.
"But," you ask, "how am I to begin? Your advice sounds good, and yet I don't know how to make a start." We shall tell you by suggesting a series of questions.

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(a) What is the object of your calling?
(b), How does it differ from closely allied callings?
(c) When did new and advantageous methods appear, and who invented them?
(d) In what other occupations are processes used similar to yours, and can you learn anything from them?
(e) Have you unified all the knowledge you have obtained about your calling?

To answer these questions properly is not a simple matter, so get pen and paper and do the thing thoroughly. It is a fine exercise in'itself, and it has other values of a real character. Let not the student object that as an exercise it deals with trade and commerce, not with studies. Substitute the word studies for calling and the questions are equally apposite. The exercise is not one that can be worked in an hour; it is rather a continuous process extending over a period, until memory has yielded up all its material, and judgment has assessed its value. It applies to the employee as well as the employer, if the employee makes the employer's affairs his own concern.

Exercise XX

To repeat, from memory, a series of connected words which you have drawn up for yourself is not so good an exercise as to repeat a list which has been drawn up by someone else. The reason is obvious. In your own list the connections have been. strengthened by the effort of imagination in the other list, it is necessary to perceive the eonnectives of another mind: Use the "town" series and its continuation.

Exercise XXI

At some time or other, everybody, or nearly everybody, has to make a speech. It may be a great occasion with an audience of thousands, or a small occasion like a presentation occupying a few minutes. In any case a certain order of ideas must be observed, and to remember this order is important. Here the principles of connection are a real help. Suppose you have to take part in a debate on "Is a lawyer justified,in defending a prisoner of whose guilt he is cognizant?"

The affirmative speaker has resumed his seat, and you now stand up to argue the following points, which you wish to argue from memory.
(a) It degrades Justice into a competition of skill between two barristers both of whom believe in the prisoner's guilt.
(b) It defeats Justice by clever but insincere pleading.
(c) The lawyer becomes an accontplics of the prisoner when he deliberately frustrates the intention of the Law he ought to uphold.
(d) The lawyer who asks a lie cannot retain his self-respect.

The main ideas of these four divisions can be "keyed" together in the following way: Degrades, Defeats, prisoner (i. e. accomplice of prisoner) self-respect.

Some students being good visualisers, do not find it necessary to do more

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than to study the outline closely; they see the points mentally when speaking. Others can "see" nothing, and need a word series to fall back upon in case of momentary forgetfulness. In any event the exercise of forming such a series is good from every point of view: concentration, analysis, classification, and logical sequence.

Exercise XXII

Fill in the blanks of the following story. Each blank stands for one word. In some cases the first and last letters of a word are given.

"The sergeant had been through ..... (a) battles, and in the last scrap half of his jaw had been ..... away. When in hospital he bore (s) his sufferings p..... y, until the time when he (s)
began' to be well ..... for his relations to (4)
.... .. him. Then he was nervous. He was (5) •
especially nervous about ..... wife's seeing his (8)
fractured ..... and ..... the nurse pitifully to (7) (e)
give him w..... g of the approaching visit, so (9)
that he might ..... himself for the ordeal. (10)
"I'm a coward," he lamented. When his wife came, he ... himself for the ordeal. She was wonderfully brave. Just for a moment she shuddered, then ..... him."

SPECIAL. EXERCISES FOR MIND TRAINING AND HEALTH

Sixth Lesson
It is surprising how effective Self-suggestion is. As a great writer has advised, say to yourself last thing at night that the neat day you will get through your work comfortably and successfully, and that everything will go smoothly. Do not mention that you will not feel annoyed or tired; keep such words as annoyance and tiredness out of your mind. Simply lay stress on the ease and pleasantness and success of the nest day's work.

The right time for Self-suggestion is just before you fall asleep.

The best times for recalling the advantages of the right exercises are while you dress and while you undress. Except for occasional practice, you gain little by attending to the different movements and actions of the actual dressing and undressing.

It is as well sometimes, however, to attend to these on purpose; for instance, while you have your bath, enter thoroughly into the sensation of spongeing yourself with water; while you brush your hair, enter thoroughly into the muscular movement of the brushing, and the sensations upon the skin of the head and upon the hair.

l. In Bed
The new exercise is. another one in muscular breathing, corresponding to the abdominal one in the Second Lesson. Here, when you have inhaled as before, with your hands over your ribs, do not exhale at once, but, while you hold in the breath, draw the ribs in; then let them out again; then draw

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them in again; so as to compel the air which you have inhaled to circulate freely throughout the lungs. Then, if there is any air left, exhale it.

Still lying in bed, and keeping both your hands and arms limp, and your left leg and foot limp, bring your right leg up; bring it up bent, with the toes as far as they will go from you, so as to stretch the front muscles of the legs. Draw the right knee up towards your chest; do not let your chest come forward to meet your knee. Keep your head well back, and your chin in. Then shake out your right foot and leg; let them rest. Do through the exercise with your left foot and leg instead.

Next, instead of being content with this partial movement, go through the same movement with . your right leg, letting your left leg rest; but this time draw your right knee towards your chest with your two hands. You will be surprised how much further you can go by the help of the hands. It was just. the same in the breathing exercises, in which the hands helped. you to exhale more thoroughly. And then shake out and rest that right leg, and do the exercise with the left leg instead.

Then, if you are strong enough, do it with the two legs together. Then rest, and relax, and recall the successive exercises in imagination and memory. You ought to find this fairly easy.

The movements have many advantages, not only in strengthening important muscles of the trunk, but also in squeezing and massageing the liver and the stomach. It is the right leg that has most effect upon the liver, the left leg that has most effect upon the stomach.

11. Out of Bed

Stand with your legs comfortably. apart, keeping your feet firm on the ground, and keeping your knees well back. It is most important in this exercise to have the small of the back hollow, and the chin in; or you may, if you like, look up to the ceiling, with the head well stretched back, but, of course, without strain. First, keep your left hand and arm relaxed and limp; then bend your right arm, and bring the back of your right hand under yohr chin; keep your right elbow close to your right ribs. Send your right hand quietly up in, front of you, this time with the fingers stretched back, but kept all together. The palm should be away from you, not facing.

Now send your right thumb further forward and downward, and sweep round quietly with your right arm, still kept stiff as you would in some kinds of swimming. Bring it back, and bring your shoulder back and down till your right hand and arm are down; then bring them up again to the first position, and repeat twice. Keep your left hand and arm limp; do not let them `'sympathize" with the movement. Now shake out that right hand and arm; let them in their turn be relaxed and limp, and go through a similar exercise with the left hand and arm. Then do it with the. two sides together. Then rest, and recall the exercise in imagination.

PELMAN LESSON VII

Originality of ideas, treated of in Lesson VII, is a fascinating subject. And

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not only fascinating . but really important. "New ideas" in commerce, in literature, art, and the other professions, mean progress. The next lesson will therefore appeal to you very forcibly.

DON'TS

1. Don't allow your resolutions to crumble; just continue in the spirit with which you began the course.
2. Don't complain that you are a "born mindwanderer." You may be, but conquer the habit by discipline. Hundreds have succeeded before you.
3. Don't skim this Lesson. Go over it until you know it.
4. Don't fail to test your knowledge by selfquestioning.
5. Don't be satisfied with a half-knowledge of anything. Be thorough.
6. Don't forget that the formal exercises we prescribe, will, if practiced, enable you to do umconsciously what was, at first, a conscious effort.

DO

1. In all mental training, effort should be carried out in a rational manner. Therefore, however diligently you work at mental connection see to it that your mind has its periods of "play."
2. The four words in this lesson which should be mastered in all their ramifications are: Connection, classification, definition and standard.
3. Decide what classifications you need in (a) your calling, and (b) for your private studies.
4. Begin to use' the principles of mental connection as an aid in the evolving of new ideas.
5. Make it a matter of conscience, of pride, if you will, to work for certain prescribed periods of time without allowing your mind to wander.
6. Remember that mental training involves moral training. The virtue of perseverance is really the power of concentration in one of itsmany forms of expression.

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Pelmanism

Lesson VII

7 Lesson Seven

PELMANISM

LESSON VII.
THE TRANSFIGURING POWER

FOREWORD

To the Student

It is difficult to exaggerate the importance of this lesson. Napoleon said: "Imagination rules the world." It does; and your imagination rules your life. To induce you to see yourself as you wish to be, is one of the arts of the moralist. They know that men become like that which they admire.

The psychologist uses the same art in his methods. We have been using it ourselves in all the previous lessons, especially the second lesson. Here, however, we want you to use your imagination about things in general, not self in particular. Be interested in life; not for personal profit only, but also for the common benefit.

There is a thrill in the world for you somewhere.
Find it.

I. THE TRANSFIGURING POWER

1. Imagination begins in infancy; grows in the schoolroom and the playground; develops rapidly in the period of youth; enlarges itself-in young manhood, attains sobriety in middle-age; and never ceases its activity so long as mind endures.

It is necessary to make this emphatic statement, because at the outset we wish to convince you that you have in your mental nature a power that can transform your life; first in thought and afterward in deed.

Do You Realize It?

2.You may know already. A good deal of what imagination is, and what it can do; you pixy be
aware of its dangers as well as its advantages; or you may have thought as little of.the one aspect as you have of the other. In any case it is still true to say that even the psychologist himself sometimes forgets the magnitude of the power that lies within him. He forgets for the same reason that we all forget: The heavy hand of circumstance is occasionally too much for hope and enterprise, so we merely accept life as it comes, instead of trying to change it into something better.

The Need of " Vision "

3. He was indeed a wise man who said: "Where there is no vision the

people perish" and what is true for the multitude is true for the individual also. Unless we have visioned before our eyes the things of life as they might be, and as they ought to be, there is a subtle tendency to acquiesce in things as they are; we accept them airily, or callously, or with deep murmurs. If we indulge in flights of imagination, we persuade ourselves that we are merely playing -with vanity, and our desires return empty to their bases in the land of Never-Never that dreary section of our consciousness where the word Impossible is supreme.

Right and Wrong Vision

4. But, remember, the vision must be right. You can have a right one and turn it to good account. John Howard visioned an improved prison system, and no self-sacrifice was allowed to stand in the way of its coming to pass. Hence the reforms which followed the publication of his State of Prisons in England and Wales, and which arose out of his personal visits to penal establishments. On the other hand a nation had visioned a world in which its genius should predominate by the will of God, and nothing was allowed to stand in the way of its attempted realization. From this only evil could follow.

5. In like manner you can imagine a great financial future and begin to work for that alone, if your soul is built that way; or you can imagine a life with steady and proportionate advance as its chief characteristic but vision you must have, if you are to get the best out of your powers. The subject has been dealt with already in the second lesson.

To form a purpose and to devise a plan for carrying it into action, is to use the imagination in constructing a picture of the future. That future should be a blend of the real and the ideal, uniting the responsibilities of financial security and true citizenship with the needs of the higher culturt.

Everybody Has Some Imagination

6. Now, the object of this lesson is to tell you in simple language some of the chief facts about imagination: how it works; how it is trained; and how you may use the gift for your own good, and for the service of others. The first thing incumbent upon us is to prove the statement that imagination is inherent in every mind, though not in the same degree.

In a certain American nursery, we see Freddy crawling on the floor in the attitude and with the motions of a fish; rather inaccurate, it is true, but then Freddy is only a child. In the cradle (baby is being bathed) is Dolly, his sister, trying to look seared; for the cradle is supposed to be a "ship," and Freddy is swimming toward it. "What are you now?" asks Freddy's mother, knowing that a little while before he had been "a monstrous turtle."

He answers, "I'm a enormous shark," and he moves himself along toward the "ship," while Dolly drops the "bait" into the water, the said bait being a cotton bobbin. Freddy turns over on his back, shark-like, to swallow the bait, but in so doing begins to cough.

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Dolly screams at the nearness of the shark, as indeed she ought, but she cannot resist the criticism that "sharks don't bough." Freddy declares this is a mean remark, considering how breathless and dusty the shark business has made him, and he walks out of the room, declaring be won't play any more.

What is this but imagination in an early and somewhat amusing effort? One could follow these children throughout the years of their life, and see all the gradual changes in the life of imagination.

You may have thought as, little of.the one aspect as you have of the other. In any case it is still true to say that even the psychologist himself sometimes forgets the magnitude of the power that lies within him. He forgets for the same reason that we all forget: The heavy hand of circumstance is occasionally too mach for hope and enterprise, so we merely accept life, as it comes, instead of trying to change it into something better.

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3. He was indeed a wise man who said: "Where there is no vision the people perish;" and what is true for the multitude is true for the individual also. Unless we have visioned before our eyes the things of life as they might be, and as they ought to be, there is a subtle tendency to acquiesce in things as they are; we accept them airily, or callously, or with deep murmurs. If we indulge in flights of imagination, we persuade ourselves that we are merely playing with vanity, and our desires return empty to their bases in the land of Never Never-that dreary section of our consciousness where the word Zmposgible is supreme.

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5. In like manner you can imagine a great financial future and begin to work for that alone, if your soul is built that way; or you can imagine a life with steady and proportionate advance as its chief characteristic; but vision you must have, if visual images are not necessarily purely visual. You may have a lively recollection of a play, such as The Private Secretary. You can see the figure of the Rev. Robert Spalding on the stage, but his movements are probably, more vividly realized in memory than his appearance or his words. His movements are more clearly remembered by virtue of muscular or motor sensations from the eye muscles.

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(d) Tactile, or Touch Images.
A good judge of the quality of a piece of paper, or of cloth, needs a trained sense of touch. In passing his fingers over the cloth, and in feeling its weight, he is (without being fully conscious of the fact) relying upon the images of previous touches and pressures; and these, working in conjunction with sight, enable him to estimate the quality of the article before him. Touch, as a cutaneous sense, is capable of a greatly detailed treatment, which, however, is outside our present program.

(e) Gustatory or Taste Images.
. The late King Edward VII, was said to be an exceptional connoisseur of wines, being able, blindfolded, to identify many different but closely grouped kinds of clarets, burgundies and champagnes. He was able to do this because of the vivid taste images associated with previous experiences of such wines, the images being reproduced through memory. The skill of the tea-taster is based upon similarly associated images in another sphere.

(f) Images of Smell.
In the parlor game of "Odors," condiments like pepper, nutmeg and other ob jects possessing a definite smell are hung up in little bags for identification, and the winner usually has a good "nosememory," which means that he or she, has good odor images.

Images: An Elementary Difficulty

11. To speak of an image of sound may at first suggest a contradiction in terms; but if you ask an old man whether he ever heard Jennie Goldschmidt sing, or Adeline Patti, he will probably say he has, fortunately, and he will add: " I can hear her again, if I think of the Auditorium." This means that he listens again, in memory, and is able to reconstruct a past experience, so clearly it may be, as to be quite realistic.

He can recall the songs that were sung; the bell-like notes and their wonderful range; the enthusiasm of the audience; and the praises of the critics. You will notice, however, in this revivifying of the past, he not only gets auditory images, but visual images, for he has a memory of the great audience, at first tense and then ecstatic in applause; he also gets motor or movement images, for he sees the singer's constantly changing attitudes as well as the coming in and the going out of the audience.

He may chance to have an image smell, if he recalls the lady who sat next to him and who reeked of Jockey Club; a scent he abhors. Thus, one act of memory followed out in detail, may require the use of four out of the other imagery functions we have mentioned. Such use is called the Reproductive Imagination. He employs the power of memory to repeat an incident in his past experiences.

Dominant Images

12. There are often strongly marked individual differences respecting the kinds of images that are dominant. If you play chess exceedingly well, it is probable that your dominant image power is visual. If you are an extremely

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sensitive musician, it is highly probable that auditory images are stronger than any of the others. But the practical issue is the thing which concerns us most. If you are weak in auditory images and have to learn to speak a foreign language in order to pass an examination, or for commercial purposes, it is important that you should develop your auditory power.

To some extent the exercises contained in the past lessons have given you this opportunity, and you should seize every chance of enriching your memory for sounds. On the other hand, if your auditory images are good, but your visual images weak. and you have to play some music without the score, you should amplify the sight training exercises already provided by inventing others suited to your personal needs. As a rule, visual images are stronger in most of us than auditory images, but in order that the mind may work synthetically and evenly, it is highly desirable that these two groups of images should work together with facility.

Imagery and Mental Efficiency

13. It follows, then, that the ability to use the sense images of our past experience is of real importance. Lesson III showed how Perception lays the foundation of a fruitful mentality by living a full and complete sense life, thereby gathering a rich harvest, of images of all kinds; and we have now to show how the ability to reproduce them, and the habit of expressing them, contribute their quota to the development of mental efficiency.

Let us suppose a novelist wishes to suggest to his readers, by means of a phrase, a man who is very careful and economical in small things. He might express himself in this way: "John Jones put. down his pen, turned down the gas, and was soon walking quickly down Oxford Street."

The sentence is bald and bare. By way of contrast notice how llr. Arnold Bennett expresses the idea in one of his novels:

"He dropped his per., reduced the gas to a speck of blue, and in half a minute was hurrying along Oxford Street."

14. The difference is at once discernible. To turn down the gas is something; but to reduce it to a speck of blue is to make us see the thing realistically. Besides, it shows mind a desire for economy. One of the primary qualifications of a novelist is this power of reproductive imagination.

He must have lived the life of observation so fully that when he writes about people and things he can see them, hear them, and "sense" them in every possible way. Ile must also make his readers "sense" them. That is one reason why some of Dickens' characters, for instance, are as real as if they had actually lived; indeed, Mr. Micawber and Mark Tapley are, if anything, more real, to a certain type of mind, than a distant relative could be.

III. THE IMAGINATIVE PROCESS

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15. But what is the method of imagination itself? How does it work out its results? What is the internal process? What causes images to combine, thus producing new' conceptions?

These are not easy questions to answer, but they are so intensely interesting that we shall attempt to answer them in a partial manner. Take the last question first; for by so doing we may answer some of the others. There can be no doubt that the most fruitful cause of the combining of images is what Bain called "the fetch of similarity;" the analogy arising out of suggestions consequent upon association.

We can illustrate it in this way. You have a something in your life, a calling, a hobby, a scheme, about which you are enthusiastic, have you not? Very well. Now this feeling of deep interest in your cherished purpose, whatever it is, acts like a magnet; you thrust it continually into your stored experience, called memory, and it draws to itself anything that is analogous, at the same time marking out the other things that are in vivid contrast.

You also bring the new experiences of your everyday life within the magnet's range, and the same results follow. You may not do this consciously; as often as not the process is unconscious.

The Magnetism of Vital Ideas

16. Whilst you are taking a country walk, or reading a novel, or conversing with a friend, you suddenly get a new idea about some matter to which you had given close attention previously, but without success; and the curious thing is that this new idea had no apparent connection with what you were doing or talking about at the moment of its advent. You are pleased with the new idea, but mystified as to how and why it came, like an intruder. The explanation, however, is simple: the magnet did it.

If you could analyze your thoughts closely enough, just before the new idea came, seemingly from nowhere, you would find that the things you saw, or the'people you conversed with, caused an image to arise in your mind; and. this image being analogous to others concerning which you had a real enthusiasm, was immediately attracted by the magnet.

The attraction was not a slow affair; indeed, it was so rapid and forcible that the collision of the images fused two of them together, and you got your new idea. It is quite correct to speak of an idea as flashing into the mind. That is precisely what happens when two images collide and electrically combine-so to speak-into a new image.

Hamilton's Quaternious

17. The classical instance of this type is one connected with the mathematical discovery made by Sir W. R. Hamilton. "Tomorrow will be the fifteenth birthday of the Quaternions. They started into life, or light, full-grown, on the 16th October, 1843, as I was walking with Lady Hamilton to Dublin, and came up to Brougham Bridge. That is to say, I then and there

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felt the galvanic circuit of thought closed, and the sparks which fell from it were the fundamental equations between I. and. K.; exactly such as I have used them ever since.

I pulled out, on the spot, a pocket book, which still exists, and made an entry, on which, at the very moment, I felt that it might be worth my while to expend the labor of at least ten (or it might be fifteen) years to come. But then it is fair to say that this was because I felt a problem to have been at the moment solved, an intellectual want, relieved, which had haunted me for at least fifteen years before."'

Have You a Magnetic Aim?

18. It is not necessary that the subject should be mathematics or that the incubation period between years. The subject may be your profession, your trade, your hobby; and the period of previous reflection may be only fifteen hours instead of fifteen years. The subject and the time are not important. What is important is the quality of the magnet. A man who cannot obtain more than a few ideas that are relatively new should find out why. He should at once examine the nature and power of the interest which moves him to action. Is it los ing intensity or clearness of purpose?

Is it being superseded by another aim growing stealthily in the subconscious? To change magnets is not a crime; the mischief arises when you have none to exchange, or when you allow magnetic energy to decline, which means the loss of its power of attraction. Once again you are called upon to realize the great importance of Lesson II.

IV. THE CONSTRUCTIVE IMAGINATION ,

19. When our images are reproduced and then combined so as to form new ideas, we use the Imagination in a constructive sense. Let us take two illustrations, the first being an invention, and the second being selections from poetry. In the year 1859 an American business man, of reflective disposition, Mr. E. T. Freedly, was thinking about penmanship, and this naturally caused him to think of ink and pens. Suddenly, he knew not how, the query arose in his mind: "Why dip?

Would it not be possible to have ink and pen together in one instrument?" Here we see the combination of two images; that of a pen and of an inkwell. It is the first traceable origin of the idea of the fountain pen and the author of it, as we see, was not simply reproducing two mental images, but joining them together to make a totally new conception.

That is how the imagination is used in the production of all inventions, indeed it is the method of all originalities, whether they belong to the world of real things, like business or politics, or the world of ideal things, like poetry or any one of the fine arts.

The study of the history of inventions, from their psychological point of view, is not only highly interesting but educative.

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The Loss of 2000 Years

20. The failure to fuse two images together, and thus create a new unity, may greatly hinder the progress of 'knowledge and the development of civilization. Tarde has reminded us that in Babylon bricks were marked with the names of their maker by means of movable characters or stamps; at the same time authors were at work composing books, or what were known as. books in those days.

But the thought of combining these two facts, and composing books by means of movable characters, did not occur to them, although it was a very simple matter, and one that would have precipitated the coming of printing by two thousand years.

Poetic Imagination

21. Let us now take images as used by the poet. Imagination was once regarded as a function peculiar to poetic expression, but to-day this view is no longer held, although it is admitted that the work of the poet has an ideal value peculiar to itself. It is usually considered a greater thing to combine certain images into fine poetry than to combine other images into some prosaic invention, however useful it may be. Shelley defines the spirit of Spring as:

"'Driving sweet buds like flocks to feed in air."

Here there are two chief images: the new buds of Spring and the flocks driven to pasture. A new combination is made by the poet: the Spirit of Spring is the Shepherd, the buds are the sheep, and the pasture is the air. Analyzed in this precise manner the line loses much of its beauty; for poetry is not primarily addressed to the intellect but to the feelings. Still, even a poem has its mechanism and technique, and analysis shows us the method of combining images into new unities.

A Rossetti Illustration

22. One of the most beautiful examples is found in Rossetti's "Blessed Damozel." He says of her that "Her eyes were deeper than the depth Of waters stilled at even."
Here he has combined two images:
(a) a woman's eyes, and,
(b) still waters, as at eventide.

The new conception is not, of course, an objective reality, like the union of a pen and inkwell; it is a subjective reality, and yet the combining of the two facts, the woman's eyes and the stilled waters, into a spiritual conception, is the same process as that which is more material; the chief difference is that the poet moves on a higher plane.

New Facts vs. New Feelings

23. It will be observed that this difference between imagination as used by

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an inventor of new articles, and as used by a poet, is one reason why the poet has been accustomed to claim imagination as his own particular gift. In a sense he is right; in another sense he is wrong; the main difference is in the subject matter with which imagination may be concerned. In the one case it deals with concrete realities, like ink, machinery and rubber, using them in such a way as to invent new combinations, but still in the concrete.

In the other case it may deal with any kind of reality, a hard fact or a pure feeling, but the aim is a combination of images, the value of which is chiefly mental; emotional and illuminating. Perhaps it might be said that imaginative writers stick at nothing so long as they roan produce a state of interest in the minds of their readers. Wonder stories have a charm all their own, mainly because they so frequently and designedly violate the, reality with which we are familiar.

V. METHOD IN IMAGINATION

24. At first sight it would appear quite wrong to speak of a methodical imagination, or even of method as being in any way characteristic of imaginative activity; but on reflection it will be evident that, although no analysis can define the limits of imagination, it can show some of the various ways in which this power usually works.

25. In the effort to combine images in a startling' fashion, and with a view to cause a deep impression on the mind of the reader or hearer, the man of imagination has recourse to an exaggerated treatment of reality, chiefly by postulating some impossibility or improbability of relationship. These exaggerations have been classified, and they are set out as follows:
(a) Impossible Degree.
Illustration: Jupiter in Greece has eyes that see what is taking place in Italy.
(b) Action that is unnaturally slow or fast. Illustration: Aladdin's Magic Lamp.
(c) Size is made infinitely small or large. Illustration; Swift's Lilliputians and Brobdingnagians.
(d) Objects are gifted with properties they could not possess.
Illustration: The dialogues between animals in Esop's Fables.
(e) Effects and Causes are disarranged. Illustration: The Story of Rip Van Winkle.
(f) The Union of Impossible Components. Illustration: The Sphinx as a composite of several forms of life. (Cook's Psychology.)

How Vision Violates Reality

26. But there is a use of imagination in ordinary life where the violation of reality is quite normal and without a tinge of exaggeration. Here is an illustration.

A man is visiting a seaside resort, a new one in the course of development. There are two hotels, both somewhat inefficient and yet crowded. There are no golf links, but sufficient ground can be had for the purpose quite near, most of it within the sight of the sea. He sets his imagination to work. How

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would a new and efficient hotel be received? How many more inhabitants would S have in five or ten years time?

Are the present attractions of the place likely to last, and are new ones in prospect? Would not the possession of the only golf course be a great asset to the proposed new hotel? He makes a careful estimate of all that is contained in these and other questions, and, as the estimate is favorable, the syndicate is formed, the hotel is built and success is achieved.

This is a case where imagination deals with the might be element in life; reality is violated, not by supposing the impossible and improbable, but by suggesting a scheme that is both possible and desirable.

The same thing happens in every sphere. It happens to the publisher who believes there is room for a new book on Botany, a new arrangement of Logarithm tables, or a revised statement of the Futurist creed.

It happens to any man who contemplates present conditions with a desire to improve them, no matter what his calling. Plato's Republic, Harrington's Oceans, Campanella's City of the Sun, and Bellamy's Looking Backward are all Utopias formed by imagination.

Detailed Analysis

27. Before imagination can fuse two or more images together, thus making them into a new conception, it is necessary that all the facts immediately concerned should be understood and valued. The more clear and vivid your present conceptions are, the more readily do they coalesce into new ideas. Have you ever seriously analyzed an object? If not, study the following as examples of what is possible.

ANALYSIS No. I. Co-ordination Subject: A Book

Synonymy: Volume, tome, liber, livre, bush, etc. General and Particular: Bible, prayer-book, psalter, missal, hymn-book, chant book, music book, manuscript book, manual, hand-book, pocket book, guide book, note book, diary, day book, journal, ledger, cash book, account book, wages book, memo.

Imagination is defined in the Oxford Dictionary as "the mental consideration of actions or events not yet in existence."
random book, album, autograph book, copy book, scrap book, exercise book, check book, pass book, bank book, order book, receipt book, sketch book, drawing book, address book, letter book, visitors' book, tradesman's book, washing book, housekeeping book; birthday book, prize book, gift book, illustrated book, table book, dictionary, grammar, history book, geography book, spelling book, arithmetic book, catalogue, price list, lesson book, play book, toy book, child's book, picture book, story book, novel, novelette, blotting book, stamp book, code book, signal book, library book, magazine, score book, game book, cookery book, atlas, gazetteer, encyclopaedia, year book, blue book, red book, yellow book, directory, garden book, fly book, road book, route book, law book, Statute book,

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Parliamentary report, log book, horn book, doomsday book, "Oliver Twist..... Vanity Fair," etc.

28. Such an analysis cannot be worked out in a moment: it requires time and labor. But consider the great advantage to a man who is seeking new ideas, if he has before him a complete analysis of his product on these lines. Used with vigorous questionings he would be a dull man indeed who could not discover some aspect that had hitherto escaped his attention. On this synthetic occupation we shall have some more to say a.little later. Meanwhile, we provide another analysis dealt with in less detail.

ANALYSIS No. II. Analysis by Questions Subject: A Fountain Pen

1. What is a fountain pen?
2. How many parts has it?
3. How many kinds of fountain pens are there?
4. What are their relative merits?
5. What are the necessary materials for making a fountain pen?
6. Where are the materials found? 7. Are they costly?
S. Is manufacture an expensive process?
9. Who first thought of making a fountain pen?
10. To whom are sales most frequently made?
11. Does production necessitate highly skilled labor?
12. Do fountain pen producers get a good return on their money?
13. What does experience prove to be the best way of selling fountain pens?
14. Is there a growing prejudice against the use of these pens?
15. Or a feeling in favor of them?
16. Is design an important factor in selling?
17. What is the effect of the sale of cheap pens on better and higher priced pens?
18. Is there a time in the year when sales are better than at other times?
19. What are the chief difficulties of the business?
20. What steps are being taken to overcome them ?
21. How much advertising is necessary?
22. What is the probable future of the fountain pen?

Note: These questions are not arranged in the order of their importance, but just as they occurred to an inquiring mind.

It must be evident to every reader that this close analysis of known facts is productive in several directions.
(a) It leads to the discovery of facts, hitherto hidden; e.. g., chemical analysis brought' us radium, just as detailed study of the older forms of bookkeeping resulted in the science of cost-accounts.
(b) It enables the mind to seize unperceived analogies, for essential similarities are often curiously disguised.
(c) It paves the way for a true synthesis; indeed, all analyses carefully carried out almost always involve the drawing of inferences.

29. How does all this concern me? asks a reader, who may be practicing law. Our reply is: it concerns everybody who has any thinking to do. Take

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the ease of the lawyer. Has he not to deal with a complexity of cases, involving a study of motives, of actions, and of counter-actions in relation to the law? How is he to succeed in bringing order out of chaos, or in arriving at the probable truth out of a mass of contradictions! The answer is: by analysis and synthesis; and synthesis means a considerable use of the imagination. But the primary duty is to get to know the facts. This duty applies to you also, whatever be the nature of vour calling.

VL IMAGINATION AND DISCOVERY

30. We now come to the use of the imagination in. the work of discovery, discovery of every possible kind; and we propose to supply illustrations of this procedure from several different sources. We shall begin with one or two from the world of business, especially as a considerable number of Pelmanisers are engaged in trade operations of various kinds and may have doubts as to whether the power of imagination is capable of rendering them any service.

A great tea merchant was very much astonished to find that in some districts his tea was highly appreciated and in other districts people practically refused to drink it. There was no doubt whatever about the fact; the accounts proved it, the firm's travelers proved it, and anybody could have tested the truth by visiting the two.districts, one where the tea was popular and one where it was not.

Now what was wrong? Was it the tea! or the way it was made? or the water? or the price? or the poor salesmanship of the traveler! Here, in these questions is the analysis. The cause must be found in
1. The tea, or
2. The making, or
3. The water, or
4. The price, or
5. The salesmanship.

The tea is always the same, so is the price. These items are therefore ruled out. The best salesmen are employed; and they do not increase the orders, but on "making" the tea. in the poor selling dis. tricts, they find its taste is different from that made in good selling districts. Here's a clue; the water is wrong. Samples from all districts are obtained and analyzed, the result being that a tea is blended which will suit the local water supplies. Tea drinking has its topography, like many other things.

The Creative Value of Theory

31. Always form a theory when you are inquiring into a business or professional problem; indeed it may be advisable to form several theories and test them all. That is the best way to get at the truth. It is the method employed in all scientific research.

Readers of Darwin's "Life and Letters" will remember that it was his habit to form a theory on every subject. On such evidence as observation and experiment had provided, he formed his theory and proceeded to work in

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the light of it. A sigh of relief is embodied in his declaration: "Here, then, I at last got a theory by which to work,"

Be a theorist is just as good a rule for a business or professional man as it is for a man of science. Suppose your profits are decreasing, and, after a general inspection of the business, you cannot discover the cause. What are you to do next?

Begin another inspection, but this time with a definite theory such as: "The, advertising is wrong, or "the goods are wrong," and test the whole ground from this standpoint. The advantage of having something by way of a criterion is that it acts like a foot-rule: you do not grope about wonderingly, and at the end of the inspection find yourself no wiser; you advance confidently, for yon hold a gauge in your hand, and, although you may find that the advertising is all right, the chances are you come across the very thing which has caused a decline in profits.

The Use of Analogy

32. Every reader of science is struck by the important place given to analogy in the work of discovery. This place is not bestowed arbitrarily: analogy stands where it does as an aid in research simply because the Universe is based upon order; it has a rational plan, and discovers itself to us by means of a method that can be apprehended by is Reason: Into this subject we are not called upon to enter. Our purpose is to illustrate the principle itself, and to show its value as a means of intellectual advancement.

33. We shall begin by showing how a miner used his imagination and sense of analogy. Hargreaves, a miner who had been in the Californian gold rush, was struck by the similarity of certain surface formations in Australia to those he had seen in the Far West.

He thought a while; then he got the notion of gold, and he proceeded to put that notion to the test of experiment. He found gold at once, and started the great gold "boom" of the island continent. This is a good instance of reasoning by analogy; like conditions promise like results. Of course, the law is open to a false estimate, just as others are.

You cannot safely argue that because an article sells well in London it is sure to sell well in New York, or vice versa. Many a man has lost his money by embarking on propositions of this kind, based on a superficial, as distinct from a real, analogy. This failure he attributes to bad luck or to the stupidity of the public. It is due neither to one nor to the other but to inaccurate thinking.

34. The ability to think in the right way is therefore of the utmost importance, as we have so often stated; but the trouble is to persuade men and women to regard thinking as an art that needs to be cultivated.

The Genius of James Watt

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30. In the evolution of the steam engine an important position is due to James Watt because of his ingenuity in devising "governor balls." The problem was to open and close a valve in connection with an increase or decrease of speed in the revolution of a wheel. It was a new problem in mechanism.

Watt solved it by imagination plus analogy. Where in Nature, he asked, was there a situation at all like, if not identical with, that before him? He found the answer in the action o£ a centrifugal force, where two revolving bodies separate or come together according as the rate of revolution is accelerated or retarded.

Speaking of this achievement from the psychological point of view Bain says; "I am not aware of any stroke of remote identification in the history of mechanical invention, surpassing this in intellectual reach; if such a power of bringing together the like out of the unlike were of usual occurrence the progress of discovery would be ineakulatily mom rapid."'

VII. ORIGINALITY Some of Its Conditions

36. The mental processes which eventuate in new ideas are not as yet understood in all their bearings, but a considerable number are clear enough in their working to be followed intelligently, and to be used effectively. For instance, if you cannot reach a desired solution after careful and persistent investigation, turn to some other work, or to some form of recreation, and you will find that in most cases the desired solution will "come."

37. Again, there are times when you feel mentally exalted, the mood for ideas comes upon you, and you can do anything. At other times you are just as flat and unfertile. These are your rhythms, and you ought to study them, so that as far as possible you may know the circumstances, the places, the hours when your intellect is keen in its insight and fruitful in its conceptive power.

Chance, too, is a factor you must not ignore. Many a man working in the direction of something we will call B has been attracted to another something we will call A; and, following up the new lead, has made' a brilliant discovery. But if he had not been interested in B the possibilities of A might have escaped his attention altogether.

Self-Reliance

38. The final rule of all creative thinking is Think for yoltrself, that is, don't rely on books, on the newspaper, on reports, or on the advice of friends entirely; get all the facts, study them, ascertain their meaning and form your own conclusions., It requires a. little courage and some self-confidence to begin so real a change of method as this, for most people rely on somebody or something other than themselves or their own ideas; they find it difficult to strike out "on their own."

Yet it is truly educative to take this step. It brings out hidden abilities. It

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gives new energy to the inward urge, the one thing in life in which you are interested and towards which all your thoughts converge. '

But perhaps the greatest gain of all lies in the growth of self-confidence. You get a sense of certainty when you have studied a thing for yourself. You not only know it better than if you had relied on opinions borrowed from others, but you are infinitely more likely to arrive at an original con, elusion due to personal investigation. Some subjects may be closely scrutinized in this way because it is a duty, but where you can do the work because you love it the advantage is all the more pronounced.

39. Here, for instance, are two men, one engaged in trade chemistry experiments, and one in chemical research, to which he is devoted, and where no financial profit is in view. Which of the two is the more likely to be inspired with new ideas and make brilliant discoveries? The latter, undoubtedly. The Teutons are mainly represented in the former category, and their lack of originality is well marked; whereas American, British, French and other chemists, actuated by more disinterested motives, have won greater distinction.

The Greeks loved knowledge for its own sake, and science in their hands grew more rapidly in one or two brief centuries than it did in the previous five thousand years, a 'period in which the spirit of utility in various forms had reigned supreme. We see the same thing in the causes which produced Greek culture. The Greeks, it has been well said, had none of our modern art sentiment; they did not.

These mental processes are fully discussed and illustrated in Originality: Popular Study of the Creative Mind, by T. Sharper Kowlson, the Director of Instruction, at the Pelman Institute say "Go to, now; we will create a statuary that shall be the wonder of all time by reason of our insight and our skill." Such an attitude was quite foreign to their nature. They loved beauty, and out of this love all their art-work was born; it was a product of their religious feeling. Their statuary was part of their devotion to the gods, not a contribution to the art-gallery.

"Excellence" vs. "Profit"

40. Lest this principle should be thought o£ as applying to one department of life only, let us try to find its analogies elsewhere. Take business: In the majority of cases the man who makes the greatest profit does not aim at profit making first and foremost; he aims at excellence. It is this excellence, arising out of sheer delight in his business per se, that puts him ahead of his competitors, because he is thereby enabled to offer the public a superior value.

Thousands of employees, anxious for family reasons, to increase their income, make the mistake of thinking more about the financial side than about any other. They should first develop their ability because increased ability means increased emoluments.

The Rule of "Seek First"

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41. In spiritual things the great Prophet said: "Seek first . . and the other things shall be added . . . " The same law operates in the mental world. If you want External Power you must first get Internal Power; the Excellence with out must primarily be an Excellence within. That is one reason why in Lesson VI we have enlarged on Interest, a form of the love emotion, and why we have repeatedly drawn attention to it in the intervening lessons.

Get your mind and heart filled with feeling-thoughts about some one thing, for its own sake, and not merely for the pelf that is associated with it. You may then reasonably expect ideas to crowd in upon you; some of them old, but still original in the sense of being your own discoveries; some of them new, even to the world that hardly expects them.

VIII. TRAINING THE IMAGINATION

42. What is meant by training the imagination? We mean, first of all, the deliverance. of the mind from dominance by the actual. For instance, those people who follow strictly a prosaic routine, day in, day out, from year end to year end, with scarcely ever a sustained thought outside it, need arousing from this unimaginative life and in most cases it can be done by showing them where they are neglecting their opportunities; that is, we show them a panorama of what is being missed in life, both real and ideal, by the neglect of a great mental function.

"I thought imagination belonged only to poets," writes a PELMAN student, "but I have now realized I have an imagination of my own, a very pleasant discovery. Of course I knew it before, in a vague way; now I realize it."

43. Further, training the imagination means the practice of exercises that will. at once awake more interest in such activity, and give great facility in the use of the power as applied to the needs of the individual.

"Can this be done?" asks the incredulous person. It can; it has been done already. Admittedly, the training is more difficult than that of other mental powers, partly because imagination itself is one of the most complex of functions, and partly because the material for experiment is not very abundant.

But the complexity is not a burdensome matter to the individual himself; lie is not conscious of the deep intricacy of the imaginative process during the moments of its action; and, once awakened to his opportunities material is exceedingly plentiful. The real difficulty is that of providing exercises for every type of mind; but even this has been overcome.

Apart from training by means of Exercises, however, there is observable in the history of men and women o£ imaginative ability a certain reliance on feeling and on environment as sources of inspiration. Naturally, these inspirations depend on knowledge, and knowledge depends on the activity, of the senses.

The student who has thoroughly mastered Lesson III and practiced the Exercises, extending them as opportunity permits, will already have a rich

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fund of mental images. No opportunity should be lost, especially during walks in the country, of enlarging the boundaries of knowledge, so as to provide material; sights, sounds, tastes, odors, and touch-sensations, in the service of imagination.,

Mental Attitudes

44. This brings us to the question: what attitudes of mind, more particularly, what processes, feelings, moods or surroundings, are favorable to imagination? As matter of fact, every student who has carefully followed the lessons up to the present has been fostering, perhaps unconsciously, the states of consciousness that are advantageous to imagination.

Look back at the Exercises in I, If, and III.

Can you not now see how the total effect of these exercises is in favor of increasing sensibility by which you obtain the material on which imagination works? Is it not clear that to get the best and highest results the mind's functions must act synthetically?

45. If you did not train your senses ana classify your knowledge, you would be deficient in the data with which imagination works: you would be poor in images, whereas you ought to be rich. Does not the' power of interest, as explained in Lesson II, impart a peculiar liking for some line of action, a liking which soon passes into sympathy and insight? A work which you love is one around which imagination and fancy are in constant play, and out of this activity new ideas come forth.

The Synthetic Principle Again.

46. Training the imagination is something more than the practice of approved exercises: it depends primarily on the previous training of other mental functions, and it is equally dependent on the proper use of the feelings, and cultivating the right mental attitudes. As this matter is important, let us look into it more closely.

47. Take Sympathy. We do not mean sympathy in the sense of feeling for others in distress, but sympathy in the sense of feeling with others in circumstances of any kind whatever. We. can sympathize with people who are dancing, just as truly as for people suffering from an army invasion. Sympathy is identification with the object.

We get out of ourselves, and function through other ,people's feelings for a time; and it is this act which enables us to understand what is otherwise a closed book. This "getting out of ourselves" is the work of imagination, but the motive power is that of sympathy. The two function together, however, and it is difficult to trace their respective contributions to the formation of anew idea.

The Priority of Feeling

48. Feeling comes first, and is the secret of genius and talent of every kind.

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How does a poet write sonnets or lyrics full of verbal music and striking thoughts? By logic? By reasoning the thing out? No. Feeling comes first, and it takes the form of Sympathy; Nature, Beauty, Human Life, Suffering, Sorrow, Death, these are impressed on a highly sensitive intelligence, and instead of showing a spirit of indifference or antagonism, the poet enters into each fact with such wholeness of mind and heart that he realizes the truth more fully than he could in any other way.

Sympathy in Law and Business

49. Now the professional man and the man of business have the same need of sympathy as the poet, the only difference being that they use it in a different way for different purposes. A Judge engaged in unravelling the. evidence of a complicated criminal case employs sympathy in order to be able to put himself into the mind and heart of the accused, and to understand the motives of the witnesses on both sides. To decide the issue by merely weighing the evidence, as if by the avoirdupois scale, might result in a miscarriage of justice.

50. The business man uses sympathy, too. A purely intellectual estimate of the selling chances of a newly invented lawn mower (one that will cut the grass without making a noise that renders life next door impossible) may easily have undiscovered fallacies in it; but sympathetic insight will enable the prospective purchaser of the manufacturing rights to look at the proposition from every point of view; the cost of production, the sale price, the efficiency of the machine, and, most of all, its probable appeal to the buyers. By sympathy and imagination he puts himself in their place, and sees it with their eyes.

The Emotional Quality

51. In this manner, both the Judge and the man of business obtain new ideas as to the solution of immediate problems. But, as matter of fact, every man who wishes to have what is called a creative mind, one that is fruitful in conception, must be a man of sympathy first; he must have the power to feel with; and accompanying this feeling is imagination-the two are inseparable. So you see how the. training of imagination. is not primarily a matter of practicing exercises, but obtaining the right mental and emotional qualities.

52. You ask now: "How am I to develop this power of sympathy?" You have it already for one thing; your chief aim, purpose, or interest. Anything about which you are enthusiastic is bound to be a subject with which you have real sympathy; and if yo have trained your senses, you will have aroused new feelings for Nature in all its moods and for Humanity in its multitudinous aspects. Dullness, insipidity, cynicism, antagonism, ennuithese will have gone, and in their place yon will have a life that is worth living.

EXERCISES

(Some of the following exercises are for use on special occasions, the first,

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for instance, but they are all worthy of attention and of practice. For the present, choose Nos. 24, 25, 26, and 29, and make them part of your training course, using the other Exercises on a second journey through the course.)

The first type of exercise is, naturally, that which relates to the cultivation of imagery power. The importance of such an exercise, is easily realized. Galtom says that "a visual image is the most perfect form of mental representation wherever the shape, position, and relations of objects in space are concerned. It is of importance in every handi craft and profession where design is required.

The best workmen are those who visualize the whole of what they propose to do before they take a tool in hand. Strategists, artists of all denominations, physicists who contrive new experiments, and in short all who do not follow routine, have need of it. A faculty that is of importance in all technical and artistic occupations, that gives accuracy to our perceptions and justness to our generalizations, is starved by lazy disuse, instead of being cultivated judiciously in such a way as will, on the whole, bring the best return."

Images and Mental Development

A word may now be added as to how these exercises help in the development of mental power. It will be remembered that most of our knowledge comes through the senses of sight and hearing; consequently, the recollection of the knowledge thus obtained depends to a large extent on the vividness of the images involved; for, if they are weak, the recall is weak. On the other hand, if the image was vivid, the recall is likely to be vivid also.

In any case, it is wise occasionally to recall those images which we wish to retain permanently; as we thereby increase the number and quality of our mental treasures. More than that; we increase the raw material, so to speak, out of which new ideas are made. The poet, for instance, not only sees and hears with more than ordinary acuteness, but his instinct for language, taken in conjunction with his stock of exquisite images, enables him to conceive and express those new thoughts that become classic utterances.

In like manner the merchant with trained senses gathers vivid images from every business association, and these are the basis of the new schemes (wrought by his constructive imagination) which surprise his competitors. We cannot make bricks without straw; and to think in the best way, we must have the materials in the shape of vivid and numerous images.

Exercise XXIII

Below are given some verses, from two poets, with the italicized images. Study these quotations carefully, and try to reconstruct the images they suggest. Select other passages and treat them in the same way. You will not only learn the beauties of English poetry, but develop your power of

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imagery.

"The gray sea and the long black land;
And the yellow half-moon, large and low;
And the startled little waves that leap in fiery ringlets from their sleep,
As I gain the cove with pushing prow,
And quench its speed in the slushy sand.
"Then a mile of warm, sea-scented beach;
Three fields to cross till a farm appears;
A tap at the pane, the quick, sharp scratch
And blue spurt of a lighted match,
And a voice less loud, thro' its joys and fears,
Than the two hearts beating each to each."
Browning.

"I watch the mowers, as they go
Through the tall grass, a white-sleeved row.
With even strokes their scythes they swing.
In tune their merry whetstones ring.
Behind, the nimble youngsters run,
And toss the thick swaths in the sun.
The cattle graze, while, warm and still.
Trowbridge.

Here again you must apply this knowledge to your vocation. If, for instance, the result of this exercise shows you that your auditory images of voices are very poor (and your daily work entails much interviewing), it behooves you to improve the quality of these images by training.

Exercise XXIV

Imagine you are standing on a station platform: What sounds would you hear, presuming no train is in motion, although one may be ready to start? When it is signalled to go ahead, what additional sounds assail your ears? When it is out of sight, another draws near, ultimately coming to a standstill in the station. What sounds does its arrival bring?

There is a practical aspect of such an exercise as this, which should be kept in mind.
A novelist, desiring to give what the French call vraisemblance to his narrative, draws upon his stock of visual, auditory, and motor images, gained in this way by carefully trained powers of observation; and a man of business who desires to form an accurate judgment about,the possible sales of a new -article depends to a large extent on the accumulated image memories of his past experience. The better your images, the more easily you learn a new language.

Exercise XXV

There are two primary objects in building a house:
(a) to secure a suitable dwelling place, and
(b) to appeal to one's sense of taste and beauty. Take any house you know,

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and analyze it in the light of this two-fold standard. Imagine improvements in the efficiencies of the house and in its external and internal attractiveness. Tabulate these; and if you can draw, set them out on paper.

The exercise will be serviceable in educating the power of concentration as it will be in developing imagination.

Exercise XXVI

Study a famous picture, like Turner's "Fighting Temeraire," with the object of providing an exercise in discovery by means of the imagination: You are to reveal the symbolism of the picture. A painter uses natural objects like clouds, flowers, ships and mountains to convey impressions and ideas, just as a writer uses words for the same purposes. Both have one end in view, namely, expression.

Thus, in the "Fighting Tem6raire," the setting sun is a symbol of "Good-bye"; the old ship will sail the seas no more. Manifestly, to have painted the sun at the moment of rising would have been a mistake. Turner did the right thing, however obvious, in matching a retiring ship with a setting sun. But there are other sy-mbolisms in the picture. What of the tug, the clouds, the moon? Try to imagine their meaning, how the artist used them to convey his feelings and express his ideas.

Exercise XXV11

(1). Take a word like advertising and write down as many questions as you can about it. Do not stop to analyze your list in order to find out how far the questions overlap each other; just write down what comes to mind. When complete, begin to study each question in relation to the others. Suppose your question list is as follows:
1. What is advertising?
2. When did it originate?
3. Who issued the first advertisement?
4. Was it in a newspaper?
5. Does advertising pay? -
6. How much a year is spent on advertising?
7. Can one spend too much on it?
8. Is excess in advertising ever given as the cause of business failure?
9. What kind of advertising is best for a drygoods store?
10. Why should professional men not advertise? 11. Do they not advertise indirectly?
12. Will advertising gradually disappear?

Now these questions, it will be observed, are stated in colloquial language, such as would be used when thinking interrogatively about a practical issue. Any additional questions could be asked. The next step is to analyze the list something after this fashion

No. 1 is certainly fundamental. To define the word; to get at its essentials, is to go a long way toward answering the other questions.

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Nos. 2, 3, and 4 are not so important; for, although the history of advertising may teach us a good deal, the immediate question is how to advertise successfully now. Nos. 5, 6, 7, and 8 are more practical, and it will be observed that 7 and 8 are included more or less in 5; consequently, they should be included in that number.
No. 9 is a special question; So are Nos. 10 and 11.

No. 12 is an attempt to peer into the future. (2). Now, thus reduced, enough remains in the form of questions to keep the average man busy in finding answers. Consequently a second question list suggests itself
1. What are the best books on advertising, and where shall I find them?
2. Is experience the best teacher, or should I rely on the services of an experienced agent?
3. If my gross income in business is $20,000, how much ought I to spend in advertising?

You should continue in this way until you had written down twelve more questions. Then comes "the tug of war." You must decide; you must arrive at conclusions and act on them. There is no operation more educative in a mental sense. Responsibility, when accepted and acted upon, is a great teacher. Moreover, the Socratic method (for this is what it is) develops every function of the mind; observation, imagination, memory, analysis and synthesis.

Below, we give a few topics suitable for this kind of exercise:
(a) An increase of annual turnover.
(b) The value of Poetry.
(c) Chambers of Commerce.
(d) Sanitation.
(e) Novels.
(f) Will-power.
(g) Competition.
(h) Personal Efficiency.
(i) Futurism.
(j) Civilization.
(k) Greek Drama.
(l) Village life.

Exercise XXVIII

Some kind of research work is advisable as a means of developing imagination. What do we mean by research work? We mean an ordered and systematic inquiry into some obscure matter, either out of pure interest in the subject, or because of the value of a possible discovery. The "obscure matter," might be the secret of a new glaze in pottery manufacture. A man of science would find his problem in chemistry or physics. A business man has usually an ample supply of material for his purpose.

It is almost impossible to exaggerate the mental worth of such discipline. "As a mental and moral tonic," says Prof. Percy Gardner, "nothing can be more effective than the search for fact. The more deeply the fact is hidden, the longer and severer the search, the more stimulating it grows; and the

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qualities which it inculcates; patience, distrust of mere theories, delight in what will bear the test, are of great value in life. By degrees, as one learns how to proceed, one finds keys which will unlock door after door."'

Are you ehgaged in a calling where large supplies of packing cases are an absolute necessity? Let us suppose you say "Yes." Then ought you not to make your own? Can you not produce a better article than any you can buy, and at a cheaper price? These are questions requiring long and careful investigation, especially the technical research which is to end in producing a better supply. But the research work is an education in itself. This applies to anything which offers suitable problems; and the first gain is undoubtedly to the imagination.

If the desired research should be associated with your business, use the Socratic method of questions and answers until you find a suitable problem. For instance, here are a few queries, some of which you may not have asked yourself for a long time; others not at all.
(a) In what way does imaginative effort further the interests of men in my vocation?
(b) Flow long is it since I deliberately employed the "what might be" principle in preparing estimates and deciding my policy?
(c) Have I really analyzed my calling, and do I know- all its constituent elements?
(d) Have I ever considered these constituents one by one in their possible new associations, as welPas in their general unity?

Oxford at the Cross Roads, p..60.

A first use of these questions may not at once yield advantages that are important; on the other hand they may immediately put you in possession of ideas of great value. In any event, such questions, as an occasional drill, are certain to be productive in the course of time. "Not in mine" says an employee whose work is cutout for him. "Yes, and in yours" we must reply, respectfully but confidently. There is nothing that can for long hold down superior ideas, and if an employee's ideas are better than his master's, the employee will eventually win-somewhere.

Exercise XXIX

If the search for new ideas has not been rewardec! it is sometimes advisable to employ a formal method; and such a method is found in the application, one by one, of the PELMAN Principles of Mental Connection. Take the question of profit sharing. It is possible to argue the point from the standpoint of economic history, of modern business, and of ethical standards, without in any way totally exhausting its possibilities, or finding those newer and more vital conceptions, which you may covet as the reward of your labors. So turn to Lesson VI, and with the laws before you tabulate a few questions thus
(a) Is there anywhere a question which can be called synonymous?
(b) If the question, as such, is general, what are the particular kinds of profit sharing, and do they throw any light on the question before us?
(c) If we regard the question as a whole, have all the parts of it been

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enumerated and considered?
(d) Have all the possible causes or effects been dealt with?
(e) What teachings are in opposition to that implied in the question?
(f) How are its accidental concatenations likely to affect one's thoughts on the matter?

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

Seventh Lesson

In Bed

First go through the chest-expansion, holding the hands, as before, on the middle ribs. As you inhale, with your mouth closed, send your ribs forward and out to the sides, hold them there for a moment, then, as you exhale, contract your ribs, and, at the end of the exhaling, push them in gently with the hands.

Then do the muscular breathing, as in the Sixth Lesson. When you have inhaled, as before, hold the breath in, contract the abdomen and draw it in (if it is still at all out), draw the chest-walls in, and squeeze them with the hands; you will thus let the air, which you are holding in, circulate well and freely through the lungs, especially at the top of the lungs, where so much "rubbish" is deposited (as in the attic of a house), leading often to tuberculous trouble.

Then, still lying flat on your back, keep your hands and arms limp by your sides; keep your left leg and foot limp; stretch your right foot and leg stiff and straight, with the toes as far away from you as they will go, then, without straining, and still keeping the leg stiff and the toes far away, bring the leg up as high as it will go without straining. Don't let your head go forward; keep your chin in. Be sure not to do the movement at all violently. Then lower that leg, shake it out, and relax it.

Go through the exercise with the other foot and leg instead.
Then do the exercise with both feet and legs together.

Out of Bed

Stand with the feet comfortably apart, and practice a golf swing. If the room is small it will be better to use only a stick, or even to use nothing at all. A little round piece of white paper on the floor would represent the ball. Try to get a lesson from a good player, as to how to hold the club; and, if possible, let him criticize your drive. But the main object of this exercise is not to succeed in the golf drive; it is rather to strengthen many important muscles of the trunk, and to exercise the liver, etc.

First, draw your hands across your body to the right, up and well back, with the arms bent, so that the stick or club will come over your right shoulder. Then swing down very srowly:.at first across from the right to the left, and then swing well down and well out, and away to the left. Do not pull across, but carry the drive well through. During this drive, your weight will have been shifted from your right foot to your left, and the right foot will have

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been brought up from the ground with the swing.

Then go through the exercise with the sides reversed, doing a left-handed drive at golf.
Now keep the muscles relaxed as you stand, and go through the exercise in imagination and memory, but without actually moving.

PELMAN LESSON VIII
Is there an art of thinking which may be learned? Can a, man train himself to become a thinker? These are the main questions dealt with in

Lesson VIII.
It is full of good things.

DON'TS
1. Don't be cynical; and say that a new idea
is utteily impossible. Brand-new ideas are born every hour of every day, despite the pessimists.
2. Don't try to be original. Just aim at finding the facts of the case under discussion and do your own thinking about them.
3. Don't be impatient if, at first, new ideas are slow in coming. The mind needs training for new developments.
4. Don't be influenced by superficial analogies. (let right down to exact, or nearly exact, conditions when comparing two instances.
5. Don't be afraid of inventing a theory. If' it is a wrong one, its error will soon be evident. 6. Don't say that you are no good for original thinking until you have first put yourself to the test.

DO
1. Every man has his best moments; times when his mind is responsive to ideas. It is his duty to know, if he can, the physical, social, and mental associations of such moments.
2. Embrace every opportunity to study analogies. "What is it like?" is a good question to ask, not only for the sake of clearness of thought, but in order to develop new ideas.
3. Another question that is worthy of repeated use is: "What might bet" The things which are, you know well. How can they be changed into something better?
4. See that your visual and auditory images are clear and strong experiences.
5. Be human. Enter into common pleasures with spirit, not merely to show your friendliness to others, but in order to keep your emotional centres active. Originality depends a good deal on the life of feeling.
6. Develop the habit of what we may call mental expectancy; that is, you believe that the ideas you need will" come." Tell yourself they will.

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Pelmanism

Lesson VIII

8 Lesson Eight

PELMANISM

LESSON VIII.
ABOUT LOGIC

FOREWORD

To the Student;

The art of thinking is not one process; it is a single result which is the outcome of many processes.

It calls for a knowledge of the facts involved. It requires certain states of mind.
It demands a study of words and their, uses.
It presupposes an acquaintance with the principles of evidence.
It says you must know. human nature; in fact, the,thinker who would think correctly must have an equipment that is complete. How can he get it?

By careful practice on approved lines. The complete truth in many, things may even then elude him: but the approximate, sometimes the exact truth will be his, and he will have the interest and the joy, as well as the education which arises put of the search. So grip the following pages and carry out all their instructions.

1. ABOUT LOGIC

1. In the sections that follow we shall endeavor to explain the working of-certain factors that are necessary to success in reflection and reasoning. We invite the student's careful. attention to these sections on account of their importance. The right conduct of mental operations can be secured'only by the synthetic method. It used to' be imagined that if a student trained himself in the arts of formal logic he would think, feel, and act in a mannor that was unimpeachable; but experience soon evidenced a fallacy which a little analysis would have made clear.
.
2. Logic is concerned with purely intellectual processes, whereas life calls for decisions and actions in which knowledge, feelings, emotions, and imagination occupy prominent places, consequently the toss method of reasoning cannot be arrived at these very real factors are taken into account."

3. Why do so many men and women with logical and well trained minds fail to agree on each vital imam as politics and religion. The question can be answered beat if we state a case.

Suppose, for instance, in a group of twelve men that four are clergymen, four are professors, two are business men and two are skilled mechanics.

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They probably represent all shades of religious belief and unbelief; likewise they are of diversified political opinions. Can we be astonished if they become antagonistic when discussing a highly debatable topic l The United States Senate is supposed to represent the best thinkers; but it is possible to take two Senators, and after reading their public speeches, discover that they are as far apart as the poles in their conclusions.

Both may have been to the same University, they may have used the same teat-books in logic and obtained the B.A. degree in the same year, yet their studies do not prevent them from coming to' quite opposite conclusions. Whyl Because opinions and convictions do not spring primarily from' reason, but from feeling and self-interest; they are profoundly affected by temperament and training.

Does Reason Guide Us?

4.This explains why some Professors are bimetalliats and others are not; and why some professional men are reactionary whilst others are progressive. We might have a much more correct world if this were not the case, but as a world it would not be quite so interesting. At any rate, we have to admit that few of us follow the dictates of pure reason. WE LIKE TO THINK THAT WE DO. But life is a very complex affair, and prejudice and hate, as well as open-mindedness and love, have a free run through human consciousness.

Besides, there are scores of matters on which it is not possible to arrive at the truth in a manner that convinces everybody. There are thousands who still believe in the Kiely motor, and still more, eves among those who are supposed to belong to the educated classes, who will not concede that perpetual motion is impossible, even in spite of the laws of friction.

How Different Opinions Arise

5. Outside of mathematics and self-evident truths (such as the knowledge of our own existence), human opinions present the spectacle of a mass of contending forces; witness the battles we fight in economics, in art, philosophy, religion, and politic.;. In many of these spheres there is room for what ive call "two opinions"; and two quite different ideati may be equally rational.

Consequently we have a diversity of judgment, even in matters of the highest importance, but we cannot argue that therefore the laws of logic are of no value. They are a test of our reasoning processes, a kind of footrule, or measure, by which we estimate the accuracy of an argument.

6. An argument may be quite logical, even with a wrong major premise; but the logical quality is only a part of the whole process. Every statement made in a syllogism must be correct, and nearly all our disputes are not about logic, but about facts. Certainly the inferences we draw from facts are important, and it is just here that formal . logic is of service as. a means of testing the soundness of conclusions. The student's method should be twofold; (a) an inquiry into the data of the case, and (b) the arrival at right

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conclusions from these data, through correct inference.

Johnson to Boswell

7. Let us take an illustration.
Dr. Johnson to Boswell: "Keeping accounts, air is of no use when a "man is spending his own money, and has nobody to whom he is to account. You won't eat leas beef to-day because you have written down what it cast yesterday." This sounds clever and almost conclusive; but a little inquiry soon arouses a feeling of doubt: The first statement is: "Account keeping is of no use to a man who is spending his own money." ' We ask why, and the reply is two-fold:

(a) Such a man has no one to whom he is accountable.
(b) The act of writing down what you spent on beef yesterday does not affect your appetite to-day, or the money you lay out on satisfying it.

Income and Responsibility

Is it not true that even when a man is spending his own money he must exercise care, otherwise he will exceed his income? That being so, it may be stated he is accountable to the size of his income, which in a rest sense is part of himself.

Consequently it is superficial to assert that, because he is his own master, he is exempt from keeping accounts of his expenditure; for, although he is not responsible to another person, he is responsible' to himself; and, should he purchase goods beyond his means, he becomes responsible to the sellers, who may take action against him. Besides, his income and outgo are matters he cannot always carry in memory and the written record shows him where he is spending too much, or too little.

Superficial Reasoning

9. The second reason offered by the famous Doctor is more superficial still. As matter of fact, many a man, in a secondary sense, is compelled to eat "less beef" because his recorded accounts will not allow him the luxuries in which he once indulged.

If your business books show a loss instead of a profit, you cannot very well afford to have the extended holiday you took last year; and, although being hungry, you may eat as much beef as before, your general ,spending is modified by, the painful discovery of, a serious deficit. It is the same in personal accounts.

The man who finds his losses greatly exceed his winnings at Bridge is far more likely to, play with discretion than the man who. says "Keeping Bridge accounts, sir, is of no use to a man-who is spending his own money and has nobody, to whom he is to account. You do not play. Bridge less today because you have made a note, that you lost $50 yesterday." Such a statement would be illogical.

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10, It frequently happens that a little investigation into the statements of an argument is enough to disclose its immediate fallacies, or to raise serious doubts as to the inferences that have been drawn. But the study of formal logic would be necessary in order to accomplish this end, whereas the employment of ordinary analysis is sufficient.

Formal logic as a means of testing conclusions is admirable; but as a means of discovering truth it is purely secondary, and we can endorse what Herbert Spencer said about it. He found it of no use whatever.

On the Use of Authorities

11. A student wrote, sometime ago 'to this effect: "What am I to do with an argumeiit'where there are six good authorities on one side and six,'equally good, on the. other side".
This is a reasonable question and was' answered in the following way. Take the authorities one by one and examine their credentials, remembering that there are authorities and "authorities" experts and "experts."

A practical chemist of high standing carries more weight than a philosopher who has studied chemistry, however diligently. Further, it seldom happens that six men of the highest rank disagree in toto on vital points with six men of the same rank. There may be divergencies in matters of detail and still greater differences in speculative hypotheses, but these are probabilities not proofs.

12. Next; study closely what the authorities say. Go to their own words in their own books; do not he content with extracts divorced from the context. Draw up a statement showing agreements and differences. Note carefully the tone of theirstatements; are they positive, doubtful, or emphatically negative?

Lastly; find the general drift of authoritative opinion. Is it in a positive direction, or a negative, or does it seek to suspend judgment? In such a subject as telepathy one may perceive a general drift of opinion in a positive direction. In regard to psychical research, it may be one of pure negation or suspended judgment.

Patty Government

13: When the advanced subject has immediate practical issues, as in politics, action is of course necessary, and the tragedies as well as the fortunes of a State are dependent on how far democracy understands, and votes upon, the difficulties of the situation. This is one of the reasons why Party Government came into being; the party stands for a solution of pressing problems, and does-the thinking for those who have little or no time to look closely into matters for themselves.

In one's own calling, however; and in one's private reading, we must do our own thinking; and the two simple rules at the beginning of this book will, if acted upon, save the student from many mistakes, even if they do not make him fully proficient in the science of right thought.

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II. RENTAL DETACHMENT

14. It is not difficult to provide an illustration of the lack of mental detachment. Here is one. You are discussing general questions with a group of men and women, when, arising out of a casual remark, someone suddenly proposes the question; "Are women less Truth-seeking than men?" Instantly a protagonist for women asserts that he cannot allow the subject to be discussed in his presence, because it is a slur on womanhood, and as such he protests against it.

Murmurs and objections are offered but without avail. If the subject is discussed (he says) it constitutes an attack on the good name of his mother and his wife, and lie will be obliged to leave the room, expecting the women to -follow him. At this, some of the women laugh, and he replies: "Already women are becoming shameless."

The Personal Equation

15. What is wrong with this man's intellect First, he fails in discrimination, thinking that Truth-seeking means telling the truth; the discussion, to him, would be whether or not women were more given to lying than men. Next, he has no mental detachment; he cannot discuss a subject apart from his own personal feelings in connection with it.

16. Now we admit that in some circumstances his protest might be perfectly justified; what is called in popular phrase, the "slanging" of women by men, and of men by women, needs an occasional demur, especially in desultory conversation; nevertheless such a topic as that suggested is not only possible, but. has most interesting associations of a psychological and sociological nature, and one ought to be able to approach it, as an inquiry, without injecting one's.own personal feelings.

The Truth of Things

17. "Then what am I to do with my personal feelingst" a reader asks. The answer is; "Leave them out of account when you are seeking the truth of things." Huxley was anxious that scientific experiments should prove the theory of spontaneous generation; that life came originally from inorganic matter, and not from some previous but unknown form of life.

He was disappointed when the results went against him, although he accepted them unhesitatingly. This was a case in which personal feeling was likely to prevent a detached and wholly unprejudiced view of research into life origins.

18. We see the same attitude manifested by thousands of people in regard to what is called psychic phenomena. When these phenomena have been divested of their charlatanism-and there is a good deal of nonsense to be got rid of-there remains a residuum which at any rate is worthy of investigation; but to hold back from the work of inquiry on the ground that we hope the phenomena do not occur, or that they are of no value, or that we feel perfectly indifferent to them, is to allow personal feeling to stand in

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the way of knowledge; to lack mental detachment. That they may have a perfectly natural psychological explanation is beside the mark.

World-Truth

19. Now it is this personal or subjective attitude which often prevents the intellectual advancement of the average man and woman who usually seek that kind of truth which brings an advantage to themselves; little truths, not world-truths. Take ' a few illustrations of seekers after world-truths.

Newton, lost in the contemplation of the heavens; Galileo, immersed in the possibilities of a pendulum; Shakespeare, absorbed in the motives and the actions of mankind; Darwin, eagerly carrying out experiments in biology; all these are typical of selfless thought, where the whole mind was concentrated on some external object. In Schopenhauer's opinion, this is the chief mark of men of genius; "The objective tendency of the mind as opposed to the subjective which is directed to one's self." Possibly this is a reason why genius is sometimes comparatively unconscious of its great gifts.

Genius and Self Interest

20. We can imagine a reader, at this stage, urging an objection. , He will say, "I grant that genius is disinterested, whereas the average mind is always self-interested; but is not interest and all that conies from it the very essence of Pm Quite right.

It is; and all people who have to work in order to gain a living are compelled to think on the lines' of advantage to self; moreover, they will think all the better if their interest-power is bright and joyous.

21. But in this section we are, for the moment, leaving all personal considerations behind; we desire to arrive at conclusions about phenomena which do not represent a cash value, or increase personal prestige.

For instance, it will not affect your bank account if you decide that ghosts do or do not occasionally obtrude themselves on our notice; but if their appearance, or otherwise, were discussed with a keen possibility of dollars, more or less, that possibility would have an unjust influence in forming your conclusions. You would be lacking in mental detachment, because the subject would not be the Truth, but ghosts as a source of money-making.

Darwin and Theology

22. When Darwin published his Origin of Species many people with strong religious convictions took up a hostile attitude toward his teaching, mainly because they feared his findings would undermine the foundations of faith. They argued the whole question, not in the interests of truth, but in the interests of Doctrine, hence there was an absence of that disinterested spirit which is one of the primaries of clear and accurate thought.

To-day faith is still found on the earth, and all the hot argumentations of

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several decades might have been spared us had the men and women of those days ventured to look at Darwinism with a sense of detachment. So cultivate "the open mind," as we call it.

23. Even if a new theory of life or conduct seems to impinge unpleasantly on some favorite conception, causing irritation, and maybe, a little concern, face the question boldly; probe it to its very center; consider it apart from self and in the light of Truth. For remember the old saying: Magna eat veritas et praevalebit. "Great is truth, and it will ultimately prevail."

Ill. MENTAL ADJUSTMENT

24. The word adjustment may need some explanation, and we cannot do better than give an illustration of its use in the sense that is here proposed. The late St. George Mivart F.R.S. once said that, "of all races of men they are the mightiest and most noble who are, of by self-adjustment can become, most fit for all the new conditions of existence in which by various ohanges they may be placed." Self-adjustment means that there has been successful effort to adapt the old functions to new circumstances.

25. For instance, the English rabbit, when transported to Australia, adapted itself in a striking manner to the new conditions. Ask an English boy in the country if a rabbit can swim a river or climb a leaning tree, and he will laugh derisively. But when it was necessary to do so in Northern Australia the rabbit learned the trick quite easily. He proved himself to be capable of adjustment.

Environment

26. Now we ourselves are continually in need of adaptation, although in a profounder sense, a sense best expressed by the word adjustment. For instance, we find ourselves in antagonism to certain facts in our environment, and we have to adjust ourselves to them if we are to possess security of life and peace of mind. Again, there is often an internal conflict in the center of our very being; one element is in enmity with another element, and adjustment is the only safe policy to pursue.

A man who steals may be said to have failed in the somewhat difficult art of adjudicating between the claims of his desires, his thoughts, and his conscience. By allowing too much rope to his desires, his thoughts (d. e. his judgments) were robbed of their rightful voice in arriving at a decision, and when he takes his place in the dock it may be truthfully said of him that he is there because of a mental maladjustment; congenital or acquired,

Lack of Mental Perspective

27. But how many of us are as free as we might be from these maladjustments 4 All our intellectual errors, and all our aberrations in conduct are due to failures in settling the claims of those.elements which go to make up the self. Take this simple figure as a study in proportion.

28. Do you suppose a man with a mind like that can arrive at right

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conclusions? Would you call it a synthetic mind, in which all the forces are so . . arranged that right conduct is inevitablet Certainly not. Such a man would probably be a reader of novels: almost exclusively; if he sought a religion he would choose one which promised the very act of ecstasy; and in politics he would follow the school which, however well intentioned, aimed at an ideal state utterly impossible to human nature.

If someone called him a fool, it is not unlikely that a wakeful night would ensue. Harsh words sink deep into his consciousness and he feels them acutely. On the' other hand he would probably be highly sensitive to impressions and influences which more stodgy people could not appreciate. We find compensations everywhere.

29. What does the figure below stand for?

THINKING
FEELING

It stands for another disproportionate individual. He is the sort of man. who wants to talk Plato with his breakfast, and the while he chews his chop at luncheon time he discourses. on the latest attempts to solve. the problem of the thing-in-itself, or on the false logic of modern- economists. His views are wholly intellectual, and he will probably find it difficult to read a light novel.

A very learned person, no doubt, but he has failed in his adjustment. He is not heartless but there is a danger that his in dividual life will die out, and with it will go some of the best. things that are possible to human experience. He would not be a safe judge of the common people; indeed his opinions of them would be vitiated by the lack of proportion in his mental make-up.

The Man of Action

30. The third type is not unfamilar to us.

WILLING
FEELING
THINKING

What does he say? He says "Get on or get out." All forces have a great attraction for him; movement and action delight him. The emotional man and the man of thought, in his eyes, are poor things to be tolerated; his ideal is to be active. There is one saying which he regards as the true universal motto: it is Wellington's "Up guards, and at them." To him, that is of more value than all the profundities and emotionalism of other men.

31. But he has a definite value for the community. Were it not for men like him we might be content to debate a commercial policy; whereas whilst we are talking he and his fellows are engaged in action. Unfortunately it is not always action based on the best information, nor is it always well reasoned. It is frequently unscientific, but may be effective.

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Some Disproportion Inevitable

32. These are brief indications of those disharmonies which are more or less native to us, inherited from our ancestors. But it must be confessed that in the specialised work of the world a 'certain amount of disproportion is unavoidable; we need the men of fine sensibilities, and the men of profound thought as well as the men of vigorous action.

Nevertheless this fact ought not to prevent the average man from seeking the best adjustment that is possible. In a moment or two we shall offer some suggestions under that head; meanwhile we must refer to the maladjustments which have their origin in the tribulations of life.

33. A man who passes through a severe illness, consequent upon a failure in business, is bound to have a great strain on his powers of mental endurance. If he can hold out, resolving to retrieve his health and his position, he may be none the worse for his misfortunes; but if he fails, he will have to begin life again, with his powers working at a lower tension and with a faulty synthesis.

34. The partial loss of hope, the advent of cynicism, and the definite curtailing of energy are certain to end in a maladjustment wherein Feeling is robbed of its right proportions; the stolen element being used by the intellect, usually in criticism of men who are more fortunate. No one who has suffered at all will have anything but sympathy for such a man, and yet, had he learned the secret of conquest ere the trouble overtook him, he might have preserved the original balance of his powers, even though illness had somewhat depleted his physical energy.

The Value of a Creed

35. To know how to think about the events which happen to us is to have knowledge that is priceless. We are not concerned, as Pelmanisers, with the direct inculcation of moral and religious teachings, but we have observed that those people whose creed embodies the (food; whether Platonist, Hebrew, or Christian, have the advantage of looking at individual misfortunes in the light of Beneficience, and by referring them to a central. Power are enabled not only to endure reverses of fortune, but to' preserve their mental perspective.

36. Any rational view of life which promotes optimism is better than one which, however logical in quality, ends in pessimism and leaves the individual resourceless and alone. True, there are some brave spirits who love the notion of fighting against fearful odds, but they are not a numerous company, and their valor depends on a form of positive belief which is real enough, although unformulated and unspoken..

Synthesis and Salvation

37. The vicissitudes of life are responsible for much of the mental lopsidedness discoverable in the world. A great sorrow will drive a man into close seclusion, where he becomes a hermit, totally unfitted for the

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pleasures of society or the needs of progress; some sorrows indeed, drive men into the asylum.

Are these tragedies avoidable t In many cases they are; possibly in the majority of them. If men only knew the value of cultivating all their mental powers, if they followed the synthetic method, they would come through their trials vietoriously, even though with permanent marks of the conflict. We cannot abolish the storm but we can learn to avoid shipwreck.

The Regime for Adjustment

38. Now a word or two about the regime which makes adjustment an easier thing. Begin by crow examining yourself. First take a sheet of paper and map out the hours you can call your own, somewhat after the time-table in Lesson I. Next, make an analysis on this basis
A. Hours in which the life of Feeling is developed.
B. Hours in which the life of Thought is developed.
C. Hours in which the Will is strengthened by action.

When you have done this you may be unpleasautly surprised at the seeming disproportion, or pleased with the apparent symmetry of effort; but do not jump to conclusions.

The word feeling includes an immense variety of activities, such as worship, reading, poetry, studying pictures and other words of art, musical expression in any of its fdrms, and giving the dramatic element its oppor tunity.

Similarly Thought and Will has a many sided life, and before you can apportion, rightly the leisure hours now under scrutiny you must classify properly. Having done this, you can then judge, from the total hours per. week devoted in each section, whether or not the way you spend your time is lacking in proportion.

"No Leisure"

39. Someone'says: "I have no leisure time." That may be true in the sense that after the day's work is done, body and mind are too jaded for anything except games, or the lightest of books. But economic conditions are bound to improve rapidly, thus affording the much needed hours for change and recreation. Very few people indeed,. in the near future, will be able to say they have no leisure.

40. A more serious objection is that the student; in apportioning his hours to various activities, is not always sure when he has secured the right division. How is he to know? Well, it is our duty to help him, and one of the questions in the worksheet for this lesson will deal with this matter from a strictly, individual point of view. _

But let us imagine a case. Here is Henry Bndlake (engaged in the office of a Real Estate Agent) who is keen on making headway. Henry's hours are from 9 AM. to 5.30 PM., sometimes later. After the evening meal he has a few

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hours leisure, and on Saturday afternoons or Sundays his time is his own, unless extra pressure at the office interferea. How many hours in a week can he claim for himself?

Much depends on the time he rises and, retires and not a little on his ability to use odd moments to advantage. Probably he can count on 40 hours in a full week. How does he spend them? At least 15 hours will be given to some form of physical recreation;14 hours to amusements, indoor games and the like; 6 to reading, lectures, meetings and so forth; considerable time will be spent lounging about, and in journeys.

With this rough apportionment of leisure hours how would he set about answering the question before us? By a simple analysis of the doings of each day for a week. At the end of one day he would say: "I read Estate Law for an hour before breakfast.

Went with Smith to see the new Portrait Gallery and with Tregelles to see the new comedy in the evening." By estimating the length of time taken up by these occupations, making a suitable allowance for journeys, he can decide how much attention is given to the activities of Feeling, Thought and Will. On this particular day, Will would not, appear to be prominent.

Thought and Feeling are well represented. If, instead of going to the comedy he,had spent two hours in municipal duties for the good of the eommunity, he could claim that social action had been part of his program. Our experience with this kind -of critical self-investigation is to show that a vast amount of time is consumed in selfish tendencies, probably innocent forms of Feeling and that what is needed is more Thought, and more Will or action.

IV. TIME PRINCIPLES OF EVIDENCE

41. A knowledge of the principles of evidence is of great importance. By evidence we mean material of any kind which constitutes the proof of any, claim or proposition. If we state that the shape of the earth is an oblatespheroid, we make the statement on the basis of certain scientific experiments which we describe as the evidence or proof.

A series of thefts from a cash-box may be traced to the right quarters when the coins have been cunningly marked; and the man found in possession of the coins immediately after their loss may be said to carry the evidence of his crime in his pocket.

There are instances in which little difficulty is met with; but there are others in which opinions are widely and sometimes bitterly divergent. The same evidence is weighed by all sides, yet the conclusions arrived at are vastly different.

Telepathy

42. For instance, there is a good deal of material which is called the evidence for telepathy. A group of men of science will consider it flimsy,

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another group will say that a prima facie claim has been set up; one or two will confess that the evidence is completely. satisfactory.

The average man and woman, unversed in the weighing of evidence, will naturally accept the verdict of those leaders of opinion with whom they find themselves in agreement on other vital points of experience; a course of action that is quite reasonable in itself, but which is not the ideal line that should be followed.

43. Strictly speaking, the ideal is to be able to form one's own opinion by a personal scrutiny of the evidence. We do not say that this can be done in every case, or that it is desirable; there are several spheres, indeed, where, as in medicine, we have to rely on the diagnosis and advice of an expert.

There are, however, quite a number of issues on which we are called upon not only to examine evidence but to act on the conclusions arrived at; and this makes it all the more necessary that we should be acquainted with the science and art of estimating the value of "proofs," real or alleged.

Evidence Classified

44. Evidence is divided into two kinds;
(a) demonstrative, and
(b) probable. There are various subdivisions in which special applications are involved, e. g. legal evidence differs in some respects from scientific evidence; a difference which is brought about by the nature of the subject, and of the object in view. Historical evidence, also, has its own rules.

But in all these spheres the two chief divisions, (a) and (b) are pre-eminent. The first does not call for much attention; that which is demonstrated is evidence which appeals to the overwhelming majority of mankind. It is the probable element that causes most of our differences of opinion, as well as our sometimes angry political or religious disputes.

45. The same evidence is studied by two classes of politicians, and to one class it is absolutely demonstrated that Free Trade is the only possible course; the other side is equally confident that the evidence is a final and crushing exposure of Free Trade methods.

Now the student, in facing practical problems, is naturally anxions to get at the truth for himself. He knows that either the evidence; or the interpretation of it, is wrong. One or both of these extremist views cannot be right. To aid the student in his work of valuation we offer the following suggestions.

Look for the Essentials

46. (a) In analyzing any question look first for the. essentials; those facts, or principles, or methods which make things what they are. To employ other tactics is to "beat about the bush"; to "miss the point;" or to "confuse the issue" Learn to dial tinguish the trivial from the important.

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It is not so easy as it sounds, any more than it is easy stall times to avoid the confusion of words with things. For instance, take these groups of words and see whether you, can use them intelligently when applied to the facts of life:

Appearance versus Reality Form Spirit Accidental Essential Fact " Fable Transient " Eternal Particular " General Original " Conventional

Avoid Prejudice

47. (b) Seek the Truth, and not what you wish to be true. In weighing evidence, the main weakness of the average man is that he accepts that which is favorable to his predisposed ideas and rejects everything else. , He may not know that he does this, indeed he may for a long time be convinced of his entire absence of prejudice. But later, the weight of evidence grows and the basis of cherished ideas begins to tremble.

Where those ideas concern living questions, say in religion, ethics, or politics, the transition from certainty to doubt, and from doubt to chaos or cynicism, is often; painful in the extreme. Still, the passage from doubt need not end in either chaos or cynicism. Why not pass on to a new conviction .

48. To have to give up what we thought was a truth is an action and companied by a distinct sense of loss; but there is seldom a loss without a eompensating gain, and a new and more impressive Truth may be built on the ruins of the old. Moreover, it is infinitely better for our whole manhood that we should arrive at a state of certainty after a close and critical scrutiny of the evidence than that we should maintain an inferior kind of certainty by turning a blind eye to proofs which we fear will be fatal our position.

49.Faraday in his lecture on Mental Education has some emphatic remarks on this point: "I will` simply express my strong belief, that that point of self-education which consists in, teaching the mind to resist its desires and inclinations, until they are proved to be right, is the most important of all, not only in things of natural philosophy, but in every department of daily life."

A Ghost Story

50. Follow your evidence not your wishes. Evidence can be rightly interpreted only after the strictest analysis. This is not so obvious as it seems.One reason why the same evidence is construed as satisfactory by one man, and unsatisfactory by another, often arises from a loose analysis on the one side and close scrutiny on the other. Further, a good deal of evidence calls for a combination of the scientific and historical methods if it is to be accurately judged. Here is a letter from a PELMAN student:

"Last evening I was trying to cheer up after his great loss. We were in my sitting mom smoking and talking of old times. Suddenly, lie stood up and exclaimed excitedly, "Look there!" I looked in the direction indicated, but

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could see nothing. "What is it? " I urged. ."A ghost "' he gasped, breathing quickly. I looked again and walked into the comer of the room. expectantly.

I saw nothing and felt nothing. "Hallucination, old chap," I affirmed confidently. He held his arm over his eyes as I returned to my seat, and as we both sat down again he said: "You walked right through him." I jocularly excused myself for this unintentional rudeness, and tried to change the subject. But he would not let me. He described the ghost-that of an old man with a long beard, sorrowful eyes, and stooping figure. What did it meant another death? His own?

He quieted down after a time, for, as you know, he is normally more level-headed than most men, but he maintains that what he saw was no subjective fancy, no figment of the brain. It was to him an objective reality."

Critical Questions

51. Examine this narrative. What are the facts? two men; one of them (we shall call A) in a sorrowing mood, the other (we shall call B) bright and cheery. A sees a shadowy ghostly form and is alarmed; B can neither see it nor feel it. Problem: was it a hallucination? Tentative theory: probably it was, for A's mind was not quite normal, being predisposed towards morbid or abnormal impressions.

Questions. Have people who are sound in mind and body ever seen such appearances? If so, is their testimony reliable? On the other hand B could neither see nor feel anything, and he was in a normal condition, physically and mentally: What bearing has this on the theory?

52. To deal satisfactorily with these questions, calls for the use of the principles of historical and scientific evidence. The first deals with the value of testimony; the second with the truth of alleged happenings. But here we are thinking mainly of the setting out of a problem, and success. in that direction can be obtained only by a strict analysis of the evidence. Such an analysis is based on the asking of skilful questions.

V. THE SCIENTIFIC METHOD

53. Every man who desires to arrive at the truth, or even to approximate it, must understand the working of the Scientific .Method. The following little study will be sufficient as a working model of the mental processes involved. The reader will find that any question arising out of his calling or his secondary studies can be dealt with on these lines.

The Use of Hypothesis in the Discovery of Truth

54. In Mill's "Elementary Commercial Geography" the following passage occurs (p. 3); In many instances, however, the reason for industries. being centred in particular towns does not appear until the commercial history of the locality has . been studied: for example, the great jute manufacture in Dundee, which is one of the most distant seaports of the, United Kingdom

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from the source of raw materal."

A close examination of Mill's text-book, and of all other geographical text-books we have seen reveals no possible answer to the question, "why has the jute industry sprang up in Dundee?"

We must therefore frame our own hypotheses and put them t0 the test, trusting in the end that all impossible theories will have been eliminated, and that we shall be left with one which most probably explains the problem under notice.

55. Hypothesis No. 1. Climatic conditions are favorable for spinning the jute yarn.
This is obviously so, but there does not seem to be any reason for supposing that Dundee is the only place in the United Kingdom where jute could be manufactured. The hypothesis does not tell us why 39 out of every 43 people who work in the jute industry in Great Britain should be employed in Dundee.

56. Hypothesis No. 2. The industry was accidentally begun in Dundee and has consequently continued there.
In order to test the truth of this theory we shall need to read up the history of Dundee, and so we consult an encyclopedia. It happens that Hypothesis No. 2 turns out to be quite wrong, but in verifying it we learn the following facts, some of which appear to be more relevant than others.
(a) Dundee .is the chief seat of the manufacture, of linen fabrics, as well as of jute.
(b) It is the seat of a great marmalade industry.
(c) It is the centre of the whaling and seal-fishing industry.
Can it be possible that the secret is connected with one of these facts?

57. Hypothesis No: 3. Dundee provides something which is very necessary in the manufacture of jute products.
How shall we test this hypothesis? What occurs to us at once is to read up the articles in, the encyclopedia- upon the following subjects
(a) linen,
(b) marmalade,
(c) jute,
(d) whaling and seal-Fishing.

Results
(1) The article on linen brings us no nearer the solution of our problem.
(2) The article on marmalade contains no light.
(3) The article on jute contains some significant information which would have meant nothing at-all for as had the fore going fact (c) been overlooked. The information ie"Owing, however,: to the woody and brittle nature of the fibre, it has to undergo a preliminary treatment peculiar to itself. In order to get the fibre into that soft pliant-condition the jute receives with great precision a proper allowance of oil and water."

58. Formerly whale-oil was used for the purpose, but of late years a heavy paraffin oil or some similar mineral oil has been largely substituted for it, a

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change which caused a great fall in the price of whale oil. So that we arrive at the truth we sought, that the jute industry was centred in Dundee because it was the centre of the whaling trade which provided an essential agent in the process of manufacture. The article on. "whaling" tells us in confirmation that whale oil was formerly in great request for "batehing" jute.

59. This short example shows us that what a hypothesis does for us is to indicate a direction in which our thoughts can be profitably set at work. It may not contain the truth, but in testing its plausibility we may be sure of getting as near to the truth as is humanly possible. Of course we might have reasoned out the truth in the above example by saying Dundee has some industry or interest which no other manufacturing' town has, eg. whaling and so got at the truth more directly.

VI. UNCONNECTED WORDS AND IDEAS

60. In this lesson we return for a time to the subject of unconnected words or ideas. Does this announcement create a feeling of dismay, or, having deeply appreciated Lesson VI are you keen on a further treatment and application of the principles of mental connection! We hope you are, but if not,-we desire to show you the adventage of this additional study in the technique of training. Its function is the accomplishment of two aims;
(a) To make recollection unfailing.
(b) To assist in the unifying of knowledge. You will agree that theme two aims are worthy of achievement, and the work involved, if you will only do, it, is really interesting and profitable. Moreover, the aimplieity of our methods is as attractive as the results are useful.

61. Here, for instance, is a science student who has many figures and formula to remember,
e.g. the formula for calculating the calorific value of coal. This is it
146C + 620 (H-0/8) + 408.

Now unless he has a naturally retentive memory; or has excellent opportunities of driving formulae into his consciousness by experiment, he is certain to have some difficulty in recalling a formula when it is wanted.

A medical man, studying for an advanced degree, has a similar demand on his memory power; indeed there is hardly a student anywhere who has not to face the memorizing of large masses of unconnected data. Therefore we offer a method, combining what we call catenation and the figure alphabet, (see Lesson IX) whereby such data can be put into a form that is easily and mnfailingly remembered.

Catenation

62. The word itself is derived from the Latin word catena, which means a chain, and a chain consists of a varying number of links. In catenation, the two unconnected ideas which are to be joined together are called "extremes," and the method of uniting "extremes" is by the insertion of "intermediates" between them.

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To illustrate the process of catenation, let us suppose you wish to remember together the two unconnected words "horse" and "sky." These two words are the extremes, "horse" being the first extreme, and "sky" the other extreme, and they may be united by inserting between them the two intermediates, "head" and overhead." Thus the whole catenation would ran HORSE-head-overhead-SKY

This is practically a short "series." "Horse" and "head" are connected under the division of Whole and Part. Between "head" and "overhead" the connection is Similarity of Sound; while between "overhead" and "sky" the connection would be classified as Object and Attribute.

63. Catenation, indeed, is an application of the PELMAN Principles of Mental Connection. If you desired to set up a connection between the words Window and Lion, you would look upon.them as the first and last words of a short series. What you need are a few connecting words, like the stepping stones from one bank of a stream to the other.
So. You say;
WINDOW-wind-roar-LION

64. You can use catenation to connect together any two or more unconnected words or ideas. Suppose you are going shopping and wish to dispense with the little paper list of things you. want to buy; namely, a hat, a notebook, a lamp, a pair of operaglasses, an umbrella, and a pair of gloves. You can catenate these words into a series, thus HAT-covering-back cover-NOTE-BOOKpaper-burn-LAMP-glass-OPERA-GLASSES -seeing--sea-wet-UMBRELLA-handy-hand -GLOVES.

65. A reader may object that if the hat and the gloves were to be purchased at the same shop there would be some danger of buying the former and forgetting the latter unless the list were repeated at each stage of the journey.

It is not a serious objection, and if there is anything in it, the shopper can catenate the objects to be purchased according to the route that will be traversed and the establishment where purchases will be made. The old fashioned paper list has its uses where minute details, e. g. weights and measures are involved, but even these can be compassed after a little practice.

Foreign Words

66. Catenation may be used as an easy and certain method of remembering foreign words. When 96 employed, the English word should be the first extreme, and the foreign word the other extreme, while the. intermediate immediately preceding the final extreme should be connected with the foreign word by Similarity of Sound. Thus, to remember that the French word for "house" is "maison, "you may catenate as follows:
HOUSE-stone-mason-MAISON; or, HOUSE Mansion-MAISON

Of course, you would not use Caenation for any word which you could remembei without difficulty. The illustration just given is merely an

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indication of how foreign words which you find peculiarly resisting to the memory may be "keyed" together in such a way as to make recollection unfailing. We give a selection of examples of easy words from various languages:

With most students it will not be necessary to catenate French words like livre, or Greek words like ohronos, and they are introduced here only to illustrate the method that can be used for words presenting memory difficulties.

How to Catenate

67. The, proper method of making a catenation and fixing it in the mind is;
(1) Take the two extremes;
(2) insert Suitable intermediates to connect the extremes;
(3) analyze or classify mentally the nature of. the connections;
(4) repeat the catenation forward and backward from memory; and
(5) repeat the two extremes together from memory without repeating the intermediates.

In making a catenation, the chief facts to be borne is mind are
(1) that each stepping-stone or "inter-, mediate" must take you farther away from your starting point, or first "extreme," and nearer to your destination, the last "extreme"; and
(2) that you should not have more stepping-Stones or "intermediates" than are required. It is rarely necessary to use more than three intermediates, and in most instances one or two, are sufficient. Often a catenation can be effected by one intermediate only: Each intermediate should, as far as possible, be a single word,

The Personal Element

68. Follow your own methods in Selecting "intermediates." No two persons, will catenate in th6
same way unless they possess the same education and experience. Even then, there will be differences which are decided by knowledge and temperament. To connect the word "hands" with "destiny" a clergyman might say:
HANDS-clock-time-eternity-DESTINY.
A Socialist might catenate in.this way:
HANDS-grasping-capitalism-BocWism-DESTINY.
A woman might be briefer. She.might say:
HANDS--palmistry-DESTINY.

How Catenation Supersedes Itself

69. It is a remarkable fact, proved by experience, that even if thousands of catenations are made and committed to' memory, the intermediates pass into the unconscious stage.

The student must be careful to master one catenation thoroughly before proceeding to the next one. If you have a number of catenations to make,

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you may jot down the words you propose using as intermediates, without committing them to memory at the time, and with a view to improving them later; but do not attempt to fix more than one catenation in the memory at a time.

A Card Method

70. When you have before you a task which requires you to recall a great number of these catenations in connection with the same object, an excellent plan is to write one extreme on a card, and on the back of the card write the other extreme, with the intermediates. If all these cards are kept in a box, you can examine yourself on them by, taking the cards out, one at a time. and seeing if you can recall what extreme is on the back of the card by looking at the face.

If you can, put it aside; if you fail. restudy the catenation on the reverse of the card, and then put it back in the box among the others. When you come to it again, you will probably remember it. When you can go through the whole box without putting any of them back, you are perfect. Those wherein you fail more than once are probably bad catenations and need revision. The best plan is to avoid bad catenations at the start. Endeavor to connect the extremes by intermediates which appeal to you strongly at the moment they occur to you.

Never be content with inadequate connections nor say, "I'll make it do." It will not do eventually. The same. system of card examination will be found very useful in learning foreign languages. Write on the face of the cards the verbs, beginning with the auxiliaries, and on the back write out the paradigm. For instance: write in English on one side, I am, thou art, etc.; and on the other, Je auis, to es, etc. By going over a box of these cards once a day, the foreign words soon become fixed in the memory, and those you hesitate about, being put back in the box, are repeated more frequently.

Unused Catenations

71. It has been claimed that a catenation once made and committed to memory will never be forgotten, but such is not absolutely the case. A person may commit to memory a great number of catenations for the purpose of mastering some specially difficult problem, examples of which will be given later, but in the course of a year or two, if they are not occasionally revived and used, they may pass completely out of recollection, just as you may forget entirely the way from one place to another if you have not traveled it for many years. The places of the unused catenations have been usurped by others; new combinations of brain cells have been built up, and the old ones have lost their power of association.

For some purposes it is fortunate that such is the case, because it is frequently necessary to forget the old order of things in order to remember a new order. A student who had committed to memory the populations of all the towns over 5,000 in the United States according to the census of 1900, would find it very. difficult to learn' the census of 1910, and would be

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involved in continual confusion if he could not forget the catenations by which he remembered the old census. The same is true of price lists, addresses, and many other things which are subject to change.

The Need of Practice

72. Many students are rather discouraged because their first attempts at rapid catenation are not a success. This is unfortunate. To acquire skill in anything calls for time and practice. Catenation is no exception. Take pairs of simple extremes at first, and try to invent suitable intermediates, timing your efforts closely. Keep the record. After a week's practice of ten minutes daily, you will find that you are gaining in aptitude, partly because of the exercise and partly because your efforts are not inhabited by self-distrust. Nimbleness of thought-associations is matched by readiness of word supply.

Care must be exercised not to use Similarity of Sound too frequently, otherwise several catenations may become mixed in an unfortunate manner. Follow, first, the more logical associations. They are more enduring. A humerous catenation, using similarity of sound, will certainly endure longer than one that is scientific but dull; nevertheless, humerous effects are not usually so spontaneous or successful as those of a more serious type.

It has been said that instantaneous catenation is a direct affect of the subconscious and the use of the association test in psycho-analysis lends some support to this notion. But this is outside of our present field. All we desire, at present, is to urge the practical values of rapid catenation and to emphasize the need of practice in order to realize those values. A little time, a little effort, and a little, perseverance; these are the requirements, and they are, at this stage, well within the Pelmanist's reach.

EXERCISES

Exercise XXX
Critisice the following arguments:
(1) "David said in his wrath, 'All men are liars.' Therefore David himself was a liar. From this it follows that what David said was not true. Consequently David was. not a liar. But if David was not a liar, what he said was true, namely, that 'all men are liars.' "
(2) "All liars shall have their portion in the lake that burns with fire and brimstone.
She who wears false hair is a liar." ' `Therefore she who wears false hair shall have her portion in the lake that burns with fire and brimstone."
(3) "Good laws are for. good people. It is useless to offer good laws to bad people. "

Exercise XXXI

Select a subject on which you have so pronounced a conviction that opposite convictions are viewed with irritation, if not with the greatest impatience. Ask yourself why convictions so opposed to your own, (well reasoned as you believe them to be) appear to persist, and, perhaps, to

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increase in power. For instance, the Free Trader should face the protagonists of Tariff Reform, and the follower of private judgment in religion may consider the vitality of the principle of Authority in matters of belief. The devotee of the Baconian origin of Shakespeare can view again the arguments for the generally accepted authorship of the famous sonnets and dramas.

The mono-metallist can reflect once more on the claims of the bi-metallist, and, of course, the bi-metallist should. try, dispassionately, to weigh the claims of the mono-metallist. Indeed, all the people we have mentioned ought to learn on occasion to view their opponents' case without prejudice, and even without the- hostility which is the outcome of what is believed to be sound reasoning.

We do not say this mental attitude is possible or desirable as a permanent thing. If it were, then conviction would be too weak to produce action, and life would be a mere array of thoughts without force. But as an occasional effort to correct errors due to individual prejudice, this exercise can result only in good; it exposes every little pretence and sham just as effectively as it removes the blind spot which prevents us from seeing any truth or merit in the convictions of others.

Exercise XXXII

On a sheet of paper, or on a page in your notebook, draw up a list of the subjects, or points, in which you are deeply interested. They may belong to business, art, science, politics; the kind of subject is not important. What is important is that you shall see, and be able to express clearly, the fact or idea on which evidence is to be collected. If, for instance, the subject is the relation between brain and mind, you must first know exactly what is meant by each word; then state the theme with the utmost precision, e.g., "That which we call the mind is a function of the physical organ called the brain; consequently, psychology is a branch of physiology."

Or you may take another view:

"That mental life is in its essence differenf from' physical life, therefore to find the true nature of mind we must argue that the operation of thought is above and beyond all the energies in physical Nature with which we are acquainted."

Having thus defined the subject, you proceed to collect the evidence. A theme for a lawyer might be:
"That experience teaches the advisability of reform in legal phraseology."

For a business man it could be this:
"That our ignorance of foreign languages and customs is responsible for the lose of tens of thousands of dollars annually." from authoritative sources. There must be no estimate or guessing; neither must there be a desire to "prove" a contention. The proof can come only when all available facts have been found and analyzed.

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Exercise XXXIB

You have friends and acquaintances whom psychology you can study in a friendly spirit. The aim is to discover their maladjustments as well as in their harmonies. Let us suppose you select two: Joseph Waits and Yining; obviously names invented for the purpose of this exercise.

Joseph is a solid, steady, plodding fellow. He earns a good salary, and saves a few hundred dollars yearly. He goes to Church on Sunday mornings, and his mother thinks no girl is good enough for him. On week evenings he will go for a walk, visit his friends, or attend the theatre. Occasionally; he reads a novel. His friends have tried to persuade him to buy a motorcycle and' side car but without , success.

From these details draw a figure, similar to those on pages 11 and 12 giving what you believe to be the proportions of Feeling, Intellect, and Will in his particular case. Now for Norah. She is petit and dark: and is a stenographer in Joseph's firm. She earns enough to live decently but not enough for her ideas. She has one great dread; old age, although as yet she is only 25. Intellectually she exels in music and on novels.

She is not in love with the idea of the economic independence of women, and prefers to have a home, and a husband who is responsible for earning a living for two. She desires security. At times she is very excitable; even in ordinary matters she easily bubbles over with quick talk; and her gestures are animated. She helps to keep her widowed mother. Her will is ptring, but it often slips into obstinancy. Her general condition of life is not without some elements of happiness, but it is not yet definitely happy.

Will she ever reach it? Draw a diagram, as in the previous case, setting forth the proportion of the three elements her make-up. Place this diagram and that of Joseph side by side, and estimate the chances of harmony, supposing the two should link their fortunes together.

Exercise XXXIV

A well known firm of watchmakers, famous throughout the world, received a gold watch for repairs. It was brought to them because their name ' was inscribed in it as the makers. They found on examination, that the watch was not of their manufacture, so they removed the inscription.

The owner said they had no right to do so and took legal action for damages.
(a) Argue the case on behalf of the manufacturers, trying to see their point of view in forcibly removing a mark which was an infringement of their rights.
b) Argue the case on behalf of the owner, and endeavor to realise his objection to the removal of the inscribed name, the conttract being for repairs only.
(c) Ignoring, for the moment, the law on the subject, what, in your opinion, ought the law to be in such a case?

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SPECIAL EXERISES FOR MIND
TRAINING AND HEALTH

Eighth Lesson

I. In Bed

Practice the abdominal breathing, and follow it th the chest-breathing: that is to say, as you ur,hajk, begin to inhale through your nostrils, with your mouth closed; first send the abdomen out; then, while you are still inhaling, draw that in, and send the chest-walls forwards and out. Be sure to keep the shoulders well back and down; hold the breath for.a momefit, then contract the chest-walls, and draw the abdomen further in, so as to exhale as fully as possible. Be sure not to strain.

Lying down flat on your back, and 'with your feet weighed down in some way, perhaps by means of the metal bedstead at the end, or else by having some weight on them (keep your hands by your side, and do not let your chin poke forward) ; now, taking care to maintain this position, and having the small of the back as hollow as possible, lift up your body till you come to. the sitting position; be sure not to let the head come up first-let the head come up last. After you have come to the sitting position, with the trunk slightly forward from the hips, go back slowly to the lying position.

Do not repeat the movement at first, but, instead, take a deep and full breath in, and then relax thoroughly as you: exhale. Of course, this exercise must not be prac. ticed by those who have weak muscles, or who are suffering from any strain.

You can make the exercise more severe. later on say after some weeks of practice. First of all, by clasping the hands behind the head; and then by holding them straight out back beyond the head. This makes the bodily movements more trying and more severe.

II Out of Bed

Standing with your feet comfortably apart, your head thrown well back, and the small of your back hollow, bring both your hands so that the backs of them come under your chin, your fingers pointing upwards and forwards; let the hands be close together, and the elbows close to the. ribs. Now send. your two hands up in front of you, very much as you would in the breast stroke in swimming, then separate them gradually, but, first, where the hands touch each other, let them go away from you, so that the backs of the hands come together, keeping the fingers together; sweep them round, as in the Sixth Lesson exercise; sweep them round so that they, come back and down as far as they will go (this will bring the shoulders back and down andexpand the cheat).

Then. draw the elbows up to the sides again. Next, add the leg exercise. Crouch down as low as you can go, and have the hands under the chin as before. As you rise to an upright position, and get on tip-toe, send the hands out in front of you, as before. As you crouch again, send the hands

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back and down, till, when you are fully crouched, you have your hands once more under your chin. Repeat this a few times.

Then, keeping quite still and upright, recall the exercise in memory and imagination, but without movement.

PELMAN LESSON IX
The 9th Lesson is a fascinating study of personality. The whole subject is inquired into and discussed fully. The discussion is practical throughout, and you probably need to ponder every, word of it.

DON'TS
1. Don't deny the existence of logic. At the same time, don't give it a greater place than it can justly claim.
2. Don't imagine you have complete mental detachment. There is probably a prejudice somewhere.
3. Don't look for maladjustments. Attend to those that you know already.
4. Don't put off practicing catenation until a more convenient season; practice it now.
5. Don't suppose that you have no use for catenation. It may mean hundreds of dollars to . you during a period of stress and strain.
6. Don't forget to ask this question: "How can I use this lesson for personal culture and to the benefit of my calling I"

DO
1. Aim at the Truth, cost what it may. It sometimes costs money, friendships, and peace of
2. Make harmony your idea; the synthetic working of all your powers.
3. Understand words; their popular meanings, and their history. It is one secret of mastery.
4. Use every device in this lesson which will increase speed, and assure recollection. You cannot afford to ignore any factor of efficiency.
5. Learn to catenate rapidly.
6. Begin to observe the mental disproportions, of men and women you know.

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Pelmanism

Lesson IX

9 Lesson Nine

PELMANISM

LESSON IX.
ON PERSONALITY

FOREWORD

To the Student:

Every man and woman desires to possess Personality. They may not be able to define the word, but they know what they want. They want to be themselves, and in that way to be unlike others, pleasantly so.

It is a very human desire. Moreover, it has the combined elements of science and duty behind it. An unrealized character is a scientific failure. Nature's intentions have been frustrated. A possible personality has lost its opportunity.

Why should we always cut and trim ourselves in order to please others by acts of thoughtless imitation. Social customs and corporate life lay sufficient burdens on us without inflicting the duty of conforming every thought and action to the standards of the many. Such standards, indeed, have been created by the self-assertion of the few.

In the following pages we endeavor to show the true relation between the self-assertion that is bad and that which is good.

I. ON PERSONALITY

What Personality Is

1. The subject of Personality is confessedly difficult, partly because the several meanings of the word are often confused, but mainly because in the last analysis personality is itself inscrutable. In this lesson, however, we shall confine our use of the word to those characteristics which are in a peculiar sense the property of the individual, and which have the effect of arousing the emotional interest or antagonism of other people.

In this sense everybody has personality. A useful illustration is found in handwriting. We all ' use the same script and the same words, nevertheless, each person manages somehow to individualize his penmanship in such a way that he can pick it out from among thousands of other specimens and we might achieve the same result if we studied his handwriting long enough to master its differences from the work of other pens.

Now it is these differences, in their number and significance, that are of most account. 'A man's handwriting may be dissimilar from that of every other man and yet it may be weak and ill-formed, or it may be full of character. In like manner, a man's personality may be different from that of

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his fellows, and yet it may be quite insignificant or, on the other hand, profoundly impressive.

"Manner" as Individual

2. We therefore begin our investigation with this assurance; that to have personality does not mean the possession of an additional faculty which is denied to a large number of people. It means that the powers we possess, must be possessed in a manner that is attractively, (or otherwise) different from the majority.

If you consider a man with a striking personality, and one who is decidedly minus, you find that on general lines they have the same possessions; bodies, minds, manners, incomes, friends, duties, votes and so on; but the man with personality handles his possessions in a way all his own.

He may have distinctive touches in his dress or in his manner of speaking, or in what he says, which separate him from the ordinary person. He may possibly not have mental ability which is equal to that of the man who is minus a striking personality, but he uses what he has with such dexterity that he often gains the reputation of being superior.

'The Oxford Dictionary defines Personality as "that quality, or assemblage of qualities, which makes a person what he is as distinct from other persons."

The Mystery of Personality

3. Although personality is not a separate "faculty," it must be admitted that the primary origin of the difference between one person and another is as yet undiscovered. Two-seeds may have the same outward appearance, but when they have been put in earth and we behold their growth, they may be as different as it is possible for two plants to be. That difference is in the seed, although we may not be able to detect it.

Deep down in the mind of the individual man there is apparently a determining principle, the result of various factors in heredity and environment, which shapes those qualities that mark him off from the rest of his fellows. In one family of sons and daughters, owing to the possible change in the combination of - these factors, one can see a variety of personalities. George is an optimist; Fred is the most genial of cynics; Dora lives in dresses; Harry is a youth who believes in nothing but "cash down," and Alice combines mysticism with service for others.

Self-Forgetfulness

4. At this point, the obvious question is; "Does a man know he has personality? Is he conscious of it?" The question is not easy to answer satisfactorily without a good deal of explanation. Geniuses, generally, have personality in the highest degree, and it may safely be said of them that, for the most part, they are quite unconscious of the exact kind of impression made upon people with whom they come in contact.

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Shelley, surely, was totally unaware of the precise effect of his presence and conversation in the social circles in which he moved. That he knew he was "different," theig is no doubt, but even he could not know how the tones of his voice affected his hearers, or what impression was caused by his life and manners.

The truest form of personality springs from self-forgetfulness, and is therefore, not self-conscious. To be our natural selves is the real road to individuality in thought and action, and he who can forget himself in social moments has a better chance of remembering others.

5. The philosophy underlying social etiquette is that of adjustment; it is a means of harmonizing the differences which make up the personalities of a group; and it prevents those differences from jarring upon the 'sensitiveness of any member of the company. Cardinal Newman's idea of a gentleman as one who will never give pain to others is fundamentally correct.

The "Poseur"

6. Another question arises. May not differences, of the kind referred to, be assumed? They may, unfortunately. But the assumer is found out, soon or later. He is then labelled, and the world knows him as a poseur. It sees through him.

It learns one by one his little tricks of expression; and watches with amusement his wonderful way of using a walking-stick. It knows to a nicety how he will turn round a street corner or address a meeting- on social topics.

Poseurs are of many varieties. There is the "great" businessman, who, when you go to see him, glares at you with gimlet eyes, and jerking a hand towards a chair, says gruffly, "Sit down." You sit down obediently. "What is it?" he gruffs again. You tell him. He thinks sternly. Then three more words are thrown at you. He uses his eyebrows eloquently, asks a final question, says, "Yes," and the thing is done.

7. What is the pose here? The strong man of few words. But everybody knows about it. We realize that it is a pose and make allowances accordingly. Nevertheless, any characteristic for which allowances must be made is not calculated to strengthen personality; on the contrary, it introduces an element of weakness.

8. No, we cannot put on personality as we put on our clothes; it is something that grows from within, manifesting itself outwardly. That is the only way in which it can become a natural possession. Later on we shall show how far, and in what sense, it can be developed by conscious effort, but before that we desire to describe some of the phenomena connected with the influence of one mind on another.

II. PERSONAL MAGNETISM

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9. Nobody seems to know what personal magnetism really is in itself, but we have all experienced it. Some people attract us and interest its deeply, just as others unfailingly repel us. The repellent people generally carry with them qualities which explain our aversion, and in some cases this is true of attractive people; they have characteristics which we call pleasing. But the influence itself is elusive; it is all around them, vague and invisible, like an atmosphere.

10. Some theorists assert that men and women whose mental vibrations are of the same pitch of intensity are mutually attracted, and that aversions nre explainable by pronounced differences in this respect. It is an interesting guess, but without' proved scientific. basis. Certainly attraction and repulsion between particles suggest likeness and unlikeness, and it is not impossible that our preferences and aversions depend on unconscious similarities and divergencies.

Positive vs. Negative People

11. As a rule, people with strongly marked personalities are positive, not negative; they are far more ready to affirm than to deny; they. are more keen on Yes than No. The effect of this attitude on the whole of their activity is progressive; like life. itself, they are all for movement and expression; and the effect on other men and women is exhilarating.

We see it in every sphere of society, for even in circles where one does not look for educated intelligence one can find pronounced character. It is seen in a factory girls' national outing, -where a popular member of the company is invited to enter every frolie, because "she knows how to `kid' every man who looks at us." It can be seen in the influence of great men, Emerson for instance, of whom an intimate friend said that no one who met him was ever the same again."

The Impression of Superiority

12. It can also be seen in a less dramatic form where the impression is one of superiority, an impression which is the joint outcome of a striking personal appearance, a dominant but sympathetic. voice, keen eyes, a wide range of facts and ideas, and a gift of utterance.

If you have ever met a man or a woman who has impressed you with a sense of superiority, and if you have ever asked the reason why, you will have traced the feeling, social position excluded, to the factors just mentioned. The difference is due to a compound of deeper experience, higher education, keener mental penetration, stronger will and self-reliance, and the gift of understanding human nature "in the large."

III. THE CONDITIONS OF PERSONALITY

13. We now come to a study of the conditions which make the expression of personality possible; and we shall find that they are of two kinds;
(a) states of mind, and
(b) forms of action.

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By a state of mind we mean a specific mental quality, such as self-reliance, courage, sincerity, enthusiasm, and purpose. By forms of action we mean specific methods of giving expression to the states of mind. 'Let us look at these.

On Managing the "Self"

14. Self-reliance, or self-confidence, is the most important element, not only because it eventuates in courage, which is one of the first of virtues, but because it makes self-consciousness next to impossible.

A self-conscious man on entering a room full of people may not be so distressed in spirit as to make a fool of himself, but whilst he is speaking he is also listening critically to what he says and wondering whether he is saying the right thing in the right way. His main occupation, therefore, is himself; not others. Probably he strongly objects to being self-centered, bnt the more he struggles against it, the worse involved he becomes.

Egotism

15. What is the origin of his confusion? It maybe a shy nature, or social inexperience. It is more likely to be one or both, plus an extra-sensitive disposition. He is anxious to be well thought of, and winces at criticism. In short, he is something of an egotist; he needs less introspection, and more than a dash of don't-care-what-others-think-or-say.

Our reference to him here is to show how impossible it is for such a man to express latent personality. His eyes are turned inward, not outward, yet the social occasion demands that he shall listen to others, not watch himself; consequently, he is unable to meet these demands, and feels his failure acutely. The cause of all the trouble is lack of self-confidence, due to divided attention; at one and the same, moment he tries to forget himself and to remember himself.

Courage

16. Further, self-confidence eventuates in courage. Courage has been defined as "Equality to the problems before us." Fear is the feeling of inequality; the problem looms so large that we have a desire to draw back, or to escape altogether. It may be a very serious problem, or one which only ruffles our serenity, as in administering a reproof; but fear can destroy our judgment, just as it can seal our lips.

The point is that fear has no part in a strong personality. We do not refer to the man who makes strong speeches, and bangs the table with his fist; he is often merely theatrical. We mean the man who will take the line of right and duty, cost what it may; and we also mean the daughter of the house who resigns her post and returns home to nurse a mother suffering from cancer. The quiet forms of courage are in danger of being undervalued.

17. In making these statements we are not confusing moral character with personality. We know that personality may exist where moral scruples are

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few and far between-witness Bismarck-but our central thought in these pages is more in the nature of an ideal personality; those mental and moral characteristics which in universal opinion carry the greatest weight.

Right and Wrong Fear

18. Fear is a fact about which several misconceptions exist, some of them rather serious. We have read books which teach that the slightest element of concern should be instantly repressed.

We do not agree. It is perfectly rational, for instance, to fear the evil consequences of being drenched to the skin, and equally rational to take preventive measures as quickly as possible. Fear of an indigent old age begets desire for protection, and resolves itself into an insurance or superannuation scheme for that purpose.

Fear of Ridicule

19. The destroying kind of fear is a different thing altogether. Take the fear of ridicule. It exercises a certain useful function in preserving the necessary uniformities of life, but it often imposes a course of conduct that is expensive.

Here is a man who feels he ought to learn a new subject, but he is afraid to join a class lest his friends-and enemies-should laugh at him! Here is a salesman who approaches a possible buyer nervously and with halting steps; the goods are in his bag but his heart is in his mouth. How much will lie sell? Very little, so long as fear dwells in his soul. It destroys what personality he has; it prevents hidden possibilities from coming to the surface.

Trust Thyself

20. What is true of the salesman is true of all of us. If we would bring out of the depths that of which we are capable, we must first have confidence in ourselves. This does not mean unpleasant selfassertion; :t means self-respect. How can you respect yourself if you are fearful of meeting other people, or tremble in the presence of a trifling danger, or cringe before superiority? Emerson has it that, "we but half express ourselves, and are ashamed of that diverse idea which each of us represents. Trust thyself. Every heart vibrates to that iron string."

Avoid Insincerity

21. Another state of mind which is necessary to the expression of personality is Sincerity. It would be false to say that men and women with a little crop of insincerities can have no personality.

Such people are often brilliant conversationalists, and are sought after on that account; but beneath the glitter cne eventually detects the counterfeit; and the attractiveness which might win permanent respect and confidence is reduced to the level of a mere passing entertainment. It is far better, as

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the Hebrew writer phrases it, to, "have truth in the inward parts." How else can we believe in ourselves, and possess the virtue of self-confidence?

22. Strong personality demands a basis that is devoid of hypocrisy and shame: and although during a boring talk we may, out of politeness, pretend to have an interest we do not feel, this very pretence which we impose on ourselves intensifies our aversion to such social necessities.

The Emotional Drive

23. Enthusiasm is another of the states of mind which we have to notice. You may have noisy enthusiasm or quiet enthusiasm, but you must have one or the other, preferably the latter. Personality is a thing of warmth and life. Icicles, those people who freeze you on a near approach, are out of the question. "But what have I to be enthusiastic about?" you ask. About everything.

About your life purpose, about your hobbies, your games, your social recreations, your reading, your music, and your work for others. A listless mind and drooping emotions will destroy every vestige of personal influence of which you are capable; enthusiasm, on the other hand, will give point to every activity which engages your attention.

Purpose

24. Lastly, personality and purpose are vitally associated. Even the society butterfly who cultivates charm and aims at social popularity has a purpose, however artfully it may be concealed.

This purpose gives cohesion to every kind of action, and imparts a quality, such as it is, which could not be obtained by merely drifting with the stream. And your purpose-there may be several-will add significance to appearance, to words, and :o deeds. Your life has meaning, to you at any rate, and that meaning gives color to all you do and say.

25. Let us now sum up these states of mind They are self-confidence, with which we include courage, sincerity, enthusiasm, and purpose. We do not say that if you cultivate these qualities you will become a man of influence; but we do say that you, will be on the right road to develop to the full the force of personality of which you are capable, and you will bring the best out of yourself; not only for such realities of life as money and prosperity, but for ideal things also, especially the finer arts of happiness.

The Success Atmosphere

26. Examine any man you know from the standpoint of the analysis just conducted, and you will find the highest successes, commercial, professional, intellectual, social, and political, are of the class described, and the failures are those who are minus one or more of the four qualities. In every trade and profession there is a success atmosphere.

Some semi-cynical people affect to despise its existence and believe

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themselves to be above and beyond it. As matter of fact, they are usually anxious to secure a distinctive position, but they are unwilling to pay the price of a steady progress; they want to arrive by a flying leap. Avoid these people. Get into touch with better men than yourself, but be worthy of your company. This is not snobbery, but common sense. If you wish to learn golf you do not want to play with a man who knows less than you do. You find a better player, who can teach you something.

IV. HOW TO DEVELOP PERSONALITY

27. Having outlined what we may call the compound elements of personality, we shall now devote some attention to the question; "How is personality developed?" With many people it is not developed at all; it is repressed.

28. This may be unintentional on their part, indeed, they may not be conscious of the fact, but there can be no doubt that inherited tendencies, unhelpful surroundings, the absence of good friendships, lack of a sense of adjustment, and other factors, are responsible for repressed personality.

Now the remedy in such cases is to find some suitable form of expression, and as will be seen in a moment or two, the remedy is at hand, and just as effective in its results as it is simple in its operation. But first of all we must show the relationship between impression and expression.

Impression and Expression

29. Can you imagine a reservoir into which tons of water are poured from time to time but out of which no water is drawn? Possibly not; for the capacity of the reservoir, being limited, any excess of water would overflow unless steps were taken to run it off by means of sluices or taps. The inflow and the outflow must have a definite relationship to each other.

There are men and women who try to develop mentally without this adjustment. They, are most avaricious in acquiring knowledge, but they do not use it in the right way; they try to store it, but the accommodation is frequently inadequate. As a result, the information they absorb is unorganized; and mental indigestion is a natural consequence. It is a sound psychological rule which says; "No impression without proportionate expression." Let us examine it a little closely.

By impression we mean, in a general way, the ideas, thoughts, fancies, and feelings which come to us from our environment; the world of nature, social life, business, reading, and travel. By expression we mean an attempt, more or less successful, to indicate outwardly the thoughts or feelings which we have inwardly experienced.

Thus, when you first saw an aeroplane in flight, you had an impression both new and striking; and when you told your friends about it, you were giving expression to the emotions of delight and wonder.

But if you had bottled up your impressions, never saving a word to anyone

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of what you had seen, nor committing your thoughts to paper, you would have been breaking the rule; "No impression without proportionate expression." In addition, you would have been doing your mind an injustice; for thus habit of expression is an important factor in developing mental power. That is why we are giving considerable space to it here.

Self-Expression Develops Ability

30. In previous Lessons we have had a good deal to say about Observation, Concentration, Imagination and Reflection. In those Lessons we dealt with the obtaining, understanding, and classification of facts. It is now time to pay a little more attention to the social aspects of intelligent life; the desire to communicate with others, to exchange impressions, and to compare ideas.

The educational value of this social policy- is that the use of our mental gifts increases their power; our knowledge becomes clearer, and our memory of it more reliable. Thus, there are many notions in our minds which are practically unrealized in all their force until they are expressed.

You may have mentally outlined a policy for the better government of a distressed country, and you feel quite enthusiastic about it; yet, when you come to explain this policy to a friend, it does net somehow seem to be quite what you thought it was; and in a flash he smites it with a fatal objection which you wonder had never occurred to you before.

Write Your Thoughts

31. If you wish to discover how much you really know about a subject, begin to explain it, or to write an essay on it. You will probably find your knowledge is not so extensive and intensive as you imagined it was.

Have you ever noticed that a story which appears to be quite funny, as it resposes in the recesses of your mind, falls quite flat when you tell it to your friends' Even when you have allowed for any defects in the telling, the story as told does not appear to contain the humor it had when unspoken in the memory.

32. Now expression, as a habit, avoids these ambiguities and uncertainties. It is a clarifier of conceptions. It drags them out of the inner recesses of consciousness into the light of day, and we see them as they really are.

So valuable a service cannot be idly contemplated. One ought to make certain that every opportunity of expression shall be both welcomed and used; not absurdly as is the manner of some, but with sense and judgment, in the manner to be indicated in this lesson.

Conversation

33. What are the more popular forms of exlwession? Conversation is an easy first. Some of us talk too much; a few of us talk too little. Both extremes are regrettable, but loquacity as a vice must be left to the tender

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mercies of the minor moralist. Here, we are intent on showing the intellectual advantages of reasonable social intercourse.

Bacon says: "Whosoever has his mind fraught with many thoughts, his wits and understanding so clarify and break up, in the communicating and discoursing with one another. He tosseth his thoughts more easily, he marshalleth them more orderly, he seeth how they look when they are turned into words; finally, he waxeth wiser than himself."

Three Advantages

34. There are some points in this quotation to which close attention should be given. Facility in thinking; organization of thoughts; transmuting them into words; these are some of the benefits of converse. Take the last mentioned, and almost at once we think of people who say; "I wish I could only express my meaning"; or, "I know exactly what I mean, but can't put in into words."

This may or may not prove that we think without words; but it does prove that neglect of practice in expression is a real disadvantage. We have not in mind the man who can make his meaning clear and forcible in private, but not on the platform we mean the man who for want of experience in putting his thoughts into words, for other people, is nearly always tongue-tied.

This is the kind of individual who, by self-repression, is retarding his development; and who probably is 'occasionally much astonished to find that his thoughts look quite different when embodied in language. Hence Bacon's phrase; "he seeth how they look when they are turned into words."

Errors to Avoid

35. There are two kinds of talk which should be avoided; the first is that which is too frequently composed of trivial nothings; the second is that which generates into a debate. The "debate" usually ends in mutual recriminations, because it is not conducted under formal rules, with a chairman to see fair play.

Nothing can be more unpleasant than a drawing-room debate with angry disputants challenging each other's facts, and asserting the lack of brains on the part of all those who are in opposition. Relegate debates to the debating Society. In conversation the aim should be to converse, which means an interchange and comparison of opinions, not an intellectual fight on the low levels of personal abuse.

Discover Personal Interest

36. "But we must have something to talk about," it is urged. Yes, but avoid inflammatory topics like politics and religion, as well as spiteful gossip; seek to discover less dangerous and less personal subjects, that are interesting to others. To be a good listener often requires that one should know how to start a conversation; and there is no better way of starting it than by finding out the predominant interest of the group.

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Of course, in conveys-' ing with a friend the problem is easier; you know him well to begin with, and he is probably a friend whose tastes are similar to your own, so that you can plunge at once into whatever notion is upper most. Rules for conversation have a certain repellent something about them that makes us hesitate to act upon them; the subconscious reason being that we leet we ought to be. free from artificialities during our moments of social intercourse.

Consequently, this lesson is not a lesson on the technique of behavior, but on the mental importance of expression. If that has been fully realized, we may safely leave the student to find out for himself in what way he shall acquire the arts of conversation.

Training by Writing

37. The next form of expression is as simple as, and even easier than, conversation; it is writing. There was once a man who said: "When I don't know. anything about a subject, I write a book on it." We may take the statement as a cynical criticism of a certain type of author, or we may take it as an epigram containing a real truth.

What, the writer probably meant is that writing a book on a subject is the best way to learn all about that subject; the art of asking questions, and expressing ideas in writing, being one of the chief benefits that accrue. There can be no doubt that writing one's opinions is a fine exercise in thinking; not only because it clarifies one's thoughts, but because it brings up all those associations which tend to modify or augment one's beliefs. Instead of isolated thinkings, we get a more orderly system of ideas; we become less prejudiced, because we see more sides of a question; we view propositions with better judgment, because we see them in relation to other things.

"Review" Your Books

38. How is expression by writing best practiced? First, by "reviewing" every book you -read; not in review form so much as in the form of opinions put down in their order of sequence. It is difficult to believe that readers hardly ever systematize their final opinions of a book, yet hundreds read and read without even taking the trouble mentally to define their opinions. Thus, reading, with many, degenerates into a mere absorption of print.

To avoid this it is necessary to summarize one's ideas about an author's work, not merely in one's own mind, but with pen and ink. We do not mean every book, much less every article or story in a magazine; we mean every good book. Such a practice is the death of vague thinking.

How nebulous one's notions of a book may be, until it comes to the point wheie they have to be written down, can be lmown only by those who have tried the experiment. Apart from this, the writing out of an opinion, arguing the question on paper, no matter from - what source it has come, is a desirable form of expression, calculated to further the powers of reflection to an appreciable degree.

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Other Forms of Expression

39. Of course, there are many other forms of expression that could be noticed; dancing, music, painting, literature, religion, altruism; all these and many more; but the two that stand out from among the rest are conversation and writing; they constitute for the majority the easiest and most profitable sources of self-realization.

STUDIES IN SELF KNOWLEDGE

40. Draw up a list of those things which arouse, or tend to arouse the emotion of fear. Study the list, long or short, as the ease may be, and ask, "Why do these things make me afraid? Is, it a justifiable feeling in each case? If not, why should I not abolish it? If it is justifiable now, need it be so always?"

A Specimen List
Below is given a list supplied by a student just as he wrote-it.
1. That I shall lose my situation and be unable, to provide for self and family.
2. That I shall fall ill and lose my salary, which I cannot afford to do.
3. I am afraid of the boss, whose savage manner makes me nervous and unable to do justice to myself.
4 I am always afraid I shall never succeed in anything, because all my efforts in the past have been failures. I have really tried.

Analysis: This man proved to be highly strung, modest, and self-distrustful, but he possessed many good and reliable qualities. His great failings were lack of ambition and the ease with which untoward events discouraged him. These bad a physical basis in part, but a strict discipline made him a new man in body and mind.

A Second List
1. I often feel afraid, yet I do not exactly know what I am afraid of, or why.
2. Occasionally I fear to meet certain people, who, I know, are well-disposed towards me. I turn down another street rather than feel compelled to meet them.
3. I fear death, not for what it may bring, but because the act of renouncing life against my will is distressful to me.
Analysis: This is a case that looks like hypochondria; consequently, an inquiry into nerve conditions would no doubt disclose a state of affairs calling for medical attention.

41. Select the duty or task which on any one day appears to you the most difficult, and tackle it with resolution' and a cheerful heart. The latter feeling is absolutely essential. You may have to fight a grim battle one of these days with your back to the wall, and it will not be with a cheerful heart so much as with teeth set and fists clenched.

So train your powers for more serious work by taking up the unpleasant skirmishes with the enemy. If you have to go out and collect a bad debt from a bad man, go out and collect it with all the cheerfulness of posting a

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love-letter. If your mission is to apologize to a very angry customer for a piece of bungling, do it tactfully, but without moving a hair.

42. Analyze your insincerities; not cynically, but honestly. You are bound to have a few hidden away in the recesses somewhere. Drag them out and slay them. They are no good to you or to anybody else. Johnson, for instance, found you out. You told him he was in your opinion the best judge of antiques in New York.

You wanted his business, of course. But in a weak moment you let out your real opinion to a stranger, who promptly reported it to Johnson. Result; you did not get the business but got a fine reputation for hypocrisy. So introduce a mental stock-taking sale, and throw all insincerities to the winds.

Proportions of Positive and Negative

43. One of the greatest secrets of mind training for success is to know when to be positive and when to be negative. There are some teachers who say you must abolish all negatives, and cultivate only the positives. They illustrate the doctrine by saying, "light and optimism are positives; darkness and pessimism are negatives." They put these at the opposite ends of a line thus:
Positive. Negative.
1. Light -. Darkness.
2. Optimism - Pessimism.

They then argue that as you get rid of darkness by turning on light, so you get rid of pessimism by turning on optimism. True, but darkness is needed sometimes; and so is pessimism. A perfect man is not a man, "who has no negatives." He has positives to some extent, and negatives to another extent. If there were no darkness below ground for potatoes to grow in, we should be without a useful vegetable. The fact is, darkness is a divine institution, and not a negative to be abolished. And as for pessimism; every successful man has it in the right degree.

We are ourselves staunch optimists, but not with every man and every proposition. To the man who seeks our money to float a company for getting gold out of sea water; we are woeful pessimists.

We can't help it. There is a remark in Dr. F. W. Mott's, "Nature and Nurture in Mental Development," with which we may close this section. He says, "In the formation of character, no problem in education is more important than the acquirement of self-esteem, self-reliance, and self-control."

VI. MEMORIZING FIGURES

44. We have now to consider the question of the memorization of figures. Here at once we find ourselves faced with special difficulties if we have no System to aid us. A mere number is in itself abstract. For example, the number 63 means nothing to us until it is made objective by being attached to something definite; but when we speak of. 63 horses, we have

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something concrete with which the mind can deal. Another difficulty in connection with figures is that they are not commonly combined in any fixed order, and so are liable to be transposed without any apparent indication of the change.

Thus, the height of Popocatapetl, the greatest crater of Mexico, is 17,783 feet above sea level, but if we write down the height from memory, there is nothing to show us that the figures 13,787, or even 71,783 are less correct than 17,783. In this respect, figures differ from words, for if we take the phrase "the greatest crater of Mexico," we should probably realize in writing it if we transposed any of the letters.

The number of men enlisted by the Federal Government during the civil war in the U. S. A. was 2,320,854. Very few persons could recall. these figures with accuracy after the lapse of a week without repeating them occasionally during the interval, By the PFU.mnx System, however, it is possible to commit these figures to memory with such certainty that they may be recalled without hesitation after a considerable period of non-revival.

Devices for Remembering Dates

45. Before explaining in detail the method which we particularly recommend for the memorization , of figures, it may not be out of place to make a few general remarks about the memory for numbers. With some persons this is naturally developed to a much greater extent than with others, and if there is an innate or acquired interest in figures, there is usually a corresponding facility in remembering them. In cases where visual impressions are received vividly and retained strongly, a single date can sometimes be remembered easily by writing
it in large characters in red or green ink, but this device is apt to defeat its own ends if employed too frequently.

46. Unfortunately, it is only in rare and exceptional circumstances that the memorization of figures is assisted by any incidental property or peculiarity. We have, therefore, to find a more general method of dealing with them. We have seen that a collection of letters forming a word or sentence is recalled with ease when a collection of an equal or lesser number of figures might be quite forgotten.

It is obvious, then, that if we could substitute words for figures under such conditions, so that the words would always give us the figures for which they stand, we should have made considerable progress towards a solution of the difficulty. This can be accomplished by means of a Figure Alphabet. Several varieties of this device have been suggested from time to time but experience has shown that the most adaptable is that given below. It is more than 200 years old.

THE FIGURE ALPHABET
[A small sections in lesson nine did not scan well and could not be changed to OCR]

Follow Sounds; Not Letters

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48. When turning words into figures always treat the word as it is sounded, and not as it is spelt. Thus, the word lamb is sounded like "lam," and its figure value is 53, not 539. Pleasure sounds like "plezhur," so its figure value is 9564, not 9504. Passion is sounded like "pashon," and its figure value is 962, not 902. Letters which are doubled in any word are counted only once. Thus, better is 914, not 9114; and totter is 114, not 1114. When .turning words into figures, silent letters are not noticed, so they must not be represented by figures; thought sounds as if it were "thaut," and its figure value is 11% sounds like ks, so the figure value of box is 970. Trough sounds like "trof," and its figure value is 148. Words like I, eye, owe, you, weigh, have no figure value.

The first step, then, in remembering figures is to turn the figures into words.
You may always turn a group of figures into a word and then use that word afterward to recall the figures for you, but you must never use the figures in order to recall the word. The reason for this is obvious, for, although one word will give you only one group of figures, yet that group of figures may give you several different words.

Special Uses of "S" When Beginning a Word

49. When you are dealing with matters involving the use of decimals, you may use a word beginning with s, the s in this case representing the decimal point and not the figure 0. When dealing with vulgar fractions, you may use two successive words beginning with s; in this case the initials will have no value of any sort, but the first of the two words beginning with s will give you the numerator and the second the denominator. Thus, the words such sacks would represent:

50. When memorizing dates near the period of the beginning of the Christian Era, you may use a word beginning with s to denote a date B. C. Thus, the word sand would represent 021 under ordinary circumstances; when dealing with decimals, sand would represent .21; and where dates about the commencement of the Christian Era are concerned, sand would represent 21 B. C., while end or knot would stand for 21 A. D. Later you will find that you can attach various arbitrary meanipgs to s when it occurs at the beginning of a word. Notice that this paragraph refers only to special. uses of the letter s when beginning a word. In ordinary circumstances, even when beginning a word, s represents the figure 0.

In the appendix we give a considerable number of illustrations showing the use of catenation in conjunction with the figure alphabet. You are not expected to learn these, but you are asked to go through them in the hope of finding some application which may be of service to you in your calling or your recreations.

APPENDIX
Homograntsand Their Uses

When the two extremes of a catenation are single words or ideas, the process is simple, but there are many problems of memory in which it is

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necessary to bring two or even three things into one extreme of the catenation. Homograms serve to abbreviate any problem of memory; they combine names and figures, numbers and dates, and some of these will now be introduced to your notice.

If you are asked to remember the order of ten playing cards from a shuffled pack, you are practically called upon to remember thirty distinct things, instead of ten, because you must remember three things in connection with each card dealt; that the card is a club, that it is an eight, and that it is the first card; that the card is a heart, that it is the king, and that it is the second card dealt; and so on.

Playing-Card Homograms

To simplify the problem, make a homogram for every card in the pack by taking the initial letter of the four suits, H.C.D.S., and finding words which begin with those letters, followed by a consonant that will give the figure value of the card. One suit will suffice for an example: Sigt, Sun, Seam, Sore, Sail, Sash. Song, Safe, Soap, Suds, State, Stone, Stem.

The 11, 12 and 13 stand for the Jack, Queen, and King. Homograms for dominoes may be made in the same way, taking the initial letter for one end of the stone and another consonant for the other end. Observe that it is not necessary to have seven of each, for if you begin with the sixes you omit the 5-6 when you come to the fives, and omit the 4-5 and 4-6 when you come to the fours.

By means of homograms for the cards, some students are able to remember the whole thirty-two cards of the euchre pack when dealt off slowly. One student went to the trouble of making a catenation for every possible combination of any homogram with any other, so that the moment he saw any two cards dealt in succession, he could recall the catenation without having to make a new one each time, an astounding feat of memory, for which he was paid $200 a week on the Vaudeville stage.

Chess

You no doubt know something of the game of chess, or at any rate you have heard of it, and know that the chessboard on which the game is played is divided into 64 squares. In the game of chess, one of the pieces, called the "Knight," moves in a rather curious "round the corner" fashion. It is a very difficult problem to take the Knight through all the 64 squares of the chess board in 64 moves, so that it goes into every square once, and once only, moving in its proper manner.

If the squares of the chessboard are numbered as shown in the diagram provided in this lesson, the following is the order of the squares into which the Knight will move in accomplishing this feat. As this table begins and ends with the figure 1, you can, of course, begin at any number and work forward or backward.

The Knight, if starting from square No. 1, will (as shown in the diagram),

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touch the squares in the following order, reading across; 1, 1.1, 5, etc.

The "Oath" Series

You will find that it is quite easy to memorize the following "series" as you have only to analyze or classify mentally and very carefully the nature of the connecting laws. You will find that when you have thus classified the "Oath" series, taking a dozen words at a time, you can repeat it easily from memory, either forward or backward. Owing to the very limited selection of words available, the connections are, in some instances, rather weak,

All you have now to do is to turn the words mentally into. figures, and you will find that the figures are those already given, representing and solving the difficult problem of the Knight's Tour. You may perform this feat before your friends, but in this ease you must not repeat aloud the words of the series, but only the figures. Your friends can check you by the diagram or place buttons on a chessboard to show the squares covered. The regular daily repetition from memory, forward and backward, of these figures, is a splendid exercise in all eases of mind-wandering; and, when repeated in the presence of others, it is a good preparation for public speaking without notes, or for passing an oral examination. Here is the oath series.

Remembering Dates by Catenation

In the memorization of dates by translation into words, and subsequent catenation, it is quite safe to omit the "1" indicating the thousand years in dates between 999 A.D. and 1919 A.D. for no one would be likely to make a mistake of a thousand years in such a case. In a date of four figures between 999 and 1919, therefore, it is sufficient if only the last three figures of the date are given by the figure-word. Thus, to remember that the "Mayflower" anchored off Plymouth in the year 1620 you need translate only the figures 620 into a word. You might choose the word "chains" to give these figures, and the catenation would run: Mayflower flower-chains chains 1620. We will now give some examples of historical dates arranged methodically.

Presidents of the United States

In the memorization of the dates of the election of the Presidents it is essential to remember only two figures, as nearly all the Presidents were elected in the 19th Century and those before and after that century can easily be distinguished. In order to avoid confusion it is helpful to use a homologue to suggest the name of the President; e. g. "Jack" can suggest "Jackson"; "Link" can suggest Lincoln, etc. Note the following examples:

It is helpful to memorize the telephone numbers of the business people with whom you deal. If possible select a figure-word that is easily connected with the kind of business you wish to call up. In some cases it is essential to remember the district and some examples from the New York Telephone Directory have been given. An extra word is added in brackets to suggest the name of the district. In many cases there is no difficulty in recalling a

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district, but the number may be confused. In such cases a brief examination of the number itself may reveal some peculiarity.

For instance: A gentleman living on Riverside Drive whose telephone was 3624 Riverside, was in the habit of telling his friends; "Remember, 3624; three dozen, two dozen."

Observation of coincidences is often useful: For example: Almost all the one-way traffic streets in New York running East end with "even" numbers. The letter E begins both words. The street ears that run east and west on 28th and 29th have the same peculiarity; those going East travel on twenty-Eighth street.

The wider a person's knowledge, and the more active the mind, the better chance there is for rapid catenation and easy translation of figures into words. 'As an example, the date of the discovery of America by Columbus in 1492. This is said not to be the first discovery, but the first by a European, and the word European gives us the figure value '492.

A Figure Dictionary

In selecting figure words it is helpful to have the assistance of a figure-dictionary and in the following pages we give groups of words representing various figures. You can continue such a dictionary for yourself on the same lines.
Figure-Dictionary
0. Ease, eyes, ice, ooze, sea, see, saw, sow, so, whose, his, has, as, hues, is, sigh, essay, sue, easy, icy, ass, ace, Zoo, wise, was, woes, sway, use, us, yes, house.
l. day, die, dye, dough, dew, ode, idea, tea, wide, add, wet, toy, toe, to, two, oath, the, wit, what, they, though, thy, thou, wade, widow, head, hide, hod, hate, it, witty, wheat, adoo, weed, white, youth, height, out, heath, aid.
2. in, inn, on, gnaw, knee, knew, nigh, neigh, no, nay, when, new, now, annoy, know, Anna, Noah, hen, honey, an, whine,, wine, wane, win, own, one.
3. May, aim, Emma, me, my, whim, home, whom, hem, mow, ma, mew.
4. row, raw, rue; area, aware, rye, ear, our, hour, ray, ire, ore, oar, are, worry, wary, wire, weary, war, where, were, year, your, hair, heir, hare, hoar, hear, here, air, wear.
5. oil, ail, ale, lay, law,, lie, lea, low, eel, isle, owl, awl, aisle, allow, all, ell, ill, oily, Allah, alloy, Yule, while, hale, halo, whole.
6. Ash, show, shoe, shy, joy, Jew, jay, wage, wedge, Joe, edge, jaw, chew, age, each, etch, wish, wash, watch, witch, huge, hatch, hush.
7. Egg, ache, key, oak, echo, cue, owing, quay, go, guy, gay, cow, coy, caw, coo, ago, ague, eke, young, wag, wing, walk, week, whack, yoke, hag, hug, hawk, hike, heck, Hague, weak, awake. 8. Heavy, hive, half, huff, heave, wife, if, oaf, or,, off, Eve, view, vow, vie, wave, waif, whit?, weave, eve, heave, hoof, have.
9. Obey, ape, pew, pie, pay, bay, boy, buoy, be, by, • bye, buy, bow, ebb, paw, pea, abbe, hubby, happy, hoop, whip, weep, hop, whoop, hoop, wipe, hope, yap, heap, hip, hobby, up, abbey.

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0. Daisy, dose. does, dues, dies, daze, doze, dizzy, tease, toes. this, ties, oats, toss, aids, toys, odds, dues, dais, thus, adduce, twice, woods, youths.
11. Tide, tidy, date, duty, dead, death, debt, tooth, toad, dot, dote, dado, that, thought, added, deed, died, doubt, diet, ditto, ditty, duet, tatoo, today, toddy, idiot, audit, twit, hated, heated, wooded.
12. Den, din, dun, tin, tan, ten, tone, tune, than, then, thin, thine, Dane, ton, iodine, Eden, town, Aden, down, dine, dean, deign, tiny, don, twin, twine, twinn, wooden, whiten, wheaten, within, heathen.
13. Adam, dim, damn, dumb, dome, tame, team, time, tomb, Tom, atom, Autumn, odium, dame, theme, thumb, tome, doom, thyme.
14. Tar, tear, tire, dare, deer, dear, dire, door, doer, dowry, draw, dry, try, tree, adder, throw, three, either, other, their, there, tiara, tore, tower, true, Troy, tray, utter, outer, Dors, otter, whiter,_ hatter, hotter, heater, heather, hydro, Yewtree.
15. till, tile, tale, tell, toll, tool, towel, wittily weightily, toil, dale, dell, deal, duel, dull, duly, waddle, wheedle, idol, Italy, outlay, daily, dally, tall, tally, huddle, tallow, doll, Ethel, tail, dahlia, Othello, delay, ideal, dole, addle, dwell. 16. dash, dish, douche, touch, teach, thatch, Dutch, ditch, adage, dodge, duchy, touchy, tosh, tissue, attache, twitch.
17. tag, teak, tong, tongue, tuck, thong, thing, talk, twig, twang, ethic, dog, dig, duke, dock, duck, take, dike, wedding, weeding, thick, tack, tick, tug, wadding, whiting, Dick, deck, attack, attic, waiting, haddock, hiding, headache, listing.
18. deaf, dive, dove, defy, tiff, toffy, tough, thief, thieve, edify, Taffy, duff, tafia.
19. deep, daub, dab, dupe, dip, tap, tape, tip, top, tube, tub, tope, type, depot, Ethiopia, Utopia. 20. news, nose, noose, nice, noise, uneasy, ounce, niece, Nice, nausea, wince, wins, wines, hens, hence.
21. and, ant, aunt, need, note, nut, not, knit, hand, hound, hint, gnat, end, knead, nude, nod, Ned, neat, knot, IIindoo, haunt, night, knight, net, naught, India, endue, hind, undo, endow, untie, unto, knout, naughty, annuity, wand, wind, wound, wend, window, want, went.
22. none, nun, Nan, noun, nine, known, onion, anon. 23. name, numb, enemy, gnome, Naomi.
24. Henry, knower, honor, owner, near, Nero, narrow, Norah, Nore, inner, winner.
25. kneel, knell, knoll, nail, null, Nelly, nil, Nile, inlay, only, annul.
26. gnash, niche, inch, notch, enjoy, nudge, wench, winch, hinge.
27. waning, knack, nag, neek, knock, nook, nick, knowing, owing, awning, neighing. annoying, winning.
28. knave, knife, navy, envy, navvy, envoy, enough, inveigh.
29. knot, nap, nip, nob, nape, neap, Niobe, nib, honeybee, unhappy.
30. hymns, homes, mass, mess, miss, Miss, moss, mouse, muse, maze, mace, amass, amuse, maize, whims, hams, hems.
31. humid, hemmed, hummed, mad, mate, mud, mote, moat, mute, moth, mite, mat, meet, meat, mead, amid, mood, mode, aimed, maid, made, Maud, meed.
32. man, mine, moan, mean, moon, money, \linnie, omen, Maine, mane, main, many, manna, mania, menu, mien, human, humane, Hymen.
33. maim, mum, mamma, mummy, ma'am.
34. miry, mare, mayor, more, mere, moor, mire, merry, marry, Mary, myrrh, emery, mar, mower, noire, humor, hammer, Homer.

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35. homely, homily, male, meal, mile, mule, mole, maul, mail, mill, Emily, Molly, mealy, Milly. 36. mash, match, midge, image, much, Magi, mesh, mush, match, homage.
37. hemming, make, meek, muck, mug, humming, Maggie, mock, Mocca, Jleeca, hammock.
38. mauve, move, muff.
39. Map, mop, mope, imp, mob, Moab, hump, hemp, 40. race, raise, rays, rice, rise, arise, rose, rouse, horse, hoarse, ruse, rows, rase, erase. airs, oars, ears, iris, hears, hares, yours, years, orris, racy, rosy, wars, wears, wires, worse, Warsaw, hairs, hearse, heros.
41. hurt, rat, reed, ride, right, write, read. wired, worried, hired, horrid, rite, road, rod, rude, rout, route, rood, root, wearied, worth, hardy, hard, raid, arrayed, wrought, wrath, writhe, wreath, hard, hart, heart, horde, yard, Ruth, art, aorta, ready, weird, ward, word, hearth.
42. run, wren, reign, rain, arraign, arena, ruin, iron, urn, Rhine, _ Aruo, Rhone, earn, roan, rein, warn, worn, wherein, horn.
43. ram, ream, rim, rhyme, room, rum, army, arm, Rome, aroma, roam, roomy, warm; worm, harem, harm.
44. hoarry, rare, rear, roar, error, arrear, aurora, warrior, wearer, worrier, horror, hearer, harrier.
45. hurl, rally, Raleigh, real, reel, rail, rule, roll, rill, yearly, royal, rile, roil, earl, early,. oral, aureola, aural, whirl.
46. wretch, ridge, reach, rash, rage, rush, roach, arch, Irish, urge, Russia, rich, rouge, ruche, rash, harsh.
47. work, Warwick, rake, rack, rag, wreck, rock, ruck, ring, hark, heroic, rick, ark, wring, ring, rig, rug, rogue, rook, Riga, argue.
48. reef, Rif, roof, ruff, rough, rove, rave, review, arrive, raff, wharf, Harvey.
49. Europe, warp, wrap, rap, rip, rib, rub, rob, rope, robe, harp, harpy, herb, ripe, reap, rupee, ruby, Arab, Rabbi, Arabia.
50. Wales, wails, lass, lace, lazy, less, lease, lees, lasso, lies, Wallis, whiles, loose, lose, aloes, Alice, allows, alias, wiles, wheels, wools, Elias, Eliza, Louisa, Lucy, loss, hills, howls, wholes, holes, halls.
51. wild, wold, wield, lad, load, lead, led, lid, laid, light, walled, wallet, lute, late, lady, old, allied, allude, aloud, wealth, yield, Hilda, load, allowed, alight, Iliad, Lotty, yelled,]loll. hold, allot, lot, halt, hallowed, healed.
52. Helen, Helena, lane, lean, line, loan, lawn. lion, alone, alien, Eolian.
53. helm, lame, lama, lime, limb, lamb, loam, elm, alum, loom, llama, William.
54. lair, layer, liar, lyre, allure, lower, Laura, Lear, lore, Loire, whaler, wheeler, lawyer, howler.
55. lily, loll, lowly, lull, Lulu, loyal.
56. lash, latch, ledge, leech, liege, allege, lodge, eyelash, Welsh, yellowish.
57. lake, league, leek, willing, wheeling, leak, look, Luke, luck, lick, log, lock, lack, whaling, yelling, lac, like, alike, lung, along, lying, ailing, long, hulk, hillock, Olga, slack.
58. leave, leaf, life, live, love, loaf, laugh, alive, olive, aloof, Alpha, lava, luff, wolf.
59. Alp, alibi, elope, elbow, lap, leap, wallop, whelp, lip, lop, lobby, lopp, Elbe, Elba, Aleppo, yelp, help.
60. chase, chaise, jays, jaws, juice, Jews, choose, cheese, choice, shoes, ages, Jewess, joyous, Jessy, watches, washes, wishes, joys.

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61. chat, cheat, sheet, shade, shoot, shot, shod, should, shadow, Judy, chateau, jot, shut, shout, showed, shied, chide,- chewed, jute, sheath, jetty, jet, chute, watched, wedged, waged.
62. shin, gin, chin, China, shine,, shown, chain, chine, Jane, John, ocean, ashen, June, jenny, join.
63. jam, sham, shame, gem, Jim, jamb, chime, chum, chamois, jimmy.
64. wager, watcher, jar, chair, share, cheer, shear, sheer, sherry, wisher, hedger, shore, sure, shower, shire, ashore, shrew, azure, hatcher, usury, usher, assure, jeer, jury, osier, hosier.
65. jail, gaol, shell, shawl, chill, jewel, jelly, jolly, shale, shallow, Chili, agile, July, shoal,.jill, gill. 66. judge, Joshua, Jewish.
67. hatching, shaggy, shake, shaky, check, cheque, cheek, choke, joke, chuck, chick, chalk, shock, sheik, Jack, jog, jig, jug, washing, wishing.
68. sheave, sheaf, shave, chafe, chaff, shove, Jove, Java, chuffy, chief, jiffy.
69. chub, job, jib, chop, shop, shape, sheep, ship, chap, cheap, shabby, chubby, Sheba, gybe, gip, gibe, hushaby.
70. quiz, aqueous, case, cause, cosy, guess, gas, kiss, ax, ox, hacks, Gussy, chaos, cues, keys, guise, gaze, goose, goss, gauze, wax, wigs, wicks, weeks, wags, Whigs.
71. wicket, wicked. cat, gate, Kate, agate, kid, kit, coat, cot, cute, weekday, waked, cowed, acute, echoed, cut, Goethe, Gotha, walked, quiet, quad, guide, Cato, code, good, god, quid, quit, quite, quote, gout, get, giddy, goat, goad, kiddy, quoth.
72. awaken, weaken, can, cane, cone, coin, coon, canoe, keen, wagon, queen, kine, gun, akin, oaken, guinea, gone, gown, gain, kin, Cain, hackney.
73. game, come, calm, cameo, comma, gum, comb, acme, oakum.
74. cohere, car, care, core, cur, cure, occur, gear, acre, weaker„ walker, accrue, ochre, eager, gore, quarry, choir, corps, Cairo, grey, Gray, cry, queer, query, crow, crew, grow, agree, ogre, equery, quire, acquire.
75. eagle, goal, gale, call, coal, cull, coil, cool, quell, quill, cowl, gull, ugly, keel, kill, cowl, gall, haggle, Gaul, gully, gala, Calais, ogle, guile, collie, coolie, waggle, equal, quail.
76. cash, gash, cage, gage, gauge, gush, gouge, coach, couch, acacia, cassia, kedge, keyage, waggish, quash, haggish, hoggish.
77. aching, -gong, going, cake, gang, cook, cock, quack, quick, cocoa, cuckoo, kick, ink, king, gig, gag, quake, gawk, wagging, waking, whacking, gangway, haycock.
78. cave, cove, cuff, calf, coffee, cough, give, guffaw, guava, quaff.
79. cab, cap, cape, gape, gap, cup, coop, copy, keep, occupy, cub, cube, cob, Cape, Cuba, cabby, hiccough.
80. face, fizz, phase, fees, effuse, fuzee, fuss, wives, fez, voice, views, vase, efface, office, eaves, vows, vice, waves, weaves, halves, boofs,, hives.
81. fad, fat, fate, fit, fade, haft, hoofed, oft, vote, fight, vat, vied, vowed, food, feet, huffed, waft, waved.
82. fan, fin, fine, fun, hyphen, feign, van, vane, vain, vein, fen, Vienna, Fanny, vine, fawn, woven, haven, heaven, FIavannah. ,
83. fame, foam, fume, Finme.
84. weaver, waver, wafer, heifer, far, fare, far, ferry, fear, fury, fire, for, four, heaver, hover, however, fore, offer, affray, Pharaoh, fairy, fiery, very, vary, fair, every.
85. heavily, hovel, fully, awfully, fall, fail, fill, fool, folly, foul, valley, vowel,

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vile, veil, veal, vale, volley, full, folio, fly, flaw, flee, flea, flay, flue, file, phial, feel, foal, filly, Eifel, evil.

EXERCISES

Exercise XXXV

Make an arrangement with some member of the household that, during a specified week, certain articles or objects that are easily seen, such as a picture or an ornament, shall be moved from its accustomed place to another; but no notice to be given as to the date when the change shall be made. Do not make any special effort to observe the change. You know that some objegt will be placed in a different position, but endeavor to notice the change without conscious effort.

Exercise XXXVI

Read the narrative below, making a note of any discrepancies that occur to you. Read it a second time, in order to discover further discrepancies.

One evening, sometime after 6 o'clock, about the beginning of February, 1907, Richard Ide was sitting on a three-legged stool, gazing pensively into the fire. He was a man of about thirty years of age, strong, clean shaven.

At his feet lay "Toy" a large Angora cat. The room was a small one, with a large window facing south-east, and as the cottage stood on the top of a hill, it commanded a magnificent view over the Allegheny valleys, as far as the silvery streak of the Mississippi. The last red rays of the setting sun were pouring into the window as Richard heaved a sigh, and a tear trickled silently down his nose until it found a haven in his grizzled moustache. The wind rattled the window.

As the clock struck the half hour, Toy sprang up and Richard, after leaning back and stretching among the cushions, got up and went to the door, taking a turn along the grass path that led to the gate.

He was just reentering the door when the sound of a bicycle, some two or three hundred yards away caught his ear. "At last," he murmured, "is it to be success or failure?" The rider, a boy, gunning down the hill, dismounted and throwing his machine against the hedge, clanked noisily with his hobnailed boots on the flags approaching the door, where Idle stood waiting nervously.

The boy after rubbing his hands, blue with the cold, eventually handed Idle an envelope containing the anxiousty expected telegram. "Thank you, my boy," remarked the man, "Help ,yourself," pointing to the heavily laden gooseberry bushes: "And now for it," opening the envelope, he read with horror the astounding words: "Your daughter married to-day at noon." Gasping out, "Oh, my Phyllis," he fell heavily to the ground."

Exercise XXXVII

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Select two men and two women, well known to you and possessed of personality. Study them according to the following plan:
(a) Appearance;
(b) Dress;
(c) Voice,
(d) Manner,
(e) Conversational gifts, and
(f) Tact.

Then having obtained a summary of these characteristics, proceed to estimate the deeper qualities; purpose, enthusiasm, sincerity, courage. Finally, draw up a statement of merits and defects belonging to each person. You may not be infallible in your findings, but you are certain to approximate to the truth, and this lesson will have found a useful and illuminating application.

Exercise XXXVIH

Put your own character through the same tests as those employed in the previous exercise. The result may not be as satisfactory as you would like, but you have the great advantage of knowing where your failures are and how they may be overcome. Is not this a high value as the outcome of an exercise? Further, you will be asked to report to us on this matter, and we shall help you oat in any item that presents a difficulty.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH NINTH LESSON

In Bed

Sit up in bed, have the chin in, the shoulders back and down, and the small of the back hollow.

Now, do not expand your lungs as you did in the abdominai breathing, forwards and downwards; nor as you did in the chest-breathing, forwards' and outwards; keep the shoulders back and down-that is most important- and try to expand the lungs backwards and downwards; it is hard to do this at first, but you will soon get control of these important muscles.

I call this the Dorsal Breathing. It is very valuable for brain-workers. The ordinary gymnast, sergeant, or strong man, does not take much interest in brain-work; he does not understand what this breathing means; he is content, for the most part, with the abdominal and the forward and outward breathing of the ordinary kind.

This Dorsal Breathing you can practice pretty often, at intervals, during the day.
While sitting up in bed, and keeping the chin in, and the small of the back hollow, go through an imaginary rowing exercise; at first with each hand and arm separately, then with the two hands and arms together.

Send your body forward from the hips; send your right hand forwards as far

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as it will go, keeping your left hand, for the present, limp and relaxed. Then draw your trunk back as far as it will go; then draw your arm in, and bend it, and go through the action of "feathering"; repeat the movement two or three times. Do not strain, yet go a good way forward, and a good way back.

Then do the exercise with the left hand instead of the right one, this time relaxing the right hand. Then do the exercise with the two hands together. Rest now, and recall the three exercises in imagination and memory.

Out of Bed

This exercise was invented by Mr. E. F. Benson. I have slightly modified it here.

Standing with your chin in, and the small of your back hollow, and keeping your left hand limp and relexed by your side, send your right hand forward in front of you, on a level with the shoulder, as far as it will go; have the fingers stretched out and wide apart, not gripped; then send your stiff right leg, with the toes as far away from you as possible, not forward, but back.

Be sure to keep the knee well'back, and not to bend your leg. Bold this extreme position for a moment; then send your stiff right hand down and back as far as it will go, and your stiff right leg down and forwards as far as it will go, adjusting the angle of your body so as to keep the balance. Repeat once or twice. Then shake out the right hand and arm, and the right foot and leg. Then go through the exercise with the sides reversed, keeping the right hand now limp and relaxed.

PELMAN LESSON X

It has been deemed advisable to include a lesson on "Books and Reading." The treatment is on new lines and has been found very effective. If you have never cared for serious reading before, you will delight in it after a study of Lesson X.

DON'TS

1. Don't give way to unsocial feelings. Believe that you can find interest in other people, ' and that they can tell you something you don't know.
2. Don't give up writing as an exercise in selfexpression. Put your heart into it and you will want to continue.
3. Don't forget that self-expression, in addition to developing ability, develops personality. . 4. Don't give way to prejudice, or give way unduly to partisanship.
5. Don't entertain ill-feelings towards others; or hatred, envy or jealousy of them, just because they may have something you have not.
6. Don't worry, or let any fears get hold of you. Nip them in the bud, or they will nip you.

DO

1. Get truth in the inward parts. Then you will express your real self; not a self that is "put on.,,
2. Learn from your mistakes. You may make a bad "howler" at a social

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gathering, but instead of wasting energy in lamenting it, use it.
3. Aim at making a good impression on others without watching to see how the impression is getting on. That is vanity.
4. Be positive. The negative element, like the poor, is always with us.
5. Rid yourself of unwise and unfounded fears.
6. Cultivate sociability. A bright talk sometimes means more to us than the study of a chapter.

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Pelmanism

Lesson

X

10 Lesson Ten

PELMANISM

LESSON X.
The "Know How" of Books

FOREWORD

To the Student:

Scores of books have been written telling us how other books should be read. Doubtless you have read some of them. What is your verdict? Partly good and partly not? Precisely! There are a few general rules: the rest must be left to the individual.

That is the line we propose to follow in this lesson. A book is a look at life through another man's eyes. So far good, for he may see very clearly; yet he may not. How are we to know? Only by looking at life ourselves. Therefore, whatever value you give to the printed volume, the greater value-for you-must come from your own vision and reflection. Respect great authorship, but trust in your own conclusions.

I. INTRODUCTORY REMARKS

1. First, a word of explanation. This book is rather different from the previous books, mainly because it deals with an entirely different subject It will be found to be a quiet book, a book which invites the student to a series of sober reflections. on Reading and Study. Do not say you have no time for such things. You have, if you will but organize your spare moments. Besides, the PELMANISM ideal includes the life of thought as well as the life of action, and the course of instruction would not be complete without a lesson on the meaning and value of books.

2. We receive ideas from several sources; observation, conversation, reflection; but great num
hers come from reading, or printed matter, in its protean forms. It is, therefore, a concern of no little importance that we should know how to make the best use of the time devoted to reading, and this lesson is an effort to attain that end.

The "Know How" of Books

3. If you have already formed sound habits in this respect you are to be congratulated; but, in speaking from long years of experience we can say, positively, that even he whom we may call ,the practiced student is often discovered wasting energy.

With the unpracticed man this defect is, of course, still more pronounced. If he wants a group of facts to use in a speech or an address, he does not know where to find them; if he is compelled to consult six books in a hurry,

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he has no idea how to use the index for this purpose; if he desires to know the authorities on a specified subject, he is like a mariner without chart or compass; and if he wishes to keep a record of his reading, he writes at unnecessary length, because he is a stranger to the art of note-taking.

The Power of an Idea

4. So please betake yourself to some quiet corner, free from interruptions, and follow us step by step as we try to disclose what are to us the secrets of efficiency in the use of books. One great book, thoroughly mastered, may become a turning point in your life. One fine idea, entering into your very being, may transform your existence. It is often said, "Thoughts are things."

They are, in the sense that they become those invisible realities which drive us forward and move us to finer issues, or else poison. the springs of our being. To be able to value the thoughts found in literatue is to have an ability which will give us the best reflections of the ages in their true perspective; and it will also prevent us from accepting the inaccuracies of the past and present, however charmingly they may be embodied in language. Truly, this lesson is one that all of us may learn and relearn with profit.

II. THE VASTNESS OF KNOWLEDGE

5. One of the hindrances that stands in the way, of many students is a sense of the vastness of knowledge. To take up a subject for investigation and to see its innumerable ramifications as evidenced by the library catalog compels one to heave a sigh, and to exclaim: "I shall never know anything about it." This is a mistake in tactics.

The field of knowledge, no doubt, is vast beyond conception, and we can do no more than specialize in a small section of it, but the meanings of whole spheres of knowledge in relation to other spheres may be comprehended in part, even though the mass of detail may defy us.

Spencer on Knowledge-Masses

6. In this connection it is interesting to recall a confession made by the late Herbert Spencer. He says: "My acquaintance with things might have been called superficial, if measured by the number of facts known; it might have been called the reverse of superficial if measured by the quality of facts. A friend who possessed extensive botanic knowledge once remarked to me that had I known as much about the details of plant structure as botanists did, I should never have reached those generalizations concerning plant morphology which I have reached."'

Balfour on Superficiality

7. We see, then, that a knowledge of detail, usually spoken of as encyclopedic, is not always an advantage; indeed, it may be a positive disadvantage, hampering mental movements and preventing fertility of

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imagination. The real secret is to know well what we do know and to be able to put it to the best use. One need not then be afraid of the charge of superficiality, and in this connection Mr. A. J. Balfour has spoken some very apposite words. "Knowledge of the general principle may be obtained by those who have neither the time nor the ability to master all the details of any particular branch of science; but to say that a ,smaller modicum of knowledge is therefore superficial, and therefore useless, is wholly to mistake what superficial knowledge consists in and what education aims at. You may know very little and not be superficial. Superficiality is a quality of yourselves, not of the knowledge you acquire."'

III. THE DIFFICULT QUESTION OF TIME

8. We often hear it said that "Time is Money," but after all, money will not buy time. Time is one of the most precious things we have, and as life becomes increasingly complex, it is increasingly difficult to find sufficient leisure for all that we have to do and all that we would like to do.

9. Very few people organize their leisure, and use it to the best advantage. In the first lesson we gave some hints as to the formation of a Timetable, and perhaps, ere this, you have succeeded in bringing your spare-time hours into something like formulation and efficiency. Nevertheless, there is often room for slight improvements, and every economy in the disposal of time is valuable in the highest degree.

Systematize Your Leisure

10. Pelman students embrace every type of leisured and non-leisured individual. There is the man or woman who has an hour or two in the evening; there are some who have leisure in the morning only, and a few who never know whetlier it will be morning, mid-day, or evening. There is the married woman who hardly knows when there may be an hour to spare; finally, there is the man who has nothing to do, and the schoolboy who says he never has a moment to spare. How are these individuals to organize their mental life in such a way as to conserve health and happiness, and at the same time make the best use of their opportunities for intellectual and social culture? The answer is this; only by re-easting a time-table already in use and adapting it to changing circumstances.

11. For instance, a timetable that has been in use for some months may be found to be defective because it gives more time to less important subjects than to those which are more important by reason of their intrinsic worth; or because of some need which has only recently, manifested itself. It is possible, also, that the order of the subjects is not the best, and that instead of taking recreation at the end of a two-hours period, it should come in between the hours.

Fatigue

12. Further, there is the question of fatigue. Occasionally you may find you cannot complete your evening program; you are too tired, and yet you strongly desire to continue. In such circumstances it is wisdom to desist. A

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time-table should not be too rigid. When real fatigue (as distinct from mere disinclination) overtakes you, go out into the open air, or have a game of billiards or a romp with the children. If, when you sit down to your evening's work your mood is to take up the last subject on the list instead of the first, take up the last; for a mood is a state of mental fitness, the advantage of which must not be lost.

IV. WHAT TO READ

13. Advice on reading used to be a good deal more prolific in the past than it is to-day. In a book published in 1896, we find a bibliography of no less than 52 "Guides to Reading," but nobody seems to pay' any attention to them nowadays. Why? Because the selection of books is largely a matter of personal preference. No doubt there are certain books which everybody ought to read, and there is also a truly scientific method of gaining knowledge from books; but even so, no man can successfully prescribe another man's reading in its entirety. Room must be left for individual tendency and the choice arising out of it.

14. What, then; shall be said of us when we set out to advise PELMANISTS on "What to Read"? We may be called presumptuous and illogical persons but we shall try .to confine ourselves to the two points previously indicated: (a) the right method.of gaining knowledge from books, and (b) mentioning a small number of books in which the student should be interested.

Word Study

15. To be really efficient, a reader's first studies should concern the nature, meanings and uses of words, not in the sense of studying philology, but partly in the mood of Professor Weekley's Romance of Words, or the volume by Dean Trench On Words, and partly as a study of dictionary definitions and of synonyms. But the average reader says he has no time for this detailed investigation, and we agree with him. Nevertheless, he has time to look up new or difficult words when he meets them, and he should make a point of consulting the dictionary, either at the moment or at the close of his reading.

Synonyms and Antonyms

16. Dictionaries of a serviceable kind are plentiful, and can generally be consulted at a Library. Dictionaries of Synonyms and Antonyms can be purchased at any large book-sellers. A reader who masters the word "Law," as explained and illustrated in a large dictionary, and amplifies it by material drawn from other sources, would never be guilty of using~so important a word inaccurately, either in speaking, writing, or thinking.

Introductions to Science

17. Let us suppose the reader of these pages has been advised to study the record of science. How ought he to carry out this recommendation? By choosing a good book to act as an introduction to the whole subject. He

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needs a comprehensive survey; what used to be called "a bird's-eye view." He will therefore turn to Professor Thomson's Introduction to Science, (Williams & Norgate), for information as to principles and methods, and to R.

Libby's Introduction to the History of Science, (Heath) for an account of the development of these principles from the earliest times to the present day. Thus equipped, he can easily choose books dealing with Botany, Physics, Chemistry, or any other section of the subject.

English Literature

18. The same method is employed in Literature. If a close acquaintance with a period of English Literature is desired, the only true plan is to study the actual books of that period, not summaries or analyses written by historians and critics. But no period can be severed from those which go before and come after it, consequently here again the comprehensive survey should be undertaken first of all. Such a survey is found in Pancoast's Manual of English Literature. The wide sweep of this volume gives the student a sense of perspective; he is less likely to estimate falsely the importance of any special period he has chosen, and more likely to interpret its authors in the light of the influence which then prevailed.

Philosophy

19. The subject may be Philosophy: Having read a book on Platonism, picked up by chance, a reader has had his curiosity aroused, and desires to know more about what philosophers have thought and written. How ought he to proceed? He should first read a general history, and there is none better than Lewes' Biographical History of Philosophy. Along with this an introduction to the problems of philosophy should -be taken in hand. Sellar's. Essentials of Philosophy, is a modern and very competent account of matters as they stand at present. After this, the student can select his own special department, be it metaphysics, time. and space, the absolute, or any one of the many branches of so large a subject.

The Fine Arts

26. In Art, one should begin with Baldwin Brown's The Fine Arts, passing thence to the more sectional studies, e. g.; Painting, Poetry, Architecture. Each of these sections has its elementary textbook, a book which gives the reader a bird's-eye view of the whole subject. We shall not burden our pages with numerous titles, authors, and publishers, for new and better books are continually appearing, and the members of the Instruction Staff of the Institute are always ready to advise you on any branch of study you may wish to take up. What is of consequence here is an apprehension of the right method.

V. HOW TO READ

21. (a) Read with the spirit of expectation. It is to be presumed that the author whose work is before you and whose name is well known, has given

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a good deal of time and reflection to the matter and form of his expression, consequently you are justified in your expectant attitude. To approach the book in the spirit of prejudice, or antagonism, may result in your losing much that is good and beneficial. Some authors have a difficult style and they may be secretly proud of it; but their thoughts are often worth digging out you will never take the trouble to do this if your mind is full of antipathies.

22. A certain measure of sympathy is necessary for the interpretation of any author; we must sit by his side, so to speak, and see and feel with him, in order to understand his intention, and evaluate his results. Prejudice and antagonism prevent this mental maneuver. They compel us, as it were, to confront the author, consequently we do not perceive his meaning, for we cannot in that position look through his eyes and feel with his heart.

A Friendly Challenge to Authors

23. The publication of a book is really an invitation by the author to share his reflections, and we cannot do that with success unless we line up with him and face life from the same standpoint. To preserve our own individuality we must put his views to the test. Are they true? Are they expedient? Are they useful? Are they well experimented. That is, we must exercise the spirit of friendly challenge. But this is very different from the spirit of the reader before whose mind there is a sentry, and who, himself, with a fixed bayonet fights against the visions of other men's ideas. It is infinitely better to possess the spirit of the Greeks on Mars Hill and give a ready ear to every new teacher, not with the intention of accepting all he has to say, but as an expression of the open mind.

Unfair Verdicts

24, The man who is perpetually challenging authors and speakers in this military fashion often attains, a false reputation for acuteness, and his influence is in excess of his worth or his services to truth. No man gets into the limelight more easily than the iconoclast. A man picked up a book from the drawing-room table, saying, "What's this fool writing about?" He opened the book, and happened to fall on a rather weak sentence, which, divorced from its context and read aloud to the company was the very apex of absurdity. Everybody roared with laughter, and yet that book a novel was written by a distinguished author and is highly regarded by all competent critics.

25. You may say; "But this was a joke, not a serious attitude towards a well-known novel.." It was a joke which affected the judgment of more than one person in that company, and it is symptomatic of the manner in which many readers have their literary opinions formed. They are guided too much by the dogmatic assertions of men and women with nimble minds and acid tongues.

Creative Reading

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26. (b) We must also read Creatively. This means that we have to compare and contrast what the writer says with our previous information or ideas on the same subject; it is another method of unifying. our knowledge, only in this case we bring the past and the present together with the express purpose of evolving a new idea. Let us take an illustration. At school you learned something about the Gulf Stream, and you were quite satisfied with the knowledge of its starting point in the Gulf of Mexico, its northward course, and its effect on the climate of Western Europe.

27. In later years you were curious to know more about the origin of this stream of warm water, and on looking into the subject, you found that_ scientists and geographers believed" the chief cause of its existence is the heating up of the waters of the warm equatorial current." You say, "Oh! that's the cause, is it?" and if you are not too critical, you accept the explanation at once; if you are closely critical, you may harbor a doubt that the alleged cause is sufficient to account for the result.

The Process of "New Ideas"

28. Some months pass and there falls into your hands a book describing the earthquake at Martinique. Your interest in the Gulf of Mexico and the islands adjacent is deepened. At this point you bring your past reading into line with your more recently obtained ideas. Here you have an immense stream of warm water pursuing a northward course from the Mexican Gulf; and in the same region you have volcanic islands.

Have these volcanic islands no connection with the origin of the Gulf Stream? Is not the ocean bed rather thin in these parts, so that the internal fires heighten the temperature of the sea? Should the answer be in the affirmative, it will not necessarily destroy the theory of "Equatorial currents."

29. Both theories may be true, although we may not know the degree of truth each contains; or your new idea about the volcanic origin of the Gulf Stream may not be new at all; indeed, it may prove to be an old and long discarded idea. But that is not the point. True or not, the mental process is the right one; bringing together your past and present reading into a creative union.

Unify Your Knowledge

30. Let us take another illustration which brings out the value of direct interrogation. If you are studying. Geography, Econpmics, or Political History you do not study them from text-books as if they were bundles of disconnected facts; you study their inter-relationships. 'It is one thing to know where to find the Straits of Dover on a Map of Europe; it is another thing to know the effect of that stretch of water on the making of Britain.

Geography and History

31. What is the influence of mountains on the growth of Thought? How have the Alps affected History and Commerce? Is the position of Greece in

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the Mediterranean Sea responsible for its favored development of genius? These, and a hundred other questions, may be asked by an inquiring mind, and even though no fully satisfactory answer be forthcoming there is usually answer enough to demonstrate the unity of all human interests; and, mark well, this unity is not merely matter for the philosopher to reflect upon in the quietude of his study; it is matter that often concerns you, for every life is affected by it.

The Solidarity of Existence

32. All things, lofty and lowly, hang together in the scheme of existence. A shortage of some commodity in the East is the cause of suffering in the West; the bankruptcy of certain firms in Europe may have its origin in Kentucky or Louisiana. The drought in Australia may take money out of the pockets of men all the way from Sydney to Cairo, and from Cairo to London. The solidarity of material things is analogous to that shown by a studious contemplation of other and more spiritual phenomena.

Buckle showed us that the number of marriages was regulated by the price of corn; and it may chance that some private investigator, acting upon Professor Jevons' idea that commercial crises are caused by sunspots, will discover some hitherto hidden law of the solar system; not a law respecting matter, but one that deals with what we call mind.

The Value of Comparative Study

33. For this purpose no books are so helpful as those which belong to the "comparatives." We can recall, for instance, the pleasure and illumination of reading, years ago, Bascom's Comparative Psychology. Principal Lloyd Morgan's later book with the same title has the same comprehensive treatment on more modern lines. For the student of words there is the Comparative Philology of Prof. A. H. Sayce; the medical student has Bell's Comparative Anatomy, indeed, every science and art has its manuals of the comparative method.

But if the reader can get hold of treatises which trace an idea or a fact throughout many different spheres, witness Sir T. Andrea Cook's, Curves of Life, he will have an additional gain; it will not only unify his knowledge and introduce him to an excellent method of inquiry, but help him to memorize on a logical basis, by comparison and contrast. Needless to say, we do not necessarily recommend the purchase and study of these books: they are used as illustrations of an idea.

The Philosophy of "Lines"

34. Dr. Wm. Main, a practicing physician, was reading a book on Art and came across these words; "Uptending lines indicate progress and power; downtending lines suggest weakness and sadness; horizoptal lines indicate repose and peace."

He asked himself the question whether this was a rule that applied to the human face, to Nature, to everything that was capable of having lines in it.

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His book entitled Expression in Nature is a result of his inquiries, and although some of his conclusions are not convincing, many of them are curious, and a few are striking. We refer to the matter here because it is a good illustration of trying to trace a law in those spheres to which it did not originally belong. '

The Value of the Formula

35. (c) The formula method of reading and study, judiciously practiced, is often fraught with excellent results. An illustration is found in the work of Henri Taine. In a letter (1855) to DeWitt, he said: "The difficulty which I experience in an investigation is to discover a characteristic and dominant feature, from which everything can be geometrically deduced; in a word, what I need is to have the formula of my subject." He then gives an illustration. The formula for Livy is; "An orator who becomes a historian. All his faults, his qualities, his influence . . . may be traced to that."

36. The cleverness of this idea will not be denied. Evidently it appealed to Water Peter, for we find him adopting the same method. His biographer says of him that before writing on any subject, it was his invariable plan to ask himself; "What is this man's or that object's real self? What is the peculiar sensation, the peculiar quality of pleasure which his work has the property of exciting in us and which we cannot get elsewhere? In short, what is the formula?"

37. Thus after analyzing Merimee, Pater decided that the French writer's formula was, "delight in the crude naked form of man." Similarly Botticelli's formula was "neutrality"; that of Leonardo was "clairvoyance." It is not for us to agree or disagree with these findings, but we do desire to know in what sense the method employed is sound. It is sound in this sense; that every mind which has impressed itself on the world must have had an' inward urge towards some specifle idea. There was a purpose, and the formula is an attempt to define it in language.

Limitations of the Method

38. The danger lies in pressing the method too far. Taine wanted to deduce everything geometrically, but in spite of his brilliance he did not sueceed. You cannot cram a personality into a formula, but you can often find one which will greatly assist in the work of interpretation. There is doubtless a formula for Plato, one for St. Paul, and one for Herbert Spencer.

No one supposes, however, that such a formula would embody the whole man; it can do no more than indicate the significance of that side of him which is expressed in his work. This, of course, may be an advantage of considerable importance, and we can think of no exercise more intellectually fascinating than the attempt to discover the formula of each of the three writers. just mentioned.

Wells and Bennett

39. Should one's interests be more exclusively modern, attention can be

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given to the prominent novelists of the day. Most people have read H. G. Wells and Arnold Bennett; so take a list of their works, write down a few distinctive impressions of each, then seek, for each writer separately, the one property that is common to all his novels. The result of this search ought to bring you near to the predominating conceptions, and you can begin to think of phrasing the formula.

When the investigation is complete, it will be found interesting to compare your conclusions with those of other investigators. The similarities will confirm themselves, but the differences may require a good deal of harmonizing. Anyhow, in the final issue, you will know the works of these two novelists as you never knew them before; not their chief incidents only, not merely the plot of Ann Veronica or the scheme of the Old Wives Tale, but the philosophy of life which, in their unity, the writer's works disclose.

Every Man Has His Formula

40. Remember that every man has his formula. Sometimes it is a shoddy affair, although picturesque, like Micawber's. Sometimes it is vague, as in the ease of the dark horse politician who poses as a statesman and causes on-lookers to ask; "What's his game?" It means that he refuses to disclose his formula. Then the astute journalist begins to pin-prick him in biting paragraphs until a declaration is made. Every PELMANIST who has mastered Lesson II has a formula that is as crystal in its clearness as it is forceful in its activity.

The Classic Authors

41. There is a right way, just as there is a wrong way of approaching a classic, whether it be a great book of ancient wisdom or a more modern utterance. Suppose, for instance, you have selected an edition of Spenser's Facrie Queene is an abbreviated form, duly supplied with an introduction ' and notes by some competent scholar.

After reading a stanza or two, you turn to the "notes" to learn the meaning of this and that; you consult also a classical dictionary and a book on English History. Meanwhile the poem itself, which is the one reality, is held up until these details have been settled. Now this is the wrong way to study a classic. Let details stand over until the second reading. The first reading should be given up to the enjoyment and appreciation of the poet's message. He is speaking to soul, rather than appealing to pure intellect.

A Shakespeare Illustration

42. When Shakespeare says:
That memory, the warden of the brain Shall be a fume, and the receipt of reason a limbeck only," he does not desire us to interrupt the flow of thought and feeling by asking him what a "limbeck"' is; he intends the reader to keep pace with him, and thus to share his feeling and his flights of imagination.

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Obsolete words, definitions, and classical allusions can be considered when we give the classics a more leisurely study. Unfortunately, the edited editions of the classics, ancient and modern, have set up the habit of mastering details during the first reading; with the result that a class of students "doing" Hamlet or Macbeth will spend weeks over a single Act.

43. This turns literature into drudgery, for the mind becomes weary with the work of grubbing into dictionaries, tired of philological wrangles, and bewildered with minutes.

Shakespeare did not write to provide scholars with employment, nor did he write to provide unpleasant hours for schoolboys and students; he wrote for all mankind, but primarily for his countrymen; not to puzzle but to inspire them. It is true that his English, and the allusions, social and otherwise, need some explanation; but they should be quite subordinate to the message of the work itself.

In this manner study the great utterances of the past and present. Breathe their spirit; divine their intention; absorb their philosophy. Afterward, with more leisurely steps, turn aside to investigate their obscurities and to discover their hidden beauties.

Topical Reading

44. Topical reading comes next. It simply means that when you are interested in chess, sport, watches, aeronautics, sociology, or a period of history, you go from book to book seeking the information you want. Thus, if you desire to know the effect of chess on the power of concentrationf you will open a volume on the history of the game, but you will not read it closely because most of its pages deal with an aspect of the subject which at the moment is outside your purview.

45. On the other hand, if you come across Mason's Morals of Chess, you will study it closely, because it offers some reflections on the very idea you have in mind. In this way a reader obtains a firm grip on his subject; he sees it in its past and present, and can give an intelligent estimate of its future. Topical reading, apart from the gathering of information, is a training in analysis and synthesis; indeed, properly pursued, it is good, all-round mental discipline.

Personal Preferences

46. Follow your inclinations is a sound rule of reading. It may be good sometimes, as we have said already, to read a book which has no attraction for you. It may create an interest where one did not exist; but it is sound practice to follow your preferences, courageously, for there are many people who do not care to confess that they revel in theology; or psychism, or books on children's toys.

Whatever be your line, accept it. If you wish to study poltergeists (mischievous ghosts), study them; if you are interested in the progress of Christian doctrine and desire: to know why one teacher taught that the

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atonement was offered to the Devil, make the search; if you feel you would like to see the pictures of the dolls which amused little girls hundreds of years ago, well, why not? If your neighbor is keen on the history of theatres, he has no right to impose the same subject on you. You are you, not another.

Books to Read

47. So choose your sphere and rejoice in it. This means that there are books which it is advisable to read. There are, for instance, the books of the moment which everybody is talking about. You may decide to avoid them, the much discussed novels, perchance, but it is often better to go through them, if you can.

Some of them will win a place in literature. Then there are English and other classics which call for perusal and study. You cannot well afford to ignore the Bible and Shakespeare, for example; and in addition to these you would include other works selected perhaps from Sir William Nicoll's excellent little book called A Library for five Pounds. But even then, the real guide to choice is personal preference.

Written Expression

48. Read with a due regard for the claims of Self-Expression. This is a point to which reference has already been made in a previous lesson. We now desire to enlarge more fully on the relationship between reading and one of the arts of self-expression, namely, writing. The other arts belonging to the group have been treated in the lesson on Personality.

49. When you have finished a good book take up your pen and write in your note-book a summary of your impressions, also, if possible, a few of the criticisms which have occurred to you. At first the task may. be rather difficult, for although you appear to have a definite idea of the argument or pleas of the author, you experience a considerable amount of hesitation when the moment arrives to express your idea in words. Why is this? Because, as yet, you have not learned how to organize the ideas arising out of your reading. Yon garnered a good many of them, but you did not trouble to arrange them in logical order.

Writing Clarifies Ideas

50. Further, some of the ideas are far more vague than you had imagined; you thought they were clear, definite, and forceful; nevertheless, when you came to write them, you realized how vague some of them were. This is not. necessarily a serious fault; it means only that your impressions exist more as feelings than as reasoned conclusions. Moreover, unless a book is mastered very slowly, it is not possible to systematize one's reflections. That process comes later, at any rate with volumes that are rapidly read, and is carried out by means of the exercise we now prescribe.

Memory and Sequence

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51. You can test the value of such an exercise in this way: Recall the titles of some books which you have read with close attention, and then try to give an account of them. You succeed to some extent, but it is often on the hop, skip, and jump method. If there were twelve chapters in the book, your recollections might begin near the center and move backward and forward according to memory, not according to the progression of the author's ideas.

Had the book been valued on the method herein advised, its contents would have been recalled with logical cohesiveness and probably with all the added associations which come from the practice of this exercise. As a method it helps us to avoid that kind of reading which consists of a continuous absorption of print; and it thus preserves the ratio between impression and expression.

On Note-Taking

52. Read with a Note-Book handy. There is generally something in a good book which one desires to make a note of, and we now propose to discuss the various methods of recording the results of reading. Usually, passages are copied 'verbatim; the paragraph or page is transferred literally to the note-book.

This is often strictly necessary, for if the quotation is to be used argumentatively it is important that the writer's exact words should be used, not our version of them. But to adopt this method all the time, that is, for every kind of printed opinion, is too mechanical; it tends to destroy initiative and originality. Besides, the amount of time consumed in literal copying is often unjustifiable. It is better for ordinary purposes to make an abstract or precis of the chapter or paragraph concerned; you condense the words but preserve the ideas.

Literary Indices

53. (i) Then there is the Literary Index, the object of which is merely to preserve a reference to some book or magazine, e.g. Bagehot's Physics and Politics; "Nation-making"
International Journal of Ethics; Vol. 1. "The Morality of Strafe"; by H. Sidgwiek.

So far as these entries are necessary for one's own work, they must be made, but it should not be forgotten that in every large public library such indices can be found, notably Poole's Periodical Index, wherein references to every important magazine article for many years back are given.

The Ideal Method

54. The ideal method is to make the kind of reeord required, (whether a literal copy or a precis) plus a critical opinion of your own. For instance, if you have just finished reading the Maxims of Rochefoucauld, and wish to record the words, "Gravity is a mysterious carriage of the body, invented to cover the defects of the mind," you naturally make an exact copy, but you

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add some critical remarks, e.-g., "Is there no gravity, then, which is perfectly natural and undesigned.

The essence of gravity is seriousness. May not a man be serious without being a hypocrite? Is not the Frenchman's maxim a good illustration of reasoning from the particular to the general? Darwin was a man of gravity, but his gravity was not invented to cover the `defects' of his mind."

Notes Alphabetically Filed .

55. Such then are the methods of note-taking. Now a word as to the form in which this work should be carried out. If an Exercise book is used, every page should be numbered, and its contents entered in a separate Index book. This book may be of the "Where is it?" kind, with certain pages alphabetically cut. We give below a specimen page of entries.

The index serves as a guide to the record of your reading of
(a) Books, and
(b) Magazines; and also of
(c) the written quotations or abstracts in your note-books. In this way it is a focus of all your intellectual activity.

Envelope Cases

56, The use of large envelopes, with flaps removed, is recommended for separate cuttings from newspapers and journals. On the front of the envelope every new addition can be indexed and numbered. Suppose, for instance, you are interested in Utopias; schemes to attain the perfectibility, of the race. You get a large envelope, and as you collect items one by one, you index them in the manner suggested. Here is a diagram of what it would be like:The entries would be made on the front of the envelope. ,

Detachable Notes vs. Fixed

57. To have all your cuttings for detachable use is much better than to have them pasted in a book; the fixed position is very inconvenient when two or more cuttings have to be used at the same time. Naturally, every cutting inserted in the open envelope is entered in the index book; the entries on the outside of the envelope are intended to facilitate the finding of a particular cutting, each one being numbered.
For private purposes the system thus outlined is sufficiently exact, but for large schemes, with great masses of data, a more intricate scheme would be necessary.

VI. HOW TO USE A PUBLIC LIBRARY

58. Let us suppose you have decided. to write an article on "Unused Sources of Energy." Your . own collected information is soon put into shape,, and you repair to,the local library for a further supply. What action do you take when you get there? It depends a good deal on whether or not you have a clear idea of what you want. There will be no obscurity in this respect if you have already thought out your own scheme. To go to the

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reference room with merely a general notion, is to waste a lot of time unprofitably; but if on your slip of paper, or in a note-book, you have definite points to look up, you can direct your attention to the most likely quarters.

Index to Periodicals

59. Let us imagine your notes contain the following
1. Article in Magazine some years ago on "Harnessing the Sun."
2. Article on "Using the Tides," by a man of science.
You have other entries, but these are articles you can remember reading at the time they appeared. The problem is to find them and read them again. You therefore ask for Poole's Periodical Index, and when you have found the references you ask for the bound volumes of the journals concerned. Prosecuting your search in other directions, you ask for The Reader's Guide,

The Cumulative Rook Index or gortescue's Subject Index, all the volumes, and under the words "Energy," "Sun," "Tides," and probably "Efficiency," you may discover that writers have expressed views on the subject which are entirely new to you, even though eventually you may not agree with them. You next consult the London Library Subject Index in the same way; and if Potter Briscoe's Subject Index is handy, you consult that also, turning last of all to the catalog of the Library itself.

60. Then there are the Encyclopedias, large and small; they are all worth looking into, and the articles frequently end by referring the reader to the best authorities. It is hardly possible to pursue a line of investigation such as that suggested without finding material which may confirm previous ideas or modify them-considerably.

The Reference Library

61. In order to use the wealth of a Reference Library in an advantageous manner, you should have a knowledge of its contents; you know then where to find your facts. Most Reference rooms will contain a copy of Krueger's Reference Books and a perusal of it, or some equivalent book, will tell you just those things, about dictionaries, guides, textbooks, and so forth, which you can discover in no other way except by long and hard-earned experience.

Thus equipped, a reader who is anxious to understand political science, with a view to taking an active share in a local society of politicians, does not look through the leading catalog, "hoping to find something that will help me" he goes to Robertson's Courses of Stud, or Sonnenschein's Best Books.
There is a right way of doing everything, and hence, a right way of using a Public Library. If you do not know it already, it will pay you to learn.

Exercise XXXIX

A PELMAN student with keen literary interests is enjoying a day in town,

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and of course, must find time to look at the second-hand book shops. He picks up a copy of Questions at Issue by Edmund Gosse, being attracted by the chapter headings, the fame of the writer, and the modest fifty cents asked for the book. One of the chapters is entitled: "What is a Great Poet?"

The student is not prepared to answer the question himself; if pressed for an opinion he would take refuge in a declaration of his incompetence. He avers that he bought the book in order to learn. Well and good. But he will learn all the more truly, if he tries, first of all, to answer the question himself. Let him divide it into two:
(a) What is a poet?
(b) What is a great poet?

The first question alone is a fine exercise in concentration, in comparison and contrast, in memory, in judgment, and valuation; it unifies all the impressions and ideas of all the poetry the student has ever read. He may not be satisfied with his tentative answers to the question, but that is a secondary affair; he. did not set out to be satisfied, but to conduct a critical inquiry. When be has done his best to answer both questions, he may profitably turn-to Gosse's illuminating essay.

Why profitably? Because he has formed his own opinions, and is not prepared to accept every statement made by another, unless it is supported by real evidence; because, having probed the subject, he can appreciate all the more deeply the critical valuations of other readers and critics.

Exercise XL

In testing the value of any book you may read, use the following list of Reviewer's questions:
(1) Who is the author? What are his qualifications?
(2) What is his aim in this book ?
(3) Has he succeeded ?
(4) If not, where has he failed ?
(5) How does this effort stand in relation to similar efforts by other authors ?

Exercise XLI
Choose a dozen books from your shelves, any kind of books will do, and classify them according to the branch of knowledge to which they belong. Here, for instance, is a list of imaginary books
1. Tait's Rules for Electrical Engineers.
2. Dobson's How to Run a Store.
3. Quibell's Guide to Siberia.
4. Thompson's Chess Tactics.
5. James' Outlines of Theology.
6. Cope's The Doctrine of Manifest Destiny in America.
7. Smith's Plasterers' Manual.
8. Dod's Hotel Book-keeping.
9. Whipple's Antiques, and How to Buy them.
10. Toper's History of Base-ball.

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11. Darden's National Psychology.
12. Wafer's Evolution of Clothing.

The work of classification is not so easy as it might at first sight appear. Books can be included under two headings. For instance, No. 8 would come in the class of educational works, but it is also classifiable as belonging to the literature of business. No. 12 would have to appear under Sociology, but it has also a claim to be included in History.

The aim of the exercise is not to teach library classification, as a science, (that is a task in itself) but to accustom your mind to the "placing" of individual books according to genus and species. Every bookman should be able to put his books into groups. It shows that he possesses an acquaintance with the areas and borderlines of the great province of knowledge.

Exercise XLII

Not every business man is acquainted with the literature of his calling, and it is desirable for
several reasons that''he should remedy thij defect.' To rely on experience solely may not be 'unwise altogether, but nowadays the newspaper, the trade journal, and the book provide material of such importance that no man can afford to neglect it. So look around and see whether or not you are missink real opportunities.

We do not refer so much to the large spheres of enterprise and activity, like Finance, but to the narrower function as seen in the production of leather, of special foods, of articles of clothing, and so forth. Expansion is the order of the day, and early and sound information is one of the best contributions to accomplish that end.

The chief sources of information are, as already suggested, the newspaper, the trade journal, and books written by competent authors. Ask yourself whether you draw upon these sources, and if so, whether you use the items there gleaned for the profit of yourself and others. We have known men who carried out this exercise and made vast strides in consequence. You pay for the upkeep of a public library, but have you made your payments.yield a return by way of informationdividends?

If not, get busy and make some use of your Government taxes, and regard a Press cutting agency as possibly a good paying investment.. (Our attention has, just been called to an Article on "How to make your Public Library a Business Asset," by Alfred Greenberg, in the American Magazine, Dlay, 1919.)

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH Tenth Lesson

Before beginning any fresh exercise, recall again to your memory the advantages of the right exercises done in the right way. Do not go through the whole lot, but go through those that were mentioned in the Ninth

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Lesson. Here are some further advantages:

There is the health of the many organs of the body, and especially of the heart, the most overworked muscle; the heart is relieved of its overwork to a large extent when there is proper exercise of the extremities, and when there is skin-massage, etc., the liver also is stirred up to activity; the stomach is helped; the kidneys have the strain taken off them; the bowels are assisted in their peristaltic action; the skin (the greatest organ in the body) is helped; the whole nervous system is benefited; the spinal column through which so many nerves pass, and about which so many nervecentres are found-is rendered more and more healthy; and last, but not least, the brain, the organ of thinking and willing, is given enormous advantages through proper
physical Culture.

The money-earning capacity of the right exercises is very interesting. Other things being equal, those employees who are healthy, and who look healthy, get promotion, and are relied upon for positions of, trust. We can grasp the difference between health and ill-health if we contrast two businesses, in. one of which there are only unhealthy employees, constantly ill and away from business, and in the other of which there are only fit and healthy and happy employees, who never miss a day's work at all.

On the negative side, there is the advantage of economy. Those who are fit through healthy exercise, through diet, and other means, need fewer and shorter holidays, and they have no extra ex: ifenses for -drags, and (that terrible drainer of money), incompetence. Nothing is so expensive in the world as incompetence!

The system, if it is clean and works smoothly, needs less food and less fuel. This is vitally important. The system, if clear, is content with simple things, and simple things are cheap things. Less food is needed because more food is assimilated by a healthy person.

Yet another advantage of the right exercises done m the right way is the using up of odd moments which would otherwise be misused e.g., in worry or wrong thoughts. The recreation of Physical Culture should divert the attention from the causes of worry.

Now for new exercises.
In Bed
Take as deep and full a breath as possible. Expand the lungs downwards, with a forward (abdominal) expansion as already described. Then, while you are still inhaling, expand the chest-walls outwards in all directions, keeping the, shoulder back and down. Hold this breath in, and, while you hold it in, contract the abdomen and contract the chest-walls, so that the greater part of the air goes upwards to the top part of the lungs. Then exhale the air quietly and gradually.

Lying flat on your back, and not letting your head poke forward, first bring your right leg, bent at the knee, up as far as it will go, with the toes as far

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away as they will go. Then send that leg straight out in front of you, still keeping the toes as far away as they will go, and not letting the foot touch the bed. Still keeping the leg straight out, go through the same movement with the left leg. Then repeat with the right leg, then with the left leg. Do this, but do not strain at all, and stop when you begin to feel tired. It is the kind of exercise that some babies do instinctively. It develops, to a wonderful extent, many important muscles of the trunk, back, and legs. While you are doing the exercises, try not to clench or grip your hands.

Now rest in bed, lying flat and relaxed, and go through that exercise in memory and imagination. Do not let your muscles twitch while you recall the movement.

Out of Bed
Stand equally balanced on your two feet, and with your body inclined rather forwards from the hips, but with the chin in, and the small of the back hollow, and the hands relaxed and limp, not gripped. First bend forwards from the hips as far as you can go. In this movement the hands will hang limply in front of you.

Then bend back as fast as you can go without straining. Then go to the first position again, and bend to one side, then to the other side, then forward to the right, then forward to the left; then forward to the left and backward to the right. Last of all, rotate the body round, always facing forwards with the shoulders and head.

Move the trunk forwards to the left, then, while keeping forwards, across to the right: then back to the right, then, still keeping back, to the left. Then reverse the movements, and go in the opposite direction, but be sure (once again) not to strain. Standing on the balls of the feet, not on the heels, and with the chin in, and the small of the back hollow, spring off from the left foot, straight in front of you, landing on the right foot, and retaining your balance as far as possible.

Go back again to the first position. Always face forwards throughout this exercise, and keep your hands relaxed, and keep your feet at the same angle. Then, again starting from the left foot, let the right foot go out in front of you and to the right. Then let it go out to the side of you to the right, then behind you to the right, then straight behind you, then behind you to the left (passing behind the left leg), then straight to your left (passing in front of the left leg). Each time, of course, come back to the normal position without loss of balance. If you lose your balance, recover it as quickly as possible.

Be sure, once more, not to let the head poke forwards, nor to let the back be rounded.
Then go through the exercise, starting this time from.the,right.foot, and.sepding the left foot out in; various directions.

PELMAN LESSON XI
Scores of books, good, bad, and indifferent have been written about the subconscious life of the mind. Readers are frequently puzzled with this

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array of knowledge, ignorance, or dogmatism. Lesson XI puts the whole matter in a nutshell, and shows the place of the subconscious in the obtaining of mental efficiency. The Lesson also deals with music memory.

DON'TS

1. Don't rely on books altogether; use them.
2. Don't lose courage when you enter a great library. You are not the only man who realizes the vastness of knowledge and yet the littleness of it.
3. Don't forget, in all disputes, to examine the chief words, critically.
4. Don't keep your knowledge in water-tight compartments. Unify it.
5. Don't neglect the Public Library. Even a small one contains much of great value.
6. Don't fail to go through your note books occasionally. Revision means memory and new ideas.

DO

1. Realize that good books contain the personalities of great writers, and that you can get into touch with these by reading.
2. Always try to get ideas over and above those which the author offers you. '
3. Read critically and satisfy yourself that the author makes his points.
4. Secure the best results of your reading by a proper system of note-taking.
5. Learn to distinguish between the emotional appeals of good authors and the sentimental appeals of "cheap" writers.
6. Always make a point of discussing, sub. sequently, the good books that you read.

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Pelmanism

Lesson

XI

11 Lesson Eleven

PELMANISM

LESSON XL
CONSCIOUS vs. SUBCONSCIOUS

FOREWORD

To the Student:

The following pages contain much that is very important in promoting the training of your mental powers. It is important for several reasons, one of which is that you do some of your thinking without knowing you do it and steps should be taken, so far as this is possible, to protect unconscious operations from alien influences. Another reason is that your abilities, when you are asleep, are often cleverer than when you are awake. A third reason is that this subconscious mind (so termed for want of a better expression) influences conduct in a subtle manner.

These and other reasons will be carefully considered in the lesson and we must ask you to give our teaching your close attention. The life that is lived below the mind's conscious level is one that affects your money-making, your general ideas, your attitude to the world, and your happiness.

I. CONSCIOUS vs. SUBCONSCIOUS

1. First, as to the terms we shall use. The word subconscious means that which is below the conscious level; but the word unconscious often conveys the same idea; and there are cognate words like co-conscious, subliminal, supraliminal, and several others used to describe operations and results which are out of the conscious sphere.

For our purposes it is not necessary to discuss these words at length; all we want to make clear is the fact that certain fundamental operations are outside our normal consciousness, and in some respects beyond our control. These we shall call subconscious.

It has been truly said that, "man does not live by consciousness alone." There is a hidden world within us, and it has a great deal more to do with our success and our general welfare than you may have imagined.

We shall now produce evidence which makes the existence of the subconscious a necessity of thought.

The Ante-Chamber of Memory

2. A man of great learning, like the late Prof. Lester Ward, was not conscious of all he knew at one and the same moment. If we suppose, for argument's sake, he knew a million facts or details, then of this vast number, only one could be coinpletely in consciousness at the one time,

although that particular one might be succeeded by others in rapid succession, like the ever-changing views on the screen of a picture theatre. Where were the other details which the Professor knew so well, seeing he was not momentarily conscious of them?

They were in the subconscious sphere; a kind of Memory Chamber where the experience and gains of the past are stored, and where they awaited the call of some specific association which would bring them again into the sphere of conscious knowledge. Some of them may have been lying undisturbed for years, yet so soon as the call was made, they responded immediately, and presented themselves within the focus of consciousness.

We have proved this for ourselves, no doubt, and yet we may not have followed the fact to its final conclusions. We have probably noticed that some items are more easily recalled than others; for instance, the multiplication tables are recalled instantaneously, but we do not know them in mass; we know only the multiples singly, as we require them.

Thus, 9 times 7 hardly needs a recall; we say "63" automatically. Again, if we say: "Where is Chemulpof" we may have to pause for a fraction of a second before we answer "In Korea."

Distance and Recall

3. It is possibly a longer time before we can remil the details of Grimm's law, or what we did with ourselves last Easter 'Monday, although these things, we know, are "in our minds."
To recall the name of the man with whom we played tennis during a summer holiday four years ago, may require the longest time of all, mainly because we have not since then given him a thought.

It may be days before we succeed in recalling that man's name, and although several times it was "on the tip of our tongue," we failed to get it. Then one day it suddenly came when we were talking about something else. Where was it all the time? The usual answer is: "In the memory." Then why could we not recall it at will? Because we cannot recall by resolving to do so; we must set up the right association. In many cases this association comes accidentally. But for us, here, the point is that there is a part of our memory content which is outside our immediate control,- and mainly because it is outside our knowledge. It works in secret.

The Psychology of Skill

4. Skill, of any kind, can be consciously manifested, but it is really stored up in the subconscious sphere. If you are a highly proficient billiard player, and, on being asked to play before strangers, you profess you know little about the game, then, however clumsily you take up the cue and use it, a keen eye will soon detect a sign of the expert hand: your subconscious processes will catch you unawares and give you away.

Cinquevalli's skill in balancing billiard balls was the outcome of years of untiring labor. His exquisite sense of balance and his sureness of nerve

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were no doubt partly natural, but he attributed most of his success to constant practice. If, during a display of his powers, he had been compelled to think of every element in the process he would have failed ingloriously. For the same reason a pianist does most of his work subconsciously; if he had consciously to trace each note from the music to the keyboard-like a beginner-he would not be a pianist. To interpret a great composition the mere note-playing must be subconscious. The attention is centered almost wholly on feelings and ideas: the elementary functions are well nigh automatic.

A Latchkey Incident

5. If the reader should say that he possesses no skill that can be analyzed in this way, we propose to furnish him with a homely illustration of subconscious action; after which we shall proceed with our argument. John M. Little has made a new friend.in the person of Hiram Walker, and Walker has asked Little to dine with him at 7 p. m. When Little approaches Walker's house and ascends the steps of the front stoop, he, being absent-minded, feels in his pocket for his own latch-key, produces it, and is about to use it when he suddenly remem bers that this is not his own house. "What an ass I. am l" he mutters to himself as he pockets the key and rings the front door bell. A part of his mind was working without his being conscious of its action.

There was a door to be opened and for this moment he regarded it as his own door; that, indeed, is the interesting feature of the event. There are few people who have not had experiences of this kind.

Increased Ability in Sleep

6. Further evidence of the subconscious mental life is found in the fact that men and women are sometimes more clever when asleep than when awake. Mathematicians, especially, have solved problems in the dream condition which they could not solve in the state of normal consciousness.

A business man who cannot decide to buy a house property that is offered to him resolves "to sleep over it": and, in the morning, when he views the pros and cons, finds it easy to say yes or no, as the case may be. If he is asked why he believes in "sleeping over it" he will probably say that something happens in sleep which enables him to see the proposition more clearly; beyond that it is merely a habit he has fallen into, and which he finds useful.

Coleridge's "Kubla Khan"

7. You have doubtless read Coleridge's "Kubla Khan" and marvelled at the wonder of its verbal music. It begins thus
A damsel with a dulcimer
In a vision once I saw;
It was an Abysinian maid
And on a dulcimer she played.

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This poem, we know, was composed by Coleridge during sleep, and in the morning he wrote it down, or as much of it as he could remember. To have done this was in itself a considerable performance. Average people, who on waking know that they have arrived at conclusions about important matters which must be recorded at once, often discover their inability to recall anything; all they realize is a feeling of having forgotten a vital experience.

This is different from forgetting a grotesque dream of no consequence, even though dreams have a significance all their own. It is a sense of having lost the result of a constructive effort. The effort may be no more than an idea for a cooking. recipe, or a new way of bedding out the celery, but that does not affect the nature of the mental process under view.

Subconscious Possibilities

8. It is certain that during sleep the mind has, on occasion, an ability to generate ideas and to solve problems which it does not possess in its fully conscious moments. The occasion may not occur very often, possibly because we do not know the conditions necessary to produce it, but that it does occur from time to time there is no doubt. Of course, we know that auto-suggestion, used in the form of strong affirmations directed towards a specific need, is likely to produce a favorable mood for subconscious creation, but this is only one condition. There are others, both physical and mental, which are as yet an uncertain, if not an unknown quantity.

Here, then; is an impressive conclusion. The mind, your mind, everybody's mind, has, during sleep, and according to its native ability and education, a power of using consciously gathered mental material in a highly constructive manner. When this fact is fully realized, does it not vastly enlarge our view of the mind's possibilities? We arise from a contemplation of subconscious action with a new feeling of wonder.

II. HYPNOTISM AND SUGGESTION

9. The phenomena of hypnotism and suggestion are not explainable except by the hypothesis of the subconscious. Let us take the case of a man who on being hypnotized is told that on the following day, at 3 p. m. he will write a letter to a friend with whom he has not corresponded for years. On being awakened out of the hypnotic condition he is asked whether he can recall anything which has been said to him and he answers in the negative. But the next day at 3 o'clock he begins to write that letter under the impression that it is entirely his own idea. There have been too many experi ments of this kind to doubt their genuineness. Certain questions naturally arise:

Where is the suggested idea from the time of its inception to the time it becomes operative? How is it that the individual is totally unconscious of the origin of the suggestion? What enables him to act at the right moment? These questions are practically answered if we accept the hypothesis of the subconscious.If we reject it, they merely accentuate the mystery.

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A Curious Experiment

10. Again, take an experiment referred to by Coriat. The patient was a hysteric who had lost all sensation in the right hand. He was blindfolded and his hand pricked. Asked whether he had felt anything, he said "No." The process was repeated; and on this occasion the defective hand was pricked a definite number of times.

The patient was then asked to name the first number that came into his head. He did so. It was the number of times his hand had been pricked. How can we explain this result? By subconscious perception. He knew what had been done to him and how many times. Coriat asserts that this experiment always yields the same result.

Extended Vision

11. Of the more advanced experiments in hypnosis-those which allege distant vision in the form of clairvoyance we can say nothing definite, except that the evidence is not considered satisfactory. One of these experiments concerns an illiterate girl who was hypnotized by a doctor in his own house, a house to which she was a perfect stranger. A number of people were present to witness the experiment. When hypnosis supervened and the patient was "asleep," she was asked to walk upstairs (mentally, of course), and describe the rooms she entered, with their content, She did quite accurately.

We are not going to attempt to criticise this experiment or to offer an explanation. as to how she did it, and she herself was said to be unable to remember anything on being awakened; but as her conscious mind at the close of the experiment was totally unacquainted with the upstairs rooms, what part of her mentality was it which saw those rooms and described their contents? The only possible answer in the opinion of the experimenter is "the Subconscious." The scientific mind, however, cannot accept conclusions based on one experiment.

12. The case of Janicaud, a French school teacher, who could see a room in a distant house during a somnambulistic state is dealt with by Dr. Osgood Mason in his Hypotism and Suggestion. Dr. Milne Bramwell, reviews sympathetically the evidence for a secondary consciousness, but he is not inclined to accept the doctrine that in some cases hypnosis induces a real clairvoyant vision. One drift of opinion, however, is moving in that direction.

III. PSYCHO-ANALYSIS AND THE UNCONSCIOUS

13. In recent years the school of medical psychologists founded by Freud and his co-workers has' created a deep and world wide interest in the Subconscious, or, as they prefer to call it, the unconscions. It would take too long even to outline their doctrines, or the severe criticisms which have been passed upon them, so we shall be content with the exposition of the central idea.

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The method used is called Psycho-analysis, which simply means that in tracing the origin of ailments, both physical and mental, an inquiry is made into the history of the patient's thought, believing that the chief, if not the sole, cause of his evident trouble is to be found in some forgotten happening which has thus in some way become detached or split off from consciousness, but which is nevertheless capable of causing a lot of mischief.

It is clear that this hypothesis postulates the existence of an unconscious sphere of mental action, and, as will be seen later, the numerous and far reaching applications of the method employed are so striking, in spite of evident exaggerations, that even critics who do not accept the basis of psycho-analysis acknowledge the significance of the underlying idea: they see in it a theory as impressive in the field of psychology as natural selection is in the field of science.

We do not agree with all the conclusions of the psycho-analysts, but this does not prevent our interest in their work nor our confidence in their ultimate accomplishment of much good service, both to psychology and medicine. Out of the present conflict raging around the subject will arise a body of truth that cannot but further the progress of psychology.

The Underlying Theory

14. First, as to the theory. It will be agreed that the body of a man in his prime is the outcome of his past life. If he has been born of a good stock, and has obeyed physical laws, he is likely to possess a fine constitution and a healthy mind. But if there is a weakness in his heredity, and if, in addition, he.has lived a careless life, by being indifferent to physical hygiene, his body will contain the evidence of this conduct. On that we are agreed, and the point of it is this: a man's physique is the sum total of the inheritance received from his parents' plus the use he has made of physical laws in relation to his environment. His body is his history.

15. Leave bodies for a moment. Take minds. Does not the same truth hold gbod? A man who has reached his prime has a mind which is the outcome of natural ability, small or great, plus the use he has made of his opportunities. If he has been mentally lazy he has depreciated the value of his native talents, and has lost immeasurably by his indifference to the laws of intelligence and to the chances that crossed his path.

On the other hand, when an inborn gift is joined to strenuous effort, and a fine sensibility is matched by great diligence, we see a mind that has developed new powers of work as well as gathered the fruits of culture.The point here is the same as before: that a man's mind is the sum total of the inheritance received from his parents plus the use he has made of mental laws in relation to his environment. His mind is his history.

Mental Effects of Trouble

16. "But," you urge, "what about nesseal. May not a man born of good stock fall a prey to disease? And what about grief and sorrow? May he not

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be called upon to endure mental agonies?"

Undoubtedly. But, even so, a man's body and mind are still the outcome of his past, a past in which let us suppose an excellent constitution was undermined by malaria, and a clear intellect was robbed of its efficiency by grief due, perhaps, to the tragic death of a daughter on the railway. We are, all of us, the combined effect of everything that has happened to us-good, bad, and indifferent. Now it is chiefly the bad with which Psycho-analysis concerns itself; and by bad in this connection, we mean the struggles, crises, shocks, and agonies which appear to be inseparable from mortal life.

17. A fond father, such as the one referred to, may have suicidal thoughts for a while, especially when his sense of personal loss is acute, but he finally suppresses them and takes part in the normal life of his social circle. Had he not been well balanced, the tragedy would have left a deeper mark, and the struggle to repress desires for self-destruction might have developed consequences the full import of which would not disclose itself until a period of time had passed.

Then, he finds himself in the Doctor's hands, suffering from a curious malady which seems to be unexplainable. He may, for instance, take a sudden dislike to a bookcase, or discover an aversion to walking on pavements which are divided by parrellel lines, stone from stone, or part from part.

Now it is the function of the psycho-analyst to reach the mental history of his patient in order to light upon some intense bit of experience which has practically become detached from.consciousness and which is causing all the trouble.

He may be successful in showing that.as the patient's chief sorrow in life was connected with his daughter's tragic death on the railway, the dislike of the bookcase with its parallel shelving, and of the pavement with its parallel lines, is a kind of echo from the past, when his daughter was killed between the parallelled railroad tracks.

He has hated railways ever since, and, without being conscious of it, railways has set up an aversion toward parallel lines of every sort. To realize this, thoroughly, is to join up a split-off portion of his mental life to the larger whole; that is, to incorporate it with conscious experience and thus put an end to the mischief.

The technical term used for this kind of detached activity is Complex, which is defined as a "series of emotionally accentuated ideas in a repressed state."

Dangers of Psycho-Aipalysis

18. If the experiments of modern analytical psychology prove anything, they prove that the hypothesis of a subconscious or unconscious sphere is necessary to account for the facts; indeed the subconscious may now be

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said to have passed the stage of negative criticism and to have arrived at positive acceptance. But we are anticipating. Be fore summarizing our results we desire to offer a word of warning.

Do not psycho-analyze yourself in order "to see what you can find." It leads to morbid introspection. Besides, the unconscious is not unconscious for no reason at all: there must be some sound biological and mental provision in this stealthy hiding away and storage of experience in general and of a few experiences in particular, so do not begin a personal research unless some serious trouble has made it strictly necessary. Even then, only an expert should be engaged to carry out such delicate work.

IV. SUMMARY OF EVIDENCE

19. If the student will now turn back and reread the evidence we have accumulated he will have little or no difficulty in accepting the existence of the subconscious. It shows how we gain experience without knowing it. It supplies the best working explanation of how knowledge is retained is the mind. It accounts for skill which demands no effort for its execution and it offers the onlv rationale of the ability to solve profound problems or to originate new ideas during sleep. It gives the only rational interpretation of the phenomena of Hypnotism and Suggestion; and it is the very center and foundation of psycho-analysis.

The Inscrutability of Feeling

20. We would ask you, further, to scrutinize as closely as you can, some of the deeper feelings that possess you when thinking of the stars and the infinity of space, or.of the mystery of Life and Death. Try to express these feelings in words. You succeed, in part, but there is always a remainder that defies expression because it is inscrutable. This is one of the facts that explain the mission and power of poetry. Byron in Childe Harold says:

"There is a pleasure in the pathless woods, There is a rapture on the lonely shore, There is society where none intrudes, By the deep sea and music in its roar! I love not man the less but nature more, From these our interviews, in which I steal, From all I may be, or have been before,

To mingle with the universe, and feel
What I can neither express, and yet cannot conceal."

21. Wordsworth from another standpoint, in-
dicates the possession of the same feeling, and, speaking of Tintern Abbey and its beauteous form, . he says:
"But oft, in lonely rooms and mid the din Of towns and cities, I have owed to them In hours of weariness, sensations sweet Felt in the blood and felt along the heart; And passing even into my purer mind With tranquil restoration; feelings, too of unremembered pleasure; such, perhaps, As have no slight or trivial influence
On that best portion of a good man's life His little nameless unremembered acts Of kindness and of love."

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22. Inability to express a feeling, when confessed by a poet of Byron's capacity, simply means that there is a form of consciousness in which the power to appreciate is greater than the power to embody thought in words. Really, it means that we know much, subconsciously, which we cannot analyze, and it is this fact which is the basis of all mysticism. Wordsworth approaches the subject from a different angle.

He seems to say that exalted feelings, such as one experiences at Tintern Abbey, are not lost; they sink deep down into the subconscious and at a later time express themselves symbolically in acts of kindness and love. He is right. But at this juncture it is the process that appeals to us. What is a "feeling of unremembered pleasure"? One can only say that such feelings would never be possible if the life of the mind were restricted to the conscious sphere.

No Subconscious "Mind"

23. We may presume that the reader is convinced by the presentation of the facts just concluded. His next question is; "What am I to do with my subconscious mind?" The answer is "Do nothing, except understand it." There is no subconscious mind as a completely separate unity. Your mind is one thing: and the conscious and the subconscious work together, not as isolated units. The subconscious is mainly out of our control, but as it depends on the conscious for its material, it follows that if we live the conscious life according to sound principles we need not trouble about the deeper life. It will take care of itself.

Nevertheless, we must not forget that the essential self is not on the surface. In our waking moments we study facts, we use the scientific method, we endeavor to reason accurately, to judge justly, but the larger half of us lies submerged like the larger part of an iceberg. The principles which guide our life are subconscious for most of the time.

The Tendency to the Unconscious

24. Your aim in life becomes subconscious, after a while,' but, it is none the less potent. You do not go about telling other people what your purpose is in order to keep it alive. That would be too crude. Sometimes, indeed, you are hardly conscious that your life has a definite end in view; it is part of your very self, but the subconscious never forgets.

You have magnetized it, and it is drawing together all the new gains from the happenings of the previous day. While you sleep lightly it is dealing with those happenings and when, in the morning ybu get a new idea, You exclaim, "That's just what I've been wanting. Why didn't I think of it before?" A fresh outburst of energy follows.

Close observation, deep concentration, critical reflection, vivid imagination, combine in unity of action until the new effort has been matured. This energetic period has probably results that are visible, but the results that are invisible are none the less significant. In the subconscious there has been a strengthening of your life's aim, and an increase of the ability to

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compass it.

Every well regulated effort of the conscious mind supplies material to, and creates impetus in, the subconscious.The consequence is that your mind now works with greater economy. Part of that economy is effected by the sleeplessness of the subconscious sphere. If the heart as a physical organ can work for 100 years without stopping, there should be no difficulty in accepting the doctrine that one section of the mind is never at rest.

Manners and Subconscious

25. One finds the same result in matters of conduct when viewed as a fine art. "Defect in manners is usually a defect in fine perceptions." True, and these fine perceptions are not the sudden off spring of conscious experience; they "well up," from the depths of the hidden soul. Manners truthfully described as charming are really subconscious, although manifested consciously. It is the superficial variety that has no depth.

A woman with personality and a captivating manner seldom debates about what she must do and not do, either in average moments or on high social occasions. She has no time, in the swift whirl of things, to ask and answer such questions as "What ought I to do now?" "Was that right?" "Shall I speak or not?"

She is an artist and knows. But the knowledge is subconscious rather than conscious, and her skill in playing upon the chords of human nature, producing harmony and unity of impression, has the same origin, essentially, as the skill of the pianist. The function of the subconscious seems to be synthetic; it improves our abilities after the fashion of compound interest in arithmetic, and it unites all functions into one harmonious working.
At this point we may now take up the question of training the subconscious.

V. TRAINING THE SUBCONSCIOUS

26. The right way to train the subconscious is to train the conscious-on PELMAN lines. Just as you diet yourself carefully, avoiding dangerous concoctions as well as others that are good but which may not suit you; so, on the same principle, you select the mental material which, after being dealt with on the conscious plane, sinks down into the subconscious. A man whose conscious mind is a mass of selfish and evil motives-a sink of iniquity cannot expect to have holiness in his subconscious region.

That region is for the most part what he has made it. If it is foul, the fault is mainly his own. If, further, he should appear in the dock, charged with a crime, and pleads that he did it "suddenly, without thinking," he may be speaking more of the truth than his accusers will admit ; for, as likely as not, there was a considerable amount of unconscious suggestion in doing what he did. The impulse came from beneath.

Lord Lytton's Story

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27. Take another and different case. Lord Lytton, referring to a shy friend of his, says that this retiring person `threw his family into consternation by going off, none knew whither, and sending his lawyer with a deed of separation to the unsuspecting wife, who for ten years had tormented him without provoking a syllable of complaint.

Ten years of bottled up indignation burst forth in action, perhaps almost as surprising to the husband as to the wife. One hundred and twenty months of repression were followed by an explosion-and flight. Many would call it irrational conduct, and so it is in some respects; but it is perfectly rational when viewed in the light of the subconscious.

Repression and Expression

28. Intensely angry feelings crushed and crammed into a memory are not dead and done with: they are very much alive down below, and simply wait the right moment for a forceful exit. A trifle will often be sufficient; indeed this is the philosophy of the saying about "the straw that breaks the camel's back." Buddha was a true psychologist when he stipulated that his disciples should not allow anger a place in consciousness; and a later Teacher said "Let not the sun go down on your wrath."

Evidently there is an anger which ought to be expressed; but an anger which is smothered and then thrust into the subconscious, is not a dead emotion but a living memory. An accumulation of such memories can result only in such unexpected displays of conduct as that which marked Lord Lytton's friend. Perhaps the most fortunate people are those whose sense of humor is so strong that the occasions for anger are reduced to a minimum.

The Law of Interaction

29. The law, then, seems to be this: As is the conscious so is the subconscious. Whatever factors the latter may possess and use in its own right, so to speak, the chief factor is supplied by the former and is seen in the sum total of thoughts, feelings, and resolves. If we desire good in the subconscious sphere we must think good consciously. If we strive for greater ability during our waking moments, the subconscious will fall into line and help us to achieve our purpose.

The process is really an embodiment of the old' saying that we reap what we sow. What we send down to the subconscious in the shape of raw material is returned to us as manufactured goods. But if we send down coarse hemp we cannot expect the finest silks and satins in return.

30. The subconscious is therefore a kind of reflection of the conscious, and the student must realize that a discriminating taste in regard to the thoughts he thinks during his waking moments is as necessary as it is, highly advantageous. By this we mean that no wise man "thinks what he likes," in the sense of giving a,mental home to all sorts of poisonous motives and evil imaginings. If he does, he loses his wisdom, and, later, the impulse manifests itself in sudden and seeiningly unexplainable

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misconduct such as those suggested, many years ago, in Coulson Kernahan's Book of Strange Sins.

Objections Considered

31. At this juncture we shall meet with several objections. Says one, "I thought the subconscious, or unconscious, was the repository of all the primordial instincts of the race, and that it represented those warlike and reproductive instincts which assert themselves often against our knowledge or intention."

Quite true, and this is the reason why people of good intent and moral behavior are conscious, like Plato and St. Paul, of a struggle between the flesh and the spirit. They are shocked to find that the tendencies which they thought had been, destroyed are still alive and active; but when they know how these conflicts originate, there is less of self-chastisement because there is more of self-understanding.

It is seen that in the unconscious region we carry with us fhe remnants, shall we say, of the savage epoch, and every now and again the element which Tennyson calls "the ape and the tiger" gets its chance to break through into the normal consciousness. Hence the sense of struggle and the reality of it; hence, also, the doctrines of perfectibility and sinlesaness which have marked certain periods when moralists have desired to conquer all evil.

The "Old Adam"

32. No one, therefore, need be dismayed because occasionally, in a dream, or even in the waking condition, an undesirable thought surprises him, the kind of thought he does not want, and to which he imagined he had long ago said good-bye.

Such irruptions in consciousness are simply the manifestations of the old Adam of the theologians, now known as the libido or desire. They become fewer in number and weaker in suggestion as the conscious motives of life become purer in quality and more social in nature. This process is known.as sublimation and is the modern version of overcoming all evil with good.

33. The student will leave this lesson with the following convictions: That subconscious mental processes are going on without his being aware of the fact, much in the same way as certain minute glands of his body discharge their functions without his knowing it; that these subconscious processes look after themselves, needing no supervision; that by the proper training of the conscious mind the training previously referred to is accomplished; and finally, that he may expect to reap all the advantages of subconscious ability if he follows strictly the PELMAN program.

VI. MUSIC AND MEMORY

34. As a result of inquiry and experiment we have somewhat modified our

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attitude toward the question of memory for music. Previously, we had stood out for a specific difference in the recollection of music, even going as far as to say that the memorization of music depends upon conditions entirely different from those involved in the ordinary mental processes of recollection.

To some extent we still hold to this opinion, for music, in spite of much that is said to the contrary, does not represent a clearly defined set of ideas. It may ba a stimulus to thought, but it cannot correctly be said to portray thought in the manner of language. Nevertheless, it is possible so to emphasize this inability as to make music a thing without reason or intelligence, and entirely dependent upon feeling.

This would be absurd. Whatever mystical element there may be in understanding, and even in recalling, music, there are certain factors in both processes which are common to all mental processes. For instance, the purely mechanical arrangements of the score are apprehended by sight, just as are the letters on the printed page. It is with these items that we concern ourselves in the pages that follow. So many students have asked us for help that we have felt it our duty to give them the benefit of our inquiries into the subject.

Musical Analysis

35. You can learn to read and remember music as you learned to read and remember your native tongue. In learning to read books you used first little words in short sentences and later longer words in longer sentences, until you could take in ideas with great rapidity. For instance, here is a sentence:

"On a blazing afternoon in July, William Gerrish, dusty and tired from his long tramp across the Wiltshire Downs, stood mopping his forehead with a huge red pocket-handkerchief, while his eyes ranged over the view spread before him, searching for the tiny cottage he had left as a lad of fifteen some twenty years before."

Here are the ideas it contains:
1. A male human being; (two ideas)
2. Age 35,
3. Name, William Gerrish; (two ideas)
4. His name suggests that he is a native of Wiltshire;
5. He was returning,
6. After long absence,
7. To a cottage,
8. A tiny cottage,
9. Which he had left,
10. At the age of fifteen;
11. He was weary;
12. He had been walking,
13. A considerable distance,
14. Over hilly country,
15. Which was dusty, showing that it had not recently rained;

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16. He was hot;
17. He carried a pocket-handkerchief.
18. Which was large,
19. And red in color;
20. His forehead
21. Was perspiring;
22. The time was afternoon,
23. In July;
24. The sun was shining;
25. He was standing still,
26. At some height,
27. With an extensive view;
28. He was looking for something.

These ideas are either directly expressed or clearly implied, and there are others which we have omitted from the list as being rather matters of inference. Read the sentence as a whole, without dissecting it, to a friend and ask him how many ideas it comprises. Very few persons can recognize. as many as one half of the ideas on first hearing a complete sentence.

Now there is an analogy between this process and that concerned with reading and remembering music.

Phrase Divisions

36. Take any musical composition and divide it into phrases. A phrase may include from four to eight bars, and as a general rule eight should be the maximum. The length of the phrase, however, will naturally depend upon the type of composition, and as- far as possible each division should contain one musical phrase. In Sinding's "Rustle of Spring"-to take a simple example-the divisions would naturally occur at the 4th, 8th, 12th bars, and so on.

Take the first phrase of four bars; play it over and over again FROM THE MUSIC, say ten to- twenty times-then close the book and play the phrase ten times from memory. Open the book again, play the second phrase from the music ten to twenty times. Now close the book, begin at the first bar (that is, the commencement of the piece), and play the two phrases from memory, without a break (i. e., from the first to the eighth bar) trying it over ten times.

When you can play the two phrases successfully from memory open the book again, commence with the third phrase (bars 9-12) play that phrase ten to twenty times, as before. Close the book and play the three phrases together, without a break, ten times. Continue in this way, adding a new phrase each time, first playing it ten to twenty times from the music' and then going back to the commencement of the piece and playing from memory down to the last phrase you have-memorized.

The law of repetition has a much larger place in memory for music than in any other sphere of knowledge or practice.

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37. This method demands some time, initially, but the student will find that having memorized one composition by this means he is developing the habit of memorizing music, and the second composition attempted will present fewer difficulties, until eventually it will be necessary to play each phrase a smaller number of times than were originally required. After giving this method a thorough trial with two or three compositions, you are invited to report progress.

The Five Forms of Musical Memory
38. There are five forms of memory, which may be employed either separately or all together, or in various combinations, in music. They are:. (1) muscular memory; (2) visual memory; (3) intellectual memory or analytical memory; (4) emotional memory; and (5) auditory memory.

The reproduction of music by a human performer, involves the use of certain muscles of the human body. In the case of the violinist, the muscles employed are those of the arm and hand; in the case of the pianist, the two pedals of the piano necessitate a slight use of the muscles of the foot.

The organist uses the same muscles as the pianist but his provision of two-and-a-half octaves of pedal notes brings into considerably more extensive play the muscles of his legs and feet. The player on a wind instrument has no need to exercise the muscles of his legs when playing but he employs constantly the muscles of his lips and tongue.

39. Now it is a curious fact not yet fully explained by psychologists, or by physiologists, that a certain modified form of memory seems to reside in the muscles themselves, more or less independent of the memory centrally resident in the brain. It will probably be recognized eventually that this muscular memory exists subconsciously and that it is not actually a property of muscle itself.

However, no matter what the explanation, this form' of memory may here be styled for convenience "muscular memory." Its operation is evidenced in the circumstance that when a muscle or a set of muscles has repeatedly performed the same act, that muscle or set of muscles will in future have a tendency to reproduce the act automatically. This is particularly likely to be the case if some concentrated, conscious attention is devoted to the earlier repetitions of the muscular action.

40. When, therefore, you wish to make use of muscular memory in the memorization of a piece of music, play the piece through two or three; times, concentrating your attention upon the movements of fingers, feet, or lips, as the case may be.

If it is the piano that you are playing, you should observe throughout the occasions where the thumbs pass under the fingers, and also the relative positions of the hands and their motions to and from each other. No effort of the muscles, however slight, should pass unnoticed.

Visual Memory in Music

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41. This form of musical memory is more nearly allied to the varieties of memory already dealt with in earlier portions of this series of Lessons. To make use of it, the printed page of music should be regarded somewhat in the light of a picture. Notice the contour of runs, scale passages, and groups of notes. Observe the appearance of chords. Begin ,your practice in this direction with what is known as the Anglican single chant.

Take such a chant and look at it intently for about a minute. Then shut your eyes and try to visualize the appearance of the chant itself. After a little practice you will be able to shut the chant-book and yet to see the chant in imagination almost as if you were still looking at the printed page.

As your facility increases you can diminish the length of time during which you look at the printed chant, and a little later you can proceed to deal with a double chant in the same manner, and afterwards with still larger sections of music.

Analytical Memory in Music

42. This form of musical memory is open to you only if you possess some knowledge of harmony and counterpoint. If you have such knowledge you should analyze each chord and each harmonic and melodic progression. Notice instances of sequence, of inversion, and so forth.

Here, again, you can best begin your practice upon an Anglican single chant and then pass on to a double chant, and from thence to a chorale or hymn tune, and afterwards to more florid and complicated examples. Attention should be paid carefully to the division into musical phrases and sentences-usually of 2 or 4 or 8 or 16 bars.

Emotional Memory in Music

43. This is by far the most vague of all the forms of musical memory. It depends upon the fact that all music has an emotional value, and that there is an incessant variation from chord to chord and from bar to bar in the nature and strength of the emotion stimulated by the music as it advances. Every melodic progression and every harmonic combination has its own particular emotional significance.

Compare the unrest of the interval of a seventh with the repose of the major third. Contrast the effect of the progression from the leading note to the tonic with the progression from the sub-dominant to the dominant. The observation of this constant fluctuation of the emotional factor will be found in practice to facilitate to a considerable degree the memorization of music.

Auditory Memory in Music

44. This form of musical memory depends upon the power of the brain to recall in imagination a succession of sounds. This power can be developed by practice. Begin with a simple melody, two or three lines in length; play it through once on your instrument, and then try. to reproduce the sound

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of it mentally without using the instrument or looking at the music.

Then, still without referring to the music, try to reproduce the melody on the instrument. When this can be accomplished with some degree of certainty, increase the difficulty by taking a passage of simple harmony instead of melody. Here, again, the Anglican single chant, from its structure, rhythm, and the limitations of its compass, affords a useful material for early practice. It is this form of musical memory which is evinced by those who "play only by ear and not by note. "

EXERCISES
Exercise XLIII

Turn back to the first Exercise. Select three people whom you have met recently; whom you have not had the opportunity of knowing intimately. Examine yourself as to your knowledge of the points enumerated in Exercise

Exercise XLIV

Select a subject or an object in which you are interested, and set apart an hour for close concentration on it. Choose a room that is quiet, where you are not likely to be interrupted. Endeavor to focus your attention for the full period. It is important that, as you are nearing the end of the course, you should succeed in this exercise.

Exercise XLV
As an exercise in clear and orderly thinking, as well as in the art of written expression, write a brief essay of not less than 250 but not more than 500 words, on one of the following subjects:
(a) The advantages of ambition.
(b) America leads the world.
(c) My journey from New York to London in an air-liner.
(d) Some desirable changes in American Life,

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH
Eleventh Lesson

Here are some further advantages of the right exercises done in the right way.
Remember how much of your regularity in practice is sure to depend on your motives. If you have strong enough motives for doing a thing, and if you remind yourself often enough of these motives, you will have no difficulty in regularity. The difficulty will be to stop the habit of regular exercise!

Every one should realize the importance of strong motives kept before the mind or recalled to the mind. Why is recruiting sometimes a suc cess, and sometimes a failure Y It is a success when the strong motives are kept before the public mind or recalled to it. It is a failure when the strong motives are forgotten.

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A great benefit of the right exercises is that they are remedial. There have been wonderful cures of nerve-troubles, constipation, indigestion, obesity, consumption, thinness, liver-trouble, etc., by sensible Physical Culture. What a blessing it is to be able to get the healing means for oneself, without the heavy expense of doctors' bills, drugs, hospitals, and sty forth. The right exercises done in the right way are a preventive of the above and many other diseases and troubles.

For example, a person who from the earliest years has learnt to breathe rightly, and also has learnt to feed rightly, and think rightly, is in no danger from any of the colds and other ailments which are regarded as almost respectable, so regular and almost universal are they in civilized life. Prevention is not only vaguely better than cure: it is definitely cheaper and pleasanter than cure.

Then, the right exercises help success in games. This may seem an unworthy motive; but it is far from being an unimportant matter whether we succeed in games or not. (lames have their moral, intellectual, and social, as well as their hygienic value. In fact, one may say that it is not worth while to play games unless one determines to improve in them. Last of all, there is a duty too often neglected by people, and too often ignored by teachers of

Physical Culture.

Each one of us is responsible for millions of cells within him. Each one of us has a vast kingdom of managers, sub-managers, and employees, all working for his good. It is he who provides them with food and air, and, so to speak, tone.

If he feeds wrongly, breathes wrongly, and thinks wrongly, they will suffer, and eventually he will suffer as a result. Remember that we are almost absolute and arbitrary kings of our little kingdoms. There is no autocracy so complete as that of the individual for the welfare or ill-fare of his cell-lives within him.

In Bed

Take a deep and full breath, as described in the Tenth Lesson, hold it in for a moment, then send it quickly and sharply out as thoroughly as you possibly can. Take another deep and full breath in, and this time send it out in a different way. Form the lips as if you were going to whistle: then send the sir out in a series of noiseless whistles.

You will be surprised to find how much more satisfactorily you can empty the lungs with the lips in this shape. Then take another deep and full breath, and this time let it out as slowly as you can, inhaling and exhaling in a deliberate and thorough manner.

It is just as important to empty the lungs as thoroughly as possible as it is to fill them as thoroughly as possible. Zany people fill their lungs far better than they empty them. Now, lying flat on your back, keep your left arm and left leg and foot relaxed. Stiffen your right hand, extending the fingers

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outwards and backwards. Extend your right leg, with the knee well back, and the toes as far away from you as they will go.

Then, still keeping the right arm and leg stiff, move them in various directions, first up, then over to the right, then over to the left, then in a half circle, and in different directions as well. Do not strain. Then shake out that hand and leg, relax them, and go through a similar exercise with the other hand and leg.

Then, if you are strong enough, go through the exercise with both hands and legs together; but do not let the head poke forward. Then rest, and recall this exercise in memory and imagination.

Out of Bed

Rise a few times on your toes, standing upright, with the body inclined slightly forward from the hips, and with the chin in and the small of the back hollow. Now, while you rise on your toes, and while you keep your left hand and arm limp and relaxed, stretch your right hand and arm upwards, straight above your head, again with the fingers stretched back and outwards.

Hold the hand and arm up there for, a moment, and, as you lower your body upon your heels, send that arm back and down. Shake it out and relax it. Then go through a similar exercise, keeping the right hand and arm relaxed, and moving the stiff left hand and arm similarly.

PELMAN LESSON XII

Lesson XII, the last of the Course, contains a resume of the Course, which can be used by the student for purposes of revision. The first section deals with the more vital truths of PELMANISM and should receive close attention.

DON'TS

1. Don't forget the importance of right thinking, restated in this lesson and confirming previous lessons.
2. Don't think you are a genius in your sleep. You may be, but trust mainly in your conscious intelligence.
3. Don't be disappointed if you learn slowly. Ability to learn quickly comes from training.
4. Don't monkey with hypnotism. Leave it to the doctors.
5. Don't poke into your subconscious.
6. Don't overlook the law which says we reap what we sow.

DO

1. Get right principles for the guidance of your conscious life. Then live them.
2. Leave the subconscious to take care of itself.
3. Entertain only the best thoughts: indulge only those feelings which are worthy. The subconscious will follow suit.
4. Your history is a story of cause and effect. Every day you are making

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history: your own.
5. Avoid unnecessary self-condemnation. Recognize evils, but don't make great gods of them by fearing them.
6. Aim at a healthy expression of your emotions.

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Pelmanism

Lesson

XII

12 Lesson Twelve

PELMANISM

LESSON XII.
TWO WORLDS-THE INTERNAL AND EXTERNAL

FOREWORD

To the student:

You have now arrived at the last lesson of the Course. This does- not mean that you will have' finished with the Course; it means only that you should know it as the science of self-realisation. What you have now' to do is to use Pm xex principles in order to keep mentally fit. Embody them in your life until they become subconscious.

To secure this end, go through the following summary again and again. It is a summary of vital points, not of details. Each lesson should have its. own revision at your hands for the sake of the specific truths it contains; but as Pelmanism embodies certain living principles of guidance, we have now brought them together for the convenience and benefit of the student. They form the creed of the, Pm.Mnmsr, and we want every reader to say "I believe."

TWO WORLDS-THE INTERNAL AND EXTERNAL

1. It is commonplace to say that there are two worlds: the world without and the world within, but a commonplace is not necessarily unimportant. We more often fail because we are not faithful,too what we know than because of things we do not know. The existence of two worlds, the world ogtside us and world of mind within us, must not therefore lose its significance on account of our familiarity with the fact itself. It is our manifest duty to understand both worlds, and the secret of their successful interastion.

2. You will remember that we began by stating a few truths about the working of the mental machine, selecting those which were of value for the purposes of training. We made no attempt, to provide an outline of psychology. What we did was to give a glimpse of the dynamic functions of the mind in action, such as interest-power, con centration, will, etc. In this way the world within became more real to you, and you felt the force of our contention that the excellence seen in the impressive works of man was first an excellence in the mind.

How Ideas Result in Objects

3. The Woolworth Building was primarily an idea; then it existed on paper in the shape of the architect's plans; finally, it became actual in steel and stone. An artist's picture passes through various stages ere it is ready for the public view, and a poet's poem (witness Poe's explanation of how he

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wrote The Raven) is often a transition from thought to printed expression which involves wide knowledge as well as fine feeling. The main point, however, is that the idea always comes first.

Now there are tens of thousands of men and women in America today who have the initial idea for accomplishing great things. They have vast opportunities before them; chances of success beyond their highest dreams. Why do so many of these people fail? Simply because they have not realized the first principle of PELMANISM, which is that external success must first be internal success.

Their ideas are neither new nor clever. Further, it is one thing to have a new idea; quite another thing to make it actual. What is needed in so many instances is an increase of mental ability; there is no proper correspondence between the idea itself and the.power to make it an objective reality successful men always have this adjustment between the world within and the world without. They have better ideas than the average man because their abilities have had a better training, and they can -devise,ways and means for making those ideas "go."

Psychology and Civilization

4. All the impressive facts of civilization, its great buildings, its huge commercial interests, its science and its art, its literature and its, inventions, have had their origin in the mind of man. It follows, therefore, that to increase the values of civilization, we must increase human abilities. The same truth holds good in your own case. If you would advance, begin to advance within.

Train your brain power, for a high price is put on skilled thinking. Besides, as we pointed out in a former lesson, the one and only rple is to seek first the things that are first by nature, then the dollars will be added. The money element is certainly not the first.

5. We recall an incident that occurred in the first year of the war. A student of chemistry, poor but a lover of his little laboratory, discovered a combination of chemicals which when exposed to the air immediately burst into flame. He protected his discovery at the office for patents and went on with his work.

A day or two afterwards, secret service men raided his lodging, and laboratory, carried off all his papers and bottles and summoned him to the War Office, where this cavalier treatment of his affairs was explained as a necessary method of preventing an enemy from obtaining his secret.

Many thousands of dollars were placed to his credit, and his yearly emoluments were greatly enhanced. Yes, the money will come quickly if the ability to conceive and carry out ideas is given its proper place. The question for you, is "Am I increasing my ability?"

If you have practised pelmanism rules you cannot but have made progress in this respect and more practice will bring further progress.

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Aim at Psycho-Synthesis

6. Another vital truth of PELMANISM is that all our powers can be made to work synthetically, chat is, harmoniously and in unison. Mind and body interact; a nervous headache will affect the powers of concentration and memory, and a vigorous anto-suggestion will bring wearied nerves into new activity.

The mental functions themselves interact; a developed will can be used for purposes of. impression and memory, and a resolve to concentrate, duly carried out,. is good for moral discipline as well as for mental power. Further, PELMANISM aims at abolishing the lopsided intellect and character. It calls' for'' a full life of Feeling and Imagination as well as a life of Reason.

Reflection, and Action.

7. **True PELMANISM belong to every nation, every class, every occupation, but they have one characteristic in common; they are alive at every point.** They do not become mere bookworks, any more than they become those followers of sport who have never a thought for serious affairs; neither do they become pure money grabbers or utopians.

They are men of all round ability with special developments in one or two directions. An engineer is thus a master in mechanical construction, but as a PELMANISM he is alive to the poetry of nature and can sympathize with humanity in all its expressions of sorrow and joy. He is not averse to making a dollar but he takes the greater pride in the skill of his output.

He has a proper regard for self but does not forget the claims of community. He has all these qualities because he desires to use the powers of mind and body harmoniously, thus avoiding lop-sidedness, angularity, and everything unsymmetrical.

How to Reset the Larger Life

8. Is not this an ideal which is worthy in itself f And is not the effort to attain it calculated to bring a peculiar satisfaction? You cannot strive for its achievement without feeling benefit, and the benefit itself is appreciable. Keep physically fit. Get your aim clear and definite (Lesson II) ; live a full life of the senses (Lesson III); learn the secret of will-power (Lesson IV); of concentration (Lesson V) and this broad and comprehensive life of mind and body will in due time be yours. It is no imaginary possession, but a reality. Interest is found everywhere. Dull days are no more.

THE POWER OF PURPOSE

9. On the emotional side PELwAwrsx's most distinctive feature is the place given to interest and aim. The second lesson, where we drive this truth home, has changed the course of hundreds of lives. Instead of mental drift there comes a definite purpose, and instead of dissipated energies there develops a steady growth in mental powers, working cohesively toward an

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intelligent end. Life has ceased to be uninteresting. Work is an enthusiasm. The future is a promise.

10. These highly desirable results are brought about because the student finds his right position in the world; he discovers his work and is enthusiastic about it. The world within and the world without are harmonized. Life gets a new meaning. Mental abilities begin to develop.

The range of power is extended. All the while the student is realizing himself. He is not a nonentity. He counts one. The day is not long enough for the work he wants to do and for the pleasures he would enjoy.

Some Searching Questions

11. This is not news to you if you have truly lived on PELMAN lines; indeed it may not be news to you if you have not. You have read the second lesson and know its teaching. The secret how ever, lies in its practice. Have you experienced the quiet joy of feeling your energies are developing, and your abilities growing stronger because you know what you want of life, and because you are working hard to get it?

Do you get out of bed in the morning with the feeling that life is a good thing and that you would not miss it for anything? Do you feel an increasing, sense of grip? Is there a progressive ability to master difficulties and a perpetual notion of "I can"? If not, go through your PELMANISM books and exercises again. The life described is for you, if you will only have it.

III. MENTAL SENSIBILITY

12. Another vital truth is expounded in the third lesson, under the beading of "Knowledge end the Senses." That truth may be summed up in the word Sensibility, which means quickness and understanding of response to external impressions.

There are impressions coming to us from nature; from men and women individually, and in social groups; and from our general surroundings. These impressions may be lost upon us unless we train our senses up to the efficiency standard. A great financial success may stare us in the face, and yet we may not see it.

The failure to notice a detail may mean the difference between getting a contract and losing it. Inability to use the senses of sight and hearing with speed and accuracy and also with an ever widening sphere of action, entails losses of every kind; financial, scientific, literary, artistic.

But when training has sharpened the senses and made them responsive, we perceive. that which escapes the average eye and ear; and, in consequence, we gain immeasurably. Minute things which other people thought unimportant, are seen to be items with immense financial possibilities; and, to speak of different things, the foliage of spring which to most men is merely a pleasant picture of green, conveys a subtle message

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of joy that brings happiness to the soul.

The world is a dull place to those whose mind life is confined to a few daily impressions, oft repeated. To the man who is alive it throbs with interest, and offers untold chances of wealth, of artistic enjoyment, and of human welfare.

Life and Opportunity

13. A jaundiced critic will say, "There's nothing where I live to attract the attention. The plain plctures are not interesting. No scenery. No life. Dullness everywhere." This man is not yet a PELMANIST. His inner world is undeveloped or he would find the outer world more interesting A PELMANCST can find something to think about even if there is nothing but space to look at if there is a village or a city, he has so many sights and thoughts that he can afford to select the best from among them; if there are other men and women to talk to, he can discover new depths of conscious new, particularly if the persons concerned have bees educated solely by experience.

14. The PELMANIST as a business man is never far away from opportunity. He sees it in places where the average eye sees nothing. Proper training has imparted mental sensibility, and the chances. to which others are blind, display themselves invitingly.

These descriptions of character are no fancy efforts written to whet the appetite for achievement. They are limned in from the eonfeasions of those who have thankfully contributed to our records of success.

IV. CAPTAINS OF THE SOUL

15. We now turn again to the world within. This time it is the problem of mastery. We have to learn how to control ourselves. Between our thought world and the world outside us, there is often a strenuous conflict. We desire to speak words and to perform actions which are against our own interests, and the desire must be quelled.

We saw this fact illustrated in the cases o£ the ulen who had been ordered to give up tobacco and alcohol. These men are called upon to conquer themselves by will-power, and we found that they could do it by means of auto-suggestion. They developed a new habit, the habit of doing without.

16. Conflict calls forth the exercise of willpower as an effort to attain an ideal. The temptation not to finish a work we have begun must be overcome. The desire to quit, when we know we ought to go on, must be conquered.

The feeling which prompts us to skip a PELMAN exercise must be resisted. The best form of training is by the use of auto-suggestion. Never tell yourself you can't. Tell yourself you can. Submit to drill for specific habits. Every day do some little thing that you do not want to do. It helps to strengthen your will and keep it fit.

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17. So much for our teaching. The question now is; have you carried it out in your daily life? It is one thing to know what to do; another thing to do it. If doing is your difficulty, begin to practice action in a small way. Deny yourself in details that are not important, just for the sake of dis. cipline, and to develop the habit.

Meanwhile picture to yourself the kind of action you really want. See yourself accordingly. Get a vision of your life minus the undesirable elements, then begin to realize that life. It will be hard work if you are easy with yourself; it will be easy work if you are hard with yourself. Therefore, be hard.

V. THE SECRET OF CONCENTRATION

18. Once more we turn to the world within. This time it is the power to focus attention when we will, where we will, and for as long as we will. Failure in these matters is one of the greatest mental weak messes of the age. "I can't concentrate," is a universal complaint. Attention wanders from base. ball to the moon, from the moon to cigars and from cigars to Bolsheviks.

There may be no apparent connection between these things, but the mind wanderer can generally tell you how he is led from one thought to another. The tragedy for him, is that he cannot, center his attention for long on any thought, attractive or repellent. He floats on the stream of consciousness and allows it to take him where it will.

19. Concentration is the art of thinking about a subject or a fact in its intimate associations, to the exclusion of other and unrelated subjects or facts. It is a free movement within the circle of connected ideas. Mind-wandering is straying outside the circumference of that circle.

To develop this ability to concentrate we have to employ interest and will-power. Thus the means are as simple as the results are profound, for the average man who can look long and continuously at a thing, reflecting thoughtfully on what he sees, may make discoveries that come as a surprise even to the man of genius.

Attentiont Attentiont Attention!

20. Whatever you learn from PELMANISM you must learn the secret of attention, not on paper merely but as a practical art, which you have mastered for yourself. The repetition of the word "attention" at the head of this paragraph is not a mere fancy.

It represents our sense of the importance of the fact that until you can concentrate you do not get the best out of your abilities and that you are losing valuable time and money. To spend days over a thing which, by close attention, could be compassed in an hour is to waste your substance in riotous mind-wandering.

You are a mental prodigal.

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Resolve, therefore, to be the master of youp mind. Begin to learn concentration for a few minutes, then for many, until you can fix your attention for an hour with both ease and efficiency. You may not be a genius, but.if you can concentrate you may find yourself in the company of the best.

VI. IMAGINATION AND ORIGINALITY

21. Imagination and originality are two of the vital words in the vocabulary of PELAiANISM. Imagination is the power of picturing "what might be;" and the result of its exercise is often an original and perhaps highly remunerative idea. There is scope everywhere for the advantageous use of imagination. You can see it in deciding the broad issues of your own career.

Witness the question: What may I become? It is evident in the improvement of small things, such as a door lock or the finish of a lead pencil; but it is more dramatically evident in a new method of bridge building or the . erection of a skyscraper.

22. The men who have made their mark as constructors of the thought and work of civilization have necessarily been men of imagination and we give prominence to the fact here in order to impress upon you the great importance of following in their footsteps so far as you can.

Three hours spent in true imaginative effort may bring more grist to the mill than three years of dull "grindipg. " To perform the daily round and the common task; conscientiously and uncomplainingly, is doubtless a merit which we should be the last to decry; but it is not a condition that satisfies the progressive mind. Adventure beyond it. Create new conditions in thought, then begin to translate the thought into action. Allow no temporary disappointment to change your purpose. Go right on until you succeed. That is the PELMAN way.

Originality and the Future

23. "All very well," objects a reader, "but there is so little originality possible in this advanced civilization." Nonsense. There is more as the complexity of life becomes more pronounced. When primitive man first discovered the use of metals a whole new world of advancement was opened up.

When the Wright Brothers invented the flying machine, unnumbered possibilities of further originality were placed before us. If you cannot discover the epoch-making idea get into line with the originators of developments. Nearly everything new occasions astonishment that it was never thought of before. Precisely. It is the thinking mind that we want. Away with the delusion that originality is a thing of the past. It has no past to speak of. Its life is in the future. Be a factor in it.

VII. THE ART OF THINKING

24. The material that we gather by means of the senses, especially sight

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and hearing, must be rightly understood, properly classified and correctly judged in its relation to other material. To understand is to know what experience brings us. This enables us to classify it. To judge correctly is to think about facts or ideas without straying from the truth concerning them.

The tendency to stray is so strong, due to the influences of temperament, nationality, education, and chance happenings, that if the student desires to make some progress in the art of thinking he must first obtain the detachment of mind and the mental adjustment referred to in a previous lesson; then he must master the elementary principles of evidence, and acquaint himself with the scientific method.

25. We do not say that no man can think rightly who does not follow our instructions. Many persons who have never been to school at all have been able to think and to reason correctly about many things, so that there is a natural ability to arrive at a certain kind of truth.

But here we are referring to the difficulty of fording the truth about higher things-things in which we are deeply interested for their own sake, and where money does not count at all. To reason rightly about such matters it is necessary to overcome prejudices and to acquire the technique of reflection.

If you wish to possess a mentality that has acumen over and above the power to rake in the shekels, here is your opportunity. If you want to be something more than a good money-getter, and you would like to be so regarded by other persons, begin to re-educate yourself right away.

You know the details of your business very well: know some other subject equally well and know it for the sake of knowledge, not for what you can make out of it. You will continue to be keen at making a bargain, but you will feel that, after all, making bargains is not the sum total of existence.

VIII. THE DESIRE FOR PERSONALITY

26. "Everybody wants to be somebody." This colloquialism expresses a truth that is very active in the minds of the majority of men and women. It means that few people, if any, want to be ciphers, nonentities, nobodies. They want to have personal ity and to be of some consequence. There is a vein of self importance in all of us, even the most modest. This is quite right, for it is the basis of self-respect.

27. With some people, however, there is a strong desire for great distinction, and, although the desire may be achieved eventually, without harm to the individual or injury to the community, there is always a possibility of serious mischief. Words are spoken and deeds are done for the sake of impressing the public, not for the good that may be accomplished, or the genuine interest that may be aroused.

Such people love the limelight and they are never so happy as when its beams are focussed on them amid the plaudits of the crowd. Admittedly there are cases where the whole thing is so natural that no harm is done

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and we look. on with amusement. But in many other cases the desire is morbid. It is self-consciousness as a form of worship, not as a disease. That is where the evil resides. In the lesson on Personality we saw that self-forgetfulness was the way to naturalness and that in naturalness lay the secret of charm.

Be Yourself

28. If you would have personality you must be yourself. You may not care for that self very much-for. nearly everybody would like to be somebody else, temporarily, anyhow-but you have to live that self just as you have to use your body. You cannot borrow another person's good digestion, neither can you borrow his soul, although you might like to do both.

Your personality may not be as impressive as you could wish, but you cannot improve it by borrowing, and to imitate is to borrow permanently. What you can do is to learn from others. This is not borrowing. It is adaptation. You improve the self from within instead of adding to it from the outoide. The one is an evolution; the other may be no more than a trick of manner.

Conditions of Personality

29. Personality will take care of itself, if you will take the trouble to observe its conditions; which are purpose, enthusiasm, sincerity, courage. Develop on these lines and the natural self will express itself in a natural way, not in the manner of the poseur whose sole anxiety is to create so favorable an impression that the claims of other persons to the notice of the public are rendered insignificant.

30. Avoid artificiality. If the world pays more attention to somebody else than to you, there must be a reason for it; sometimes a bad reason, perhaps a good one. What must concern you is not the attention of the world in which you live and move and have your being, but the honesty of your inner life. To, wear a sham diamond because it impresses other people (who think it is a real one) is to introduce the shoddy element into your character.

Many people obtain public attention by false pretenses but they are usually found out. There are publicists who talk immorality in their speeches in order to obtain notoriety and a reputation for daring; but they are careful not to carry out any of their suggested social irregularities.

31: Personality will develop itself if you keep to the conditions, just as a boy will obtain physical growth by plain food and plenty of exercise. The more unconsciously you develop your personal characteristics the more likely are they to be sound and attractive.

IX. BOOKS AND READING

32. The lesson on Books and Reading is one of several indications that PELMANism appeals to every side of the mind's activities, not the money

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side only, although it rightly appeals to that. To know something of the history of men's thoughts as recorded in all kinds of books is to have inspiration for business as well as solace, even happiness, in days that are dark and dreary. The story of the stars is more romantic than a novel, and the biography of a merchant may be more entrancing than a play.

33. Room should be made in your life for the helpful friendliness of books. You will then never have to look for a means of killing time. You will never have time enough for all the books you wish to read.

The real gain, however, is in the broadening of your mind, the increase of its range of ideas, and the ability to assess their comparative values. You will be able the better to create new ideas of your own, for the keen intelligence required in your daily work will prevent you from allowing books to dominate your own thinking.

They will do no more than prompt you to think more deeply and comprehensively about your business and professional concerns, while they add other benefits in'the form of mental poise, courage, and contentment.

X. THE SUBCONSCIOUS

34. The deeper life of the mind, hidden away in the subconscious, is always a topic of interest to thoughtful people. Its mystery is part of its attraction, but its unguaged powers, as seen in various phenomena, normal and abnormal, make an unusual appeal to the imagination. It is an appeal that needs safeguarding.

We saw in discussing the question of personality that too much attention may be an evil, resulting in selfconscious display and artificiality. So in regard to the subconscious life: introspection does more harm than good. There is a further analogy. Just as personality expands more naturally and safely the less we trouble about it, so the subconscious life will act more satisfactorily the more we forget it and, concern ourselves with the right conduct of dur conscious moments.

This does not mean that it is impious to draw aside the veil which hides the hidden life. We have to Learn all we can about every function of the mind, but research should be left in the hands of those who are qualified for the work. Most of us are too busy to spare the time, and even if we had the time, we may not have the necessary technical knowledge.

35. What we have to avoid is forming the habit of introspection-that habit which prompts us continually to peer into our consciousness if by any chance we can discover the evidences of a subconscious happening. We gain little or nothing by such a discovery; indeed, we shall have spent time and energy only in confirming what was very likely discovered years ago.

No one need plume himself that lie can educate the subconscious by direct effort so as to increase his chances of making money, and thus draw ahead of his competitors. The only successful method of getting the best out of the life below consciousness is to make conscious operations increasingly

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efficient.

XI. VITAL TRUTHS OF PELMANISM

36. A review of the past pages gives us the following principles of guidance
1. That the success we desire, must first exist in the mind. Develop the needed mental ability and success is assured.
2. That we must use all our powers together in a kind of mental team-work.
3. That without aim or purpose we cannot get the best out of ourselves. We drift.
4. That to be mentally alive we must have trained senses, especially sight and hearing.
5. That the will-power to guide and control our abilities is a vital necessity.
6. That to focus attention at will is the sole condition of synthetic ability; that is, the teamwork of the mind.
7. That in the pursuit of Truth the love of Truth is the supreme need.
S. That if the conscious mind is properly trained all the subconscious elements will naturally reap the advantage and follow the lead thus given.
We ask you to test yourself from time to time by reflecting on these truths. See how far you are conforming to them, and where you are astray.

What Pelman Graduates Must Do

37. The problem is this: having become physically and mentally fit, how are we to retain this condition? By a candid self-scrutiny occasionally. Set apart an hour or more, in a quiet place and free from interruption. Take your PELMAN books, especially No. 12, and face their requirements. Are you keeping up to the standard? Is your aim as clear as ever, and are you eagerly working it out?

Are you listless, or are you alive to what is going on around you and in the world generally? And so on. In this way you put yourself through a critical analysis, and if you come out of it smil ing you congratulate yourself. But why not congratulate yourself if you come out of it rather badly?

Have you not thus learned where the weakness lies and how it can be remedied? Isn't it worth a good deal to be pulled up short, not by another but by yourself; and, further, to have the means of betterment before you?

It may be a little unpleasant to find you are lacking where you thought you were not, but is not the discovery one of which the value is immeasurable? As a rule, keen,PELMANISTS find they can "toe the line" with satisfaction; and if they have slipped back a point or two they enjoy the work of re-edueating themselves.

Farewell, But Not Goodbye

38. When a PELMAN student has finished his formal course of training with us he continues the training on his own account. That is where we say "farewell." But we never say "goodbye." We want to keep in touch with every one, for PELMANISTS are now a world community representing every

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nation and race under the sun. They have become' famous for their camaraderie and their desire to be mutually helpful.

They are forming themselves into clubs and circles for discussion and recreation. Naturally, the Directors of the PELMAN Institute of America, are anxious to foster every associative instinct of PELMANISTS in the United States, and they stand ready to jump towards unity of effort.

An Invitation

Thus, whilst a book, as a printed product, must have an ending, the Pelman Institute's course of training is really a continuous process. And as it is our strong desire that, having begun well, you should go on in the same spirit, we want to help you to this end; and we invite correspondence on any matter that is strictly germane to mind and memory training in any of its branches.

We say to all students, "Do not look upon yourselves as if you had-ceased all association with us, because the formal course is at an end; write us sometimes about your difficulties, and if, you happen to be in town, call at the Institute. We shall be glad to know you personally." In this way all PELMAN students have a more than passing interest in the work of the Institute; they are what we may call life-members, and are thus able, all the more confidently, to recommend. the course of training to other people.

A BRIEF OUTLINE OF THE TWELVE LESSONS OF PELMANISM

In the following numbered clauses, our aim has been to select the chief points in each lesson. If the student will study them closely, endeavoring to remember the details, he will have an excellent opportunity of testing his knowledge of the PELMAN System. We summarize as follows:

LESSON I
1. A trained mind is the only universal asset.
2. Every distinctive achievement has its first origin in the mind.
3. Mental efficiency is the foundation of every other kind of efficiency:
4. Success in mental training depends a great deal on Confidence and Work, that is, work in the sense of effort.
5. It depends, next, upon a wise disposal of leisure hours.
6. Attention should be diverted from doubts as to weak heredity. Heredity counts, but it is best to forget it and forge ahead. Forget aiso school-education defects, past illnesses, and so on. Press forward.
7. Generally speaking, mental development is possible up to the age of 50, but not so extensively and intensively as during earlier periods. From 50, onwards, to discipline the mind by study is to preserve its powers.
8. The PELMAN course is general, so far as it deals with the mechanism of all minds: it is particular and personal in its handling of the student's own mind.
9. The knowledge we have of the human mind in action is not exhaustive, but we know that: (a) Mind is a unity.
(b), Feeling is fundamental.

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(c) Without memory there can be no intelligence.
(d) Tae full activity of the senses is an im?ortant element in mental growth.
(e) In the mental sphere, as in the physical; we reap what we have:sown.
(f) To achieve any kind of permanent sueteas there must be a balance between character and intellect.
10. There are three elements in mental ability: energy, due to interest; brain-power, pure and simple; and action, or will-power.
11. Impression, Retention, and Recollection Are Memory's three stages.
12. All mental powers should be developed on the principle of team-work, that is, a harmonious group of activities. This we call psycho-synthesis.

LESSON II

1. An aim, or purpose, is the one agent for bringing out the best that is in you.
2. An aim or purpose implies interest or desire. There must be something which arouses enthusiasm and commands your moral and mental forces. Find the kind of work into which you can put your soul.
3. Such an interest
(a) Gives the mind unity of action.
(b) Develops concentration,
(c) Increases recollective ability
(d) Increases the fertility of idets.
(e) Develops the power of self-confidence.
(f) Strengthens the Will.
4. Aims may be. of two kinds: immediate and remote, and both kinds may actuate one person at one and the same time.
5. To discover your aim, if it be undisclosed and difficult, ask yourself what kind of work attracts you more than any other.
6. Introspection should be used, act abused.
7. Use it ruthlessly when you de use it, and be candid with yourself.
8. To remember well one should learn how to recall at the right time.

LESSON III

1. The work of developing mental efficiency begins with the training of the senses. If the senses are dead, little or no knowledge is possible.
2. Most knowledge comes through sight and hearing, by means of Sensation and Perception.
3. Sensations arise from the action of external facts on the senses: perception is usually the immediate recognition of that action.
4. The range of a man's knowledge and memory depends on the range of his sensations and perceptions.
5. Sense-training has three values: educational, professional, and financial. Artistic ability and commercial ability in this sense have the same origin.
6. Train the senses separately: use them unitedly.
7. In all sense-training, aim at accuracy and speed.
S. Cultivate the senses in which you are most deficient.
9. In trying to memorize names and faces, associate the two together.
10. If you never forget a face, endeavor not to forget the name that belongs to its owner. Be particular about names, not careless, as too many

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persons are.
11. Learn the value of knowing how to use a pencil.
12. Draw up a series of perception exercises that will be useful in your work.

LESSON IV

1. That which we call Will is considered in one of its aspects, effort.
2. Effort has filled a large place in the transmission of psychic functions throughout evolutionary history. It occupies a large place in individual development today.
3. The right use of Will is brought about by right Feeling and right Thinking.
4. Weakness of will is therefore traceable to defects in the powers of Feeling or Thought. 5. The first element in training the Will'is to acquire bodily control. The second is to acquire mental control, which is, of course, control par excellence.
6. Conquest comes by creating a new habit to displace an old habit.
7. Self-drill is good, but it should develop power where it is wanted, not power per se.
8. The use of auto-suggestion is the best method of creating will-power for specific purposes. 9. The ability to sleep or wake at will is one that is worthy of cultivation.
10. Failures in the use of auto-suggestion are usually due to a misapprehension of the nature of suggestion.

LESSON V

1. Concentration means movement of the attention within the circle of ideas related to the chief idea. It does not mean fixation.
2. Fixation is impossible. Either the object changes, or the mind wanders to various aspects of it.
3. Fixed attention ceases to be attention: it becomes self-hypnotism.
4. There are three chief causes of- mind-wandering: Physical, Mental, and Economic.
5. Alen of genius have always had remarkable powers of concentration.
6. The advantages of.possessing this power are:
(a) That the mind's powers work in unity.
(b) That it brings accurate knowledge.
(c) That it increases memory power.
(d) That it aids discovery and originality.
7. Concentration has an ethical aspect: it helps to solve the student's moral problems by developing thought-control.
8. To develop concentratioe power you must begin with Interest. Nothing can atone for its absence.
9. Neat, one must have
(a) the right physical and mental states,
(b) the right exercises, and
(c) the turning of effort into habit, thus securing ease and economy of action.

LESSON VI

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1. The stream of thought flows through our consciousness, in fact it is our consciousness. To modify it, to control it, to use it-this is one of the aims of PELMANISM,
2. Mind-wandering is floating with the stream. 3. Connected thinking is the use of our powers to change the direction of the stream. We decide what is to happen instead of waiting for what may turn up.
4. The PELMAN Principles of Mental Connection introduce order into our thinking. We arrange our thoughts according to a classification, which implies relationship by association.
5. Untidy minds are orderless. They are like a -warehouse where goods are stored without a plan.
6. The habit of classifying experiences makes knowledge easier of acquisition, develops the power of judgment, and the assessing of values.
7. From this follows the growth of standards. 8. Definition endeavors to discover what a thing is and to state it clearly.
9. A trained mind, among -other qualities, can (a) classify and define, and (b) has a knowledge of the best standards.
10. There are four PELMAN Principles of Mental Connection
(a) Inherent Connection.
(b) Opposition.
(c) Concatenation.
(d) Similarity of Sound. The first is subdivided into
(i) Synonymy.
(ii) General and Particular.
(iii) Common Denominator.
(iv) Whole or Part.
(v) Object and Attribute.
(vi) Cause and Effect.
(vii) Complement.
11. Word series, studied closely, are an excellent help in developing concentration.
12. Locality of circumstance, as in the case of actors, is an important aid in recalling facts and ideas.
13. Artificial aids to memory should be both 'apt and psychological; not arbitrary.

LESSON VII

1. Imagination rules the world and your imagination rules your life.
2. Imagination is the use of mental images either to reconstruct past events, or to build a possible future.
3. Images are mainly of six types:
(a) Visual.
(b) Auditory.
(c) Alotor.
(d) Tactile.
(e) Gustatory.
(f) Olfactory.
4. Most of us have dominant images. We should so train ourselves as to reproduce easily - the chief kinds of images.
5. On this ability depends much of our mental ability.
6. Images combine to produce new ideas. The agency at work is usually

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the force of analogy or of contrast.
7. Your aim (see Lesson 11) acts as a magnet, drawing to it all sorts of like images, or emphasizing those in vivid contrast.
8. This feeling for images, resulting in new developments, has thus decided the rate of progressive civilization.
9. It is also the secret of much of the magic of poetry.
10. A close study of the method of imaginative works shows that the effect is obtained by violating reality: witness the sphinx which is a composite of several forms of life.
11. But in almost the same way a business man violates reality by "seeing" a great business when one does not exist.
12. Analysis should be the first step towards securing a new result by imaginative effort. 13. New facts, or ideas, presuppese a; complete knowledge of the older facts or ideas on which the new ones are to be built.
14. Next, comes theory. This is the function of the imagination proper.
15. After that use analogy, which is the most fruitful source of "inspirations."
16. Originality has its conditions, but the chief rule is Think for Yourself.
17. You must love knowledge and truth, even business knowledge and truth, for its own sake. There is more money in it than in the direct search for money which, after all. is secondary.
18. To train the imagination, secure the conditions. The first has already been provided for in Lesson III which deals with Sensibility.
19. Next, be sympathetic, in the sense that you are deeply interested in men, in affairs, and in progress. Feeling is the first ingredient of genius.
20. Rely on your own inquiries and your own judgment, but only after hard work and experience. Every life has dormant possi bilities. See to it that yours are discovered and matured.

LESSON V111

1. Logic, as a science and an art, deals with purely intellectual processes; whereas life itself is concerned with facts, some of which cannot be crammed into a syllogism.
2. Reason does not always guide us. Even educated men are influenced in judgment by temperament, nationality, and training.
3. Thus, when authorities disagree, the student has to estimate the value of each authority, and, dividing them into groups, judge as to which group in his opinion has the best claim to -acceptance.
4. Truth mast be sought by a mind which can look at facts or propositions with detachment, which means the absence of such personal desires as may affect the forming of a right conclusion.
5. Scientists and philosophers have sought world-truths. Business men who succeed, aim at supplying the universal wants. Their success in this respect has brought more satisfaction than the amassing of wealth.
6. Mental adjustment is the act of rectifying the natural and acquired disproportions of our mental make-up.
7. Some of us are overweighted with emotionalism; others with intellectualism, others, again, with too much action.
8. Adjustment brings the needed perspective, and is accomplished by a graded scheme of life and work following a strict self-analysis. 9.

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Civilization has a place for the unadjusted man, but that does not do away with the need of adjustment.
10. The truth-seeker must know the principles of evidence and be able to use them intelligently.
11. In analyzing a claim look first for the essentials; nest, get at the truth and not what you wish to be the truth.
12. Master the elements of the scientific method. Practice the formation of hypotheses (there is plenty of scope for this in business) then test the truth of each, and learn how to form. a tentative conclusion where one cannot be demonstrated.
13. Unconnected words and ideas maybe dealt with by catenation and the figure alphabet. This applies especially to mathematical formulae.
14. Catenation is a bridging process. It erects arches over the chasms dividing one idea or fact from another.

LESSON IX

1. Personality means the sum of those differences of an individual kind)which distinguish one man or woman from all others.
2. These differences are usually attractive but they may be repellent.
3. Personality, in the last issue, is incapable of, complete definition.
4. Self-forgetfulness, not self-consciousness is its first element.
5. To aim, consciously, at impressing other people, is to become a poseur.
6. The magnetic feature in personality may depend upon purely physical magnetism, or on subconscious promptings, or on both.
7. Personality is usually accompanied by a positive disposition.
8. The impression of superiority depends on a striking personal appearance, a dominant but sympathetic voice;Jceen eyes, a wide range of facts and ideas, and a gift of utterance.
9. The conditions of,personality are, in general, of two kinds: (a) states of mind; and (b) forms of action.
10. The states of mind are self-confidence, eventuating in courage; sincerity; enthusiasm; and purpose.
11. Modern life makes action, in the form of selfexpression, a difficulty for some persons; an easy matter for others.
12. You should so arrange your life that you do not allow impression (i. e. taking in) to exceed expression (i. e. giving out).
13. Ten hours spent in reading, followed by ten minutes in social recreation, is not the way to develop self-expression.
14. Find a time for sensible talk, and a time to write.
15. Don't forget that progress always depends on self-knowledge. Avoid introspection as a habit, but at monthly intervals analyze your thought-life, especially your insincerities.
1. The vastneis of knowledge should not dismay you when you look at a large library. It is the thoroughness of what you know that matters.
2. To make the best of your opportunities, work as closely as you can to a time-table: Systematize your leisure.
3. Understand fatigue, and control it. 4. Be a master of words.
5. In studying any subject, -understand its theory, then attack its history.
6. Remember the following rules:
(a) Read with the spirit of expectation.
(b) Read creatively.

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(c) Apply the Formula method.
(d) Study the message of the Classics, before their details.
(e) Read topically.
(f) Follow your inclinations.
(g) Remember' the claims of self-expression.
(h) Read with a note-book handy.
(i) File your clippings,
(j) Index important references,
(k). Learn the useful secrets of the nearest Local Library.

LESSON X1

1. There is a deeper life than the conscious and its influence on the latter is most important.
2. The evidence for this deeper life of the subconscious is as follows:
(a) Memory is not explainable without the hypothesis of a subconscious.
(b) Skill, of any kind, is alike unexplainable.
(c) Mental ability, during sleep, is sometimes greater than in conscious moments.
(d) The phenomena of hypnotism support the hypothesis.
(e) Psycho-analysis proceeds on the assumption of these unconscious operations.
(f) Feeling, as expressed in poetry, is in. serutable, and this inscrutability indicates a level of life below that of ordinary consciousness.
3. There is really no subconscious "mind." The mind is a unity.
4. To train the subconscious, all that is necessary is to train the conscious.
5. Healthy expression of feeling, thus avoiding repression, ought to be the student's program.

SPECIAL EXERCISES FOR MIND
TRAINING AND HEALTH TWELFTH AND LAST LESSON

This is the last and longest of the lessons, and it may be spread over two days. Half of the mental and physical exercises may be done on one day, and half on another day.
On the first day recall the advantages of the right exercises done in the right way.

Recall only the first ten advantages-namely, the regularity of habit and the strengthening of will-power; the increased self-respect (as. for instance, when the left band becomes less clumsy) health and fitness from the larger amount of oxygen inhaled, and the larger amount of carbonic acid, etc., exhaled; the improvement of the skin through the greater activity of the surface, and the improved circulation generally; the training of the imagination and memory; the general improvement in the feelings; the good effects on the enjoyment of life and on the appearance generally; the greater, poise of body and mind, and the excellent opportunity for self-suggestion; the advance in general efficiency of all kinds; the greater endurance of body and mind and, once again, the improved appearance, especially with regard to the skin and the muscles of the body; the help to others, not only in being able to give them physical lessons, but also in adding to the health or those who follow after, and in radiating health to

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those who are here now; the health of the organs, including important organs of elimination, such as the bowels; the increase of the money-earning capacity; the increase of economy in energy as well as of economy in money; the valuable use of odd moments, not only for relaxation, but also for diverting the attention from undesirable topics; the marvellous remedial effects, the marvellous preventide effects, in cases of constipation, indigestion, nervousness, and other troubles; the help towards success in games; and, last but not least, the duty to the millions of cell-lives within us.

It will be enough to recollect the first ten of these advantages on the first day. Do not hurry in this practice: Then do the exercises in the earlier lessons. They will be as follows.

In Bed
(For details refer to the particular lessons.), Stretch out each stiff foot and leg in turn, first sending the toes as far away from you as they will go, then the heels as far away from you as they will go. Then exercise the two feet and legs together. Practice "abdominal" breathing. Stretch each hand and arm in turn, quite stiff, and with the fingers stretched out and apart; and rotate each hand and arm. Practice "abdominal" breathing, in the form of "muscular" breathing. Now practice another abdominal breathing. Do not exhale at once, but contract the abdomen, so as to send the breath up to the top of the lungs.

Sitting up in bed, go through the series of neck exercises. Practice the ebest-breathing, expanding the ribs upwards and forwards. Stretch each arm and leg together, first the right arm and right leg up and in front of you, then the left arm and left leg; then, if you are strong enough, both arms and both legs together.

Practice the chest breathing, expanding the ribs upwards and forwards, but this time let it be "muscular" breathing. as described in Lesson Six. Bend each leg in turn, and draw the knee up towards you, keeping the toes as far. away as possible. Then draw up both your legs together. Practice the chest-breathing, but this time, after inhaling, draw the abdomen in, and draw the chestwalls in, so that the air may go still further upwards into the lungs. Keeping each leg in turn quite stiff, send it up as high as it will go without straining, with the toes as far away from you as possible.

Now, in one inhaling ,(inhaling first "abdominally," then with the chest) first send the abdomen out, then draw it in slightly, and send the chestwalls forward and out. With something to keep the feet down, rise to a sitting position, not with the head forward, but with the head kept well back, and the small of the back-hollow.

Practice the dorsal breathing, expanding the lungs outwards and downwards. Sitting up, go through the rowing exercise, at fast with each arm in turn, then with the two arms together. Take a general breath in, as just described, but this time hold it in, contracting the abdomen and chest. Bring the right knee up first, then straighten the right leg, and send the toes out as far as they will go from you. Don't let them touch the bed. Then

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go through the same exercise with the left leg, and so on with the two legs alternately.

Out of Bed
Practice the skin-drill. Do the skipping exercise.
Stretch each arm up in turn, and bend the trunk down, without letting the knee bend. Bring the arm down outside the foot of the same side, not across to the other foot.
Do the different trunk-exercises, with the bending and crouching movement.
Go through the breast-stroke of swimming with the arms only, using each arm in turn.
Practice the golf swing, at first very slowly.
Go through the swimming movement, not only .yith the arms, but also crouching with the legs.
Do the balancing exercise (see Lesson Nine).
(lo through another series of trunk-movements. Now, for the next day, recall the remainder of the advantages-that is to say, the last ten of the list.
Then repeat the exercises in the remaining lesson. This will be a day with only one or two movements. It is as well sometimes to have a comparative rest.

In Bed
Practice the three emptying breaths.- Take two or three deep breaths in: send the first out quickly, then as if whistling, then slowly. These have been described in the Eleventh Lesson.
Then move the right hand and arm and foot and leg stiff in different directions. Do the same with the other foot and leg. Then, if you are strong enough, do the movement with the two together.

Out o f Bed
Rise on your toes and stretch out each arm is turn in front of you, and then send it back behind you. Then do this with the two hands and arms together. Now send your right arm up, keeping your left hand and arm relaxed. Let the fingers of the right hand be stretched out and back.

Then let the hand come down and ,forwards and across the body till it finishes beyond the left foot. Do not strain. Repeat the exercise a few times, and each time you will be able to go further down. Be sure to keep your legs stiff and not to- let your knees bend. Keep the small of your back hollow, and your chin in.
Last of all comes the exercise in relaxing. "Cease-that is a better word than 'stop '-and, keeping your lips gently closed (not your teeth clenched), breathe deeplyand fully through your nostrils-hold the breath a moment of two-then let it ooze out slowly, as an india-rubber bladder empties itself of air.

"And, as you let it ooze out slowly-please read these words slowly too!-let the muscles of your
hands grow limp and dead; let your fingers and hands and arms hang down quite heavy by your side; like bits of sodden cotton wool at. the end' of a

piece of string. Do not `hurry up.' Stay there, relaxed like a drooping plant. And-for yoir are in private now, and new not shrink from behaving sensibly-smile. Let your eye-muscles relax.

"Every time you exhale, exhale not only the carbonic -acid gas and other poisons, but also all ideas of worry, all anxiety, all fear, all hurry, all ill-nature, all resentment, all ugliness, all effort and striving, all doubt. Sink down, and call up in your memory and imagination things sweet and restful-for instance, the delicious moment that comes after relief from toothache.

"Then, when you are tranquil, when you feel no feelings against anyone or anything (or even against yourself), quietly lift up your head, and, as you take a deep and full breath in through your nostrils, open your eyes, pause for a few moments, and come back into the world, and know that, in future, your health, your sanity, your poise, your power, will depend not only on food, but also on repose.

This will complete the exercises.

Having gone through the series, you can begin it again, and go through it again, in the way that seems best for you, as an individual.

Week after week you must map out your own plan.

The hardest exercise in the whole series will probably be the muscular relaxing. When you have mastered that, you will find that your memory and mental balance will be wonderfully improved.

Work will be far easier. Worry and anxiety will be almost impossible. You will be saving energy, and increasing efficiency.

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