

Pelmanism

Lesson 2

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I've made some changes to bring this series of documents up to date. I'm sharing it with you because it helped me bring together a lifetime of experience dealing with the assorted problems in creating order out of chaos.

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PELMANISM

Purpose: What is your Aim?

Lesson No. 2

The Pelman System of Mind and Memory Training

FOREWORD

Editor's Note: This is basically the original course but I've made some minor changes in an attempt to bring it into the 21st century but essentially kept the same language.

To the Student:

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

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

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

PURPOSE: Or, WHAT IS YOUR AIM?

1. In order to get the best out of yourself you must have an aim in life: not a general aim, but a particular aim: not a mere desire to be successful in everything that you undertake, but a definite purpose to accomplish a definite end. There are many reasons for this, and chief among them is that without a proper plan of life your mental ability will not be developed. As it is highly important that this truth 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, is the basis of every plan of life. There are good desires and there are bad ones; there are others which might be described as neutral. Consequently, when formulated and acted upon, some are found to be beneficial in results just as others are obviously injurious. In every case it will be found that Feeling is the motive-power that stimulates the intelligence and prompts the will to action.

I. WHAT WE MEAN BY INTEREST

3. What then is this Feeling? In a general sense it is Interest. Take games as an illustration. Why do you stand for hours watching a football match? Because you are interested in the game and wish your side to win. Why do you and others devote two evenings a week to physical drill, or to "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.

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If you will read the biographies of men of thought and men of action, you will find that in every case the motive power was that of Interest; and it manifested itself in two ways: (a) It had an end in view, and (b) it devised means for attaining that end. They were ambitious. Do not imagine that only Emperors with world-designs are ambitious, or Oil and Railway magnates, or would-be Senators. We are all ambitious: or we ought to be—so long as our ambitions are just.

The student who has secured his Arts degree passes on to the Doctorate, and has his eye on a Professorship. Why not? He is interested in his work; he has formed a plan of action; he contributes to learned monthlies or quarterlies and, although he may not care to acknowledge it in so many words, he is just as ambitious, as a lawyer or doctor 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.

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

If we leave the individual, for a moment, to consider the nation, we find that the general aim of European nations has always maintained a definite relation to their continuity of existence. The Greeks had no national aim beyond knowledge, and they are now a memory. The Jews had a fixed world-purpose, and they are still carrying it out, though not always according to the ideas of Abraham.

The Forward Look

4. All progressive men and women feel this inward something urging them forward. They have ideals to aim at; purposes to be fulfilled; ends to be achieved. In some cases it is the writing of a book; in others the possession of a world-wide business; in others, again, it is

the more modest aim to secure a competency for old age. A few will look forward to becoming amateur champions in golf or billiards.

This Feeling at the basis of our more significant actions is manifested in an Interest that discovers itself in a plan of campaign.

II. INTEREST AND MENTAL SYNTHESIS

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

Let us imagine a case. A young man has just left college, and begins to look about for some form of employment. Now and again he has thought of this and that as offering some attraction, but his examination-work has been so absorbing that he has had no real opportunity to probe the matter to its depths. The opportunity has now arrived, and he finds it something of a worry. There is a pull here and a pull there; the automobile 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

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process, to be followed by importing, real estate, insurance, and the rest.

In this state of indecision, not to say drift, his mind has no focus and the power of interest is practically suspended except in the form of a desire to find a suitable calling. Finally, the great decision is made, and he resolves to go into banking. Instantly, all the powers of his mind are under the governance of a definite idea – the idea of becoming a financier. His perceptions, his memory, his imagination, his judgment, his will – all the functions he possesses act unitedly in the direction of his purpose. We do not say that he never has a thought which is not connected with his work – let us hope he has for the sake of his sanity – but that the one aim of his life gives his whole mind unity of action. It fulfills the demand for a synthesis of abilities.

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

comes a day when we realize that we are not what we once were, and then we get a glimpse of what we might have been.

Interest and Concentration

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

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

“What is your trouble?” we ask our visitor.

“Well, when I sit down to do some figures or to read a book, my mind won't stay on it – it runs away – and at the end of 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 how long this has been going on, and slowly get together the data of the case. At last we come to the real question – What would you say is your particular aim in business, or in life? Are you just jogging along or have you a plan – an ambition?”

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

7. With this little revelation before us we proceed to show him how mind-wandering may be over-come, mainly by reconstructing the inner life on a new basis of desire, and partly by practice on approved lines. We suggest that he should not only desire but resolve to increase his income by an additional \$500 a year. It may be difficult at first to work up the stimulus of interest, but when that has been done he will find it much easier to concentrate his attention on the details of business or the reading of a book. He will set up a mental habit, and instead of his thoughts 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 month's time this self-distrustful man will tell us that he hardly knows himself: he could not have believed a cure could be so speedy and so effective.

The Folly of Overworking

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

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

To have no aim is to drift; to have too many aims

is to dissipate energy. /

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

Interest and Memory

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

10. The power of Memory has the same story to tell about the value of purpose and interest. The young law student who hopes soon to be called to the Bar pursues his study with zest; he desires very strongly

to pass his 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 were emotionally experienced. Here is an extract from a correspondent's letter, illustrating this statement:

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

Memory and Emotion

11. Pain-memories are outside our purview: We are dealing with a form of pleasure-memory which is associated with some plan, aim or

purpose that lies near our heart. 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

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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 grand-
{ • mother.”

Is there a further development? Yes.

Interest and Ideation

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

13. It has been our good fortune to have the opportunity to study the records of genius, and in almost every case we have found that the originalities and discoveries of great men have been due

- primarily to this impulse, feeling, emotion (call it what you will) that passes easily from a state of interest into a plan of action. Let one instance suffice. Finsen, the celebrated lightcure specialist, saw a cat reclining lazily, on a roof, in the genial sunshine. The shadow from a neighboring building reached the cat and it moved into the sunshine again. It repeated the process several times. Finsen became interested

and his interest deepened and widened with attention to the subject. He knew the cat must have received some benefit from the light and heat, but how and why? At last he felt himself on the track of a great discovery, and eventually his new ideas found expression in the famous Finsen cure. You will perhaps say: Is not this a case where attention developed interest rather than the other way about? No; Finsen became interested in the movements of the cat, and this interest caused a concentration on the why and wherefore of the whole affair. We shall later on. deal with the interest that springs out of attention.

Genius and Concentration

14. It is remarkable how confident many writers have been, and still are, that genius with all its glories is due to concentration in some form, instead of to some ability that is altogether superior to. the ability of even a talented mind. 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 half-truths. The whole truth is this: Attention, reflection, energy, mental-industry – use any term you will – prepares the conditions of

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

The Growth of Ideas

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

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

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INTEREST causes greater

ATTENTION POWER	MEMORY POWER	FERTILITY OF IDEAS	SELF CONFIDENCE	WILL POWER
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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 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 one sphere, (usually our business or profession) where we are at home, and concerning which we speak and act without self-mistrust. A shoemaker may be painfully shy and altogether lacking in initiative, but if you venture to criticize his opinions about leather, he may end by saying that you talk like a fool. We are all of us confident enough when we know: and we usually do know something about our own calling. But even so, there are some people who have no assertiveness: they will allow other people to make the most ignorant and untrue statements without protest or correction. A boy at school may know the right answer but he is too shy to put up his hand and speak. When he becomes a man the habit is still there, and although he has the

knowledge and ability to advance his interests, he always hangs back.. This is because his temperament is reserved. He secretly longs to push ahead, but he hates the pushing spirit; consequently the more assertive man gets ahead of him.

How Temperament Affects Us

19. Temperament, therefore, often stands in the way of a certain kind of progress, especially in circumstances where competition rules. It often happens that the cleverest men are in the second and third positions and the average men in the first. But these average men are superior in one particular: they are of an energetic and self-confident disposition. They are not to be blamed for this; neither are the others to be blamed because a sense of reserve prevents them from taking part in the struggle of competitive life. We do not want to see a world chuck full of "climbers" who desire nothing but selfish advantage; neither do we desire to see hundreds of persons who are too timid to strike out for themselves. We duly appreciate the value of the reserved temperament, as seen in the life and work of many an idealist, and are not blind to the merits of men of energy, who calmly take up the responsibilities of leadership. But if a man of hesitant mind desires to enter the sphere in which he must measure his gifts against those of

other men, he cannot expect the rules of the game to be altered to suit his convenience. He must accept the position as he finds it, and go in and win. He need not cease to be a gentleman by so doing.

Just as in the tense struggle of a boat race, we see mind and muscle pitted against mind and muscle in the spirit of true sportsmanship, so on any plane of human life there may be healthy rivalry conducted on the basis of the highest honor.

20. As to whether a man should follow his temperament, or adjust it to his needs – that is a question 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 expressed themselves accordingly.

The Place of Knowledge in Self-Confidence

21. Now your interest may be, probably is, much less ambitious than the abolition of a great evil; but if it is intense, it will surely find opportunities of expression; and even if your temperament is 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 master a timid disposition, you can. How is it to be done? By arousing some Feeling in the form of Desire, and by expressing it in some definite aim. Your self-respect demands that when you go before a superior to ask a favor you shall not stammer out your words and knock your knees together. Say to yourself: "This sort of thing must stop. It is not dignified." At first the old feeling returns, however strong the resolution; but it gradually weakens. Grasp any fear by the throat and it soon dies.

A Barrie Illustration

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

Sir James Barrie had a commission from Mr. Charles 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 I am so anxious to see it on the stage that I have written another play which I shall be glad to give you, and which will compensate you for any loss 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.

23. This is extremely interesting in itself, but if Sir James Barrie had been lacking in the self-confidence we are talking about, he would have said to Frohman, "I really can't write a play for you – not one that's good enough. I mistrust my powers." Instead of putting it in that way he produced two plays, one of which he felt sure would compensate for the losses of the other, whose money-bringing power he doubted, not its literary and human qualities, for it was "a dream child" which an author treasures above everything else. Thus Barrie was not lacking in self-confidence; he was simply mistaken in estimating the box-office value of a new play.

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

Interest and Will-Power

There is a final benefit to be considered.

(f) Interest increases Will-Power.

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

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 throughout the whole mind; a man who conquers here will be apt to conquer there. But not necessarily. We have known men who possessed great strength of will in business, but who were without resolution at all in other departments of life, where it was often badly needed. Hence our purposes must either be broad enough to embrace the whole of our responsible existence, or they must, in their

separateness, generate a separate interest which will produce the required will-power.

III. HOW TO GET AN AIM

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

What Is an Aim?

28. Before we consider other classes of people to whom the decision of an aim in life is a difficulty, let us critically examine the phrase itself. It does not necessarily mean a great mission; it may mean no more than doing well, or doing better, the work you are doing now. A miner, earning good wages, may believe that he has no aim in life; for getting coal is merely work, whereas an aim, he thinks, is a vast ambition: such as to own a mine or run. for Congress. He may be right or wrong, but it is practical wisdom to have an immediate purpose as well as a distant one; and in the miner's case the obtaining of a sound education should be the primary object of life.

Do not, therefore, imagine that aims must be dizzy ambitions: they are much more modest than that, and their value does not lie in their height so much as in their intensity. There is sometimes a killing disappointment in store for the man or woman who has aimed too high and 'failed. When one purpose has been achieved it is comparatively easy to form another, for effort has brought experience and decisions have a better chance of being intelligently adapted to one's abilities. To know one's limitations and possibilities is half-way to success.

Some Cases Considered

29. Men and women who have assured incomes do not need an aim or a purpose which concern 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, the particular element in it is not. A doctor may have resolved to be a doctor always, but what kind of a doctor? A specialist? a general practitioner? a surgeon? a medical author? In which direction does interest lead him! When that question is decided, he can, after due reflection, begin to formulate plans of action.

30. There are thousands of persons whose general future is settled, but who have no particular interest beyond the daily round and

common task. Some of them look on their callings as a necessary labor, but also as a nuisance; and they live their real life at home among books, or specimens, or flowers. Such people often live long, happy and useful lives, but it cannot always be said of them that they have made the best of their possibilities. If the business fails or hard times come, they frequently pass through the deep waters of suffering, experiences which a true mental attitude towards work would either have spared them altogether, or have enabled them to endure with greater stoicism, if not with complete equanimity.

When Purpose Is “Discovered”

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

and his friends advise him this way and that until he is utterly confused. One day he has a notion 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 is refreshingly easy. He sends the completed manuscript to an editor and is asked for more. He sends more. Then he realizes he has found his true vocation in life and soon the city of magnificent distances 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 cases where men, and women, do not really live their full lives until the passing of time has brought the right opportunity. So we counsel patience, believing that in the majority of instances the true calling will be found.

“But,” it may be urged, “will not mental ability decline during the aimless period?” Not if a man is doing the best he knows. His powers

will deteriorate, no doubt, if he allows himself to drift, to become cynical, or despairing. There can be a purpose for the moment just as there may be one for a lifetime; and the momentary or temporary purpose, closely followed, will exert the same developing influence, while it lasts, as the longer and more settled purpose.

Self-Realization

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

yourself in hand and resolve that in spite of every difficulty you will arrive; not in the limelight of public opinion but in the sense of self-realization.

Failure and Half-Success

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

"I have wasted my time on unessentials."

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

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

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

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

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

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

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

IV. CAUSES OF AIMLESS LIVES

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

- (a) An absence of training in early initiative.
- (b) A shy and reserved temperament, predisposing to inaction.
- (c) The after effects of nervous illnesses.
- (d) A native changeability of disposition, no power of concentrated effort.

(e) Aboulia, or weakness of will, causing disinclination to effort.

(f) Pessimism; sometimes arising out of a deep study of one aspect of life, which has culminated in too many negatives.

(g) Fatalism; which regards the individual as the helpless victim of circumstances, as a point upon which forces converge; whereas he is himself a force capable of resisting, restraining, compelling.

In dealing with such causes, the first factor to be considered is that of health. If it be good then one can go on to ask such a question as this:

“What kind of work would you like to do above everything else?”

Should it not be possible to reply immediately, take time to think it over; then, if at the end of much inquiry there is no proper answer, the only thing to do is to follow the method of “trial and error.”

Experiment with the most likely occupations, or leisure hour pursuits, until one is found in which a real interest can be developed.

Decision vs. Indecision

35. As a rule, the necessity of earning a living causes the majority to choose a calling, if not hastily, yet with little chance of adaptation; and as a result we get the round pegs in square holes. But these people

usually have one great advantage mentally: they know what they want. The other people don't; they are undecided. Now the round pegs can very often get out of the square holes if they play their part with caution and skill. In their leisure time they can prepare themselves for new work and new positions, and, when ready, can migrate and better themselves.

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

The Voice of the Cynic

36. We have heard the cynic say: Why should everybody have an aim, a purpose, a program? Why not have a few people who are minus these things for the sake of contrast?" This is as much as to say, "Why should everybody be honest? Why not have a few thieves and rogues by way of variety?" We have them unfortunately. Life is an imperfect affair, and the contrasts will always be in evidence. But the true reply

to the cynic is this: Success in achieving an aim lies more in the educative power of making the effort than in the actual achievement itself. Nearly all healthy people love progressive movement for its own sake; not merely for what is at the end of it. They, revel in the thrill of ideas that transform.

Testing an Aim

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

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

V. INTROSPECTION – ITS USE AND ABUSE

37. There can be no doubt that in order to make this lesson a success, you will have to examine yourself closely, to turn your attention inward and use the searchlight of introspection. Some people are afraid of introspection. So are we – when it is a habit. To encourage this habitual looking within is the last thing we desire; and the whole trend of the lesson is toward an outside interest, an interest where one is not conscious of self. Perhaps it will not be amiss at this juncture to say a word about the evil of self-consciousness. Take a simple illustration. You are suddenly called upon to second a vote of thanks, or to say a few rambling words at a dinner. You are not accustomed to speech-making, and become unpleasantly self-conscious instead of thinking only about the subject and the occasion. Perhaps one hundred and twenty pairs of eyes look at you and you feel hypnotized. You want to speak well, and in order to estimate your success you feel obliged to listen to yourself as you talk. There comes a moment when these two activities of speaking and listening do not run side by side; you allow the listening too much scope and the speaking fails to get its due: that is the moment when a speaker loses the thread of his remarks and comes to a full stop. Now, if you can forget yourself in

the subject and the occasion, in other words speak without listening critically, you will find yourself much more fluent. We have known self-conscious people who have delivered thrilling speeches, the reason being that they were supremely anxious to advocate the claims of a particular mission that was very close to their hearts; and this desire completely overcame the habit of thinking of self. They forgot everything in the passion of the moment, and self was lost in the glow and fervor of speaking for a great cause.

Self Consciousness

38. Of course self-consciousness is often temperamental, for even a very self-confident man may be painfully embarrassed if suddenly called upon to speak before an audience. People who are naturally shy and reserved have a tendency to live a good deal within themselves, and being sensitive, the rough and tumble of everyday life, the chaff and the joking, the give and take of social existence, does not attract them; indeed such people avoid everything that would jar their inward peace. Whether they know it or not, they must be told that there is a little vanity in their attitude. However much they shrink from publicity it is not all due to fear. They should realize that a healthy balance of life requires a man to come out of his reserve, otherwise he becomes

so self-conscious that he stands in his own light, hinders his progress, and increases other people's pity toward him. The one way to do this is to develop an interest, form a plan for carrying it out and concentrate upon it – this plus such social recreation as life usually offers, ought in time to cure the evil, even if it exists in a radical form.

A Specimen Self-Examination

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

40, Let us take a few negative answers.

(1) "No. No. No energy. I'm like an icicle. I am cold, lacking in broad sympathies, frigid, and incapable of enthusiasm."

(2) "I have some energy, but only as a routinist. I allow others to do my thinking. I render obedience because I never had the force to lead. I am essentially an employed person."

(3) “Yes, I've got energy for short periods. But I'm like a Seidlitz powder. I fizz and foam with enthusiasm for awhile, then fall as flat as water.”

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

VI. QUESTIONS FOR SELF DRILL

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

(b) Have you ever examined your mental qualities in comparison with those of other people, for whose success – intellectual, social, or

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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?

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

(k) Do you welcome responsibility or shirk it?

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

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

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

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

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

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

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

VII. MEMORY TRAINING The Cost of Forgetfulness

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

Below is a page showing the appointments for the day:

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Monday, July 7th, 1919

Sales Manager, 10 a. m.

Johnson's case.

Paper supply.

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

Interview, 2.30 p. m., Jones.

“ 3.30, Willington, Brooklyn.

You will see there is an appointment for 2.30 p. m. and another some distance away at 3.30. The one at 3.30 is the most important one of the day, but when Mr. Jones came at 2.30 and brought information of a serious import, Mr. Williamson became so absorbed in the possibilities of money-making that he forgot all about the 3.30 appointment until 3.55 p. m. Mr. Jones was not particularly pleased at the sudden termination of the interview, and Mr. Williamson was fifty minutes late in arriving at his destination. Those minutes cost him exactly \$250 apiece, for a contract he had hoped to obtain fell through, as he was not present in time to see that his claim was

properly presented. This kind of forgetfulness frequently occurs with men who have good memories, as well as with men who have not good memories. The bad memory forgets entirely; the good memory forgets because something unusual happens, and for the moment crowds out of mind the thing that was to be remembered.

The point to be noted is that if we are to remember a thing at the right time, we have need of more than a good memory; we need a systematic handling of our attention. Thus, if Mr. Williamson had kept a watch on himself, he would not have allowed the interview with Mr. Jones to absorb his interest to the full; he would have had an eye on the clock without allowing Mr. Jones to know it.

Degrees of Memory

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

A clerk may have a poor memory for general things; a slightly better memory for the ledger accounts which he handles every day, and an excellent memory for the personalities and records of baseball. But in this course of lessons we are speaking to men and women who have

not succeeded as yet in remembering things they want to remember. There is much in life that is too trivial for a permanent record, For instance, a man says "If you ask me what I had for luncheon ten days ago I can only say I have completely forgotten, because the matter in itself was unimportant. I have lunch every day of my life, and I have no food faddisms to trouble me, consequently mental impressions about luncheons are weak. But if you ask me when I first tasted venison, I can tell you all about it, although it happened nearly twenty years ago. I can tell you the people who were at the table and what we all said."

Memory and the Unique

The reason why I remember this incident is naturally due to its unique variation from the ordinary meal to which I was accustomed. I forget the ordinary meal because it is so ordinary, and I remember the unique meal because it is unique." The business or professional man, however, has a certain mass of detail before him every day, and out of that mass he selects a number of items which he wishes to keep in mind ready for instant recall. The function of a good memory is to enable him to do this successfully, but, despite his desire to succeed, he often fails. For instance, he meets a man in the train and discovers

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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 Harker, 1,008 Graham Street, Bridgeport

He tries to memorize it at the moment, but, during the Board Meeting that followed, the impression became weak, and when he tries to recall the address, Harker 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 gripped 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 upon the attention by willpower, would remain good until it could be accurately transmitted to paper. The Exercises we give develop eye and ear memory.

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EXERCISES

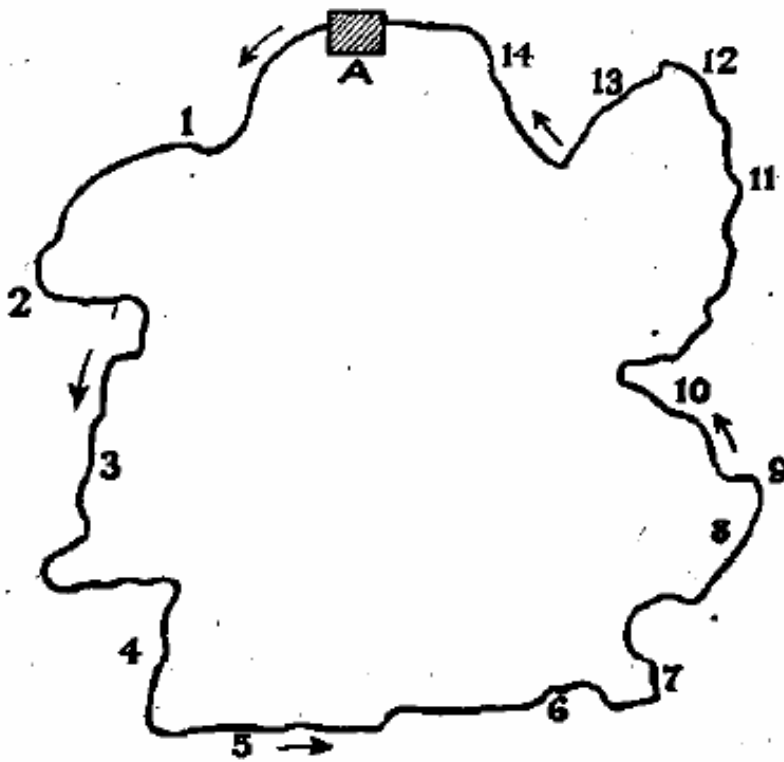
Exercise VI

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

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those weaknesses very closely, because they are bound to reveal memory defects which call for attention.

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



A is the starting point.

The arrows show the direction out and home. The numbers are explained below:

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(1) Noticed a big Pierce Arrow car with yellow plate and black letters.

(Found out afterwards that this. indicated it had come from Florida.)

(2) Clump of Fir trees. They have one side dark green or mossy – the other side quite brown. Why? Is it from the West Wind?

(3) Church clock stopped at 12 noon. It is Friday and people agitated. Clock has never stopped for 40 years. Old women quite superstitious and filled with foreboding.

(4) Rector's front garden being bedded out in carpet fashion. Effective in a way but not truly esthetic.

(5) In the direction of S— I noticed the three factory chimneys were not “smoking.” (Inquiry later showed a strike had begun that morning.)

(6) Motorcyclist in trouble. Seemed to be biting a piece of copper wire all the time.

(7) New silent policeman at corner. Never saw one there before.

(S) G— 's poultry farm. Fowls looked too cramped together. What happens when science is overdone?

(9) Bull finch in the hedge. Rather uncommon.

(10) Sign on garage says: "Gasoline 28." Half a mile back it was 27.

(We need not complete the list.)

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

Exercise VII

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

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

Exercise VIII

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

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

1. Tree, Fig, Card, Ice.
2. Emboss, Embalm, Day, Joy.
3. Care, Carry, Fustian, Ring.
4. Don't, Subaltern, Gibraltar, Fix.

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5. Marry, Cost-accounts, relay, women.

Keep an account of the number of your mistakes for your own records.

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

1. Tub, Mill, Mix, Cigar, Paper.

2. Scrap, Room, Cork, Fat, Job, Duke.

3. Tube, Joss, Home, China, Fix, Star, Ham.

4. Skill, Teaser, Fob, Jay, Tobacco, Simply, Toil, Jam.

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

“In the first list I had right and wrong.

“In the second list I had right and wrong. ’

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

Exercise IX

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

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

SECOND LESSON

I. --In Bed

Before you get up, and while you still lie in bed, stretch out your right hand and arm up in front of you. Then, if there is room, send it to your side so that it is in a straight line with your shoulders. Have the fingers well apart, as if you were striking an octave, and have them bent well

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

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

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

Then keep quite still, with your arms by your sides, and recall the exercises in imagination. Recall the movements and sensations. If you

have done the exercises properly, you ought to be able to do this quite easily, as you will still have the muscular sensation in your mind.

Breathing Exercise

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

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

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

II.--Out of Bed

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

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

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

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on the left leg. Then hop on the right, sending the left leg back in the same way.

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

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

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

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

During the hopping it is most important to keep your chin in, and the small of your back hollow, and – except of course when the hands are

gripping the knee – to keep your shoulders back and down. Do not let the head poke forwards; do not let the shoulders be rounded.

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

PELMAN LESSON III

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

DON'TS

1. Don't be a grumbler. The man with an everlasting grouch usually grieves his chances out of existence.
2. Don't aim too high, but aim high enough. Adjust your ambition to your abilities, and your ambition will grow accordingly.

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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 THIS

1. Accustom your mind to the fact that the working methods of the PELMAN Institute are based on long years of experience, and on a vast expenditure of money in experimental research of all kinds.
2. You may not always see how we are going to help you, but proceed confidently, and the whole plan will become plain.
3. There is a loss and a gain in every step forward. Something must be left behind. The loss is not important if you secure the gain: so know clearly what you want, then begin the task, cheerily.

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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.

Thank you for reading...check out <http://chaoscure.com/pelmanism/>

for the rest of the series.