

Pelmanism

Lesson 4

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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

Will and Effort

Lesson No. 4

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:

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 learn 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. 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," he 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 tremulous 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 chequered 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 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 pressing 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.

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 mutterings 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 halfawakeness, 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 know you are only fooling yourself." It is my thought which 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!

III. 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. He 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 he may still be undecided. Two 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 who, 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. He 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. Ife will make a mighty resolve to stay away a couple of nights, then go again; the result being that he 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. 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

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

1 Dictionary of Philosophy and Psychology. The technical terms are (a) hyperboulia, i. e., an abnormal tendency to action due to ungoverned feeling; (b) dysboulie., i. e., where Will-power is almost dead; (c) aboulia, i. e., inability to act because decision is delayed, due to too much consideration of the problem therefore against those 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 regime that is partly physical and partly mental.

Control the Mind

22. But mental control is control par excellence, and this control comes by the operation of mental law. Take the case of the inebriate. 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 case 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 inbibing 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 us 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-trucking 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 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 hand 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, all 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

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 formal 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 programme of action and compels himself to live up to it, we call it drill; and yet it 'may be far removed from the awful severities 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 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 character, 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 great gain if on Fridays (mail day) you began work at 9 a. m. instead of 9.30. Then why not be in your place at 9 a. m. There is no reason why, except self-indulgence. Here is your chance for the regime 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.

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. Sefton 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 Suggestion 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 of majority of people suggest, we should do as seen the example they set us.

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' dance, 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 am 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. How 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 may train 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 he 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 abilities, he will therefore attain his desire?"

No, not altogether; but let us put the matter in a nutshell. 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 auto-suggestion. When you rise in the morning, and when you retire at night, suggest power, mastery, and conquest. Remember the law. Every Thought, especially Thought 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."

Is 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 many 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 once 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. 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 Thinks

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 mind. 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”

The sales manager smiled agreeably and replied:

“You are a practical man -- look at this matter in 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 I 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 cases 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. 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 cases; there is a party to sell and there is a party to buy. Therefore you know that 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 clears 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 Can't"

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 he 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-the formation 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?

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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"; 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 successful]y 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 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 4.30, 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 wake 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 read 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 he 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 he 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: and 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

autosuggestion 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 an 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 cases 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 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 "I can't," fulfilled their destiny and are silent.

The Psychology of "I Can"

68. The reason why "I can" succeeds, and "I 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 sub-conscious 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 Man 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 "I have no cough," and can hardly utter 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 revived by repeated affirmation, while he gives attention to something else. This looking away to something else is very important.

Look at the Picture

70. It is the same 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

(1.) The suggestion must be positive and unhesitating. There must be 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. To-morrow 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 will 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 sleep.

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

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

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

There are 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 p.m. 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 comes', then in the time for drill. We do not say that the mood for work is not valuable; it is; but it is easy to fool yourself, and this being the case, never allow a week to pass without fighting inertia- in its many guises: This is a form of Will-drill which is particular, not general; it gives power where power is needed.

Exercise XV

Where formal drill is felt to be necessary (and sometimes it is necessary in cases when men and women come near to despairing of success) carry out the following regime:

- (a) Take a sheet of blank paper (or several) and cut. it up into small squares. On each square write a number. Arrange the

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numbers in solid groups with six squares in the top row and three lines of six below, thus:

	1	9	8	6	12	15
	20	69	43	2	4	7
TOTALS	12	14	21	31	51	5
	7	9	21	23	16	7
						TOTALS

Add the columns horizontally and perpendicularly.

(b) From among the people whom you find boring or irritating, choose the greatest offender of all, and accept the first opportunity of conversing with him (or her). Display a genial and accommodating attitude throughout. (It may be 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 fostering 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 too many -- namely, the appearance. It is surprising to find how many people are shy because of their appearance. Obviously, the right exercises

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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 flag; when it is inclined to flag, then recall the many advantages of the right exercises done in the right way.

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

I.—In Bed

Stretch each foot and leg in turn. Practice the abdominal breathing. Stretch out each hand and arm in turn. Practice the muscular breathing. Practice the abdominal breathing, but this time draw the abdomen in when you have finished inhaling, 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.

II.—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.

Lesson V, on Concentration, carries you forward one step further in the acquisition of mental power and moral stamina. Our researches into the subject have given us a true understanding of its nature, and much benefit will accrue to you if you follow our recommendations.

DON'TS

1. Don't say "My Will is weak." Say "It is strong." That is the way to develop its strength.

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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 how 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.

DO THIS

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.

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3. 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 "I-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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for the rest of the series.