

Pelmanism

Lesson 8

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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

The Pursuit of Truth

Lesson No. 8

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:

The art of thinking is not one process; it is a single result which is the outcome of many processes. It calls for a knowledge of the facts involved. It requires certain states of mind. It demands a study of words and their use. It presupposes an acquaintance with the principles of evidence.

It says you must know human nature; in fact, the "thinker who would think correctly must have an equipment that is complete. how can he get it? By careful practice on approved lines.. The complete truth in many things may even then elude him: but the approximate, sometimes the exact truth will be his, and he will have the interest and

the joy, as well as the education which arises out of the search. So grip the following pages and carry out all their instructions.

I. ABOUT LOGIC

1. In the sections that follow we shall endeavor to explain the working of certain factors that are necessary to success in reflection and reasoning. We invite the student's careful attention to these sections on account of their importance. The right conduct of mental operations can be secured only by the synthetic method. It used to be imagined that if a student trained himself in the arts of formal logic he would think, feel, and act in a manner that was unimpeachable; but experience soon evidenced a fallacy which a little analysis would have made clear.

2. Logic is concerned with purely intellectual process, whereas life calls for decisions and actions in which knowledge, feelings, emotions, and imagination occupy prominent places, consequently the true method of reasoning cannot be arrived at until these very real factors are taken into account. It may not be amiss therefore, to spend a few moments in a brief discussion of this matter.

Logic and Disagreement

3. Why do so many men and women with logical and well trained minds fail to agree on such vital issues as politics and religion? The question can be answered best if we state a case.

Suppose, for instance, in a group of twelve men that four are clergymen, four are professors, two are business men and two are skilled mechanics. They probably represent all shades of religious belief and unbelief; likewise they are of diversified political opinions. Can we be astonished if they become antagonistic when discussing a highly debatable topic? The United States Senate is supposed to represent the best thinkers; but it is possible to take two Senators, and after reading their public speeches, discover that they are as far apart as the poles in their conclusions.

Both may have been to the same University, they may have used the same text books in logic and obtained the B.A. degree in the same year, yet their studies do not prevent them from coming to quite opposite conclusions. Why? Because opinions and convictions do not spring primarily from reason, but from feeling and self-interest; they are profoundly affected by temperament and training.

Does Reason Guide Us?

4. 'This explains why some Professors are bimetallists and others are not; and why some professional men are reactionary whilst others are progressive. We might have a much more correct world if this were not the case, but as a world it: would not be quite so interesting. At any rate, we have to admit that few of us follow the dictates of Pure reason. WE LIKE TO THINK THAT WE DO. But life is a very complex affair, and prejudice and hate, as well as open-mindedness and love, have a free run through human consciousness.

Besides, there are scores of matters on which it is not possible to arrive at the truth in a manner that convinces everybody. There are, thousands who still believe in the Kiely motor, and still more, even among those who are supposed to belong to the educated classes, who will not concede that perpetual motion is impossible, even in spite of the laws of friction.

How Different Opinions Arise

5. Outside of mathematics and self-evident truths (such as the knowledge of our own existence) , human opinions present the spectacle of a mass of contending forces; witness the battles we fight

in economics, in art, philosophy, religion, and politics,. In many of these spheres there is room for what we call "two opinions"; and two quite different ideas may be equally rational. Consequently we have a diversity of judgment, even in matters of the highest importance, but we cannot argue that therefore the laws of logic are of no value. They are a test of our reasoning processes, a kind of footrule, or measure, by which we estimate the accuracy of an argument.

6. An argument may be quite logical, even with. a wrong major premise; but the logical quality is only a part of the whole process. Every statement made in a syllogism must be correct, and nearly all our disputes are not about logic, but about facts. Certainly the Inferences we draw from facts are important, and it is just here that formal logic is of service as a means of testing the soundness of conclusions. The student's method should be twofold; (a) an inquiry into the data of the case, and (b) the arrival at right conclusions from these data, through correct inference.

Johnson to Boswell

7. Let us take an illustration. Dr. Johnson to Boswell: "Keeping accounts, sir, is of no use when a man is spending his own money, and

has nobody to whom he is to account. You won't eat less beef today because you have written down what it cost yesterday." This sounds clever and almost conclusive; but a little inquiry soon arouses a feeling of doubt. The first statement is: "Account keeping is of no use to a man who is spending his own money." We ask why, and the reply is two-fold:

(a) Such a man has no one to whom he is accountable.

(b) The act of writing down what you spent on beef yesterday does not affect your appetite to-day, or the money you lay out on satisfying it.

Income and Responsibility

8. Is it not true that even when a man is spending his own money he must exercise care, otherwise he will exceed his income? That being so, it may be stated he is accountable to the size of his income, which in a real sense is part of himself. Consequently it is superficial to assert that, because he is his own master, he is exempt from keeping accounts of his expenditure; for, although he is not responsible to another person, he is responsible to himself; and, should he purchase goods beyond his means, he becomes responsible to the sellers, who may take action against him. Besides, his income and outgo are

matters he cannot always carry in memory and the written record shows him where he is spending too much, or too little.

Superficial Reasoning

9. The second reason offered by the famous Doctor is more superficial still. As matter of fact, many a man, in a secondary sense, is compelled to eat "less beef" because his recorded accounts will not allow him the luxuries in which he once indulged.

If your business books show a loss instead of a profit, you cannot very well afford to have the extended holiday you took last year; and, although being hungry, you may eat as much beef as before, your general spending is modified by the painful discovery of a serious deficit. It is the same in personal accounts.

The man who finds his losses greatly exceed his winnings at Bridge is far more likely to play with discretion than the man who says "Keeping Bridge accounts, sir, is of no use to a man who is spending his own money and has nobody to whom he is to account. You do not play Bridge less today because you have made a note, that you lost \$50 yesterday." Such a statement would be illogical.

10. It frequently happens that a little investigation into the statements of an argument is enough to disclose its immediate fallacies, or to raise serious doubts as to the inferences that have been drawn. But the study of formal logic would be necessary in order to accomplish this end, whereas the employment of ordinary analysis is sufficient. Formal logic as a means of testing conclusions is admirable; but as a means of discovering truth it is purely secondary, and we can endorse what Herbert Spencer said about it. He found it of no use whatever.

On the Use of Authorities

11. A student wrote some time ago, to this effect: "What am I to do with an argument where there are six good authorities on one side and six equally good, on the other?"

This is a reasonable question and was answered in the following way. Take the authorities one by one and examine their credentials, remembering that there are authorities and "authorities"; experts and "experts." A practical chemist of high standing carries more weight than a philosopher who has studied chemistry, however diligently. Further, it seldom happens that six men of the highest rank disagree in toto on vital points with six men of the same rank. There may be

divergences in matters of detail and still greater differences in speculative hypotheses, but these are probabilities; not proofs.

12. Next; study closely what the authorities say. Go to their own words in their own books; do not be content with extracts divorced from the context. Draw up a statement showing agreements and differences. Note carefully the tone of their statements; are they positive, doubtful, or emphatically negative?

Lastly; find the general drift of authoritative opinion. Is it in a positive direction, or a negative, or does it seek to suspend judgment In such a subject as telepathy one may perceive a general drift of opinion in a positive direction. In regard to psychical research, it may be one of pure negation or suspended judgment.

Party Government

13. When the advanced subject has immediate practical issues, as in politics, action is of course necessary, and the tragedies as well as the fortunes of a State are dependent on how far democracy understands, and votes upon, the difficulties of the situation. This is one of the reasons why Party Government came into being; the party stands for a solution of pressing problems, and does the thinking for those who

have little or no time to look closely into matters for themselves. In one's own calling, however, and in one's private reading, we must do our own thinking; and the two simple rules at the beginning of this book will, if acted upon, save the student from many mistakes, even if they do not make him fully proficient in the science of right thought.

II. MENTAL DETACHMENT

14. It is not difficult to provide an illustration of the lack of mental detachment. Here is one. You are discussing general questions with a group of men and women, when, arising out of a casual remark, someone suddenly proposes the question? "Are women less Truth-seeking than men?" Instantly a protagonist for women asserts that he cannot allow the subject to be discussed in his presence, because it is a slur on womanhood, and as such he protests against it. Murmurs and objections are offered but without avail. If the subject is discussed (he says) it constitutes an attack on the good name of his mother and his wife, and he will be obliged to leave the room, expecting the women to follow him. At this, some of the women laugh, and he replies: "Already women are becoming shameless."

The Personal Equation

15. What is wrong with this man's intellect? First, he fails in discrimination, thinking that Truth-seeking means telling the truth; the discussion, to him, would be whether or not women were more given to lying than men. Next, he has no mental detachment; he cannot discuss a subject apart from his own personal feelings in connection with it.

16. Now we admit that in some circumstances his protest might be perfectly justified; what is, called in popular phrase, the "slanging" of women by men, and of men by women, needs an occasional demur, especially in desultory conversation; nevertheless such a topic as that suggested is not only possible, but, has most interesting associations of a psychological and sociological, nature, and one ought to be able to approach it, as an inquiry, Without injecting one's own personal feelings.

The Truth of Things

17. "Then what am I to do with my personal feelings? " a reader asks. The answer is; "Leave them out of account when you are seeking the truth of things." Huxley was anxious that scientific experiments should

prove the theory of spontaneous generation; that life came originally from inorganic matter, and not from some previous but unknown form of life. He was disappointed when the results went against him, although he accepted them unhesitatingly. This was a case in which personal feeling was likely to prevent a detached and wholly unprejudiced view of research into life origins.

18. We see the same attitude manifested by thousands of people in regard to what is called psychic phenomena. When these phenomena have been divested of their charlatanism – and there is a good deal of nonsense to be got rid of there remains a residuum which at any rate is worthy of investigation; but to hold back from the work of inquiry on the ground that we hope the phenomena do not occur, or that they are of no value, or that we feel perfectly indifferent to them, is to allow personal feeling to stand in the way of knowledge; to lack mental detachment. That they may have a perfectly natural psychological explanation is beside the mark.

World Truth

19. Now it is this personal or subjective attitude which often prevents the intellectual advancement of the average man and woman who

usually seek that kind of truth which brings an advantage to themselves; little truths, not world-truths. Take a few illustrations of seekers after world-truths.. Newton, lost in the contemplation of the heavens; Galileo, immersed in the possibilities of a pendulum; Shakespeare, absorbed in the motives and the actions of mankind; Darwin, eagerly carrying out experiments in biology; all these are typical of selfless thought, where the whole mind was concentrated on some external object. In Schopenhauer's opinion, this is the chief mark of men of genius. "The objective tendency of the mind as opposed to the subjective which is directed to one's self. " Possibly this is a reason why genius is sometimes comparatively unconscious of its great gifts.

Genius and Self Interest

20. We can imagine a reader at this stage, urging an objection. He will say, "I grant that genius is disinterested, whereas the average mind is always self-interested; but is not interest and all that comes from it the very essence of Pelmanism?" Quite right. It is; and all people who have to work in order to gain a living are compelled to think on the lines: of advantage to self; moreover, they will think all the better if their interest-power is bright and joyous.

21. But in this section we are, for the moment, leaving all personal considerations behind; we desire to arrive at conclusions about phenomena which do not represent a cash value, or increase personal prestige. For instance, it will not affect your bank account if you decide that ghosts do or do not occasionally obtrude themselves on our notice; but if their appearance, or otherwise, were discussed with a keen possibility of dollars, more or less, that possibility would have an unjust influence in forming your conclusions. You would be lacking in mental detachment, because the subject would not be the Truth, but ghosts as a source of money-making.

Darwin and Theology

22. When Darwin published his Origin of Species many people with strong religious convictions took up a hostile attitude toward his teaching, mainly because they feared his findings would undermine the foundations of faith. They argued the whole question, not in the interests of Truth, but in the interests of Doctrine, hence there was an absence of, that disinterested spirit which is one of the primaries of clear and accurate thought. Today faith is still found on the earth, and all the hot argumentations of several decades might have been spared us had the men and women of those days ventured to look at

Darwinism with a sense of detachment. So cultivate "the open mind," as we call it.

23. Even if a new theory of life or conduct seems to impinge unpleasantly on some favorite conception, causing irritation, and maybe, a little concern, face the question boldly; probe it to its very center; consider it apart from self and in the light of Truth. For remember the old saying: Magna est veritas et praevalabit. "Great is truth, and it will ultimately prevail."

III. MENTAL ADJUSTMENT

24. The word adjustment may need some explanation, and we cannot do better than give an illustration of its use in the sense that is here proposed. The late St. George Mivart F.R.S. once said that, "of of all races of men they are the mightiest and most noble who are, or by self-adjustment can, become, most fit for all the new conditions of existence in which by various changes they may be placed." Self-adjustment means that there has been successful effort to adapt the old functions to new circumstances.

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25. For instance, the English rabbit, when, transported to Australia, adapted itself in a striking manner to the new conditions. Ask an English boy in the country if a rabbit can swim a river or climb a leaning tree, and he will laugh derisively. But when it was necessary to do so in Northern Australia, the rabbit learned the trick quite easily. He proved himself to be capable of adjustment.

Environment

26. Now we ourselves are continually in need of adaptation, although in a profounder sense, a sense best expressed by the word adjustment. For instance, we find ourselves in antagonism to certain facts in our environment, and we have to adjust ourselves to them if we are to possess security of life and peace of mind. Again, there is often an internal conflict in the center of our very being; one element is in enmity with another element, and adjustment is the only safe policy to pursue. A man who steals may be said to have failed in the somewhat difficult art of adjudicating between the claims of his desires, his thoughts, and his conscience. By allowing too much rope to his desires, his thoughts (i. e. his judgments) were robbed of their rightful voice in arriving at a decision, and when he takes his place in

the dock it may be truthfully said of him that he is there because of a mental maladjustment: congenital or acquired.

Lack of Mental Perspective

27. But how many of us are as free as we might be from these maladjustments? All our intellectual errors, and all our aberrations in conduct are due to failures in settling the claims of those elements which go to make up the self. Take this simple figure as a study in proportion:



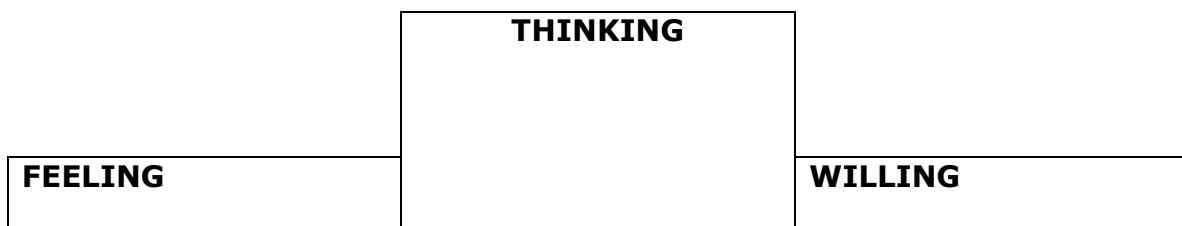
28. Do you suppose a man with a mind like that can arrive at right conclusions? Would you call it a synthetic mind, in which all the forces are so arranged that right conduct is inevitable? Certainly not. Such a man would probably be a reader of novels almost exclusively; if he sought a religion he would choose one which promised the very acme of ecstasy; and in politics he would follow the school which, however well intentioned, aimed at an ideal state utterly impossible to human nature. If someone called him a fool, it is not unlikely that a wakeful

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night would ensue. Harsh words sink deep into his consciousness and he feels them acutely. On the other hand he would probably be highly sensitive to impressions and influences which more stodgy people could not appreciate. We find compensations everywhere.

"Pure Intellect"

29. What does the figure below stand for?



It stands for another disproportionate individual. He is the sort of man. who wants to talk Plato with his breakfast, and the while he chews his chop at luncheon time he discourses the latest attempts to solve the problem of the thing-in-itself, or on the false logic of modern economists. His interests are wholly intellectual, and he will probably find it difficult to read a light novel. A very learned person, no doubt, but he has failed in his adjustment. He is, not heartless, but there is a danger that his individual life will die out, and with it will go some of the best things that are possible to human experience. He would not

be a safe judge of the common people; indeed his opinions of them would be vitiated by the lack of proportion in his mental make-up.

The Man of Action

30. The third type is not unfamiliar to us.

		WILLING
FEELING	THINKING	

What does he say? He says "Get on or get out." All forces have a great attraction for him; movement and action delight him. The emotional man and the man of thought, in his eyes, are poor things to be tolerated; his ideal is to be active. There is one saying which he regards as the true universal motto: it is Wellington's "Up guards, and at them." To him, that is of more value than all the profundities and emotionalisms of other men.

31. But he has a definite value for the community. Were it not for men like him we might be content to debate a commercial policy, whereas whilst we are talking he and his fellows are engaged in action.

Unfortunately it is not always action based on the best information,

nor is it always well reasoned. It is frequently unscientific, but may be effective.

Some Disproportion Inevitable

32. These are brief indications of those disharmonies which are more or less native to us, inherited from our ancestors. But it must be confessed that in the specialized work of the world a certain amount of disproportion is unavoidable; we need the men of fine sensibilities, and the men of profound thought as well as the men of vigorous action. Nevertheless this fact ought not to prevent the average man from seeking the best adjustment that is possible. In a moment or two we shall offer some suggestions under that head; meanwhile we must refer to the maladjustments which have their origin in the tribulations of life.

33. A man who passes through a severe illness, consequent upon a failure in business, is bound to have a great strain on his powers of mental endurance. If he can hold out, resolving to retrieve his health and his position, he may be none the worse for his misfortunes; but if he fails, he will have to begin life again, with his powers working at a lower tension and with a faulty synthesis.

34. The partial loss of hope, the advent of cynicism, and the definite curtailing of energy are certain to end in a maladjustment wherein Feeling is robbed of its right proportions; the stolen element being used by the intellect, usually in criticism of men who are more fortunate. No one who has suffered at all will have anything but sympathy for such a man, and yet, had he learned the secret of conquest ere the trouble overtook him, he might have preserved the original balance of his powers, even though illness had somewhat depleted his physical energy.

The Value of a Creed

35. To know how to think about the events which happen to us is to have knowledge that is priceless. We are not concerned, as Pelmanists with the direct inculcation of moral and religious teachings, but we have observed that those people whose creed embodies the Good; whether Platonist, Hebrew, or Christian, have the advantage of looking at individual misfortunes in the light of Beneficence, and by referring them to a central Power are enabled not only to endure reverses of fortune, but to preserve their mental perspective.

36. Any rational view of life which promotes optimism is better than one which, however logical in quality, ends in pessimism and leaves the individual resourceless and alone. True, there are some brave spirits who love the notion of fighting against fearful odds, but they are not a numerous company, and their valor, depends on a form of positive belief which is real enough, although unformulated and unspoken.

Synthesis and Salvation

37. The vicissitudes of life are responsible for much of the mental lopsidedness discoverable in the world. A great sorrow will drive a man into close seclusion, where he becomes a hermit, totally unfitted for the pleasures of society or the needs of progress; some sorrows indeed, drive men into the asylum. Are these tragedies avoidable? In many cases they are; possibly in the majority of them. If men only knew the value of cultivating all their mental powers, if they followed the synthetic method, they would come through their trials victoriously, even though with permanent marks of the conflict. We cannot abolish the storm but we can learn to avoid shipwreck.

The Regime for Adjustment

38. Now a word or two about the regime which makes adjustment an easier thing. Begin by cross examining yourself. First take a sheet of paper and map out the hours you can call your own, somewhat after the time table in Lesson 1. Next, make an analysis on this basis:

A. Hours in which the life of Feeling is developed.

33. Hours in which the life of Thought is developed.

C. Hours in which the Will is strengthened by action.

When you have done this you may be unpleasantly surprised at the seeming disproportion, or pleased with the apparent symmetry of effort; but do not jump to conclusions. The word Feeling includes an immense variety of activities, such as worship, reading, poetry, studying pictures and other words of art, musical expression in any of its forms, and giving the dramatic element its opportunity. Similarly Thought and Will has a many-sided life, and before you can apportion rightly the leisure hours now under scrutiny you must classify properly. Having done this, you can then judge, from the total hours

per week devoted in each section, whether or not the way you spend your time is lacking in proportion.

"No Leisure"

39. Someone says: "I have no leisure time." That may be true in the sense that after the day's work is done, body and mind are too jaded for anything except games, or the lightest of books. But economic conditions are bound to improve rapidly, thus affording the much needed hours for change and recreation. Very few people indeed, in the near future, will be able to say they have no leisure.

40. A more serious objection is that the student, in apportioning his hours to various activities; is not always sure when he has secured the right division. How is he to know? Well, it is our duty to help him. But let us imagine a case. Here is Henry Budlake (engaged in the office of a Real Estate Agent) who is keen on making headway. Henry's hours are from 9 A. M. to 5.30 P. M., sometimes later.

After the evening meal he has a few hours leisure, and on Saturday afternoons or Sundays his time is his own, unless extra pressure at the office interferes. How many hours in a week can he claim for himself? Much depends on the time he rises and retires and not a little on his

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ability to use odd moments to advantage. Probably he can count on 40 hours in a full week. How does he spend them? At least 15 hours will be given to some form of physical recreation.; 14 hours to amusements, indoor games and the like; 6 to reading, lectures, meetings and so forth; considerable time will be spent lounging about, and in journeys.

With this rough apportionment of leisure hours how would he set about answering the question before us? By a simple analysis of the doings of each day for a week. At the end of one day he would say. "I read Estate Law for an hour before breakfast. Went with Smith to see the new Portrait Gallery at 6 P. M. and with Tregelles to see the new comedy in the evening." By estimating the length of time taken up by these occupations, making a suitable allowance for journeys, he can decide how much attention is given to the activities of Feeling, Thought and Will. On this particular day, Will would not appear to be prominent; Thought and Feeling are well represented. If, instead of going to the comedy he had spent two hours in municipal duties for the good of the community, he could claim that social action had been part of his program. Our experience with this kind of critical self-investigation is to show that a vast amount of time is consumed in

selfish tendencies, probably innocent forms of Feeling; and that what is needed is more Thought, and more Will or action,

IV. THE PRINCIPLES OF EVIDENCE

41. A. knowledge of the principles of evidence is of great importance. By evidence we mean material of any kind which constitutes the proof of any, claim or proposition. If we state that the shape of the earth is an oblate-spheroid; we make the statement on the basis of certain scientific experiments which we describe as the evidence or proof. A series of thefts from a cash-box may be traced to the right quarters when the coins have been cunningly marked; and the man found in possession of the coins immediately after their loss may be said to carry the evidence of his crime in his pocket. There are instances in which little difficulty is met with; but there are others in which opinions are widely and sometimes bitterly divergent. The same evidence is weighed by all sides, yet the conclusions arrived at are vastly different.

Telepathy

42. For instance, there is a good deal of material which is called the evidence for telepathy. A group of men of science will consider it

flimsy, another group will say that a prima facie claim has been set up; one or two will confess that the evidence is completely satisfactory. The average man and woman, unversed in the weighing of evidence, will naturally accept the verdict of those leaders of opinion with whom they find themselves in agreement on other vital points of experience; a course of action that is quite reasonable in itself, but which is not the ideal line that should be followed.

43. Strictly speaking, the ideal is to be able to form one's own opinion by a personal scrutiny of the evidence. We do not say that this can be done in every case, or that it is desirable; there are several spheres, indeed, where, as in medicine, we have to rely on the diagnosis and advice of an expert. There are, however, quite a number of issues on which we are called upon not only to examine evidence but to act on the conclusions arrived at; and this makes it all the more necessary that we should be acquainted with the science and art of estimating the value of "proofs," real or alleged.

Evidence Classified

44. Evidence is divided into two kinds; (a) demonstrative, and (b) probable. There are various subdivisions in which special applications

are involved, e.g. legal evidence differs in some respects from scientific evidence; a difference which is brought about by the nature of the subject, and of the object in view. Historical evidence, also, has its own rules. But in all these spheres the two chief divisions, (a) and (b) are pre-eminent. The first does not call for much attention; that which is demonstrated is evidence which appeals to the overwhelming majority of mankind. It is the probable element that causes most of our differences of opinion, as well as our sometimes angry political or religious disputes.

45. The same evidence is studied by two classes of politicians, and to one class it is absolutely demonstrated that Free Trade is the only possible course; the other side is equally confident that the evidence is a final and crushing exposure of Free Trade methods. Now the student, in facing practical problems, is naturally anxious to get at the truth for himself. He knows that either the evidence, or the interpretation of it, is wrong. One or both of these extremist views cannot be right,.

To aid the student in his work of valuation we offer the following suggestions.

Look for the Essentials

46. (a) In analyzing any question look first for the essentials; those facts, or principles, or methods which make things what they are. To employ other tactics is to "beat about the bush"; to "miss the point" or to "confuse the issue." Learn to distinguish the trivial from the important. It is not so easy as it sounds, any more than it is easy at all times to avoid the confusion of words with things. For instance, take these groups of words and see whether you, can use them intelligently when applied to the facts of life:

Appearance	versus	Reality
Form	"	Spirit
Accidental	"	Essential
'Fact	"	Fable
Transient	"	Eternal
Particular	"	General
Original	"	Conventional

Avoid Prejudice

47. (b) Seek the Truth, and not what you wish, to be true. In weighing evidence, the main weakness of the average man is that he accepts that which is favorable to his predisposed ideas and rejects everything else. He may not know that he does this, indeed he may for a long time be convinced of his entire absence of prejudice. But later, the weight of evidence grows and the basis of cherished ideas begins to tremble. Where those ideas concern living questions, say in religion, ethics, or politics, the transition from certainty to doubt, and from doubt to chaos or cynicism, is often painful in the extreme. Still, the passage from doubt need not end in either chaos or cynicism. Why not pass on to a new conviction?

Faraday on Right

48. To have to give up what we thought was a truth is an action accompanied by a distinct sense of loss; but there is seldom a loss without a compensating gain, and a new and more impressive truth may be built on the ruins of the old. Moreover, it is infinitely better for our whole manhood that we should arrive at a state of certainty after a close and critical scrutiny of the evidence than that we should maintain

an inferior kind of certainty by turning a blind eye to proofs which we fear will be fatal to our position.

49. Faraday in his lecture on *Mental Education* has some emphatic remarks on this point; "I will simply express my strong belief, that that point of self-education which consists in teaching the mind to resist its desires and inclinations, until they are proved to be right, is the most important of all, not only in things of natural philosophy, but in every department of daily life."

A Ghost Story

50. Follow your evidence not your wishes. Evidence can be rightly interpreted only after the strictest analysis. This is not so obvious as it seems. One reason why the same evidence is construed as satisfactory by one man, and unsatisfactory by another, often arises from a loose analysis on the one side and close scrutiny on the other. Further, a good deal of evidence calls for a combination of the scientific and historical methods if it is to be accurately judged. Here is a letter from a Pelman student:

"Last evening I was trying to cheer up J_____ after his great loss. We were in my sitting room smoking and talking of old times. Suddenly,

he stood up and exclaimed excitedly, "Look there! " I looked in the direction indicated, but could see nothing. "What is it?" I urged. "A ghost" he gasped, breathing quickly. I looked again and walked into the corner of the room; expectantly. I saw nothing and felt nothing. "Hallucination, old chap," I affirmed confidently. He held his arm over his eyes as I returned to any seat, and as we both sat down again he said: "You walked right through him." I jocularly excused myself for this unintentional rudeness, and tried to change the subject. But he would not let me. He described the ghost—that of an old man with a long beard, sorrowful eyes, and stooping figure. What did it mean? another death? His own?

He quieted down after a time, for, as you know, he is normally more level-headed than most men, but he maintains that what he saw was no subjective fancy, no figment of the brain. It was to him an objective reality.

Critical Questions

51. Examine this narrative. What are the facts? Two men, one of them (we shall call A) in a sorrowing mood, the other (we shall call B) bright and cheery. A sees a shadowy ghostly form and is alarmed; B can

neither see it nor feel it. Problem: was it a hallucination? Tentative theory: probably it was, for A's mind was not quite normal, being predisposed towards morbid or abnormal impressions. Questions. Have people who are sound in mind and body ever seen such appearances! If so, is their testimony reliable? On the other hand B could neither see nor feel anything, and he was in a normal condition, physically and mentally: What bearing has this on the theory?

52. To deal satisfactorily with these questions, calls for the use of the principles of historical and scientific evidence. The first deals with the value of testimony; the second with the truth of alleged happenings. But here we are thinking mainly of the setting out of a problem, and success, in that direction can be obtained only by a strict analysis of the evidence. Such an analysis is based on the asking of skilful questions.

V. THE SCIENTIFIC METHOD

53. Every man who desires to arrive at the truth, or even to approximate it, must understand the working of the Scientific method. The following little study will be sufficient as a working model of the mental processes involved. The reader will find that any question

arising out of his calling or his secondary studies can be dealt with on these lines.

The Use of Hypothesis in the Discovery of Truth

54. In Mill's "Elementary Commercial Geography" the following passage occurs (p. 3); "In many instances, however, the reason for industries being centered in particular towns does not appear until the commercial history of the locality has been studied: for example, the great jute manufacture in Dundee, which is one of the most distant seaports of the United Kingdom from the source of raw material."

A close examination of Mill's text book, and of all other geographical text-books we have seen reveals no possible answer to the question, "why has the jute industry sprung up in Dundee?"

We must therefore frame our own hypotheses and put them to 'the test, trusting in the that all impossible theories will have been eliminated, and that we shall be left with one which most probably explains the problem under notice.

55. Hypothesis No. 1. Climatic conditions are favorable for spinning the jute yarn.

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This is obviously so, but there does not seem to be any reason for supposing that Dundee is the only place in the United Kingdom where jute could be manufactured. The hypothesis does not tell us why 39 out of every 43 people who work in the jute industry in Great Britain should be employed in Dundee.

56. Hypothesis No. 2. The industry was accidentally begun in Dundee and has consequently continued there.

In order to test the truth of this theory we shall need to read up the history of Dundee, and so we consult an encyclopedia. It happens that Hypothesis No. 2 turns out to be quite wrong, but in verifying it we learn the following facts, some of which appear to be more relevant than others.

(a) Dundee is the chief seat of the manufacture of coarse linen fabrics, as well as of jute.

(b) It is the seat of a great marmalade industry.

(c) It is the centre of the whaling and seal-fishing industry.

Can it be possible that the secret is connected with one of these facts?

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57. Hypothesis No3. Dundee provides something which is very necessary in the manufacture of jute products.

How shall we test this hypothesis? What occurs to us at once is to read up the articles in the encyclopedia upon the following subjects (a) linen, (b) marmalade, (c) jute, (d) whaling and seal-fishing.

Results:

(1) The article on linen brings us no nearer the solution of our problem.

(2) The article on marmalade contains no light.

(3) The article on jute contains some significant information which would have meant nothing at all for us had the foregoing fact (c) been overlooked. The information is "Owing, however, to the woody and brittle nature of the fiber. It has to undergo a preliminary treatment peculiar to itself. In order to get the fiber into that soft pliant condition, the jute receives with great precision a proper allowance of oil and water."

58. Formerly, whale-oil was used for the purpose, but of late years a heavy paraffin oil or some similar mineral oil has been largely

substituted for it, a change which caused a great fall in the price of whale oil. So that we arrive at the truth we sought, that the jute industry was centered in Dundee because it was the centre of the whaling trade which provided an essential agent in the process of manufacture. The article on "whaling" tells us in confirmation that whale oil was formerly in great request for "batching" jute.

59. This short example shows us that what a hypothesis does for us is to indicate a direction in which our thoughts can be profitably set at work. It may not contain the truth, but in testing its plausibility we may be sure of getting as near to the truth as is humanly possible. Of course we might have reasoned out the truth in the above example by saying Dundee has some industry or interest which no other manufacturing town has, e. g., whaling, and so got at the truth more directly.

VI. UNCONNECTED WORDS AND IDEAS

60. In this lesson we return for a time to the subject of unconnected words or ideas. Does this announcement create a feeling of dismay, or, having deeply appreciated Lesson VI are you keen on a further, treatment and application of the principles of mental connection? We

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hope you are, but if not, we desire to show you the advantage of this additional study in the technique of training. Its function is the accomplishment of two aims; (a) To make recollection unfailing, (b) To assist in the unifying of knowledge. You will agree that these two aims are worthy of achievement, and the work involved, if you will only do it, is really interesting and profitable. Moreover, the simplicity of our methods is as attractive as the results are useful.

61. Here, for instance, is a science student who has many figures and formulae to remember, e.g. the formula for calculating the calorific value of coal. This is it:

$$146C + 620 (H-0/8) + 40S.$$

Now unless he has a naturally retentive memory; or has excellent opportunities of driving formulae into his consciousness by experiment, he is certain: to have some difficulty in recalling a formula when it is wanted. A medical man, studying for an advanced degree, has a similar demand on his memory power; indeed there is hardly a student anywhere who has not to face the memorizing of large masses of unconnected data. Therefore we offer a method, combining what we call catenation and the figure alphabet, (see Lesson IX) whereby

such data can be put into a form that is easily and unfailingly remembered.

Catenation

62. The word itself is derived from the Latin word catena, which means a chain, and a chain consists of a varying number of links. In catenation, the two unconnected ideas which are to be joined together are called "extremes," and the method of uniting "extremes " is by the insertion of "intermediates" between them.

To illustrate the process of catenation, let us suppose you wish to remember together the two unconnected words "horse" and "sky." These two words are the extremes, "horse" being the first extreme, and " sky " the other extreme, and they may be united by inserting between them the two intermediates, "head" and overhead." Thus the whole catenation would run:

HORSE—head—overhead—SKY

This is practically a short "series." "Horse" and "head" are connected under the division of Whole and Part. Between "head" and "overhead"

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the connection is Similarity of Sound; while between "overhead" and "sky" the connection would be classified as Object and Attribute.

63. Catenation, indeed, is an application of the Pelman Principles of Mental Connection. If you desired to set up a connection between the words Window and Lion, you would look upon them as the first and last words of a short series. What you need are a few connecting words, like the stepping stones from one bank of a stream to the other. So you say;

WINDOW—wind—roar—LION

64. You can use catenation to connect together any two or more unconnected words or ideas. Suppose you are going shopping and wish to dispense with the little paper list of things you, want to buy; namely, a hat, a notebook, a lamp, a pair of opera-glasses, an umbrella, and a pair of gloves. You can catenate these words into a series, thus: HAT--covering--book cover—NOTE-BOOK--paper—burn—LAMP----glass--OPERA-GLASSES —seeing--sea--wet---UMBRELLA---handle---hand --GLOVES.

65. A reader may object that if the hat and the gloves were to be purchased at the same shop there would be some danger of buying

the former and forgetting the latter unless the list were repeated at each stage of the journey. It is not a serious objection, and if there is anything in it, the shopper can catenate the objects to be purchased according to the route that will be traversed and the establishment where purchases will be made. The old fashioned paper list has its uses where minute details, e. g. weights and measures are involved, but even these can be compassed after a little practice.

Foreign Words

66. Catenation may be used as an easy and certain method of remembering foreign words. When, so employed, the English word should be the first extreme, and the foreign word the other extreme, while the intermediate immediately preceding the final extreme should be connected with the foreign word by Similarity of Sound. Thus, to remember that the French word for "house" is "maison" you may catenate as follows:

HOUSE--stone---mason—MAISON; or, HOUSE--Mansion--MAISON

Of course, you would not use catenation for any word which you could remember without difficulty. The illustration just given is merely an indication of how foreign words which you find peculiarly resisting to

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the memory may be "keyed" together in such a way as to make recollection unailing. We give a selection of examples of easy words from various languages:

ENGLISH

FRENCH

Book		leaves		livre
Tree	shady		arbor	arbre
Sky		cerulean		Biel
Star	bright	worn out	toil	etoile
To make	sell		fair	faire
To speak		parley		parler

ENGLISH

GERMAN

Pleasure		grief	lose	Lust
Large		quantity	gross	gross
Picture	room	house	build	Bild
Child	school		kindergarten	Kind
Lazy		lassitude		Lassig
Song	march	lead		Lied

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ENGLISH

SPANISH

Finger	trace	design	dodo	dedo
Rubbish	fire	cook	broth	broza
Small		chicken		Chico
Neat	needy		garret	garrido

ENGLISH

LATIN

Man	wife	home		homo
Dry	feverish	sick		siccus
Healthy		sanitary		sane
•Table	wood	forest	immense	menses

With most students it will not be necessary to catenate French words like *livre*, or Greek words like *chronos*, and they are introduced here only to illustrate the method that can be used for words presenting memory difficulties.

How to Catenate

67. The proper method of making a catenation and fixing it in the mind is; (1) Take the two extremes; (2) insert suitable intermediates to connect the extremes; (3) analyze or classify mentally the nature of the connections; (4) repeat the catenation forward and backward from memory; and (5) repeat the two extremes together from memory without repeating the intermediates.

In making a catenation, the chief facts to be borne in mind are (1) that each stepping-stone or "intermediate" must take you farther away from your starting point, or first "extreme" and nearer to your destination, the last "extreme"; and (2) that you should not have more stepping-stones or "intermediates " than are required. It is rarely necessary to use more than three intermediates, and in most instances one or two, are sufficient. Often a catenation can be effected by one intermediate only. Each intermediate should, as far as possible, be a single word,

The Personal Element

68. Follow your own methods in selecting " intermediates." No two persons will catenate in the same way unless they possess the same

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education and experience. Even then, there will be differences which are decided by knowledge and temperament. To connect the word "hands" with "destiny" a clergyman might say:

HANDS—clock--time----eternity---DESTINY. A Socialist might catenate in this way:

HANDS—grasping---capitalism—Socialism--DESTINY.

A woman might be briefer. She might say HANDS—palmistry--DESTINY.

How Catenation Supersedes Itself

69. It is a remarkable fact, proved by experience, that even if thousands of catenations are made and committed to memory, the intermediates pass into the unconscious stage.

The student must be careful to master one catenation thoroughly before proceeding to the next one. If you have a number of catenations to make, you may jot down the words you propose using as intermediates, without committing them to 'memory at the time, and with a view to improving them later; but do not attempt to fix more than one catenation in the memory at a time.

A Card Method

70. When you have before you a task which requires you to recall a great number of these catenations in connection with the same object, an excellent plan is to write one extreme on a card, and on the back of the card write the other extreme, with the intermediates. If all these cards are kept in a box, you can examine yourself on them by taking the cards out, one at a time, and seeing if you can recall what extreme is on the back of the card by looking at the face. If you can, put it aside; if you fail, restudy the catenation on the reverse of the card, and then put it back in the box among the others. When you come to it again, you will probably remember it. When you can go through the whole box without putting any of them back, you are perfect. Those wherein you fail more than once are probably bad catenations and need revision. The best plan is to avoid bad catenations at the start. Endeavor to connect the extremes by intermediates which appeal to you strongly at the moment they occur to you. Never be content with inadequate connections nor say, "I'll make it do." It will not do eventually.

The same system of card examination will be found very useful in learning foreign languages. Write on the face of the cards the verbs,

beginning with the auxiliaries, and on the back write out the paradigm. For instance: write in English on one side, I am, thou art, etc.; and on the other, Je suis, tu es, etc. By going over a box of these cards once a day, the foreign words soon become fixed in the memory, and those you hesitate about, being put back in the box, are repeated more frequently.

Unused Catenations

71. It has been claimed that a catenation once made and committed to memory will never be forgotten, but such is not absolutely the case. A person may commit to memory a great number of catenations for the purpose of mastering some specially difficult problem, examples of which will be given later, but in the course of a year or two, if they are not occasionally revived and used, they may pass completely out of recollection, just as you may forget entirely the way from one place to another if you have not traveled it for many years. The places of the unused catenations have been usurped by others; new combinations of brain cells have been built up, and the old ones have lost their power of association.

For some purposes it is fortunate that such is the case, because it is frequently necessary to forget the old order of things in order to remember a new order. A student who had committed to memory the populations of all the towns over 5,000 in the United States according to the census of 1900, would find it very, difficult to learn the census of 1910, and would be involved in continual confusion if he could not forget the catenations by which he remembered the old census. The same is true of price lists, addresses, and many other things which are subject to change.

The Need of Practice

72. Many students are rather discouraged because their first attempts at rapid catenation are not a success. This is unfortunate. To acquire skill in anything calls for time and practice. Catenation is no exception. Take pairs of simple extremes at first, and try to invent suitable intermediates, timing your efforts closely. Keep the record. After a week's practice of ten minutes daily, you will find that you are gaining in aptitude, partly because of the exercise and partly because your efforts are not inhabited by self-distrust. Nimbleness of thought-associations is matched by readiness of word supply.

Care must be exercised not to use Similarity of Sound too frequently, otherwise several catenations may become mixed in an unfortunate manner. Follow, first, the more logical associations. They are more enduring. A humorous catenation, using similarity, of sound, will certainly endure longer than one that is scientific but dull; nevertheless, Numerous effects are not usually so spontaneous or successful as those of a more serious type.

It has been said that instantaneous catenation is a direct affect of the subconscious and the use of the association test in psycho-analysis lends some support to this notion. But this is outside of our present field. All we desire, at present, is to urge the practical values of rapid catenation and to emphasize the need of practice in order to realize those values. A little time, a little effort, and a little, perseverance; these are the requirements, and they are, at this stage, well within the Pelmanist's reach.

EXERCISES

Exercise XXX

Criticize the following arguments:

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(1) "David said in his wrath, 'All men are liars.' Therefore David himself was a liar. From this it follows that what David said was not true. Consequently David was not a liar. But if David was not a liar, what he said was true, namely, that 'all men are liars.'"

(2) "All liars shall have their portion in the lake that burns with fire and brimstone."

"She who wears false hair is a liar."

"Therefore she who wears false hair shall have her portion in the lake that burns with fire and brimstone."

(3) "Good laws are for good people. It is useless to offer good laws to bad people."

Exercise XXXI

Select a subject on which you have so pronounced a conviction that opposite convictions are viewed with irritation, if not with the greatest impatience. Ask yourself why convictions so opposed to your own, (well reasoned as you believe them to be) appear to persist, and, perhaps, to increase in power. For instance, the Free Trader should

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face the protagonists of Tariff Reform, and the follower of private judgment in religion may consider the vitality of the principle of Authority in matters of belief. The devotee of the Baconian origin of Shakespeare can view again the arguments for the generally accepted authorship of the famous sonnets and dramas. The mono-metallist can reflect once more on the claims of the bi-metallist, and, of course; the bi-metallist should try, dispassionately, to weigh the claims of the mono-metallist. Indeed, all the people we have mentioned ought to learn on occasion to view their opponents case without prejudice, and even without the hostility which is the outcome of what is believed to be sound reasoning. We do not say this mental attitude is possible or desirable as a permanent thing. If it were, then conviction would be too weak to produce action, and life would be a mere array of thoughts without force. But as an occasional effort to correct errors due to individual prejudice, this exercise can result only in good; it exposes every little pretence and sham just as effectively as it removes the blind spot which prevents us from seeing any truth or merit in the convictions of others.

Exercise XXXII

On a sheet of paper, or on a page in your notebook, draw up a list of the subjects, or points, in which you are deeply interested. They may belong to business, art, science, politics; the kind of subject is not important. What is important is that you shall see, and be able to express clearly, the fact or idea on which evidence is to be collected. If, for instance, the subject is the relation between brain and mind, you must first know exactly what is meant by each word; then state the theme with the utmost precision, e. g., "That which we call the mind is a function of the physical organ called the brain; consequently, psychology is a branch of physiology."

Or you may take another view:

"That mental life is in its essence different from physical life, therefore to find the true nature of mind we must argue that the operation of thought is above and beyond all the energies in physical Nature with which we are acquainted."

Having thus defined the subject, you proceed to collect the evidence. A theme for a lawyer might be:

"That experience teaches the advisability of reform in legal phraseology."

For a business man it could be this:

"That our ignorance of foreign languages and customs is responsible for the loss of tens of thousands of dollars annually."

The evidence for any of these should be collected from authoritative sources. There must be no estimate or guessing; neither must there be a desire to "prove" a contention. The proof can come only when all available facts have been found and analyzed.

Exercise XXXIII

You have friends and acquaintances whose psychology you can study in a friendly spirit. The aim is to discover their maladjustments as well as their harmonies. Let us suppose you select two: Joseph Waite and Norah Vining; obviously names invented for the purpose of this exercise. Joseph is a solid, steady, plodding fellow. He earns a good salary, and saves a few hundred dollars yearly. He goes to Church on Sunday mornings, and his mother thinks no girl is good

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enough for him. On week evenings he will go for a walk, visit his friends, or attend the theatre. Occasionally he reads a novel. His friends have tried to persuade him to buy a motorcycle and side car, but without success.

From these details draw a figure, similar to those on pages 17, 18, and 19 giving what you believe to be the proportions of Feeling, Intellect, and Will in this particular case.

Now for Norah. She is petit and dark: and is a stenographer in Joseph's firm. She earns enough to live decently but not enough for her ideas. She has one great dread; old age, although as yet she is only 28. Intellectually, she lives in music and in novels. She is not in love with the idea of the economic independence of women, and prefers to have a home, and a husband who is responsible for earning a living for two. She desires security. At times she is very excitable; even in ordinary matters she easily bubbles over with quick talk and her gestures are animated. She helps to keep her widowed mother. Her will is strong, but it often slips into obstinacy. Her general condition of life is not without some elements of happiness, but it is not yet definitely happy. Will she ever reach it? Draw a diagram, as in

the previous case, setting forth the proportion of the three elements in her make-up. Place this diagram and that of Joseph side by side, and estimate the chances of harmony, supposing the two should link their fortunes together.

Exercise XXXIV

A well known firm of watchmakers, famous throughout the world, received a gold watch for repairs. It was brought to them because their name was inscribed in it as the makers. They found, on examination, that the watch was not of their manufacture, so they removed the inscription. The owner said they had no right to do so and took legal action for damages.

(a) Argue the case on behalf of the manufacturers, trying to see their point of view in forcibly removing a mark which was an infringement of their rights.

b) Argue the case on behalf of the owner, and endeavor to realize his objection to the removal of the inscribed name, the contract being for repairs only.

(e) Ignoring, for the moment, the law on the subject, what, in your opinion, ought the law to be in such a case?

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

Eighth Lesson

Now, for this Lesson, it will be best to go through again some of the exercises in the previous lessons.

There were:

I.—In Bed

Practice the abdominal breathing, and follow it with the chest-breathing: that is to say, as you lie flat on your back, begin to inhale through your nostrils, with your mouth closed; first send the abdomen out; then, while you are still inhaling, draw that in, and send the chest-walls forwards and out. Be sure to keep the shoulders well back and down; hold the breath for a moment, then contract the chest-walls, and draw the abdomen further in, so as to exhale as fully as possible. Be sure not to strain.

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Lying down flat on your back, and with your feet weighed down in some way, perhaps by means of the metal bedstead at the end, or else by having some weight on them (keep your hands by your side, and do not let your chin poke forward); now, taking care to maintain this position, and having the small of the back as hollow as possible, lift up your body till you come to the sitting position; be sure not to let the head come up first—let the head come up last. After you have come to the sitting position, with the trunk slightly forward from the hips; go back slowly to the lying position. Do not repeat the movement at first, but, instead, take a deep and full breath in, and then relax thoroughly as you exhale. Of course, this exercise must not be practiced by those who have weak muscles or who are suffering from any strain.

You can make the exercise more severe, later on – say after some weeks of practice. First of all, by clasping the hands behind the head; and then by holding them straight out back beyond the head. This makes the bodily movements more trying and more severe.

II.—Out of Bed

Standing with your feet comfortably apart, your head thrown well back, and the small of your back hollow, bring both your hands so that the backs of them come under your chin, your fingers pointing upwards and forwards; let the hands be close together, and the elbows close to the ribs. Now send your two hands up in front of you, very much as you would in the breast stroke in swimming, then separate them gradually, but, first, where the hands touch each other, let them go away from you; so that the backs of the hands come together, keeping – the fingers together; sweep them round, as in the sixth Lesson exercise; sweep them round so that they come back and down as far as they will go (this will bring the shoulders back and down and expand the chest) Then draw the elbows up to the sides again.

Next, add the leg exercise. Crouch down as low as you can go, and have the hands under the chin as before. As you rise to an upright position, and get on tip-toe, send the hands out in front of you, as before. As you crouch again, send the hands back and down, till, when you are fully crouched, you have your hands once more under your chin.

Repeat this a few times.

Then, keeping quite still and upright, recall the exercise in memory and imagination, but without movement.

LESSON IX

The Ninth Lesson is a fascinating study of personality. The whole subject is inquired into and discussed fully. The discussion is practical throughout, and you probably need to ponder every word of it. .

DON'TS

1. Don't deny the existence of logic. At the same time, don't give it a greater place than it can justly claim.
2. Don't imagine you have complete mental detachment. There is probably a prejudice somewhere.
3. Don't look for maladjustments. Attend to those that you know already.
4. Don't put off practicing catenation until a more convenient season; practice it now.

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5. Don't suppose that you have no use for catenation.. It may mean hundreds of dollars to you during a period of stress and strain.

6. Don't forget to ask this question: "How can I use this lesson for personal culture and to the benefit of my calling t"

DO THIS

1. Aim at the Truth, cost what it may. It sometimes costs money, friendships, and peace of mind.

2. Make harmony your idea; the synthetic working of all your powers.

3. Understand words; their popular meanings, and their history. It is one secret of mastery.

4: Use every device in this lesson which will increase speed, and assure recollection. You cannot afford to ignore any factor of efficiency.

5. Learn to catenate rapidly.

6. Begin to observe the mental disproportions, of men and women you know.

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Thank you for reading...check out <http://chaoscure.com/pelmanism>
for the rest of the series.