

Pelmanism

Lesson 9

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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 On Personality Lesson No. 9

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:

Every man and woman desires to possess Personality. They may not be able to define the word, but they know what they want. They want to be themselves, and in that way to be unlike others, pleasantly so.

It is a very human desire. Moreover, it has the combined elements of science and duty behind it. An unrealized character is a scientific failure. Nature's intentions have been frustrated. A possible personality has lost its opportunity.

Why should we always cut and trim ourselves in order to please others by acts of thoughtless imitation? Social customs and corporate life lay

sufficient burdens on us without inflicting the duty of conforming every thought and action to the standards of the many. Such standards, indeed, have been created by the self-assertion of the few.

In the following pages we endeavor to show the true relation between the self-assertion that is bad and that which is good.

I. ON PERSONALITY

What Personality Is

1. The subject of Personality is confessedly difficult, partly because the several meanings of the word are often confused, but mainly because in the last analysis personality is itself inscrutable. In this lesson, however, we shall confine our use of the word to those characteristics which are in a peculiar sense the property of the individual, and which have the effect of arousing the emotional interest or antagonism of other people. (The *Oxford Dictionary* defines Personality as “that quality, or assemblage of qualities, which makes a person what he is as distinct from other persons.”)

In this sense everybody has personality. A useful illustration is found in handwriting. We all use the same script and the same words,

nevertheless, each person manages somehow to individualize his penmanship in such a way that he can pick it out from among thousands of other specimens; and we might achieve the same result if we studied his handwriting long enough to master its differences from the work of other pens. Now it is these differences in their number and significance that are of most account. A man's handwriting may be dissimilar from that of every other man, and yet it may be weak and ill-formed, or it may be full of character. In like manner, a man's personality may be different from that of his fellows, and yet it may be quite insignificant or, on the other hand, profoundly impressive.

“Manner,” as Individual

2. We therefore begin our investigation with this assurance; that to have personality does not mean the possession of an additional faculty which is denied to a large number of people. It means that the powers we possess, must be possessed in a manner that is attractively, (or otherwise) different from the majority. If you consider a man with a striking personality, and one who is decidedly minus, you find that on general lines they have the same possessions; bodies, minds, manners, incomes, friends, duties, votes and so on; but the man with

personality handles his possessions in a way all his own. He may have distinctive touches in his dress or in his manner of speaking, or in what he says, which separate him from the ordinary person. He may possibly not have mental ability which is equal to that of the man who is minus a striking personality, but he uses what he has with such dexterity that he often gains the reputation of being superior.

The Mystery of Personality

3. Although personality is not a separate "faculty," it must be admitted that the primary origin of the difference between one person and another is as yet undiscovered. Two seeds may have the same outward appearance, but when they have been put in earth and we behold their growth, they may be as different as it is possible for two plants to be. That difference is in the seed, although we may not be able to detect it. Deep down in the mind of the individual man there is apparently a determining principle, the result of various factors in heredity and environment, which shapes those qualities that mark him off from the rest of his fellows. In one family of sons and daughters, owing to the possible change in the combination of these factors, one can see a variety of personalities. George is an optimist; Fred is the most genial of cynics; Dora lives in dresses; Harry is a youth who

believes in nothing but “cash down,” and Alice combines mysticism with service for others.

Self-Forgetfulness

4. At this point, the obvious question is; “Does a man know he has personality? Is he conscious of it?” The question is not easy to answer satisfactorily without a good deal of explanation. Geniuses, generally, have personality in the highest degree, and it may safely be said of them that, for the most part, they are quite unconscious of the exact kind of impression made upon people with whom they come in contact.

Shelley, surely, was totally unaware of the precise effect of his presence and conversation in the social circles in which he moved. That he knew he was “different,” there is no doubt, but even he could not know how the tones of his voice affected his hearers, or what impression was caused by his life and manners. The truest form of personality springs from self-forgetfulness, and is therefore, not self-conscious. To be our natural selves is the real road to individuality in thought and action, and he who can forget himself in social moments has a better chance of remembering others.

5. The philosophy underlying social etiquette is that of adjustment; it is a means of harmonizing the differences which make up the personalities of a group and it prevents those differences from jarring upon the sensitiveness of any member of the company. Cardinal Newman's idea of a gentleman as one who will never give pain to others is fundamentally correct.

The “Poseur”

6. Another question arises. May not differences, of the kind referred to, be assumed? They may, unfortunately. But the assumer is found out, soon or later. . He is then labelled, and the world knows him as a poseur. It sees through him. It learns one by one his little tricks of expression; and watches with amusement his wonderful way of using a walking-stick. It knows to a nicety how he will turn round a street corner or address a meeting- on social topics. Poseurs are of many varieties. There is the “great” business man, who, when you go to see him, glares at you with gimlet eyes, and jerking a hand towards a chair, says gruffly, “Sit down.” You sit down obediently. “What is it!” he gruffs again. You tell him. He thinks sternly. Then three more words are thrown at you. He uses his eyebrows eloquently, asks a final question, says, “Yes,” and the thing is done.

7. What is the pose here? The strong man of few words. But everybody knows about it. We realize that it is a pose and make allowances accordingly. Nevertheless, any characteristic for which allowances must be made is not calculated to strengthen personality; on the contrary, it introduces an element of weakness.

8. No, we cannot put on personality as we put on our clothes; it is something that grows from within, manifesting itself outwardly. That is the only way in which it can become a natural possession. Later on we shall show how far, and in what sense, it can be developed by conscious effort, but before that we desire to describe some of the phenomena connected with the influence of one mind on another.

II. PERSONAL MAGNETISM

9. Nobody seems to know what personal magnetism really is in itself, but we have all experienced it. Some people attract us and interest us deeply, just as others unfailingly repel us. The repellent people generally carry with them qualities which explain our aversion, and in some cases this is true of attractive people; they have characteristics which we call pleasing. But the influence itself is elusive; it is all around them, vague and invisible, like an atmosphere.

10. Some theorists assert that men and women whose mental vibrations are of the same pitch of intensity are mutually attracted, and that aversions are explainable by pronounced differences in this respect. It is an interesting guess, but without' proved scientific basis. Certainly attraction and repulsion between particles suggest likeness and unlikeness, and it is not impossible that our preferences and aversions depend on unconscious similarities and divergencies.

Positive vs. Negative People

11. As a rule, people with strongly marked personalities are positive, not negative; they are far more ready to affirm than to deny; they are more keen on Yes than No. The effect of this attitude on the whole of their activity is progressive; like life itself, they are all for movement and expression; and the effect on other men and women is exhilarating. We see it in every sphere of society, for even in circles where one does not look for educated intelligence one can find pronounced character. It is seen in a factory girls' national outing, where a popular member of the company is invited to enter every frolics, because "she knows how to `kid' every man who looks at us." It can be seen in the influence of great men, Emerson for instance, of whom an intimate

friend said that no one who met him was ever the same again.”

(Woodbury's Talks with Emerson, p. 75.)

The Impression of Superiority

12. It can also be seen in a less dramatic form where the impression is one of superiority, an impression which is the joint outcome of a striking personal appearance, a dominant but sympathetic voice, keen eyes, a wide range of facts and ideas, and a gift of utterance. If you have ever met a man or a woman who has impressed you with a sense of superiority, and if you have ever asked the reason why, you will have traced the feeling, social position excluded, to the factors just mentioned. The difference is due to a compound of deeper experience, higher education, keener mental penetration, stronger will and self-reliance, and the gift of understanding human nature “ in the large.”

III. THE CONDITIONS OF PERSONALITY

13. We now come to a study of the conditions which make the expression of personality possible; and we shall find that they are of two kinds; (a) states of mind, and (b) forms of action. By a state of mind we mean a specific mental quality, such as self-reliance,

courage, sincerity, enthusiasm, and purpose. By forms of action we mean specific methods of giving expression to the states of mind. /Let us look at these.

On Managing the “Self“

14. Self-reliance, or self-confidence, is the most important element, not only because it eventuates in courage, which is one of the first of virtues, but because it makes self-consciousness next to impossible. A self-conscious man on entering a room full of people may not be so distressed in spirit as to make a fool of himself, but whilst he is speaking he is also listening critically to what he says and wondering whether he is saying the right thing in the right way. His main occupation, therefore, is himself; not others. Probably he strongly objects to being self-centered, but the more he struggles against it, the worse involved he becomes.

Egotism

15. What is the origin of his confusion? It may be a shy nature, or social inexperience. It is more likely to be one or both, plus an extra-sensitive disposition. He is anxious to be well thought of, and winces at criticism. In short, he is something of an egotist; he needs less

introspection, and more than a dash of don't-care-what-others-think-or-say.

Our reference to him here is to show how impossible it is for such a man to express latent personality. His eyes are turned inward, not outward, yet the social occasion demands that he shall listen to others, not watch himself; consequently, he is unable to meet these demands, and feels his failure acutely. The cause of all the trouble is lack of self-confidence, due to divided attention; at one and the same moment he tries to forget himself and to remember himself.

Courage

16. Further, self-confidence eventuates in courage. Courage has been defined as "Equality to the problems before us." Fear is the feeling of inequality; the problem looms so large that we have a desire to draw back, or to escape altogether. It may be a very serious problem, or one which only ruffles our serenity, as in administering a reproof; but fear can destroy our judgment, just as it can seal our lips. The point is that fear has no part in a strong personality. We do not refer to the man who makes strong speeches, and bangs the table with his fist; he is often merely theatrical. We mean the man who will take the line of

right and duty, cost what it may; and we also mean the daughter of the house who resigns her post and returns home to nurse a mother suffering from cancer. The quiet forms of courage are in danger of being undervalued.

17. In making these statements we are not confusing moral character with personality. We know that personality may exist where moral scruples are few and far between—witness Bismarck—but our central thought in these pages is more in the nature of an ideal personality; those mental and moral characteristics which in universal opinion carry the greatest weight.

18. Fear is a fact about which several, misconceptions exist, some of them rather serious. We have read books which teach that the slightest element of concern should be instantly repressed. We do not agree. It is perfectly rational, for instance, to fear the evil consequences of being drenched to the skin, and equally rational to take preventive measures as quickly as possible. Fear of an indigent old age begets desire for protection, and resolves itself into an insurance or superannuation scheme for that purpose.

Fear of Ridicule

19. The destroying kind of fear is a different thing altogether. Take the fear of ridicule. It exercises a certain useful function in preserving the necessary uniformities of life, but it often poses a course of conduct that is expensive. Here is a man who feels he ought to learn a new subject, but he is afraid to join a class lest his friends—and enemies—should laugh at him! Here is a salesman who approaches a possible buyer nervously and with halting steps; the goods are in his bag but his heart is in his mouth. How much will he sell? Very little, so long as fear dwells in his soul. It destroys what personality he has; it prevents hidden possibilities from coming to the surface.

Trust Thyself

20. What is true of the salesman is true of all of us. If we would bring out of the depths that of which we are capable, we must first have confidence in ourselves. This does not mean unpleasant self-assertion; it means self-respect. How can you respect yourself if you are fearful of meeting other people, or tremble in the presence of a trifling danger, or cringe before superiority? Emerson has it that, we but half

express ourselves, and are ashamed of that diverse idea which each of us represents. Trust thyself. Every heart vibrates to that iron string. "

Avoid Insincerity

21. Another state of mind which is necessary to the expression of personality is Sincerity. It would be false to say that men and women with a little crop of insincerities can have no personality. Such people are often brilliant conversationalists, and are sought after on that account; but beneath the glitter one eventually detects the counterfeit; and the attractiveness which might win permanent respect and confidence is reduced to the level of a mere passing entertainment. It is far better, as the Hebrew writer phrases it, to, "have truth in the inward parts." How else can we believe in ourselves, and possess the virtue of self-confidence?

22. Strong personality demands a basis that is devoid of hypocrisy and shame: and although during a boring talk we may, out of politeness, pretend to have an interest we do not feel, this very pretence which we impose on ourselves intensifies our aversion to such social necessities.

The Emotional Drive

23. Enthusiasm is another of the states of mind which we have to notice. You may have noisy enthusiasm or quiet enthusiasm, but you just have one or the other, preferably the latter. Personality is a thing of warmth and life. Icicles, those people who freeze you on a near approach, are out of the question. "But what have I to be enthusiastic about?" you ask. About everything. About your life purpose, about your hobbies, your games, your social recreations, your reading, your music, and your work for others. A listless mind and drooping emotions will destroy every vestige of personal influence of which you are capable; enthusiasm, on the other hand, will give point to every activity which engages your attention.

Purpose

24. Lastly, personality and purpose are vitally associated. Even the society butterfly who cultivates charm and aims at social popularity has a purpose, however artfully it may be concealed.

This purpose gives cohesion to every kind of action, and imparts a quality, such as it is, which could not be obtained by merely drifting with the stream. And your purpose—there may be several—will add

significance to appearance, to words, and to deeds. Your life has meaning, to you at any rate, and that meaning gives color to all you do and say.

25. Let us now sum up these states of mind. They are self-confidence, with which we include courage, sincerity, enthusiasm, and purpose. We do not say that if you cultivate these qualities you will become a man of influence; but we do say that you , will be on the right road to develop to the full the force of personality of which you are capable, and you will bring the best out of yourself ; not only for such realities of life as money and prosperity, but for ideal things also, especially the finer arts of happiness.

The Success Atmosphere

26. Examine any man you know from the standpoint of the analysis just conducted, and you will find the highest successes, commercial, professional, intellectual, social, and political, are of the class described, and the failures are those who are missing one or more of the four qualities. In every trade and profession there is a success atmosphere. Some semi-cynical people affect to despise its existence and believe themselves to be above and beyond it. As matter of fact,

they are usually anxious to secure a distinctive position, but they are unwilling to pay the price of a steady progress; they want to arrive by a flying leap. Avoid these people. Get into touch with better men than yourself, but be worthy of your company. This is not snobbery, but common sense. If you wish to learn golf you do not want to play with a man who knows less than you do. You find a better player, who can teach you something.

IV. HOW TO DEVELOP PERSONALITY

27. Having outlined what we may call the compound elements of personality, we shall now devote some attention to the question; "How is personality developed?" With many people it is not developed at all; it is repressed.

28. This may be unintentional on their part, indeed, they may not be conscious of the fact, but there can be no doubt that inherited tendencies, unhelpful surroundings, the absence of good friendships, lack of a sense of adjustment, and other factors, are responsible for repressed personality.

Now the remedy in such cases is to find some suitable form of expression, and as will be seen in a moment or two, the remedy is at hand, and just as effective in its results as it is simple in its operation. But first of all we must show the relationship between impression and expression.

Impression and Expression

29. Can you imagine a reservoir into which tons of water are poured from time to time but out of which no water is drawn? Possibly not; for the capacity of the reservoir, being limited, any excess of water would overflow unless steps were taken to run it off by means of sluices or taps. The inflow and the outflow must have a definite relationship to each other.

There are men and women who try to develop mentally without this adjustment. They are most avaricious in acquiring knowledge, but they do not use it in the right way; they try to store it, but the accommodation is frequently inadequate. As a result, the information they absorb is unorganized; and mental indigestion is a natural consequence. It is a sound psychological rule which says; "No impression without proportionate expression." Let us examine it a little

closely. By impression we mean, in a general way, the ideas, thoughts, fancies, and feelings which come to us from our environment; the world of nature, social life, business, reading, and travel. By expression we mean an attempt, more or less successful, to indicate outwardly the thoughts or feelings which we have inwardly experienced. Thus, when you first saw an aeroplane in flight, you had an impression both new and striking; and when you told your friends about it, you were giving expression to the emotions of delight and wonder. But if you had bottled up your impressions, never saying a word to anyone of what you had seen, nor committing your thoughts to paper, you would have been breaking the rule; "No impression without proportionate expression." In addition, you would have been doing your mind an injustice; for this habit of expression is an important factor in developing mental power. That is why we are giving considerable space to it here.

Self-Expression Develops Ability

30. In previous Lessons we have had a good deal to say about Observation, Concentration, Imagination and Reflection. In those Lessons we dealt with the obtaining, understanding, and classification of facts. It is now time to pay a little more attention to the social

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aspects of intelligent life; the desire to communicate with others, to exchange impressions, and to compare ideas. The educational value of this social policy is that the use of our mental gifts increases their power; our knowledge becomes clearer, and our memory of it more reliable. Thus, there are many notions in our minds which are practically unrealized in all their force until they are expressed. You may have mentally outlined a policy for the better government of a distressed country, and you feel quite enthusiastic about it; yet, when you come to explain this policy to a friend, it does not somehow seem to be quite what you thought it was; and in a flash he smites it with a fatal objection which you wonder had never occurred to you before.

Write Your Thoughts

31. If you wish to discover how much you really know about a subject, begin to explain it, or to write an essay on it. You will probably find your knowledge is not so extensive and intensive as you imagined it was. Have you ever noticed that a story which appears to be quite funny, as it resposes in the recesses of your mind, falls quite flat when you tell it to your friends? Even when you have allowed for any defects in the telling, the story as told does not appear to contain the humor it had when unspoken in the memory.

32. Now expression, as a habit, avoids these ambiguities and uncertainties. It is a clarifier of conceptions. It drags them out of the inner recesses of consciousness into the light of day, and we see them as they really are. So valuable a service cannot be idly contemplated. One ought to make certain that every opportunity of expression shall be both welcomed and used; not absurdly as is the manner of some, but with sense and judgment, in the manner to be indicated in this lesson.

Conversation

33. What are the more popular forms of expression? Conversation is an easy first. Some of us talk too much; a few of us talk too little. Both extremes are regrettable, but loquacity as a vice must be left to the tender mercies of the minor moralist. Here, we are intent on showing the intellectual advantages of reasonable social intercourse. Bacon says: "Whosoever has his mind fraught with many thoughts, his wits and understanding so clarify and break up, in the communicating and discoursing with one another. He tosseth his thoughts more easily, he marshalleth them more orderly, he seeth how they look when they are turned into words; finally, he waxeth wiser than himself. "

Three Advantages

34. There are some points in this quotation to which close attention should be given. Facility in thinking; organization of thoughts; transmuting them into words; these are some of the benefits of converse. Take the last mentioned, and almost at once we think of people who say; "I wish I could only express my meaning"; or, "I know exactly what I mean, but can't put in into words." This may or may not prove that we think without words; but it does prove that neglect of practice in expression is a real disadvantage. We have not in mind the man who can make his meaning clear and forcible in private, but not on the platform; we mean the man who for want of experience in putting his thoughts into words, for other people, is nearly always tongue-tied. This is the kind of individual who, by self-repression, is retarding his development; and who probably is occasionally much astonished to find that his thoughts look quite different when embodied in language. Hence Bacon's phrase; "he seeth how they look when they are turned into words. "

Errors to Avoid

35. There are two kinds of talk which should be avoided; the first is that which is too frequently composed of trivial nothings; the second is that which generates into a debate. The “debate” usually ends in mutual recriminations, because it is not conducted under formal rules, with a chairman to see fair play. Nothing can be more unpleasant than a drawing-room debate with angry disputants challenging each other's facts, and asserting the lack of brains on the part of all those who are in opposition. Relegate debates to the Debating Society. In conversation the aim should be to converse, which means an interchange and comparison of opinions, not an intellectual fight on the low levels of personal abuse.

Discover Personal Interest

36. “But we must have something to talk about,” it is urged. Yes, but avoid inflammatory topics like politics and religion, as well as spiteful gossip; seek to discover less dangerous and less personal subjects that are interesting to others. To be a good listener often requires that one should know how to start a conversation; and there is no better way of starting it than by finding out the predominant interest

of the group. Of course, in conversing with a friend the problem is easier; you know him well to begin with, and he is probably a friend whose tastes are similar to your own, so that you can plunge at once into whatever notion is uppermost. Rules for conversation have a certain repellent something about them that makes us hesitate to act upon them; the subconscious reason being that we feel we ought to be free from artificialities during our moments of social intercourse. Consequently, this lesson is not a lesson on the technique of behavior, but on the mental importance of expression. If that has been fully realized, we may safely leave the student to find out for himself in what way he shall acquire the arts of conversation.

Training by Writing

37. The next form of expression is as simple as, and even easier than, conversation; it is writing. There was once a man who said: "When I don't know anything about a subject, I write a book on it." We may take the statement as a cynical criticism of a certain type of author, or we may take it as an epigram containing a real truth. What the writer probably meant is that writing a book on a subject is the best way to learn all about that subject; the art of asking questions, and expressing ideas in writing, being one of the chief benefits that accrue.

There can be no doubt that writing one's opinion's is a fine exercise in thinking; not only because it clarifies one's thoughts, but because it brings up all those associations which tend to modify or augment one's beliefs. Instead of isolated thinkings, we get a more orderly system of ideas; we become less prejudiced, because we see more sides of a question; we view propositions with better judgment, because we see them in relation to other things.

“Review” Your Books

38. How is expression by writing best practiced? First, by “reviewing” every book you read; not in review form so much as in the form of opinions put down in their order of sequence. It is difficult to believe that readers hardly ever systematize their final opinions of a book, yet hundreds read and read without even taking the trouble mentally to define their opinions. Thus, reading, with many, degenerates into a mere absorption of print. To avoid this it is necessary to summarize one's ideas about an author's work, not merely in one's own mind, but with pen and ink. We do not mean every book, much less every article or story in a magazine; we mean every good book. Such a practice is the death of vague thinking. How nebulous one's notions of a book maybe, until it comes to the point where they have to be written

down, can be known only by those who have tried the experiment. Apart from this, the writing out of an opinion, arguing the question on paper, no matter from what source it has come, is a desirable form of expression, calculated to further the powers of reflection to an appreciable degree.

Other Forms of Expression

39. Of course, there are many other forms of expression that could be noticed; dancing, music, painting, literature, religion, altruism; all these and many more; but the two that stand out from among the rest are conversation and writing; they constitute for the majority the easiest and most profitable sources of self-realization.

V. STUDIES IN SELF KNOWLEDGE

40. Draw up a list of those things which arouse, or tend to arouse the emotion of fear. Study the list, long or short, as the case may be, and ask, "Why do these things make me afraid? Is it a justifiable feeling in each case? if not, why should "I not abolish it? If it is justifiable now, need it be so always?"

A Specimen List

Below is given a list supplied by a student just as he wrote it.

1. That I shall lose my situation and be unable to provide for self and family.
2. That I shall fall ill and lose my salary, which I cannot afford to do.
3. I am afraid of the boss, whose savage manner makes me nervous and unable to do justice to myself.
4. I am always afraid I shall never succeed in anything, because all my efforts in the past have been failures. I have really tried.

Analysis: This man proved to be highly strung, modest, and self-distrustful, but he possessed many good and reliable qualities. His great failings were lack of ambition and the ease with which untoward events discouraged him. These had a physical basis in part, but a strict discipline made him a new man in body and mind.

A Second List

1. I often feel afraid, yet I do not exactly know what I am afraid of, or why.

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2. Occasionally I fear to meet certain people, who, I know, are well-disposed towards me. I turn down another street rather than feel compelled to meet them.

3. I fear death, not for what it may bring, but because the act of renouncing life against my will is distressful to me.

Analysis: This is a case that looks like hypochondria; consequently, an inquiry into nerve conditions would no doubt disclose a state of affairs calling for medical attention.

41. Select the duty or task which on any one day appears to you the most difficult, and tackle it with resolution and a cheerful heart. The latter feeling is absolutely essential. You may have to fight a grim battle one of these days with your back to the wall, and it will not be with a cheerful heart so much as with teeth set and fists clenched. So train your powers for more serious work by taking up the unpleasant skirmishes with the enemy. If you have to go out and collect a bad debt from a bad man, go out and collect it with all the cheerfulness of posting a love-letter. If your mission is to apologize to a very angry customer for a piece of bungling, do it tactfully, but without moving a hair.

42. Analyze your insincerities; not cynically, but honestly. You are bound to have a few hidden away in the recesses somewhere. Drag them out and slay them. They are no good to you or to anybody else. Johnson, for instance, found you out. You told him he was in your opinion the best judge of antiques in New York. You wanted his business, of course. But in a weak moment you let out your real opinion to a stranger, who promptly reported it to Johnson. Result; you did not get the business but got a fine reputation for hypocrisy. So introduce a mental stock-taking sale, and throw all insincerities to the winds.

Proportions of Positive and Negative

43. One of the greatest secrets of mind training for success is to know when to be positive and when to be negative. There are some teachers who say you must abolish all negatives, and cultivate only the positives. They illustrate the doctrine by saying, "light and optimism are positives; darkness and pessimism are negatives." They put these at the opposite ends of a line thus:

Positive.

Negative.

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1. Light

1. Darkness.

2. Optimism

2. Pessimism.

They then argue that as you get rid of darkness by turning on light, so you get rid of pessimism by turning on optimism. True, but darkness is needed sometimes; and so is pessimism. A perfect man is not a man, "who has no negatives." He has positives to the extent of 7/8ths, and negatives to the extent of 1/8th. If there were no darkness below ground for potatoes to grow in, we should be without a useful vegetable. The fact is, darkness is a divine institution, and not a negative to be abolished. And as for pessimism; every successful man has it in the right degree. We are ourselves staunch optimists, but not with every man and every proposition. To the man who seeks our money to float a company for getting gold out of sea water; we are woeful pessimists. We can't help it.

There is a remark in Dr. F. W. Mott's, "Nature and Nurture in Mental Development," with which we may close this section. He says, "In the formation of character, no problem in education is more important than the acquirement of self-esteem, self-reliance, and self-control."

VI. MEMORIZING FIGURES

44. We have now to consider the question of the memorization of figures. Here at once we find ourselves faced with special difficulties if we have no System to aid us. A mere number is in itself abstract. For example, the number 63 means nothing to us until it is made objective by being attached to something definite; but when we speak of 63 horses, we have something concrete with which the mind can deal. Another difficulty in connection with figures is that they are not commonly combined in any fixed order, and so are liable to be transposed without any apparent indication of the change. Thus, the height of Popocatapetl, the greatest crater of Mexico, is 17,783 feet above sea level, but if we write down the height from memory, there is nothing to show us that the figures 13,787, or even 71,783 are less correct than 17,783. In this respect, figures differ from words, for if we take the phrase "the greatest crater of Mexico," we should probably realize in writing it if we transposed any of the letters. The number of men enlisted by the Federal Government during the Civil war in the U.S.A. was 2,320,854. Very few persons could recall these figures with accuracy after the lapse of a week without repeating them occasionally during the interval. By the Pelman System, however, it is possible to

commit these figures to memory with such certainty that they may be recalled without hesitation after a considerable period of non-revival.

Devices for Remembering Dates

45. Before explaining in detail the method which we particularly recommend for the memorization of figures, it may not be out of place to make a few general remarks about the memory for numbers. With some persons this is naturally developed to a much greater extent than with others, and if there is an innate or acquired interest in figures, there is usually a corresponding facility in remembering them. In cases where visual impressions are received vividly and retained strongly, a single date can sometimes be remembered easily by writing it in large characters in red or green ink, but this device is apt to defeat its own ends if employed too frequently.

46. Unfortunately, it is only in rare and exceptional circumstances that the memorization of figures is assisted by any incidental property or peculiarity. We have, therefore, to find a more general method of dealing with them. We have seen that a collection of letters forming a word or sentence is recalled with ease when a collection of an equal or lesser number of figures might be quite forgotten. It is obvious, then,

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that if we could substitute words for figures under such conditions, so that the words would always give us the figures for which they stand, we should have made considerable progress towards a solution of the difficulty. This can be accomplished by means of a Figure Alphabet. Several varieties of this device have been suggested from time to time, but experience has shown that the most adaptable is that given below. It is more than 300 years old.

THE FIGURE ALPHABET

0	1	2	3	4	5	6	7	8	9
S	t	n	m	r	l	Sh	k	F	P
Z	d					Zh	c hard	v	b
C soft	th					Ch soft	ch hard		
						J	g hard		
						G soft	qu		
						Tch	ng		
						dg			

C is soft when it sounds like s, as in cease, cistern, recent.

C is hard when it sounds like k, as in cat, coat.

G is soft when it sounds like j, as in gem, gentle, agent. S

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G is hard, when it sounds as in gay, good, great.

Ch is soft when it sounds as in church, chair, cheer.

Ch is hard when it sounds like h, as in choir, chorus, chord.

Tch stands for 6, and thus the figure value of stitch is 016.

Dg, as in ledge, represents 6, so that the figure value of ledge is 56.

H has no figure value, but it may modify the value of other letters, such as t, s, or c, as th, sh, and ch.

Ng stands for 7 when it is a simple sound, as in ring; when it sounds like a j, as in stranger, it represents 26 instead of 7. Sometimes ng has the sound of ng-g, as in linger, which sounds as if it were spelt "i-ng-g-e-r"; in such a case the value of ng is 77, so that linger represents 5774, not 574. In ringer, the ng is a single sound, and ringer represents 474.

You will see that t stands for 1, and n for 2, and that the vowels (a, e, i; o, u with w, h, y) have no figure value. The word torte, therefore, when translated into figures will always give you the figures 12. Again,

the word road will always give you the figures 41. The word universe will always give you the figures 2840.

All this may appear to be outside the radius of practical use to men and women in the pursuit of their everyday calling, but a little patience will soon disperse that erroneous conception. If the assignment of numbers to letters should appear arbitrary, the use of the alphabet in Algebra should not be overlooked.

Hints on Learning the Figure Alphabet

47. The following remarks will help you to remember by what consonants the figures are represented. A small written s has some similarity to the figure 0; also if the capital letter S were cut into two parts, and the bottom half attached to the top half; it would make naught (0).

Z is a cognate sound of s, and c soft is also a sibilant and is shaped like an incomplete o, and commences the word "cipher"; z is also the first letter of the word "zero."

T is similar to 1 in form; th and d are likewise dentals.

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N has 2 down-strokes, which will remind us of 2. M has 3 down-strokes.

R is the last consonant in the word “four,” not only in English but in most languages (Latin: quattuor, German: vier, Swedish: fyra, French: quatre, Italian: Quattro, Spanish: cuatro. Sanskrit: catur.)

L stands for 5; in the Roman alphabet L stood for 50. Written f looks something like S; v is a cognate sound of f.

P looks like 9, but with the loop turned the other side; b is a cognate sound of p.

Of the consonants left, we must choose for 6 and 7 those two groups which occur most often in English, so as to secure the greatest selection of words when we want to represent figures by words. We take sh, j, ch, and g, (soft) for 6; and k, g (hard), c (hard), and ng for 7, when ng is one sound, not two sounds.

Follow Sounds; Not Letters

48. When turning words into figures always treat the word as it is sounded, and not as it is spelt. Thus, the word lamb is sounded like “lam,” and its figure value is 53, not 539. Pleasure sounds like

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“plezhur,” so its figure value is 9564, not 9504. Passion is sounded like “pashon,” and its figure value is 962, not 902. Letters which are doubled in any word are counted only once. Thus, better is 914, not 9114; and totter is 114, not 1114: When turning words into figures, silent letters are not noticed, so they must not be represented by figures; thought sounds as if it were “thaut,” and its figure value is 11. X sounds like ks, so the figure value of box is 970. Trough sounds like “trof” and its figure value is 148. Words like I, eye, owe, you, weigh, have no figure value.

The first step, then, in remembering figures is to turn the figures into words.

You may always turn a group of figures into a word and then use that word afterward to recall the figures for you, but you must never use the figures in order to recall the word. The reason for this is obvious, for, although one word will give you only one group of figures, yet that group of figures may give you several different words.

Special Uses of “S” When Beginning a Word

49. When you are dealing with matters involving the use of decimals, you may use a word beginning with s, the s in this case representing

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the decimal point and not the figure 0. When dealing with vulgar fractions, you may use two successive words beginning with s; in this case the initial s's will have no value of any sort, but the first of the two words beginning with s will give you the numerator and the second the denominator. Thus, the words such sacks would represent $6/70$ and swim sailor would stand for $3/54$.

50. When memorizing dates near the period of the beginning of the Christian Era, you may use a word beginning with s to denote a date B. C. Thus, the word sand would represent 021 under ordinary circumstances; when dealing with decimals, sand would represent 21; and where dates about the commencement of the Christian Era are concerned, sand would represent 21 B. C., while end or knot would stand for 21 A. D. Later you will find that you can attach various arbitrary meanings to s when it occurs at the beginning of a word. Notice that this paragraph refers only to special uses of the letter s when beginning a word. In ordinary circumstances, even when beginning a word, s represents the figure 0.

In the appendix we give a considerable number of illustrations showing the use of catenation in conjunction with the figure alphabet. You are

not expected to learn these, but you are asked to go through them in the hope of finding some application which may be of service to you in your calling or your recreations.

APPENDIX

Homograms and Their Uses

When the two extremes of a catenation are single words or ideas, the process is simple, but there are many problems of memory in which it is necessary to bring two or even three things into one extreme of the catenation. Homograms serve to abbreviate any problem of memory; they combine names and figures, numbers and dates, and some of these will now be introduced to your notice.

If you are asked to remember the order of ten playing cards from a shuffled pack, you are practically called upon to remember thirty distinct things, instead of ten, because you must remember three things in connection with each card dealt; that the card is a club, that it is an eight, and that it is the first card; that the card is a heart, that it is the king, and that it is the second card dealt; and so on.

Playing-Card Homograms

To simplify the problem, make a homogram for every card in the pack by taking the initial letter of the four suits, H.C.D.S., and finding words which begin with those letters, followed by a consonant that will give the figure value of the card. One suit will suffice for an example: Sight, Sun, Seam, Sore, Sail, Sash. Song, Safe, Soap, Suds, State, Stone, Stem.

The 11, 12 and 13 stand for the Jack, Queen, and King. Homograms for dominoes may be made in the same way, taking the initial letter for one end of the stone and another consonant for the other end.

Observe that it is not necessary to have seven of each, for if you begin with the sixes you omit the 5-6 when you come to the fives, and omit the 4-5 and 4-6 when you come to the fours.

By means of homograms for the cards, some students are able to remember the whole thirty-two cards of the euchre pack when dealt off slowly. One student went to the trouble of making a catenation for every possible combination of any homogram with any other, so, that the moment he saw any two cards dealt in succession, he could recall the catenation without having to make a new one each time, an

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astounding feat of memory, for which he was paid \$200 a week on the Vaudeville stage.

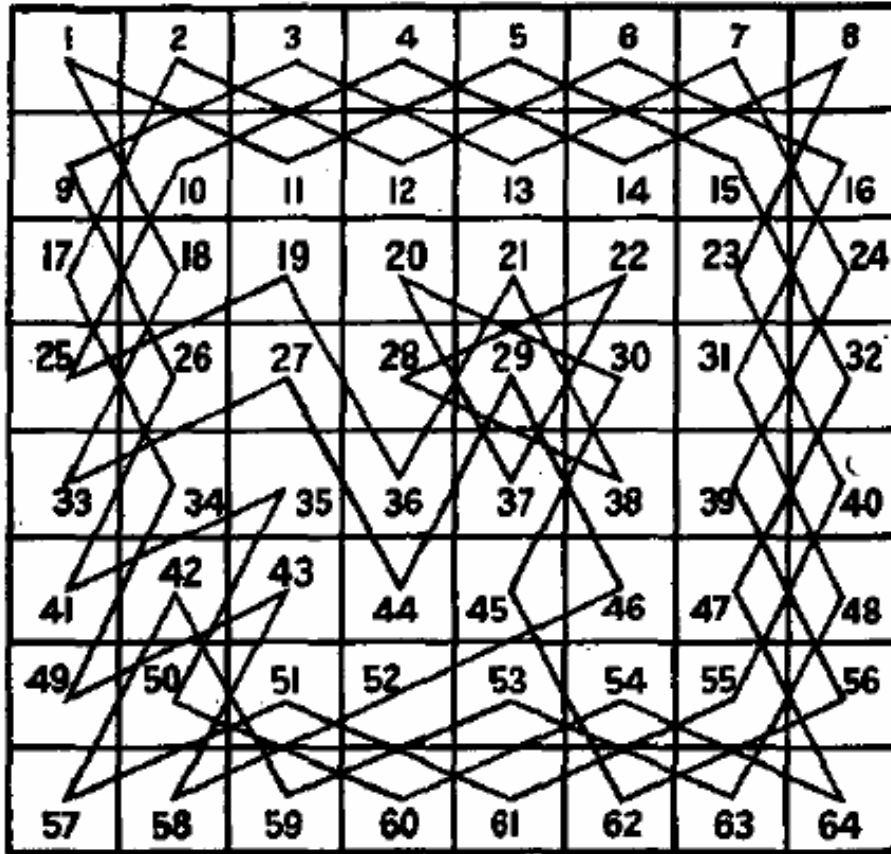
Chess

You no doubt know something of the game of chess, or at any rate you have heard of it, and know that the chessboard on which the game is played is divided into 64 squares. In the game of chess, one of the pieces, called the "Knight," moves in a rather curious "round the corner" fashion. It is a very difficult problem to take the Knight through all the 64 squares of the chess board in 64 moves, so that it goes into every square once, and once, only, moving in its proper manner. If the squares of the chessboard are numbered as shown in the diagram provided in this lesson, the following is the order of the squares into which the Knight will move in accomplishing this feat. As this table begins and ends with the figure 1, you can, of course, begin at any number and work forward or backward.

The Knight, if starting from square To. 1, will (as shown in the diagram) , touch the squares in the following order, reading across; 1, 1.1, 5, etc.

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1	11	5	15	32	47	64	54	60	50	35
41	26	9	3	13	7	24	39	56	62	45
30	20	37	22	28	38	21	36	19	25	10
4	14	8	23	40	55	61	51	57	42	59
53	63	48	31	16	6	12	2	17	34	49
43	58	52	46	29	44	27	33	18	1	



The “Oath” Series

You will find that it is quite easy to memorize the following “series” as you have only to analyze or classify mentally and very carefully the nature of the connecting laws. You will find that when you have thus classified the “Oath” series, taking a dozen words at a time, you can repeat it easily from memory, either forward or backward. Owing to

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the very limited selection of words available, the connections are, in some instances, rather weak,

All you have now to do is to turn the words mentally into figures, and you will find that the figures are those already given, representing and solving the difficult problem of the Knight's Tour. You may perform this feat before your friends, but in this case you must not repeat aloud the words of the series, but only the figures. Your friends can check you by the diagram or place buttons on a chessboard to show the squares covered. The regular daily repetition from memory, forward and backward, of these figures, is a splendid exercise in all cases of mind-wandering; and, when repeated in the presence of others, it is a good preparation for public speaking without notes, or for passing an oral examination. Here is the oath series.

Oath	Weak	Oats	Ditch
Deity	Honor	Ear	Hutch
Allah	Mob	Dear	Tiny
Idol	Welsh	Wife	Hen
Man	China	Name	Duck
Rogue	Royal	Rose	Mare
Share	Hymns °	Lily	Arab
Lair	Noisy	Shade	Roam
Chase	Meek	Light	Life
Lasso	Nun (none)	Lying	Lion
Mule	Enough	Run	Rage
Ride	Muff	Leap	Nip
Enjoy	Hand	Lamb	Roar

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Boy	Homage	Jamb	Neighing
Home	Tip	Roof	Mum
Adam	Annual	Moat	Deaf
			(Oath)

Remembering Dates by Catenation

In the memorization of dates by translation into words, and subsequent catenation, it is quite safe to omit the "1" indicating the thousand years in dates between 999 A.D. and 1919 A.D., for no one would be likely to make a mistake of a thousand years in such a case. In a date of four figures between 999 and 1919, therefore, it is sufficient if only the last three figures of the date are given by the figure-word. Thus, to remember that the "Mayflower" anchored off Plymouth in the year 1620 you need translate only the figures 620 into a word. You might choose the word "chains" to give these figures, and the catenation would run:

Mayflower flower-chains chains 1620

We will now give some examples of historical dates arranged methodically.

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EVENT	CONNECTION	FIGURE-WORD	DATE	EXPLANATION
Emigration to Massachusetts	Wealthy Emigrants	$\frac{g}{e} \frac{m}{s}$	1630	All wealthy emigrants
Town of Providence formed by Roger Williams	Providence	$\frac{sh}{e} \frac{homage}{\frac{3}{4}}$	1636	
Boston Port Act	Boston Port	$\frac{Anchor}{\frac{1}{1} \frac{1}{4}}$	1774	Port, anchorage
American War of Independence	Uncle Sam	Uncle	1775	
The Sherman Silver Law	Silver Dollars	a heavy piece	1890	Sherman brought in a bill to extend coinage of silver dollars
Existence of Argon discovered	Argon	vapor	1894	
Professor Röntgen discovers the "X" Rays	"X" Rays Bone	Fibula	1895	A bone in the arm
Farman flies one Kilometer	Flying	buzz off	1908	
Titanic disaster	Titanic	deep down	1912	
Amundsen reaches the South Pole	South Pole explorer	beaten	1912	i. e., Scott was beaten
Transatlantic Flight accomplished by Lieut. Commander A. C. Read	Transatlantic Flight	Tip-top	1919	

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Presidents of the United States

In the memorization of the dates of the election of the Presidents it is essential to remember only two figures, as nearly all the Presidents were elected in the 19th Century and those before and after that century can easily be distinguished. In order to avoid confusion it is helpful to use a homologue to suggest the name of the President; e. g. "Jack" can suggest "Jackson"; "Link" can suggest Lincoln, etc. Note the following examples:

PRESIDENT	HOMOLOGUE	FIGURE-WORD	DATE	EXPLANATION
Andrew Jackson	Jack	Navy	1828	Jack-Tar
W. H. Harrison		Harris	1840	
Franklin Pierce	Fierce	Lion	1852	
Abraham Lincoln	Link	watches	1860	watch-chain
Abraham Lincoln re-elected		watcher	1864	w a t c h e s-watcher
General Grant	General	Chief	1868	Commander-in-chief
Rutherford B. Hayes	Hay-waggon	coach	1876	w a g g o n , coach
James Garfield	Field	views	1880	
G. Cleveland	Leave land	fair and bonny	1884 1892	

Telephone Numbers

Telephone Numbers

NAME	CONNECTION	FIGURE-WORD	TELEPHONE NO.	EXPLANATION
Biltmore Hotel	Built	cabins	Murray Hill 7920	The "more" in Biltmore suggests "Murray Hill"
Blind N. Y. Institute	Blind	a deep pain (grievous)	Greeley 1992	
Bd. of Foreign Missions	Missions	Anthem's (chant)	Chelsea 2130	
Thos. Cook & Sons	Cook's tours	(our) guides see	Barclay 7100	"our" suggests Bar (Barclay)
Manhattan Hotel	Man	Crusoe's (man)	Murray Hill 7400	"Man" — the "M" suggests Murray Hill
Palace Theatre (Pict)	Palace	(Brilliant) rooms see	Bryant 4300	
Postal Tel. Cable Co.	Postal	(Barclay's) cheques see	Barclay 6700	"Barclay's" are famous London Bankers.

It is helpful to memorize the telephone numbers of the business people with whom you deal. If possible select a figure-word that is easily connected with the kind of business you wish to call up.

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In some cases it is essential to remember the district and some examples from the New York Telephone Directory have been given. An extra word is added in brackets to suggest the name of the district.

In many cases there is no difficulty in recalling a district, but the number may be confused, In such cases a brief examination of the number itself may reveal some peculiarity. For instance: A gentleman living on Riverside Drive whose telephone was 3624 Riverside, was in the habit of telling his friends; "Remember, 3624; three dozen, two dozen."

Observation of coincidences is often useful: For example: Almost all the one-way traffic streets in New York running East end with "even" numbers. The letter E begins both words. The street cars that run east and west on 28th and 29th have the same peculiarity; those going East travel on Twenty-Eighth Street.

The wider a person's knowledge and the more active the mind, the better chance there is for rapid catenation and easy translation of figures into words. As an example, the date of the discovery of America by Columbus is 1492. This is said not to be the first discovery,

but the first by a European, and the word European gives us the figure value '492.

A Figure Dictionary

In selecting figure words it is helpful to have the assistance of a figure-dictionary and in the following pages we give groups of words representing various figures. You can continue such a dictionary for yourself on the same lines.

Figure-Dictionary

0. Ease, eyes, ice, ooze, sea, see, saw, sow, so, whose, his, has, as, hues, is, sigh, essay, sue, easy, icy, ass, ace, Zoo, wise, was, woes, sway, use, us, yes, house.

1. day, die, dye, dough, dew, ode, idea, tea, wide, add, wet, toy, toe, to, two, oath, the, wit, what, they, though, thy, thou, wade, widow, head, hide, hod, hate, it, witty, wheat, adoo, weed, white, youth, height, out, heath, aid.

2. in, inn, on, gnaw, knee, knew, nigh, neigh, no, nay, when, new, now, annoy, know, Anna, Noah, hen, honey, an, whine, , wine, wane, win, own,

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one.

3. May, aim, Emma, me, my, whim, home, whom, hem, mow, ma, mew.

4. row, raw, rue, area, aware, rye, ear, our, hour, ray, ire, ore, oar, are, worry, wary, wire, weary, war, where, were, year, your, hair, heir, hare, hoar, hear, here, air, wear.

5. oil, ail, ale, lay, law, lie, lea, low, eel, isle, owl, awl, aisle, allow, all, ell, ill, oily, Allah, alloy, Yule, while, hale, halo, whole.

6. Ash, show, shoe, shy, joy, Jew, jay, wage, wedge, Joe, edge, jaw, chew, age, each, etch, wish, wash, watch, witch, huge, hatch, hush.

7. Egg, ache, key, oak, echo, cue, owing, quay, go, guy, gay, cow, coy, caw, coo, ago, ague. eke, young, wag, wing, walk, week, whack, yoke, hag, hug, hawk, hike, heck, Hague, weak, awake.

S. Heavy, hive, half, huff, heave, wife, if, oaf, of, off, Eve, view, vow, vie, wave, waif, whiff, weave, eve, heave, hoof, have.

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9. Obey, ape, pew, pie, pay, bay, boy, buoy, be, by, bye, buy, bow, ebb, paw, pea. abbe, hubby, happy, hoop, whip, weep, hop, whoop, hoop, wipe, hope, yap, heap, hip, hobby, up, abbey_

10. Daisy, dose, does, dues, dies, daze, doze, dizzy, tease, toes, this, ties, oats, toss, aids, toys, odds, dues, dais, thus, adduce, twice, woods, youths.

11. Tide, tidy, date, duty, dead, death, debt, tooth, toad, dot, dote, dado, that, thought, added, deed, died, doubt, diet, ditto, ditty, duet, tatoo, to-day, toddy, idiot, audit, twit, hated, heated, wooded.

12. Den, din, dun, tin, tan, ten, tone, tune, than, then, thin, thine, Dane, ton, iodine, Eden, town, Aden, down, dine, dean, deign, tiny, don; twin, twine, twain, wooden, whiten, wheaten, within, heathen.

13. Adam, dim, damn, dumb, dome, tame, team, time, tomb, Tom, atom, Autumn, odium, dame, theme, thumb, tome, doom, thyme.

14. Tar, tear, tire, dare, deer, dear, dire, door, doer, dowry, draw, dry, try, tree, adder, throw, three, either, other, their, there, tiara, tore, tower, true, Troy, tray, utter, outer, Dora, otter, whiter, hatter, hotter, heater, heather, hydro, Yewtree.

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15. till, tile, tale, tell, toll, tool, towel, wittily weightily, toil, dale, dell, deal, duel, dull, duly, waddle, wheedle, idol, Italy, outlay, daily, dally, tall, tally, huddle, tallow, doll, Ethel, tail, dahlia, Othello, delay, ideal, dole, addle, dwell.

16. dash, dish, douche, touch, teach, thatch, Dutch, ditch, adage, dodge, duchy, touchy, tosh, tissue, attache, twitch.

17. tag, teak, tong, tongue, tuck, thong, thiig, talk, twig, twang, ethic, dog, dig, duke, dock, duck, take, dike, wedding, weeding, thick, tack, tick, tug, wadding, whiting, Dick, deck, attack, attic, waiting, haddock, hiding, headache, hating.

18. deaf, dive, dove, defy, tiff, toffy, tough, thief, thief, edify, Taffy, duff, tafia.

19. deep, daub, dab, dupe, dip, tap, tape, tip, top, tube, tub, tope, type, depot, Ethiopia, Utopia.

20. news, nose, noose, nice, noise, uneasy, ounce, niece, Nice, nausea, wince, wins, wines, hens, hence.

21. and, ant, aunt, need, note, nut, not, knit, hand, hound, hint, gnat, end, knead, nude, nod, Ned, neat, knot, Ilindoo, haunt, night, knight,

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net, naught, India, endue, hind, undo, endow, untie, unto, knout,
naughty, annuity, wand, wind, wound, wend, window, want, went.

22. none, nun, Nan, noun, nine, known, onion, anon.

23. name, numb, enemy, gnome, Naomi.

24. Henry, knower, honor, owner, near, Nero, narrow, Norah, Nore,
Inner, winner.

25. kneel, knell, knoll, Mail, null, \elly, nil, Nile, inlay, only, annul.

26. gnash, niche, inch, notch, enjoy, nudge., wench, winch, hinge.

27. waning, knack, nag, neck, knock, nook, nick, knowing, owing,
awning, neighing. annoying, Enoch, winning.

28. knave, knife, navy, envy, navvy, envoy, enough, inveigh.

29. knob, nap, nip, nob, nape, neap, ;lobe, nib, honeybee, unhappy.

30. hymns, homes, mass, mess, miss, Miss, moss, mouse, muse,
maze, mace, amass, amuse, maize, whims, hams, hems.

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31. humid, hemmed, hummed, mad, mate, mud, mote, moat, mute, moth, mite, mat, meet, meat, mead, amid, mood, mode, aimed, maid, made, Maud, meed.

32. man, mine, moan, mean, moon, money, Minnie, omen, Maine, mane, main, many, manna, mania, menu, mien, human, humane, Hymen.

33. maim, mum, mamma, mummy, ma'am.

34. miry, mare, mayor, more, mere, moor, mire, merry, marry, Mary, myrrh, emery, mar, mower, moire, humor, hammer, Homer.

35. homely, homily, male, meal, mile, mule, mole, maul, mail, mill, Emily, Molly, mealy, Milly.

36. mash, match, midge, image, much, Magi, mesh, mush, match, homage.

37. hemming, make, meek, muck, mug, humming, Maggie, mock, Mocca, Mecca, hammock.

38. mauve, move, muff.

39. flap, mop, mope, imp, mob, Moab, hump, hemp,

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40. race, raise, rays, rice, rise, arise, rose, rouse, horse, hoarse, ruse, rows, rase, erase, airs, oars, ears, iris, hears, hares, yours, years, orris, racy, rosy, wars, wears, wires, worse, Warsaw, hairs, hearse, heros.

41. hurt, rat, reed, ride, right, write, read, wired, worried, hired, horrid, rite, road, rod, rude, rout, route, rood, root, wearied, worth, hardy, hard, raid, arrayed, wrought, wrath, writhe, wreath, hard, hart, heart, horde, yard. Ruth, art, aorta, ready, weird, ward, word, hearth.

42. run, wren, reign, rain, arraign, arena, ruin, iron, urn, Rhine, _ Arno, Rhone, earn, Moan, rein, warn, worn, wherein, horn.

43. ram, ream, rim, rhyme, room, rum, army, arm, Roane, aroma, roam, roomy, warm, worm, harem, harm.

44. hoarry, rare, rear, roar, error, arrear, aurora, warrior, wearer, worrier, horror, hearer, harrier.

45. hurl, rally, Raleigh, real, reel, rail, rule, roll, rill, yearly, royal, rile, roil, earl, early, oral, aureola, aural, whirl.

46. wretch, ridge, reach, rash, rage, rush, roach, arch, Irish, urge, Russia, rich, rouge, ruche, rash, harsh.

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47. work, Warwick, rake, rack, rag, wreck, rock, ruck, ring, hark,
heroic, rick, ark, wring, ring, rig, rug, rogue, rook, Riga, argue.

48. reef, Riff, roof, ruff, rough, rove, rave, review, arrive, rat, wharf,
Harvey.

49. Europe, warp, wrap, rap, rip, rib, rub, rob, rope, robe, harp, harpy,
herb, ripe, reap, rupee, ruby, Arab, Rabbi, Arabia.

50. Wales, wails, lass, lace, lazy, less, lease, lees, lasso, lies, Wallis,
whiles, loose, lose, aloes, Alice, allows, alias, wiles, wheels, wools,
Elias, Eliza, Louisa, Lucy, loss, hills, howls, wholes, holes, halls.

51. wild, wold, wield, lad, load, lead, led, lid, laid, light, walled, wallet,
lute, late, lady, old, allied, allude, aloud, wealth, yield, Hilda., load,
allowed, alight, Iliad, Lott-, yelled, bolt. hold, allot, lot, halt, hallowed,
healed.

52. Helen, Helena, lane, lean, line, loan, lawn. l.i m,, alone, alien,
Eolian.

53. helm, lame, lama, lime, limb, lamb, loam, elm, alum, loom, llama,
William.

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54. lair, layer, liar, lyre, allure, lower, Laura, Lear, lore, Loire, whaler, wheeler, lawyer, howler.

55. lily, loll, lowly, lull, Lulu, loyal.

56. lash, latch, ledge, leech, liege, allege, lodge, eyelash, Welsh, yellowish.

57. lake, league, leek, willing, wheeling, leak, look, Luke, luck, lick, log, lock, lack, whaling, yell ing, lac, like, alike, lung, along, lying, ailing, long, hulk, hillock, Olga, alack.

58. leave, leaf, life, live, love, loaf, laugh, alive, olive, aloof, Alpha, lava, luff, wolf.

59. Alp, alibi, elope, elbow, lap, leap, wallop, whelp, lip, lop, lobby, lopp, Elbe, Elba, Aleppo, yelp, help.

60. chase, chaise, jays, jaws, juice, Jews, choose, cheese, .choice, shoes, ages, Jewess, joyous, Jessy, watches, washes, wishes, joys.

61. chat, cheat, sheet, shade, shoot, shot, shod, should, shadow, Judy, chateau, jot, shut, shout, showed, shied, chide, chewed, jute, sheath, jetty, jet, chute, watched, wedged, waged.

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62. shin, gin, chin, China, shine, , shown, chain, chine, Jane, John, ocean, ashen, June, jenny, join.

63. jam, sham, shame, gem, Jim, jamb, chime, chum, chamois, jimmy.

64. wager, watcher, jar, chair, share, cheer, shear, sheer, sherry, wisher, hedger, shore, sure, shower, shire, ashore, shrew, azure, hatcher, usury, usher, assure, jeer, jury, osier, hosier.

65. jail, gaol, shell, shawl, chill, jewel, jelly, jolly, shale, shallow, Chili, agile, July, shoal, fill, gill.

66. judge, Joshua, Jewish.

67. hatching, shaggy, shake, shaky, check, cheque, cheek, choke, joke, chuck, chick, chalk, shock, sheik, Jack, jog, jig, jug, washing, wishing.

68. sheave, sheaf, shave, chafe, chaff, shove, Jove, Java, chuffy, chief, jiffy.

69. chub, job, jib, chop, shop, shape, sheep, ship, chap, cheap, shabby, chubby, Sheba, gybe, gip, gibe, hushaby.

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70. quiz, aqueous, case, cause,- cosy, guess, gas, kiss, ax, ox, hacks, Gussy, chaos, cues, keys, guise, gaze, goose, goss, gauze, wax, wigs, wicks, weeks, wags, Whigs.

71. wicket, wicked, cat, gate, Kate, agate, kid, kit, coat. cot,' cute, weekday, waked, cowed, acute, echoed, cut, Goethe, Gotha, walked, quiet, quad, guide, Cato, code, good, god, quid, quit, quite, quote, gout, get, giddy, goat, goad, kiddy, quoth.

72. awaken, weaken, can, cane, cone, coin, coon, canoe, keen, wagon, queen, kine, gun, akin, oaken, guinea, gone, gown, gain, kin, Cain, hackney.

73. game, come, calm, cameo, comma, gum, comb, acme, oakum.

74. cohere, car, care, core, cur, cure, occur, gear, acre, weaker,, walker, accrue, ochre, eager, gore, quarry, choir, corps, Cairo, grey, Gray, cry, queer, query, crow, crew, grow, agree, ogre, equery, quire, acquire.

75. eagle, goal, gale, call, coal, cull, coil, cool, quell, quill, Bawl, gull, ugly, keel, kill, cowl, gall, haggle, Gaul, gully, gala, Calais, ogle, guile, collie, coolie, waggle, equal, quail.

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76. cash, gash, cage, gage, gauge, gush, gouge, coach, couch, acacia, cassia, kedge, keyage, waggish, quash, haggish, hoggish.

77. aching, gong, going, cake, gang, cook, cock, quack, quick, cocoa, cuckoo, kick, ink, king, gig, gag, quake, gawk, wagging, waking, whacking, gangway, haycock.

78. cave, cove, cuff, calf, coffee, cough, give, guffaw, guava, quaff.

79. cab, cap, cape, gape, gap, cup, coop, copy, keep, occupy, cub, cube, cob, Cape, Cuba, cabby, hiccough.

80. face, fizz, phase, fees, effuse, fuzee, fuss, wives, fez, voice, views, vase, efface, office, eaves, vows, vice, waves, weaves, halves, hoofs, hives.

81. fad, fat, fate, fit, fade, haft, hoofed, oft, vote, fight, vat, vied, vowed, food, feet, huffed, waft, waved.

82. fan, fin, fine, fun, hyphen, feign, van, vane, vain, vein, fen, Vienna, Fanny, vine, fawn, woven, haven, heaven, Havannah.

83_ fame, foam, fume, Fiume.

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84. weaver, waver, wafer, heifer, far, fare, fur, ferry, fear, fury,, fire, for, four, heaven, hover, however, fore, offer, affray, Pharaoh, fairy, fiery, very, vary, fair, every.

85. heavily, hovel, fully, awfully, :fall, fail, fill, fool, folly, foul, valley, vowel, vile, veil, veal, vale, volley, full, folio, fly, flaw, flee, flea, flay, flue, file, phial, feel, foal, filly, Eifel, evil.

EXERCISES

Exercise XXXV

Make an arrangement with some member of the household that, during a specified week, certain articles or objects that are easily seen, such as a picture or an ornament, shall be moved from its accustomed place to another; but no notice to be given as to the date when the change shall be made. Do not make any special effort to observe the change. You know that some object will be placed in a different position, but endeavor to notice the change without conscious effort.

Exercise XXXVI

Read the narrative below, making a note of any discrepancies that occur to you. Read it a second time, in order to discover further discrepancies.

“On a mild evening, sometime after 6 o'clock, about the beginning of February, 1907, Richard Ide was sitting on a three-legged stool, gazing pensively into the fire. He was a man of about thirty years of age, strong, cleanshaven. At his feet lay “Toy,” a large Angora cat. The room was a small one, with a large window facing south-east, and as the cottage stood on the top of a hill, it commanded a magnificent view over the Allegheny valleys, as far as the silvery streak of the Mississippi. “The last red rays of the setting sun were pouring into the window as Richard heaved a sigh, and a tear trickled silently down his nose until it found a haven in his grizzled moustache. The wind rattled the window. As the clock struck the half hour, Toy sprang up and barked. Richard, after leaning back and stretching among the cushions, got up and went to the door, taking a turn along the grass path that led to the gate. He was just reentering the door when the sound of a bicycle, some two or three hundred yards away caught his

ear. "At last," he murmured, "is it to be success or failure?" The rider, a boy, galloped down the hill, dismounted and throwing his machine against the hedge, clanked noisily with his hobnailed boots on the flags approaching the door, where Ide stood waiting nervously. The boy after rubbing his hands, blue with the cold, eventually handed Ide an envelope containing the anxiously expected telegram. "Thank you, my boy," remarked the man, "Help yourself," pointing to the heavily laden gooseberry bushes. "And now for it," opening the red envelope, he read with horror the astounding words: "Your daughter married to-day at noon." Gasping out, "Oh, Oh, my Phyllis," he fell heavily to the ground."

Exercise XXXVII

Select two men and two women, well known to you and possessed of personality. Study them according to the following plan: (a) Appearance; (b) Dress; (c) Voice, (d) Manner, (e) Conversational gifts, and (f) Tact.

Then having obtained a summary of these characteristics, proceed to estimate the deeper qualities; purpose, enthusiasm, sincerity, courage. Finally, draw up a statement of merits and defects belonging

to each person. You may not be infallible in your findings, but you are certain to approximate to the truth, and this lesson will have found a useful and illuminating application.

Exercise XXXVIII

Put your own character through the same tests as those employed in the previous exercise. The result may not be as satisfactory as you would like, but you have the great advantage of knowing where your failures are and how they may be overcome. Is not this a high value as the outcome of an exercise? Further, you will be asked to report to us on this matter, and we shall help you out in any item that presents a difficulty.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

NINTH LESSON

I.—In Bed

Sit up in bed, have the chin in, the shoulders back and down, and the small of the back hollow.

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Now, do not expand your lungs as you did in the abdominal breathing, forwards and downwards; nor as you did in the chest-breathing, forwards-and outwards; keep the shoulders back and down—that is most important—and try to expand the lungs backwards and downwards; it is hard to do this at first, but you will soon get control of these important muscles. I call this the Dorsal Breathing. It is very valuable for brain-workers. The ordinary gymnast, sergeant, or strong man, does not take much interest in brain-work; he does not understand what this breathing means; he is content, for the most part, with the abdominal and the forward and outward breathing of the ordinary kind. This Dorsal Breathing you can practice pretty often, at intervals, during the day.

While sitting up in bed, and keeping the chin in, and the small of the back hollow, go through an imaginary rowing exercise; at first with each hand and arm separately, then with the two hands and arms together.

Send your body forward from the hips; send your right hand forwards as far as it will go, keeping your left hand, for the present, limp and relaxed. Then draw your trunk back as far as it will go; then draw

your arm in, and bend it, and go through the action of “feathering”; repeat the movement two or three times. Do not strain, yet go a good way forward, and a good way back.

Then do the exercise with the left hand instead of the right one, this time relaxing the right hand.

Then do the exercise with the two hands together.

Rest now, and recall the three exercises in imagination and memory..

II.—Out of Bed

This exercise was invented by Mr. E. F. Benson. I have slightly modified it here.

Standing with your chin in, and the small of your back hollow, and keeping your left hand limp and relaxed by your side, send your right hand forward in front of you, on a level with the shoulder, as far as it will go; have the fingers stretched out and wide apart, not gripped; then send your stiff right leg, with the toes as far away from you as possible, not forward, but back. Be sure to keep the knee well' back, and not to bend your leg. Hold this extreme position for a moment;

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then send your stiff right hand down and back as far as it will go, and your stiff right leg down and forwards as far as it will go, adjusting the angle of your body so as to keep the balance. Repeat once or twice. Then shake out the right hand and arm, and the right foot and leg. Then go through the exercise with the sides reversed, keeping the right hand now limp and relaxed.

PELMAN LESSON X

It has been deemed advisable to include a lesson on “Books and Reading.” The treatment is on new lines and has been found very effective. If you have never cared for serious reading before, you will delight in it after a study of Lesson X.

DON'TS

1. Don't give way to unsocial feelings. Believe that you can find interest in other people, and that they can tell you something you don't know.
2. Don't give up writing as an exercise in self-expression. Put your heart into it and you will want to continue.

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3. Don't forget that self-expression, in addition to developing ability, develops personality.

4. Don't give way to prejudice, or give way unduly to partisanship.

5. Don't entertain ill-feelings towards others; or hatred, envy or jealousy of them, just because they may have something you have not.

6. Don't worry, or let any fears get hold of you. Nip them in the bud, or they will nip you.

DO THIS

1. Get truth in the inward parts. Then you will express your real self; not a self that is "put on."

2. Learn from your mistakes. You may make a bad "howler" at a social gathering, but instead of wasting energy in lamenting it, use it.

3. Aim at making a good impression on others without watching to see how the impression is getting on. That is vanity.

4. Be positive. The negative element, like the poor, is always with us.

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5. Rid yourself of unwise and unfounded fears.

6. Cultivate sociability. A bright talk sometimes means more to us than the study of a chapter.

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