PELMANISM

Lesson XII

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LESSON XII

PERSONALITY AND PELMANISM IN ACTION

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LESSON XII
PERSONALITY AND PELMANISM IN ACTION

FOREWORD

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,* however personable those others be.

It is a very natural desire. Moreover, science and duty demand that we realize our private potentialities. An unrealized character, is a scientific failure, for Nature's intentions have been frustrated. A person has lost his opportunity to develop into a personality.

Why should we always cut and trim ourselves in order to please others by acts of thoughtless imitation? Social customs and corporate life place enough burdens on us without having to compel us to conform every thought and action to the standards of the many. Such standards, surprising as it may seem, have been created by the self-assertion of the few.

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

I—WHAT PERSONALITY IS

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 indefinable. In this lesson, however, we shall apply the term only to those characteristics which are in a peculiar sense the property of the individual, and which have the capacity to arouse an emotional response in others.[1]

According to the sense in which we employ the term, 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 identify it among thousands of other specimens; and the expert can almost distinguish it from any but the most clever imitations. Now it is these differences, in their number and significance, that are of most account. A man's handwriting may be similar in many respects to that of every other man and yet it may betray a weakness or a strength. In like manner, a man's personality may seem to be the same as that of his fellows, but it may possess many vices, or many virtues.

[1] The Oxford Dictionary defines Personality as "that quality, or assemblage of qualities, which makes a person what he is as distinct from other persons."

"MANNER," AS INDIVIDUAL

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 manner of the majority of people. If you compare a man of striking personality, with another who is decidedly lacking in personality, you will find that on general lines they possess practically the same things: bodies, minds, manners, incomes, friends, duties, habits and so on; but the man with personality handles his possessions in a way which is distinct and agreeable. He may have certain mannerisms in his mode of dress or in his manner of speaking, which distinguish him from the ordinary person. He may possibly not have the mental capacity of the man who is less personable, but he uses what he has with such dexterity that he often gains the reputation of being a superior person.

The Mystery of Personality—Although personality is not a separate "faculty," it must be admitted that the primary origin of the difference between one person and another has not yet been discovered. Two seeds may have the same outward appearance, but after they have nourished, they may turn out to be as different

as it is possible for two plants to be. The cause of that difference lay in the *seed*, although we may not have been able to detect it. Deeply rooted in each individual man there is apparently a determining factor, the resultant of the various factors in heredity and environment, which shapes those qualities that distinguish a man 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 is interested solely in fashions; Harry is a very practical youth and Alice combines mysticism with service for others.

SELF-FORGETFULNESS

At this point, the obvious question is: "Does a man know he has personality?" The question is not easy to answer satisfactorily without going into detailed explanation. Geniuses, generally, have personality in the highest degree, and it may be said 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 his presence made in the social circles in which he moved. That he knew he was "different," there is no doubt, but even Shelley could not know how the tones of his voice af-

fected his hearers, or what impression was caused by his mere appearance. The truest form of personality springs from self-forgetfulness, and is therefore, not self-conscious. To be one's natural self is the only way to establish individuality in thought and action. The man who can forget his *self*, his consciousness, in social moments has a better chance of remembering others and being remembered by them.

The need underlying social etiquette is one of personal adjustment. This mode of adjustment is simply a means of harmonizing individual differences of personality so that, within any given society, the individuals who compose it, will not clash. Cardinal Newman's definition of a gentleman as one who never inflicts pain upon others is therefore a fundamentally true one.

THE "POSEUR"

Another question arises. May not differences, of the kind referred to, be *assumed?* Unfortunately, they may. But the assumer is found out, sooner or later. He is then labeled, and the world knows him as a *poseur*. It sees through him. He gives himself away by one of his little tricks of expression; and the world watches with amusement the manner in which he displays, one by one, the particular wares he is seeking to sell. People who affect may be found in all walks of life. There is the "great"

business man, who glares at you with gimlet eyes and says gruffly, "Sit down." You sit down obediently. "What is it?" You tell him. His face becomes stern. Then he vouchsafes two or three monosyllables. He uses his eyebrows eloquently, asks a final question, says, "Yes," and the interview is over.

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

No, we cannot put on personality as we put on our clothes; personality is an outward manifestation of something that grows from within. That is the only way in which personality 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

Nobody seems to define personal magnetism, or know what it really is in itself, but we have all met people of magnetic personality. Some people attract us and interest us deeply, just as others unfailingly repel us. The repulsive peo-

ple possess qualities which repel one; and similarly, attractive people have characteristics which please and attract us. But, allowing for this, we must still confess that in many cases the influence itself is elusive; it is all around them, vague and invisible, like an atmosphere or aura.

If we cannot accept as proven any theory of thought waves analogous to the ethereal vibrations to which are due the phenomena of heat, light and electricity, it is impossible to ignore altogether the tempting possibilities of speculation in this direction. Nor is it unreasonable to hope that ere long light will be thrown upon much that is still mysterious.

Positive vs. Negative People—As a rule, people with strongly marked personalities are positive, not negative; they are far more ready to affirm than to deny. The effect of this attitude on the whole of their activity is progressive; like life itself, they are all for movement and expression; and they produce an effect on other men and women which is exhilarating. We see it in every sphere of society. Even in circles where one does not expect to find educated *intelligence* one may find pronounced character. In a factory girls' annual outing, a popular member of the company is invited to enter every frolic, because "she knows how to win every man who looks at us." This same exhilaration is most strikingly manifest 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."[1]

The Impression of Superiority—It can also be seen in a less dramatic form where a striking personal appearance, a sympathetic voice, keen eyes, and a gift of utterance contribute to an impression of superiority. If you ever met a man or woman who impressed you as being superior, you most probably traced the causes for this superiority, (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

We now come to a study of the conditions which make for the expression of personality; and we shall find that they are of two kinds; habitual attitude of mind, and forms of action. By an habitual attitude 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 examine these closely.

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[1] Woodbury's *Talks with Emerson*, p. 75.

ON MANAGING THE "SELF"

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 practically impossible. A self-conscious man, on entering a room full of people, may not be in such distress as to make a fool of himself, but while he is speaking he is also listening critically to what he is saying and wondering whether he is saying the right thing in the right way. His chief concern, therefore, is *himself;* not others. Probably he strongly objects to being self-centered, but the more he struggles against it, the more deeply he becomes involved.

Egotism—What is the origin of his confusion? It may be a shy nature, or it may be social inexperience. With either or with both may be found a 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 resulting in divided attention; at one and the same moment he tries to forget himself and to remember himself.

Courage—Further, self-confidence eventuates in courage. Courage has been defined as "the feeling of being equal to the problems before us." Fear is the feeling of being unequal to the task; the problem looms so large that we have a desire to draw back, or to escape altogether. The problem may be a very serious one, or one which ruffles only our serenity, but fear can destroy our judgment, just as it can seal our lips. The point is that this sort of fear is not present in a strong personality. We do not refer to the man who uses vigorous language and bangs the table with his fist; he is often merely theatrical. We mean the man, who, cost what it may, will take the road to right and duty. This type of courage is seriously undervalued by many people.

In making these statements we are not confusing moral character with personality. Personality may exist where moral scruples are few and far between; but our ideal personality includes those mental and moral characteristics which in universal opinion carry the greatest weight. Just as a building which has been sanctified by the religious thoughts and emotions of many generations has a certain power of kindling the religious emotion in the heart of even

the casual visitor, so the employees of a great business reflect the personality of the man at its head. Such a personality may be either of a positive or of a negative type. Everyone is sensible of the difference in the atmosphere of an establishment which is on the up-grade and that of one which has seen its best days and is retrogressing.

Fear, Rational and Irrational—There are many misconceptions of fear, and some of them are 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. Does not fear of an indigent old age beget a rational desire to make provision for the future?

Fear of Ridicule—The irrational form of fear is another thing altogether. Take the fear of ridicule. It exercises a certain useful function in preserving the necessary uniformities of life, but it often imposes a course of conduct that is undignified. A man 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 possesses him. The like is true of many a professional man and junior clerk. Fear paralyzes what personality each had; it prevents hidden qualities from coming to the surface.

Trust Thyself—What is true of these people is true of all of us. If we would reveal 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 said 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—Another state of mind which is necessary to the expression of personality is *Sincerity*. It would be inaccurate 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 base metal. It is far better, as one Hebrew writer phrased it, to "have truth in the inward parts." How else can we believe in ourselves, and possess the virtue of self-confidence?

Strong personality demands a basis that is de-

void of hypocrisy and sham; and although during a boring talk we may, out of politeness, pretend to have an interest we do not feel, this very pretense, imposed upon us by a social convention, intensifies our aversion to such social necessities.

The Emotional Drive—Enthusiasm is another of the states of mind which we have to notice. You may have noisy enthusiasm or quiet enthusiasm, but you must have one or the other, preferably the latter. Personality is a thing of warmth and life. "But what have I to be enthusiastic about?" you ask. You ought to be enthusiastic about everything: your life purpose, your hobbies, your games, your social recreations, your reading, your music, and your work for others. A listless attitude will destroy every vestige of personal influence of which you are capable; enthusiasm, on the other hand, will give purpose to every activity that engages your attention.

PURPOSE

Lastly, there is a vital association between personality and *Purpose*. Even the society butterfly who cultivates charm and aims at social popularity has a purpose, however artful it may be concealed. This purpose gives definiteness and direction to her actions. 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.

Let us now sum up the states of mind which induce personality. They are self-confidence, (in 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. Only then will you be able to realize your own potentialities, reveal the best that is in you, and achieve a good measure of success and happiness.

The Success Atmosphere—Examine any man you know from the standpoint of the analysis just concluded, and you will find the most brilliant successes, commercial, professional, intellectual, social, and political, possess the characteristics we described, and the failures are those who lack one or more of them. In every trade and profession there is a success atmosphere. Some semi-cynical people affect to ignore its existence and believe themselves to be above and beyond it. As a matter of fact, they are usually anxious to secure a distinctive position, but 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 strive to be worthy of their 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.

HOW TEMPERAMENT IS CONDITIONED

It is obvious from experience and observation, that the issue of success or failure in life depends mainly upon *mental attitude*. The mechanism involved is only partly understood; but increased knowledge of the secretions of certain ductless glands has thrown light already, and in the future will throw, we may hope, still further light, upon the mystery of personality. Endocrinology is the name given to the science of the ductless glands and their secretions; and already criminologists are taking account of whatever findings have been made in the investigation of crimes and the examination of criminals. Of these glands the most important for our purpose are:

(1) The Pituitary, a comparatively small gland situated at the base of the brain and behind the root of the nose. It is believed that it controls in some sense the body's rhythm, the growth of the frame in childhood and adolescence, heart-beat, breathing, time of sleep and time of waking, and some other important rhythms.

(2) The Thyroid is in front and on both sides of the trachea. So long as it functions actively, the organism possesses a full tone. Depressed,

moody, and "negative" life is indicative of a low standard of efficiency in its working.

(3) Of primary importance for their influence upon our daily life are the Adrenal glands, situated above the kidneys. They liberate into the blood stream adrenalin, which increases the activity of the heart and respiratory organs, and enables the organism to respond vigorously in its characteristic way to the very limit of its capacity. To it is largely due what is characterized as animal courage in combative animals; on the other hand, in animals which normally seek safety in flight, it hastens the flow of blood, serves to excite the creature and accelerates his speed.

We have introduced the subject into this lesson because of its essential connection with personality. It is not only interesting in theory, but it has a practical bearing upon the development of those qualities of which personality consists. Our emotions—anger, for instance—are preceded by or accompanied with thought. Thoughts may be of such a nature as to retard or accelerate endocrine activity. Hence the importance of selecting wisely the thoughts that we harbor, for by the influence which they exert upon the nervous system in its relation to these glands, as well as in other ways, they govern our behavior. As has been said elsewhere, although we are not directly responsible for all the thoughts that arise in the mind to the level of consciousness,

we are responsible for those which we deliberately foster. The most effectual plan for inhibiting a thought of which our judgment disapproves is the substitution of another of a contrary tendency.

Here is an example. As you listen to a man freely expressing his criticism of America's stand toward collecting the war debt, you think he is belittling the United States. You burn with a desire to cut in with a scathing remark. Your pulse beats faster; your breathing accelerates; your hands are clenched. In a moment your opinion will be asked. You are already at a high pitch of tension; beware, lest by hasty words, you spoil the general harmony. By way of safeguarding your temper, you might suggest to yourself this thought: "After all, it is the consensus of opinion that America should cancel her war debts. It is bad policy to incur ill-feeling. The man's love of his country is causing him to speak disparagingly. He is over-zealous—that is all: he feels that his native country is being wronged. In this way you will have controlled your feelings in accordance with the Pelman formula RF + RT = RW. (See Lesson V.) Once mastered, the practical application of this formula helps one to secure the self-confidence that is one of the most important elements in personality.

It may not be amiss to point out here that adrenalin plays an important part in intellectual as well as in muscular effort. It has been ex-

perimentally demonstrated that its flow neutralizes the toxins to which fatigue is due, and that this flow is more copious in proportion as interest is developed. Interest—as has been shown depends on various factors. It is more easy to develop in one direction than another. Though this is the case, it is to a certain extent under the control of the will, since, normally we become interested in any matter on which our attention is concentrated. Thus there is a kind of cyclic relation of cause and effect. Interest being stimulated, the flow of adrenalin increases. The increased flow eliminates fatigue and makes concentration easier. Interest thereupon grows more intense, and creates a condition favorable to the continuance of a sufficient discharge of the secretion into the blood stream. Work undertaken half willingly (that is to say, at the expense of considerable effort) tends, therefore—if all goes well and, as it were, according to nature's plan—to become easy and delightful. We do not intend to imply, however, that this process can be continued indefinitely. There comes a time, no doubt, when the reserve energy is exhausted and fatigue overcomes the worker. But it is important to bear in mind the nature of the process. Remembering it, we are less liable to be discouraged if in the earlier stages of our work we feel fatigue coming upon us with an accompanying temptation to put our work aside. The student will discern here a close analogy

to the "second wind" upon which the athlete places so much dependence.

IV—HOW TO DEVELOP PERSONALITY

Having outlined what we may call the elements of personality and some of its factors, 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.* 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. But, first of all, we must show the relationship between impression and expression.

IMPRESSION AND EXPRESSION

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 their accommodations for doing so are frequently inadequate. As a result, the information they absorb remains unassimilated; and mental indigestion is a natural consequence. It is a sound psychological rule which says: "No impression without expression." Let us examine this precept 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 which was 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, and never mentioned a word to anyone of what you had seen or heard, or never committed your thoughts to paper, you would have disobeyed the rule, "No impression without expression." You would thereby have done your mind an injustice, for this habit of expression is an important factor in developing mental power. It is the power which makes poets

of observant and sensitive men. That is why we are giving considerable space to it here.

SELF-EXPRESSION DEVELOPS ABILITY

In previous lessons we have had a good deal to say about Observation, Concentration, Imagination and Reflection. In those lessons we dealt with the accumulation, understanding, and classification of facts. It is now time to pay a little more attention to the social aspects of intelligent life: the desire to communicate with others, to exchange impressions, and to compare ideas. The educational value of this social policy is that the use of our mental gifts increases their power; our knowledge becomes clearer, and our retention of it more lasting. Thus, there are many notions in our minds which remain practically unrealized in their defectiveness until they are expressed. You may have mentally outlined a policy for the better conduct of your business and you feel quite enthusiastic about it; yet, when you come to explain this policy to a friend, somehow it does not seem to have the merits you thought it had. It takes your friend but a second to propose objections which never occurred to you before.

Write Your Thoughts—If you wish to discover how much you really know about a subject, begin to explain it to someone or write an essay on it. You will probably find your knowledge is not as extensive and intensive as you imagined it

was. Have you ever been disconcerted by the fact that a story which appeared to you to be very funny, fell totally flat when you told it to your friends?

Now the habit of expression enables us to avoid 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 ignored. One ought to make certain that every opportunity for expression will be both welcome and made use of judiciously and tactfully, in the manner to be indicated in this lesson.

CONVERSATION

What are the more popular forms of expression? Conversation is first. Some of us talk too much; a few of us talk too little. Either extreme is to be regretted, 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— There are some points in this quotation to which close attention should be given. Facility in thinking, organization of thoughts, skill in expression, in listening, in making reply,—these are some of the benefits of conversation. There are thousands of people who say; "I do wish I could express my meaning"; or, "I know exactly what I mean, but I can't put it into words." This may or may not 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 only in private, but not on the platform, but rather him who, for want of experience, nearly always becomes tongue-tied. This is the kind of individual who, by self-repression, is retarding his development. He is probably 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—There are two kinds of talk which should be avoided; the first is that composed of trivial nothings; the second is that type the substance of which is nothing more than trivial chatter, which generates into a debate. The "debate" usually ends in mutual recriminations, because it is not conducted under formal rules. Nothing can be more unpleasant than a drawing-room debate with angry disputants challenging each other's facts, and impugning the

mental capacity of all those who are in opposition. Relegate debates to the Debating Society. In conversation the aim should be the co-operative exchange and comparison of opinions.

Discover Personal Interest—"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 one whose tastes are similar to your own, so that you feel free to discuss anything. Rules for conversation have something obnoxiously arbitrary about them that makes us hesitate to heed 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. Once the student appreciates this importance, we may safely leave him to find out for himself in what way he shall acquire the arts of conversation.

Training by Writing—The next form of expression is writing. Somebody's humorous re-

mark is here brought to mind: "When I don't know anything about a subject, I write a book on it." We may regard the statement as an indictment of a certain type of author, or simply as an epigram. 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 most effectual means of clearing the mind. There can be no doubt that writing one's opinions is a fine exercise in thinking, not only because it clarifies one's thoughts, but because it brings up all those associations which tend to modify or augment one's beliefs. Instead of isolated thoughts, we get a more orderly system of ideas. We become less prejudiced, because we see more than one side of a question; we view propositions with better judgment, because we see them in relation to other things.

"Review" Your Books—How is expression by writing best practiced? First, by "reviewing" every book you read, not in review form as much as in the form of opinions put down in their order of sequence. It is impossible to doubt that the "general reader" seldom or ever systematizes his final opinions or takes the trouble mentally to define his impressions. Thus, reading, with many, degenerates into a mere absorption of print. To avoid this it is necessary to summarize, to express actively the impression of an author's work. We do not mean every book,

much less every article or story in a magazine; we mean every good book. Such a practice will put a quick death to vague thinking. How nebulous one's notions of a book may be, until it comes to the point where they have to be written down, can be known only by those who have made the experiment. The writing out of an opinion, arguing the question on paper, no matter from what source it has come increases self-expression and the sense of discrimination in the selection of words.

Other Forms of Expression—Of course, there are many other forms of expression: dancing, music, painting, sculpture, and so on; but the two that stand out from among the rest are conversation and writing; they constitute for the majority the easiest and most profitable source of self-realization.

V—STUDIES IN SELF KNOWLEDGE

Draw up a list of those things which arouse, or tend to arouse the emotion of fear. Study the list and ask, "Why do these things make me afraid? Is the fear justifiable in each case? If so, why should I abolish it? If it is justifiable now, need it be so always?"

A Specimen List—Below is given a list of fears supplied by a student:

(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 to be successful.

Analysis: This man proved to be highly strung and modest. He seemed to possess not a particle of self-confidence, but he had other good and reliable qualities. His great failings were a lack of ambition and a ready susceptibility to discouragement. These faults were attributable in large measure to his feeble physique, but a strict discipline made him a new man in body and mind.

A Second List—Here is a list supplied by another student:

(1) I often feel afraid, yet I do not exactly know what I am afraid of, or why.
(2) Occasionally I fear to meet certain people, who, I know, are well-disposed toward 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 distressing to me.

Analysis: This is a case of near-neurasthenia; consequently, an inquiry into nerve conditions

would no doubt disclose a state of affairs calling for a specialist's attention.

FEAR AND THE WILL

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 but with teeth set and fists clenched. Train your powers by taking up unpleasant skirmishes with the enemy. If you have to go out and collect a bad debt, 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, without flinching.

Analyze your insincerities, not cynically but honestly. You are bound to have a few hidden away somewhere. Drag them into the daylight 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 confided your real opinion to a stranger, who promptly reported it to Johnson. Result: you not only did not receive his business but you received an unfortunate reputation for hy-

pocrisy. Make a mental inventory and throw all insincerities to the winds.

Proportions of Positive and Negative—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 then argue that as you get rid of darkness by turning on light, so you get rid of pessimism by turning on optimism. *Such loose analogies are misleading. Darkness has its place and function in the economy of life; and pessimism may be as rational as hope.* But if imagination dwells habitually upon the hopeful elements of a situation the probability of a successful issue is thereby increased. As the old huntsman said to the young squire: "Throw your heart over, sir, and your horse will follow."

PERSONALITY AND SEX

Side by side with the instinct of Self-preservation and with the instinct of the Herd which makes us members one of another, the Sex instinct has its source deep in the most primitive stratum of human nature. As the first is essential to the survival of the individual, and the second to the well-being of society, so is the sex instinct essential to the perpetuation of the race.

It is with this instinct that we are for the moment concerned. The primary objective of the instinct as found in man differs in no wise from its objective in the lower animals. But in man its expression is limited, thwarted, modified, diverted, elevated, by that which mainly differentiates him from his humble congeners—the play of his intellect, and by those organized dispositions that we call the sentiments. It is by virtue of his possession of the power of constructive thought that he has been able to divert into a thousand channels a great part of the energy which has its source in this deep recess of his being. In the aesthetic appreciation and imitation of natural beauty, in music, in literature, and even in his relations which the appalling mystery which surrounds his life— that is, in religion itself—he has found for the overflow of this energy sublime forms of expression. We have an example of this process of sublimation in the career of W. T. Stead, the publication of whose biography was a major event of the autumn of 1925. Stead's life was one of marvellous activity. "In his interests and emotions," writes Mr. Havelock Ellis, who has devoted many years to the study of the direct and indirect workings of this instinct, "he was anything but a Puritan, and in the absence of stern self-control he would have been quite a debauched person. . . . His repressed sexuality was, I think, the greatest force in many

of his activities." In the lives of the great majority of normal men and women, love, or at least a predisposition to love, holds a position of great importance.

In its highest manifestations love implies an attack upon the citadel of egoism; it involves self-sacrifice, or a willingness to sacrifice self when occasion shall arise—to forego ease, pleasure, leisure; to endure all things. It demands a large tolerance, a quick understanding, sympathy and tact; a steady balance of the elements of thought and feeling. The desire to dominate is a common manifestation of the ego instinct; and there are occasions in which dominance may justly be asserted; but not for the mere gratification of self-love, nor without regard to others' rights and reasonable claims for opportunities of self-expression. This right is, in the modern conception of love, equally assigned to either sex. The ideal is neither the submergence of one by the other, nor yet the crippling and truncation of either; rather, it presents new opportunities for the flowering on both sides of a stronger and richer personality.

BEAUTY

We have no intention of entering into the vexed question of what constitutes beauty in line and color. It is hardly conceivable that the laws of beauty shall ever be reduced to formula. In a sense it is true that beauty exists

only in the eyes of the beholder. Taste in such matters is not uniform. Every race, it may be roughly said, has its ideals; and these ideals change from time to time. Remarkable changes, for instance, as we have been reminded—have taken place among ourselves since the days of Reynolds and Gainsborough, in whose work we see expressed the ideals of our forefathers.

While good looks are, in the first place, a matter of symmetry, design, and coloring, they are largely also a matter of health, of physical fitness, and, we may add, of mental fitness as well. Accordingly we have offered throughout this Course a system of physical drill, which—especially in the case of those who, because they are compelled to live a sedentary life, are unable to enjoy sufficient outdoor exercise—must have proved to be of great value. Such drill is particularly important for it inculcates the habit of *correct breathing*. The whole of the blood is pumped, by the heart, through the body every five minutes or thereabouts. Every time it reaches the lungs it is charged afresh with oxygen, and upon this supply the blood depends for the vitality and for the vigor which it dispenses in its course through the arteries.

But beauty is also, as we have already said, largely subjective. In spite of irregularities and flaws, a face may be attractive by virtue of an intelligence and greatness which it may express. Feeling, Thought and Will govern

facial expression, and, as the years advance, place upon the features a permanent mark. The worn and weary face of the aged man or woman, after a well-spent life has a peculiar beauty that touches the heart; while the countenance of the decrepit roué repels us. Physiologically, this situation results from the habitual play of the facial muscles, which through long years have expressed emotions of one kind or another. In the one, they have been fatigued by the incessant pursuit of sensual pleasure, and, in the other, they have traced on the mouth and eyes designs of tenderness and sympathy. The process of modification is going on all through the years of active life, during which the face has been registering pride, greed, suspicion, deceit, or faith, hope and charity. Mental and physical suffering also grave their mark upon the countenance. But where suffering has been borne with philosophic or religious fortitude, the face is impressed with the seal of a serene conscience. Beauty, therefore, no less than that evasive abstraction which we name Charm, is largely a matter of the poise which is the essential condition of a prevailing personality.

CHARM

The quality of injurious thoughts is twice damned. By their intention they are hurtful to those against whom they are directed, and they return bearing with them the ill-will that

by their expression or their felt presence they provoke. The quality of charm also is two-fold. As it springs from a root of happiness in the individual, so it radiates happiness, and such happiness implies a balance of the elements of thought and feeling. Not the soft voice, the ingratiating smile, the flattering word, suffices; for these, the stock-in-trade of the self-seeker or the sycophant, are not of themselves enough to convince the experienced man of the world. Instead, they are devices which arouse suspicion and defeat their purpose.

It will not, of course, be supposed that for this reason we deprecate the cultivation of an agreeable manner. To the contrary. The point upon which we would insist is that only insofar as one's manner is a true expression of what is going on beneath the surface may it be depended upon to be truly effective and constitutes real charm. Even in the ordinary processes of business the principle holds good. The lawyer must believe in his case; the doctor in his treatment; the salesman in his goods. It is this belief that induces, through the positive personality of which it is an ingredient, conviction into the mind of the jury, patient, or the prospective customer.

We have so long been accustomed to deplore the innate depravity of man that, as a means of cultivating the spirit of sympathy and tact, it is well to remind ourselves, as in the light of per-

sonal experience most of us are happily able to do, that men are sometimes actually better, not only than they are generally esteemed, but even than they are accustomed to esteem themselves. Paradoxically enough, it may be asserted that prestige is favored rather by the habit of over-rating than that of under-rating the humane qualities of those with whom we have to do. There is in every man a latent desire to live up to the level of those who think well of him. Nowhere is this better exemplified than in a remarkable and most touching little play by an enthusiastic advocate of PELMANISM, in which one after another of the puny souls gathered in a Bloomsbury boarding-house is transfigured by just such an influence.[1] It is the very converse of the spirit of cynicism.

There is, however, another side to charm, and this should by no means be ignored. It implies in its conception an idea of force held in reserve, of power to withstand, to repel, and even to attack. Efforts to ingratiate oneself will suffer but a half-contemptuous tolerance from men who can be effectively handled only by bold opposition. Mental equilibrium implies power of swift accommodation to circumstances, adjustment to the moods and to the individual peculiarities of others. To borrow a term from physics, Charm implies a capacity to change polarity according to the charge, negative or

[1] *The Passing of the Third-Floor Back*, by Jerome K. Jerome.

positive, of your "opposite." It implies emancipation from the influence of others, except so far as such influence is sanctioned by right judgment; and it implies accessibility at the same time to the force of rational argument, the direct antithesis to the blind obstinacy that masquerades as firmness and determination.

JEALOUSY

Jealousy is one of those words which in the course of time have undergone corruption. Originally but a variant of "zealous," the word now has the meaning fixed by the familiar lines from *Othello:*

> ". . . trifles light as air
> Are to the jealous, confirmations strong
> As proofs of Holy Writ."

In this sense the word stands for a passion which is held in universal contempt. A man may have serious ground for the suspicion that he is being deceived by his wife, by his partner, by his office-boy; and it is his right—nay, it may be a duty that he owes to himself and to the suspected person—to follow up the trail. It may very well happen in such a case that a face-to-face accusation, an explicit question, may clear up the ambiguity and afford an opportunity, welcome to both parties, of coming to an understanding. It may thus lead to a happy readjustment. Such course, however, is the last one

which the victim of the passion of jealousy is willing to adopt. While he would repudiate the charge, the victim takes, in fact, a delight in irritating the sore, in stimulating his imagination with maddening suggestions. The jealousy happens to be his own. If it were another's he would be as ready as anyone else to point out the advantages of frankness and the need for dispassionate judgment.

Jealousy, it is true, is most commonly associated with sex relations; and even when this is not manifestly the case, it may well be that a perfect analysis would bring to light a sexual element. The combative spirit characteristic of the male shows itself in the complex life of a highly-developed community in other forms than those of sword-play and fisticuffs. That process of sublimation to which we have alluded in previous lessons not only draws off into new and strange channels a great part of the energy that has its source in instinct, but incidentally disguises the very sexual rivalry to which life owes so much of its salt. Unwholesome passion may be discerned in the jealousy which from time to time mars the relations between members of the same profession, and is liable to strike at the root of their co-operation in a cause which is equally dear to both. Such an attitude is perceived in the malevolent criticism passed on the work of a brother artist, author, or musician, or by a business man on the methods of

another whose only crime consists in having been more successful than himself. Not infrequently, even as between the sexes, the art or business or career of the one is by the other raised to the dignity of a person, and honored by an habitual attitude of jealous rivalry. Many a catastrophe has come about in this way.

The student of this Course will not fail to note the importance of the part that is played here by Suggestion. The poisonous idea out of which springs this root of bitterness is usually sown from without. Frequently it is sown maliciously. Such hetero-suggestion can of itself do nothing. It is only when it is fostered—in a word, when auto-suggestion has appropriated and made much of the idea—that it will exercise a mischievous influence over the life. Nothing less than a complete change of mind, to be brought about by similar means exercised in a contrary sense, can cause it to wither away. The treatment must be radical. Attempts to mask jealousy may serve as a temporary disguise, but, in the interests of personality, it must be plucked out by the roots.

FADS AND FOIBLES

The personality that rivets attention, that compels admiration, and wins our confidence, is characterized by poise. We purpose therefore to touch upon certain defects, in which the failure to realize such poise is wont to reveal itself,

faults which it is customary to attribute to peculiarities of temperament. This word "temperament," it may be remarked, has acquired in common parlance a special sense. It has even given birth to an adjective, "temperamental;" and the application of this epithet in a tone of affected abasement purports to serve as a sufficient apology for a good deal of paltry eccentricity. We do not admit, however, that in fact it should be held to excuse an absence of that equipoise between the elements of thought and feeling which it is one of the purposes of the Pelman discipline to secure or to confirm. Moreover, the plea, although it may be formally admitted, does not as a rule carry conviction. Obstinate and ostentatious singularity in dress and bearing, inasmuch as it seems to arise from contempt, may justly be regarded as constituting a sin against society. It is characteristic of a well-balanced man that in minor matters he habitually confines himself within social conventions, and these, it may be added, usually afford a range of choice sufficient for the expression of individual taste.

Irritability, a tendency to hasty anger existing in undue proportion to the cause, similarly indicates a lack of poise. Though it may be excused in cases of chronic suffering (and it is worthy of note that chronic sufferers are often the last to claim our indulgence on this score), it is not, on the other hand, to be justified by

such self-pitying epithets as "highly-strung." If you find that you personally are prone to irritability, you would do well to track the vice to its source. But see that the fate of Narcissus does not overtake you; for he, you will remember, when he saw his face reflected in the pool, pined away with love of himself; and it is his name which psychologists have applied to that morbidly self-regarding propensity of which irritability is the flower. In innumerable ways it manifests itself—in an abhorrence of the noise of certain dishes, of the sound of church bells, of the ticking of a clock; or in little fads which have arisen from experiences long buried in the unconscious. These are fostered half-consciously for the sake of exciting interest, of securing attention, or of winning indulgence. Fits of causeless depression are apt to arise from the habit of absorbing into oneself outer doings and reacting to them as though they were of direct personal concern. There are individuals, too, who, conversely, project into others faults from which they vainly imagine themselves to be immune, or who see them reflected as from a mirror by the harmless things about them. All of these are examples of the lack of poise which Pelman principles of thought and action will correct. Concerning the part that is played by the subconscious in such cases, some of which it must be admitted are of a more serious type, we had something to say in Lesson VI.

VI—RÉSUMÉ

It is clear, then, that the primary secret of personality is to be *natural*. Indeed, if one were to go very deeply into the subject, it would become evident that the spontaneous expression of the Self in thought, word and deed, constitutes what we mean by personality. The true self would still defy our efforts to analyze it, but we see quite plainly that naturalness, as distinct from artificiality, is the first quality to be sought.

The reader may say: "But what if my natural self is not exactly pleasant to others or to myself?" This is a pertinent question, and the answer is that to correct oddities or faults in conversation or manner that jar upon the sensibilities of other people, you must fulfill the conditions previously mentioned, the first of which is Sincerity. That will prevent you from becoming a *poseur*. Social lies will become very difficult. You will cease to be a kill-joy or a social wet-blanket. It will also tend to divert your interest from yourself to other people. Unselfishness, you remember, is one of the secrets of charm.

But the man with personality is not a coward or a weakling, for in speech he is courageous no less than diplomatic. He does not fear ridicule, and in situations which demand plain speaking he will not sacrifice sincerity to subservience.

The other conditions of personality enumer-

ated were Enthusiasm and Purpose. When these are working in harmony with the former conditions there is bound to be an abolition of the unpleasant excrescences of character.

To enrich one's essential self there should be a proper relation between Impression and Expression. It is one thing to receive and to hoard; it is another to receive and to give. One of the real faults of our generation is lack of expression. There is plenty of talk, but the art of conversation is dead or moribund. It is time that it were revived. Letter-writing used to be one of the departments of *Belles Lettres*. It seems now to be merely an affair of the picture-postcard. Practice in writing good letters is an excellent all-round discipline for mind and heart alike.

Your attention is directed to the studies in self-knowledge (Lesson III). As previously intimated, we are strongly averse to morbid introspection, but strongly recommend that form of introspection that brings self-knowledge and opens the way to self-improvement.

VII—MENTAL EXERCISES

EXERCISE XLIV

Have some member of your household arrange to move from their accustomed place certain articles or objects such as a picture or an ornament, that are easily seen. No notice is to be given of the day 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 deliberate effort.

EXERCISE XLV

Read the narrative below, making a note of any inconsistencies which you observe. Read it a second time, in order to discover further inconsistencies.

"On a mild evening, sometime after 6 o'clock, about the beginning of February, 1926, Richard Ide was sitting on a three-legged stool, gazing pensively into the fire. He was a man of about thirty years of age, strong, clean shaven. At his feet lay 'Toy,' a large Angora cat. The room was a small one, with a large window facing south-east, and as the cottage stood on the top of a hill, it commanded a magnificent view over the Rocky Mountains, 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, and walked along the grass path that led to the gate. He was just re-entering 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 hob-nailed 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 today at noon.' Gasping out, 'Oh, my Phyllis,' he fell heavily to the ground."

EXERCISE XLVI

Select two men and two women, well known to you and possessed of personality. Study

them (as by the practice of Exercise IV Lesson II you will be prepared to do) according to the following plan: (*a*) Appearance, (*b*) Dress, (*c*) Voice, (*d*) Manner, (*e*) Conversational Gifts, and (*f*) Tact.

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 of each person. You may not be infallible in your findings, but you are certain to approximate the truth.

In this manner the lesson will find a useful and illuminating application.

EXERCISE XLVII

Put your own character through the same tests as those employed in the previous exercise. You will find the Self-Drill questions (Lesson III) helpful for this purpose. The result may not be as satisfactory as you would like, but you will have the great advantage of knowing what your shortcomings are and how they may be overcome.

Alternately, you may analyze characters in great dramas or novels with which you are familiar.

CONCERNING THE MENTAL EXERCISES

Undoubtedly you have found certain exercises more valuable than others. Do not drop work on your exercises just because you have completed the formal part of the Course. We strongly recommend that you go over all the exercises again and again emphasizing especially those which have proved most helpful to you.

It is not always necessary, and in some cases not even advisable, that the student adhere literally to the exercise as directed in the lesson. Learn to adapt the exercises to your specific needs. Use your own initiative and ingenuity in applying the principles illustrated in the exercises to your everyday work. It will be a sort of post-graduate course for you to go over these exercises and work out in detail just how you can lift the principles out of the exercises and apply them directly in a practical way to your work.

You have now reached a point where you should be able to do this. Go back over the different exercises—determine the principles which are involved and then work out a way in which you can use them for yourself. In this way you will continue as long as you live to gain practical benefit from your Pelman Course.

VIII—HEALTH EXERCISES

TWELFTH LESSON

If you practice the same exercises regularly for a few weeks you will find that the body has developed a tolerance and aptitude for them. That is, there is no longer a response by the muscles. It is desirable, however, that you change the exercise and select new ones of a different type, later on returning to the old ones.

Exercise should never be taken in the early morning if the sleep has been poor. If you wake up tired and out-of-sorts, it is better to refresh yourself with a cool bath and defer your exercise until the evening. In the evening, you will find that the exercise will usually induce sleep and that instead of punishing yourself you have regained your poise and normal condition.

If you find that your ten minutes of work leave you with a tired feeling, reduce the number of the exercises or the number of times you take them. Work more slowly and take a short rest in between. Every period of exercise should be followed by a short period of relaxation; otherwise there is bound to be a "tying-up" with resulting lameness that leaves a feeling of dislike and dread. Should you find that there is any soreness, don't stop exercising. It is better to work off the soreness. Change your exercise so as to make the work light on the sore muscles and bring others into play.



108



109



110

CAT STRETCH

Our stretching exercise is based on the peculiar actions of the cat that starts up from a long sleep. It draws its feet close together and raises the back way up while it yawns. We want to do the same thing in as nearly the same way. Stand Straight and then bend forward, relaxing as much as possible. Actually sag forward so that your hands touch your toes (Fig. 108). Keep your legs straight, however, as this maintains the pull on the back muscles. Now, and this is the vital point, start to raise your body by sections. First the lower back, then the middle part, then the upper back and, lastly, the neck and head are raised (Fig. 109). As the body is being raised, let the hands drag along after the body, and as they come up have them slide along the shins, knees, thighs, waist, abdomen, chest and over the shoulders, then up until they are as high as they can go. Are they stretched out to the fullest extent? Look up and see if they are (Fig. 110). Hold this position for a second and then relax by simply reversing the entire upward movement, hands down to the shoulders, chest, waist, etc., until you are once again in the forward bend position. Repeat ten times.



III

LOCOMOTIVE

Warming up now takes us back to the days when we used to play Steam Engine. Raise the right knee up in front, with the foot slightly back of the knee (left). The left arm is extended straight out in front at the level of the shoulder; the right arm is drawn up behind, elbow high and hand under the arm pit (Fig. 111). Now extend the right arm, replace the right foot and draw up the left knee. At the same time draw the left arm up backward. Repeat this motion alternating the left and right arms and also the left and right legs. Slowly, at first, then increase gradually until the movements are very rapid. Final count is about 75 to the minute.



112.



113



114

HYGIENIC No. 2

For the general body exercise we will use the same starting position used in the Hygienic Number 1. With hands at the sides of the shoulders, elbows in close to the ribs begin with count one (Fig. 112).

1. Bend to the left as far as you can go, keeping the elbows in close (Fig. 113).
2. Raise the body to the starting position.
3. Extend the arms upward over the head, fingers stretched up to their highest point and then look up and also bend slightly backward from the hips.
4. Bring the hands back to the shoulders, straighten the body.
5. Bend to the right, reverse of 1.
6. Body erect as in 4.
7. Hands over head as in 3.
8. Back to the starting position.

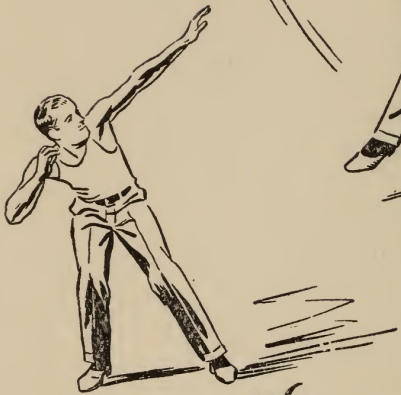
As in the previous Hygienic exercise it is imperative that you put plenty of energy in the arm motions of counts 3 and 4. Bring the elbows close to the sides with a vigorous snap. If your chest is high, and it should be, you will feel a decided pull on the lateral muscles.

SHOT PUT

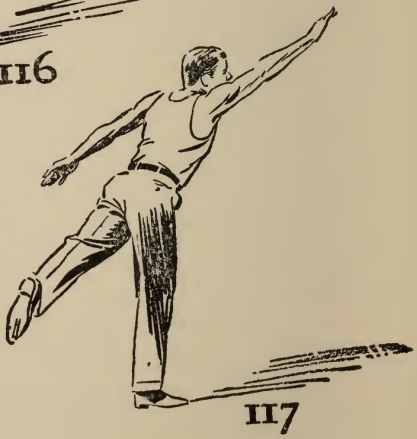
Our imitative exercise is based on an athletic event called the Shot Put. Stand with the left foot about eighteen inches in front of the right



115



116



117

and face diagonally to the right. The right arm is bent so that the hand is just over the right shoulder, and the palm turned toward the face, elbow well back. The body is bent slightly to the right. The left arm is held diagonally upward to the left. The right knee is bent and the left leg is held out so that the toes are just touching the floor (Fig. 114). You are in such a position that should you move the left foot from the floor, you will be perfectly balanced. Now lift the leg once or twice to make sure the balance is good; then swing it across in front of the right leg (Fig. 115). Let the body tilt slightly toward the left so as to make you lose your balance. Then make a little hop to the left, landing on the right foot and in a position similar to the one you occupied before the jump. As soon as you land, transfer the weight to both feet. Then, in a rapid movement, jump around so that the body is facing the left and swing all the weight to the right foot (Fig. 116). As you make the jump, make believe that you are pushing the shot away from your shoulder. Let the right hand go upward and to the right but keep it behind the right ear in its upward motion. The left arm is brought down and backward to the left to act as a balance for the body (Fig. 117). Repeat this exercise several times on the right side before trying it on the left. Once you have mastered it, execute the exercise five times on each side to begin with.



118



119

RUSSIAN FOLK DANCE No. 2

Our dance step for the heart and lungs is another taken from the Russian Folk Steps. As in all such moves there should be plenty of action and energy. Standing with the feet together, kick the left foot up behind you and at the same time throw the arms in a sweeping motion across the chest and out to the sides at the level of the top of the head, palms up (Fig. 118). Hop on the right foot as you do these two moves. Now swing the left leg forward at least as high as the hip, and as you do so, swing the arms sideward-downward and clap hands under the left thigh (Fig. 119). Hop on the right foot as you do this. Now swing the right foot up in back again and throw the arms out to the side with a hop on the left foot. Hold feet together, hands at the sides. This makes four counts. Repeat the exercise, using the left leg back and hop on the right foot. The arm work is just as before. Thirty-two counts or sixteen on each side is enough.

SUGGESTION

One's state of mind has a very decided action on the functioning of the body organs. We all know that when the mind is in a tranquil state that the body performs in a normal way, and we know from experience that when the mind is upset such important organic activities as digestion are retarded or stopped altogether. As has already been described in this lesson, there are several glands in the body that have a most important bearing on our health. They are known as the Endocrines. These glands act independently of any controlled nervous impulses but their action is affected by our mental condition. For example, one of them is constantly pouring into the blood stream a material that keeps the blood vessels in a normal state of elasticity. If we become angry, this same gland alters its material and the blood vessels are in turn affected. If we are greatly pleased, this little gland gets busy and affects the blood vessels in an altogether different way. Worry, grief and anger come to all of us but it should be our purpose to see that these conditions are removed at the earliest possible moment in order that the functions of the organs may not be interfered with. Try to be even-tempered, good-natured and happy in all your relations with others. Don't take your cares to the table or to bed with you and you will notice that your

outlook on life and your association with other people will bring you far more happiness than you have ever experienced.

Reference:

RUNNING IN PLACE (SPRINTER).
TREE SWAYING.
PUNT.
SCISSORS.
CHEST LIFT.

IX—PELMANISM IN ACTION

To the Student:

When you read the remaining pages, you will have completed your study of the last lesson of the Course. This does not mean that the Course is over, but rather that you have only begun the practice of psychology.

What you have now to do is to *use* Pelman principles in order to promote and maintain mental efficiency. Embody these principles in your life until they become habits.

To secure this end, study your twelve lessons again and again, and *put them into practice.*

A BRIEF OUTLINE OF THE TWELVE LESSONS

In the following numbered statements, our aim has been to select the chief points in every lesson. If you will study them carefully, endeavoring to remember the details, you will have an excellent opportunity to test your knowledge of the Pelman System. Turn to each specific lesson and check up. Also scrutinize your own conduct and honestly inquire whether or not you are actually putting these principles into practice.

We summarize as follows:

LESSON I

PRACTICAL SUGGESTIONS FOR STUDY

1. Good health permits the mind to attain its highest efficiency.

2. Wonderful achievements have been made by many famous men in spite of incurable physical defects.
3. A definite "time habit" for study kills procrastination and enables one to begin work *at once.*
4. A definite "place habit" causes one to take the attitude of study and makes effort easier.
5. A reclining chair, likely to lull one to sleep, has no place in the study room.
6. The correct mental attitudes insure an assimilation of the material being studied. Study with a purpose. Approach your work with a confident mind—with the spirit of "I will." Be willing to learn, bury your personal prejudices and intense convictions. Attack all your reading with questions, and do your own thinking.
7. In beginning your study, make a rapid preliminary survey with the purpose of gaining a general idea of what the material treats.
8. Divide your material into logical units which can comfortably be finished at one sitting.
9. Look for the chief thought, that is, select for retention only the points of real value.
10. About the chief thought, organize the contributing ideas.

11. The practicing of *recall* makes for the retention of material.
12. Make your own personal outlines and record all ideas you prize. Such self-activity makes the material a part of you.
13. Put the material you study to work. Write about it. Tell it to someone. Practice it.
14. Review your studies often.

LESSON II

THE FIRST PRINCIPLES OF PELMANISM

1. A trained mind is the only universal asset.
2. Every distinctive achievement has its first origin in the *mind.*
3. Mental efficiency is the foundation of every other kind of efficiency.
4. Success in mental training depends a great deal on *Confidence* and *Work,* that is, work in the sense of *Effort.*
5. Success depends, next, upon a wise disposal of leisure hours.
6. Attention should be diverted from doubts as to weak heredity. Heredity counts, but it is best to forget it and forge ahead. Forget also school-education defects, past illnesses, and so on. Press forward.
7. Every one has the ability to learn and thus mental development is possible for all, regardless of age.
8. The Pelman course is general, insofar as it deals with the mechanism of all minds;

it is particular and personal in its handling of the student's own mind.

9. The knowledge we have of the human mind in action is not exhaustive, but we know that:
   (a) Mind is a unit.
   (b) Feeling is fundamental.
   (c) Without memory there can be no intelligence.
   (d) The full activity of the senses is an important element in mental growth.
   (e) In the mental sphere, as in the physical, we reap what we have sown.
   (f) To achieve any kind of permanent success there must be a balance between character and intellect.
10. There are three elements in mental ability: energy, due to interest; brain-power, pure and simple; and action, or will-power.
11. Impression, Retention, and Recollection are Memory's three stages.
12. All mental powers should be developed on the principle of team-work, that is they should constitute a harmonious group of activities. This we call psycho-synthesis.

LESSON III
PURPOSE

1. An aim, or purpose, is the one agent for bringing out the best that is in you.
2. An aim or purpose implies *interest* or *de-*

sire. There must be something which arouses enthusiasm and commands your moral and mental forces. Find the kind of work into which you can put your soul.

3. Such an interest
   (a) Gives the mind unity of action.
   (b) Develops concentration.
   (c) Increases recollective ability.
   (d) Increases the fertility of ideas.
   (e) Develops the power of self-confidence.
   (f) Strengthens the Will.
4. Aims may be of two kinds: immediate and remote, and both kinds may actuate one person at one and the same time.
5. To discover your aim, ask yourself what kind of work attracts you more than any other.
6. Introspection should be used, not abused.
7. Use it ruthlessly when you do use it, and be candid with yourself.
8. To remember well one should learn how to recall *at the right time.*

LESSON IV
KNOWLEDGE AND THE SENSES

1. The work of developing mental efficiency begins with the training of the senses. If the senses are dead, little or no knowledge is possible.

2. Most knowledge comes through sight and hearing, by means of Sensation and Perception.
3. Sensation is the immediate effect of a stimulus upon the sense organs. Sensation is the simplest of mental elements. Perception is the immediate interpretation, by association, of sensations.
4. The range of a man's knowledge and memory depends on the range of his sensations and perceptions.
5. Sense-training has two values: educational and financial. Artistic ability and commercial ability in this sense have the same origin.
6. Train the senses separately: use them unitedly.
7. In all sense-training, aim at accuracy and speed.
8. Cultivate the senses in those fields of knowledge and activity in which you are most deficient and in which you most need training.
9. In trying to memorize names and faces, associate the two together.
10. If you never forget a face, endeavor not to forget the name that belongs to its owner. Be particular about names, not careless, as too many persons are.
11. Learn the value of knowing how to use a pencil.

12. Draw up a series of perception exercises that will be useful in your work.

LESSON V

WILL AND EFFORT

1. That which we call *Will* as considered in one of its aspects is *effort*.
2. Effort has filled a large place in the development of psychic functions throughout evolutionary history. It occupies a large place in individual development today.
3. The right use of Will is brought about by Feeling and rational Thinking.
4. Weakness of will is therefore traceable to defects in the powers of Feeling or Thought.
5. The first element in training the Will is to acquire bodily control. The second is to acquire mental control, which is, of course, control *par excellence*.
6. Conquest comes by creating a new habit to displace an old habit.
7. Self-drill is good, but its aim should be to develop power where it is wanted, not power *per se*.
8. The use of auto-suggestion is the best method of creating will-power for specific purposes.
9. The ability to sleep or wake at will may be

developed. It is an ability worth possessing.

10. Failures in the use of auto-suggestion are usually due to a misapprehension of the nature of suggestion.

LESSON VI
YOUR SUBCONSCIOUS MIND

1. There is a deeper life than the conscious and its influence on the latter is most important.
2. The evidence for this deeper life of the subconscious is as follows:
   (a) Memory is not explainable without the hypothesis of a subconscious.
   (b) Skill, of any kind, is alike unexplainable.
   (c) Intellectual synthesis is not confined to waking hours but is continued during sleep.
   (d) The phenomena of hypnotism support the hypothesis.
   (e) Psycho-analysis proceeds on the assumption of these unconscious opertions.
   (f) Feeling, as expressed in poetry, is inscrutable, and this inscrutability indicates the existence of a level of life below that of ordinary consciousness.
3. There is really no subconscious "mind" existing separately. The mind is a unity.

4. To train the subconscious, all that is necessary is to train the conscious.
5. The healthy expression of feeling, not repression, ought to be the student's program.

LESSON VII

MEMORY AND THE PRINCIPLES OF MENTAL CONNECTION

1. The stream of thought flows through our consciousness, in fact it is our consciousness. To modify it, to control it, to use it—this is one of the aims of PELMANISM.
2. Connected thinking is the use of our powers to change the direction of the stream. We decide what is to happen instead of waiting for what may turn up.
3. The Pelman Principles of Mental Connection introduce order into our thinking. We arrange our thoughts according to a classification, which implies relationship by association.
4. Untidy minds are orderless. They are like a warehouse where goods are stored without a plan.
5. The habit of classifying experiences makes knowledge easier of acquisition, develops the power of judgment, and the assessing of values. From this follows the growth of standards.

6. Definition endeavors to discover what a thing is and to state it clearly.
7. A trained mind, among other qualities, can (a) classify and define, and (b) has a knowledge of the best standards.
8. Psychology classifies these mental connections under the three laws of association:
   (1) Association by similarity.
   (2) Association by contrast.
   (3) Association by continuity.
9. In recall, the third and most important stage in the memory process, the laws of association are employed.
10. Word series, studied closely, are an excellent help in developing concentration.
11. Locality of circumstance, as in the case of actors, is an important aid in recalling facts and ideas.
12. Artificial aids to memory should be both apt and psychological; not arbitrary.

LESSON VIII

CONCENTRATION

1. Concentration means movement of the attention within the circle of ideas related to the chief idea. It does not mean fixation.
2. Fixation of the mind is impossible. Either the object changes, or the mind wanders to various aspects of the object.
3. Fixed attention ceases to be attention; it becomes self-hypnotism.

4. The chief causes of mind-wandering find their origin in Physical, Mental and Social causes.
5. Men of genius have always had remarkable powers of concentration.
6. The advantages of possessing this power are:
   (a) That the mind's powers work in unity.
   (b) That it brings accurate knowledge.
   (c) That it increases memory power.
   (d) That it aids discovery and originality.
7. To develop concentrative power you must begin by cultivating *interest*.
8. Next, one must
   (a) have the proper physical and mental states,
   (b) have the proper exercises, and
   (c) turn effort into habit, thus securing ease and economy of action.

LESSON IX

IMAGINATION AND ORIGINALITY

1. Imagination rules the world and yours rules your life.
2. Imagination is the process of picturing experiences or combining them into new forms.
3. Images fall into six main classes:
   (a) Visual.
   (b) Auditory.
   (c) Motor.

(d) Tactile.
(e) Gustatory.
(f) Olfactory.

4. We should so train ourselves as to reproduce easily the chief kinds of images.
5. The development of this power is accompanied by an increase in mental ability.
6. Images combine to produce new ideas. The agency at work is usually the force of analogy or of contrast.
7. Your aim (see Lesson III) acts as a magnet, drawing to it all sorts of like images and ideas, or emphasizing those in vivid contrast.
8. The use of imagination resulting in new developments, has thus exercised an influence upon the rate and quality of progressive civilization.
9. It is also the secret of much of the magic of poetry.
10. A close study of the *method* of imaginative works shows that the effects are often produced by violating reality: witness the sphinx which is a composite of several forms of life.
11. But in almost the same way a business man may be said to violate reality by "seeing" a great business when one does not exist.
12. Analysis should be the first step towards securing a new result by imaginative effort.
13. New facts, or ideas, presuppose a consider-

able knowledge of the older facts or ideas on which the new ones are to be built.

14. Next, comes *theory*. This is the function of the imagination proper.
15. After that use *analogy*, which is the most fruitful source of "inspirations."
16. Originality has its conditions, but the chief rule is *Think for Yourself*.
17. You must love knowledge and truth, even business knowledge and truth, for their own sake. You will find it worth while to do so even from the point of view of worldly success.
18. To train the imagination, secure the most favorable conditions. The first has already been provided for in Lesson IV which deals with *Sensibility*.
19. Next, be *sympathetic*, by displaying great interest in men, in affairs, and in progress. *Feeling* is the first ingredient of genius.
20. Rely on your inquiries and your own judgment, but only after hard work and experience. Every life has dormant possibilities. See to it that yours are discovered and matured.

LESSON X

THE PURSUIT OF TRUTH

1. Logic, as a science and an art, deals with purely intellectual processes; whereas life itself is concerned with facts, some of

which cannot be crammed into a syllogism or an inductive system.

2. Reason does not always guide us. Even educated men are influenced in judgment by temperament, nationality, and training.
3. Thus, when authorities disagree, the student has to estimate the value of each authority, and, dividing them into groups, judge which group warrants credibility.
4. Truth must be sought by a mind which can look at facts or propositions with detachment, which means the absence of such personal desires as may affect the forming of a conclusion.
5. Scientists and philosophers have sought world-truths. Business men who succeed aim at supplying the universal wants. Their success in this respect has brought them more satisfaction than the amassing of wealth.
6. Mental adjustment is the act of rectifying the natural and acquired disproportionateness of our mental make-up.
7. Some of us are overweighted with emotionalism; others with intellectualism; others, again, with too much action.
8. Adjustment brings the needed perspective, and is accomplished by a graded scheme of life and work following a strict self-analysis.
9. Civilization has a place for the unadjusted

man, but that does not do away with the need of adjustment.

10. The truth-seeker must know the principles of evidence and be able to use them intelligently.
11. In analyzing a claim look first for the *essentials;* next, get at the truth and not what you wish to be the truth.
12. Master the elements of the scientific method. Practice the formation of hypotheses (there is plenty of scope for this in business) then test the truth of each, and learn how to form a tentative conclusion where one cannot be demonstrated.

LESSON XI
BOOKS AND READING

1. The vastness of knowledge should not dismay you when you look at a large library. It is the *thoroughness* of what you know that matters.
2. To make the best of your opportunities adhere as closely as you can to a schedule. Systematize your leisure.
3. Understand fatigue, and control it.
4. Be a master of *words.*
5. In studying any subject, understand its *theory,* then approach its *history.*
6. Remember the following rules:
   (a) Read with the spirit of expectation.
   (b) Read creatively.

(c) Apply the Formula method.
(d) Study the *message* of the Classics, before their details.
(e) Read with a definite purpose.
(f) Follow your inclinations.
(g) Note importance of self-expression.
(h) Read with a note-book handy.
(i) Index and file your clippings.

7. Explore the possible resources of the local library.

LESSON XII

PERSONALITY AND PELMANISM IN ACTION

1. Personality is the sum of the qualities of an individual which distinguish one man or woman from all others.
2. These qualities may be either positive or negative.
3. Personality, in the last issue, is incapable of complete definition.
4. Self-forgetfulness, not self-consciousness is its first element.
5. To aim, consciously, at impressing other people, is to become a *poseur*.
6. The magnetic feature in personality may depend upon purely physical attraction, or on subconscious promptings, or both. We note the parts played by sexual attraction, by beauty and charm.

7. Personality is usually accompanied by a positive, as opposed to a negative, disposition.
8. The impression of superiority depends on a striking personal appearance, a dominant but sympathetic voice, keen eyes, a liberal knowledge and a gift of utterance.
9. The conditions of personality are, in general, of two kinds: (a) states of mind, and (b) forms of action.
10. The states of mind are self-confidence, eventuating in courage; sincerity; enthusiasm; and purpose.
11. Modern life makes action, in the form of self-expression, a difficulty for some persons, an easy matter for others.
12. You should so arrange your life that you do not allow impression (i.e. taking in) to exceed expression (i.e. giving out).
13. Ten hours spent in reading, followed by ten minutes in social recreation, is not the way to develop self-expression.
14. Find a time for sensible *talk*, and a time to *write*.
15. Don't forget that progress always depends on self-knowledge. Avoid introspection as a habit, but at monthly intervals analyze your thought-life, making a special effort to discover any insincerities.

WHAT PELMAN GRADUATES MUST DO

The problem is this: granting you have become physically and mentally fit, how are you to make your fitness permanent? Undergo a candid self-scrutiny occasionally. Set apart an hour or more, in a quiet place, free from interruption. Take your Pelman books, especially No. XII, and face their requirements. Are you keeping up to the standard? Is your aim as clear as ever, and are you eagerly working it out? Are you listless, or are you alive to what is going on around you and in the world generally? In this way you put yourself through a critical analysis, and if you come out of it smiling you congratulate yourself. But why not congratulate yourself even if you come out of it rather badly? Have you not thus learned where weakness lies and how it can be remedied? Isn't it worth a good deal to be pulled up short, not by another but by yourself; and, further, to have the means of betterment in your own power? It may be a little unpleasant to find you are lacking where you thought you were fit, but is not this discovery an incentive to renewed effort?

X—THE ADVENTURE IN PELMANISM NOT ENDED

Months ago as a Pilgrim you started out on your voyage of exploration in Pelmanism. And, now, with the last book studied and the last report returned, you have doubtless thought that this great adventure was over. You have said to yourself that you must leave the watchful care and guidance of the Institute and of your special instructor and journey outwards alone into the vast unknown as best you can. Possibly in the new vigor and enthusiasm derived from your study of the Course, you feel elated and eager to sail ahead and make real the great aims which as a Pelmanist you have set up. But, perhaps, you may feel somewhat otherwise—a little reluctant to cut loose from the protection and guiding interest of those who have been helping you these past months. You may feel a bit timid about encountering the possible gales and heavy seas ahead.

THE INTEREST OF THE INSTITUTE IN ITS GRADUATES IS PERMANENT

It is at this important juncture that the Institute sends a special message to all you graduates —both the bold and the less daring ones. It does not presume to apply to itself the classic title—"Alma Mater" of the colleges, and yet a cherishing mother is exactly what the Institute desires to

continue to be to the students who have received their diplomas. It does not withdraw its interest just because it has met its obligations in giving the required instruction. You have the privilege still of seeking counsel at any time of need. Any reports of victories over yourself or your situation, of any advancement gained, will be most welcome at the Institute. We want to share in your happiness. You are cordially invited to the home of Pelmanism whenever you happen to come to New York. The Course is *never* ended. Your name as an active member is permanently written upon our rolls. A latch key to our doors is your life-time possession.

Mention should be made here also that this interest between the school and its graduates is not all on the side of the Institute. Most gratefully does it appreciate the frequent spontaneous enthusiasm of its students in recommending the Course to friends who, they see, are in sore need of Pelmanism, too, to wake them up to the realization of their own powers and opportunities. Such a service is an unspeakable benefit to a friend and it surely aids and encourages the efforts of the Institute.

THE GRADUATE ALWAYS A STUDENT

(a) The Review of the Course.

"Once a Pelmanist always a Pelmanist" is one of the traditional slogans of the Institute. We

want every student to adopt it as his own. This means that as soon as you have received your diploma you will not stow away the twelve textbooks in a corner of your bookcase. No, the daily study habits which you have set up at so much self-sacrifice through the past months are too precious to be cast now lightly aside. Moreover, you have not begun to exhaust the values of Pelmanism, and its principles and exercises need more deeply to be imbedded in your mind and life. A thorough review of the Course from the very beginning should be undertaken at once. To your surprise you will discover that much gold remains in the mines that in the first digging had escaped your eye. Also you will appreciate the values more highly of what you had found before.

(b) The Practice of the Exercises.

Then there are the mental exercises of course to be continued. You could never consent to give them up. Through the past months you have been waking up to the world of persons and objects about you as never before. Everything means much more to you because of concentrated observation and you have manipulated things more successfully. These applied exercises— now becoming habits — must surely continue. There are also the special habits of analysis and classification as applied to problems in your work and to plans for expansion and initiative that

must persist. You cannot afford to drop them. Those fine moral habits which with the aid of auto-suggestion have been supplanting the handicapping ones—these must certainly be nurtured so as to become hardy and vigorous for upbuilding character and personality. The gratifying reports of you students on your Twelfth Progress Sheet prove conclusively the benefits which have come from the application of the various exercises to your many interests and activities. It would be only a light-weight sort of person who would fail in carrying them on.

(c) Our Motto—*Mens Suprema.*

There is another motto of Pelmanism — the official motto—which should be helpfully suggestive to you students—"*Mens Suprema.*" It is familiar to you on our stationery and on the cover of your text books. Let it suggest to you the Pelman picture of a man of the highest ideals as to character, work, and service, many-sided and well-balanced in his interests, and guiding his feeling, thought, and action to worth-while ends. It is a man who loves Beauty, Truth, and Goodness. When tempted to slacken in your inner life or conduct and follow the line of least resistance—such as selecting the trashy story, the vulgar movie, the inferior companion or wrongly indulging the appetites—let the suggestion of this motto—that the mind, the highest intelligence and its ideals should rule the life,

pull you up to your erect, firm attitude again. Many of our Pelmanists are men and women of moderate means but if "*Mens Suprema*" is their guiding principle then their plain living will be ennobled by their high thinking which will make their lives distinctly rich in the finer things.

To sum up there must be no letting down of the Pelman ideals, aims, and practices. Rather, the Pilgrim must feel that he has now the key of life and he must go on using it to attain the further knowledge and opportunities that await the man who lives true to the highest when he sees it.

THE SHIPS

One ship drives east, and another drives west,
With the self-same winds that blow.
'Tis the set of the sails, and not the gales
Which tells us the way they go.

Like the waves of the sea are the ways of fate
As we voyage along through life.
'Tis the set of the soul which decides its goal
And not the calm or the strife.

—Wilcox.

THE END

① not being able to think quickly

nothing to talk about with anyone

P. 10 - P. 10

P. 11

P. 11

P. 12
P. 12

Cant seem to talk what I want to say at times

How can self-consciousness be remedied

People Think I am egotistical

my heart beats when
coming into the office
of a big man

---

on P. 21 re contradictory
feelings -
A dream of it makes
one self-conscious

---

re self-ed person on P. 24/5
I mean go out - but
always study. Even
if I wanted to talk I
wouldn't have time.
What can you endure?

P.21 re tongue-tied

afraid to meet people at times | a headache

unconsciously I sometimes tell people (boast-cross) about my activities and somehow it makes them think I am boasting and they think me childish

43 | I seem to repel

how can one get rid of jealousy