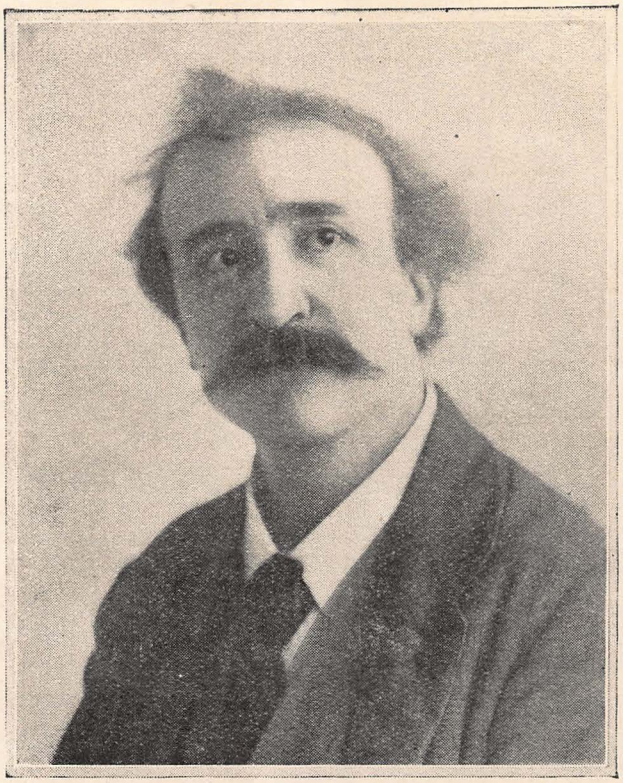
PERSONALITY

ITS NATURE, OPERATION & DEVELOPMENT.

No. 4.

By J. LOUIS ORTON.

COUÉ-ORTON INTENSIVE COURSE.



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Personality:

Its Nature, Operation and Development.

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PREFACE.

It is the laudable desire of the Directors of the Coué-Orton Institute that its students should have held before them such a picture of personality as may help them towards developing and utilising to the utmost that is practicable their potential capacities, and that may further help them to obtain for their abilities and achievements due recognition and reward. In undertaking, at the Directors' request, to deal with the subject, I by no means wish to hold myself up as a paragon. Far from it. As I honestly review my past career, I am fully conscious that, although in certain respects I may have acted judiciously, in others I have grievously erred. I have missed opportunities. I have acquired habits that were detrimental. I have been biassed. In brief, I have fallen very short of my ideals. Nevertheless, I may say in justice to myself that I have achieved more than would have been the case had I formed no ideals - nay, further, that, from a not uneventful life, I have been able to deduce for my guidance many rules of thought and conduct with which I should be very loath to part, and which, moreover, I feel are not unlikely to prove of genuine and far-reaching value to many besides myself.

CHAPTER I.

THE SCOPE OF PERSONALITY.

WHAT PERSONALITY IS.

A definite line of demarcation cannot be drawn between virtues and vices. A miser's absorbing interest in the accumulation of wealth not infrequently is but an excessive development of what was once a prudent thrift. Similarly, generosity shades into prodigality, courage into rashness, caution into cowardice, candour into rudeness, and so on.

Mentally, as well as physically, persons are made up of much the same ingredients. It is the amount of, and proportion of these ingredients to one another, that differ, and that, taken collectively, comprise a personality.

EDUCATION AND INSTRUCTION.

Though everyone has a personality, it is rarely strongly marked. People in general are too much alike, a result brought about, in part, by what goes under the name of "education", but which is really only instruction. To educate is to employ such measures as reveal and develop one's faculties. Only incidentally is education concerned with one's accomplishments.

Unfortunately, instruction is often of such a nature as to stunt and stereotype character and individual aptitudes. There should be effected, and there is effected in the truly educated man, a harmonious development of faculties, whatever the accomplishments. The educated man has imbibed knowledge, has digested it, and is capable of using it for the benefit of himself and his fellow-men.

THE INDISPENSABILITY OF INITIATIVE.

A striking personality inevitably gives evidence of the intrinsic force that, in a measure, has kept it distinct from others - it makes itself felt. Sometimes the influence such a personality exerts is in a bad direction, as in the case of persons who, partly helped by exceptional opportunities, arose, as did Napoleon Bonaparte, from obscurity to pre-eminence, and who exercised a tyrannical influence over many millions of their fellow-men.

Alexander the Great had a wry neck. His courtiers imitated him and he was held most fashionable who lopped his head most. The bad points about great men can readily be imitated - not so those qualities which made them great. Indeed, though much can be learned from analysing the conduct of others, one cannot go far through imitation. Some circumstances resemble each other in a measure, but not in details. Consequently, no person can become great by copying. He must fit his conduct to the occasion - which, if important, is, in a measure, new. The answer to a new problem has to be realised, in part, through the mastering of old problems.

"But should one endeavour to exercise influence over one's fellow-men, is it not selfish"? some may ask. It can be, but need not. Have any of the great lights of the world been without such a desire? Could the world have been benefited without such men? Surely not; such influence as they exerted was the outcome of enthusiasm - enthusiasm for a cause, for the benefit of others as well as of themselves.

CHAPTER I.

THE SCOPE OF PERSONALITY.

Please mark that well. One cannot do one's best for others unless one has made oneself a power - unless one has cultivated personality. It is possible to have knowledge of great worth, and yet be unable to make it accepted. In addition to the concurrence of favourable circumstances, one must have the necessary force of personality. In the Great War, Foch proved victorious through employing what were called "Napoleon's tactics". In reality, Napoleon did not originate them: they were used by the ancient Romans, as related by Polybius, and the modern historians from whom Napoleon admitted he learned the facts were ridiculed for suggesting their adoption.

THE ATTRIBUTES OF GREATNESS.

What are the attributes of a great personality? Obviously there must be ambition, and if the objects of one's ambition are of any real worth, a period of preparation has to elapse before they are attained. The person of force of character does not shirk such preparation as is necessary for converting what would otherwise be merely exceptional circumstances into opportunities. This, of course, necessitates perseverance, necessitates courage, and that, in turn, self-confidence. The person of force of character has to brave opposition and desertion, and, instead of yielding before them, be stimulated thereby to greater exertions. Like balls of rubber, forceful personalities display their resiliency by rebounding from that against which they are (figuratively) thrown. The minds of some diffident persons, if resembling balls at all, are like balls of putty.

Comprehensive reasoning and sound judgment are of paramount importance to the attainment of ends of magnitude. Success attained, self-confidence and perseverance are thereby increased.

PERSONAL MAGNETISM.

It is possible for a person to have great force of personality and attain his ends thereby in spite of a characteristically arrogant manner. He, however, is wasting energy in the process, and, moreover, in many cases creating fresh obstacles. Although such a personality is forceful, it is not magnetic. The surest way to attain success is to unite grace and gentleness to energy and firmness.

May I remind you of the story of Alexander the Great and Diogenes. Diogenes was a philosopher who, to show his contempt of clothes and worldly possessions, went about nude and made his home in a tub. Alexander, having visited him, and being much pleased with the interview, expressed himself as willing to give the philosopher anything he desired. It so happened that Alexander was throwing a shadow over Diogenes, and the only request he made was that Alexander would get out of his sunlight.

I presume that the wishes of most of the students of this course rather exceed those of the philosopher mentioned. Man is a gregarious animal and, in general, longs for admiration, respect and affection. I shall endeavour to point out means by which all these can be secured.

CHAPTER II.

TAKING ONESELF TO TASK.

HABIT ERADICATION AND ESTABLISHMENT.

The training of personality means, in effect, the destruction of bad habits and the establishment of good ones. Such bad habits as one possesses are the product of gratified bad desires. By supplanting those bad habits by good ones, discomfort is lessened and enjoyment and available energy are increased.

One must recognise one's faults, and, in order to do that, vanity must be held in abeyance. When the faults are discovered, there must be a willingness to eradicate them. One fault, common to most people, is that they are reluctant to part with certain pet faults. "I was born that way", they will say, "and I will not be deceitful". They might as well say, "I was born ignorant and I will not learn". The recognition and eradication of one's faults is a branch of education needing close attention.

Having found one's faults and decided to eradicate them, one should mark carefully under what circumstance one has been accustomed to commit them, so as to be ready, at any moment, with a right course of action. Further, one should reverse the processes by which the faults were acquired and retained. One has to so substitute a suggestion of the right for that of the wrong that, alongside future temptations - or rather what would formerly have been temptations - a vivid conception of the right mode of conduct will arise into consciousness from the mind beneath.

Although one should realise what one ought to avoid, one should not emulate, in effect, the example of the injudicious cyclist who keeps his gaze riveted upon the stone he wishes to avoid instead of in the direction he would like to go. Further, the "I can" attitude must be constantly assumed. Persons often dare not perform what they consider right, for the volitional performance of an action is dependent upon the mental picture of competency. Probably far more people err from lack of confidence in themselves than from any other cause, wrong-doing having little attraction in itself; indeed, I apprehend that could the full and final consequences of wrong-doing be apparent on the surface, they would strike fear into the most daring and hardened criminal. It should ever be kept in mind that the effects of our actions, both good and bad, are cumulative and endless.

THE IMPORTANCE OF NOW.

Lost time never comes again, but "it is useless to cry over spilt milk". "What might I have been"? is not so important to each one of us as "What may I become"? You do, I am sure, want to look towards the future. Look, then, after the present. It is that which counts.

Our characters are not stationary. Our good points and our bad points are either on the increase or decrease. In methodical suggestion one has an instrument which, when used aright, gives certainty and speed to our endeavours.

Are you taking full advantage of the present, or have you promised yourself that to-morrow, next week, or when some fitting opportunity presents itself, you will buckle-to, and, perhaps, do wonders?

CHAPTER II.

TAKING ONESELF TO TASK.

If you are to be ready for coming events, able to realise in them opportunities, if they are to be real opportunities to you, take advantage of the present moment. It is by the present, and the present alone, that you can prepare yourself for the future.

THE UPWARD ROAD.

Don't wait, looking about for persons with a "little influence" to help you. There is one person you must rely upon if you are to achieve real and lasting success - and that person is Yourself. Without the incentive self-confidence, it is certain that you won't persevere without compulsion, and even under that condition, unless you have self-confidence you will thwart yourself, partially or completely. For example, take written composition; self-confidence gives to it life and boldness, whereas if one is diffident one's attempts lack pith, for, in spite of - indeed because of - the efforts one makes, one exhibits most unmistakably one's lack of self-confidence. As you must have confidence in yourself, if you are without it at present, you must assume and act as if you have it.

It is sometimes said: "Don't build castles in the air". I say: "Do build them, and then set about actualising what you have imagined". Every castle once was merely in the air.

If you are a candidate for success, you must consider and decide as nearly as possible your position with reference to persons and things in general, and in accordance with your conclusions you must form your ideals and your schemes.

Have worthy ideals. Aim high. Perhaps you won't quite hit the mark, but you'll get nearer to it than you would have done had you aimed low. On the other hand, as you change your position you will get a new outlook, and your ideals will change so much that, not unlikely, they will lead you to attain a higher altitude than you at present think possible. Whatever your actualities, unless you are one in many, your potentialities are such that you are, in the value you have placed upon yourself, "cheap".

Even if your intellectual gifts are not above the average, by patience, perseverance and good method they can do far more than can marked gifts allied to inferior moral qualities.

Never mind an occasional set-back or even failure. Paradoxically, a man's failure is often his greatest success. By failure one learns that one must rightly adjust one's schemes and, not infrequently, hits upon the correct cue. Study, observation and experience will teach you how to gauge individuals and obstacles, and probably decide that what you formerly thought difficult to accomplish is really very simple.

CHAPTER III.

FIRST IMPRESSIONS.

THE WAY TO THE HEART.

Many writers seem to conceive of a certain particular manner, which they commend highly, as certain to meet with approval from everyone. Inasmuch, however, as individuals differ in themselves, likes and dislikes also differ and, therefore, to be invariably attractive, one would have to adapt oneself to the peculiarities of everyone with whom one came into contact; but, as one cannot always deal with persons singly, it is clear that even

were that course desirable, it would be impracticable. What appeals to one person does not necessarily appeal to another - for example, a person afflicted with a loathsome disease which disfigures the countenance is hardly likely to prove attractive to the average person possessed of sight. On the other hand, although beauty of countenance and figure are doubtless, in themselves, attractive to many, they may cause envy in some. (Beauty of expression is inseparable from certain mental peculiarities, and appeals to almost everyone.) Further, a person conscious of beauty of feature may so act, through feeling secure of pleasing, as to lead to the deserved comment that "handsome is as handsome does". Great personal attractiveness may exist in spite of plainness or even ugliness of feature. Sir Philip Sydney, the hero of Zutphen, who, although mortally wounded himself, passed on a cup of cold water to another wounded man, compelled love as well as admiration. Nevertheless, he possessed a face that was plain and pimply. Mirabeau, the great French statesman and orator, was short and unwieldy, and his face was frightfully pock-marked; but that did not prevent his exercising an extra-ordinary fascination over women. He undoubtedly possessed the rare quality of friendship, but his great attraction lay in his gift of eloquence. It is noticeable that many beautiful and accomplished women marry men who are, in general, pronounced ugly. Doubtless, it not infrequently occurs that the fascination exercised by a person whose features could hardly appeal, is the outcome of the person's own realisation of the impossibility of appealing through features, and of taking pains to succeed by other means.

It is not possible, nor hardly desirable, to win the approval of everyone, nor is it advisable to frequent bad company. A man of personality knows that "birds of a feather flock together" and that "a man is known by the company he keeps"; that one borrows habits, traits of character, and modes of thought and expression, from close companions; that, indeed, to a certain extent one is certain to absorb some of the peculiarities of one's habitues. He, therefore, avoids, as far as is practicable, what is likely to injure his reputation and character, and he heeds the proverb that reminds one that "lost time never comes again".

The man of personality thinks with the wise - with successes. He does not, however, judge force of personality from the height of the social status attained. The person whom I once heard make the remark regarding a distinctly clever individual: "That man hasn't his deserts, or he would have become Prime Minister", lost sight of the fact that perhaps politics did not appeal to the individual in question, and that one might as fairly say of a prime minister that he hadn't his deserts because he had not become a great writer or musician. We cannot all become great politicians, there isn't the scope, even if there were the aptitude, but so many men lack what is essential that almost any person who adopts the right mental attitude can achieve success.

SPURIOUS SUCCESS.

By success, I do not mean even wealth. Is it not folly to employ nearly all of one's energy in the usually unsuccessful attempt to amass so much wealth as to be able to have amusements one knows nothing of from experience, and thereby deprive oneself of the means of enjoyment that lie close at hand - and very probably lose health in the process? By expending all their time and energy in order to make what they conceive to be bargains, many miss the only bargains of real worth.

KNOWLEDGE CONSERVATION.

Be inclined to learn and to inform, but avoid unjustified imquisitiveness on the one hand, and the appearance of conceit on the other. The tendency of the learned is to apparently dogmatise. What they look upon as commonplaces some may think otherwise. (The most credulous people are also the most sceptical.) Pride, real or supposed, tempts revolt, and the assumption of superiority may provoke sneering and contempt, seldom being valued sufficiently to excite indignation.

What is in general hated in this connection is not so much the novelty of an opinion expressed as the supposed presumption of those who call in question the wisdom or veracity of what is commonly believed. It is related of Sir Anthony Ashley (afterwards Earl of Shaftesbury) in the reign of Charles II that, having remarked in company: "All wise men are of the same religion", a lady requested to be informed what that religion was. "Madam", was the reply, "wise men never tell".

ARGUMENTATION.

Argumentation with little minds is best left alone. If arguments are to be of mutual benefit, the disputants generally should have tolerably equal information and intellectual power. A lack of learning leads to misunderstanding; a lack of intellect - to unfairness and often rudeness. The vulgar are accustomed to shift from the matter in dispute to personalities - or they attempt to defeat their opponent's contention by a sharp saying. Hearers, meanwhile, have often lost the point of the argument. By defeating a man in argument, you are likely to make him your enemy, for his vanity is touched on the side of intellectual inferiority.

Is not he who would silence another merely for the sake of showing superior knowledge or debating ability as truly a coward as if he attempt to do so by blows?

Do not get excited in conversation. Excitement invites ridicule, and places you at a disadvantage. Should you argue, be upon your guard against losing your temper. Make a point of finishing amicably.

KEEPING ONE'S OWN COUNSEL.

There are some persons who, after solving a problem, are prone to be communicative to others regarding it. Vanity and - still more - enthusiasm are prompters thereto, but such persons should reflect that their ideas are not in the mind of the hearer and are probably misunderstood. Further, this remark of a seer of old is worthy of heeding; "Open not thine heart to every man, lest he requite thee with a shrewd turn". It is well to be very careful as to how much, and in what way, one talks about one's business, hobbies or troubles. Our acquaintances are not bound or even likely to take the same pleasure in our successes as we do ourselves, nor to be equally afflicted with our misfortunes. He who is perpetually grumbling is avoided by all; indeed, the morose and despondent have no right to obtrude their outlook upon other persons in such a way as to interfere with their happiness.

Almost throughout my life, this statement, ascribed to Solomon, has been a guiding principle; "Whoso answereth a matter before he heareth it, it is folly and shame unto him". Another statement, one which emanated from Jesus, the son of Sirach, has also been a favourite with me. It runs: "If thou hast understanding, answer thy neighbour; if not, put thy hand upon thy mouth".

To pass judgment upon matters about which one is not well-informed is risky as well as unfair, for merely half a dozen words, though they may happen to be true, are extremely likely to reveal ignorance to a person thoroughly conversant with the matter. "A straw shows which way the wind blows"!

Looked at from a purely worldly standpoint, it often pays well to be an attentive listener to conversation, especially when one wishes to create a good impression upon some garrulous person. Endeavour to make the subject of your conversation one that interests the person to whom you are talking.

THE FOLLY OF RIDICULE.

It may be very tempting to anyone who is a good mimic to entertain a company by imitating the peculiarities of others; but the doing so is a sure way of creating enemies. As far as possible, one should endeavour to appear ignorant of a person's silly weaknesses; they are like "poor relations", kept in the dark by those who would resent their being turned into ridicule. Besides, to ridicule lessens one's own dignity and tends to make one feared and hated by even those who laugh with one, for they are not unlikely to reflect that they themselves are probably subjects of similar ridicule elsewhere.

Teasing and raillery destroy friendship; they are unfair liberties and, even when begun in jest, often end in earnest. Good humour raises the spirits. A continual smirk is as much out of place as is a sulky demeanour.

THE APPEAL THROUGH THE SENSES.

Although indifference, and even dislike, may give place to hearty admiration and love, and although solid qualities may appeal, and are always desirable to cement friendship when gained, as every close friend was at first a casual acquaintance much usually depends upon first impressions. The initial appeal has to be to the eyes, ears - and, to some extent, the nose. It is as with furniture; a good appearance is of value in any case, and most people don't take the trouble to examine very closely. For that reason, outside appearances should be attended to with especial care by those who have nothing else to show. The number of persons who can look behind appearances, and clothe or reclothe persons in imagination, is by no means large.

Dress exercises an influence on the wearer as well as on others. It acts as a suggestion in itself and therefore should correspond with the personality one desires to cultivate. Besides, there are many persons who, through feeling that their clothing makes them look peculiarly conspicuous, are self-conscious and miserable, and that state of the mind seriously detracts from the results of their endeavours.

In my estimation, it is better to draw up on the side of neatness instead of ornament. Has not over-dressiness something vulgar in it, disgusting instead of creating a good impression? Some members of the female sex seem to choose their clothing by its cost, certainly not by its comeliness, and consequently disfigure instead of adorn themselves. Rather than strictly conform to the fashion, it is wiser to endeavour to judge one's own face and figure on their own merits and arrange one's clothing and toilette accordingly. To their tailors some owe much more than their bills.

GRACE AND AWKWARDNESS.

It often occurs that, the eye being offended, solid attractions are not searched for and consequently are not found. That is often not the case, however. Upon one's introduction, the affability or reverse in a stranger strikes one and may instantly create a bias in favour or against him. A fascinating address, hearty handclasp, and an open, but not obtrusive, gaze, are passports to favour, betokening to many a wise head and a sound heart, whereas awkwardness and shyness of manner are thought to betoken incapacity, and a vacillating gaze is often considered a sign of insincerity. Superficial as are such conclusions, they contain an element of truth, for, if a person possesses sense, he surely realises the value of captivating manners, and, if he desires success, is not content until he has acquired them. Good breeding is the most sure protection against others' ill-manners. Awkwardness is a great disadvantage; it excites ridicule and that is destructive of true power. Awkwardness of gesture, and stammering, stuttering, and hesitating speech, when not ridiculous, are actually painful to auditors. These defects, it should be observed, are by no means confined to persons who lack intelligence. Just the reverse!

THE CHARM OF VOICE.

Sometimes, as with Mirabeau, voice and manner do far more than atone for deficiencies as regards appearance. There are instances like that of Lord Macaulay, in which the substance of what is said in a speech compensates for the piping and wheeziness with which it is delivered. Can anyone doubt, however, that even in those instances, the effect falls short of what it would have been had the charm of voice been added? And here might I remark that it has often occurred that persons of both sexes, not necessarily public speakers, have come to me for voice culture solely because they realised the great share that voice can have in creating a good impression, how it has to be welded into the personality. And voice culture, properly pursued, almost ensures beauty of figure, which, in turn, adds (does it not?) to one's magnetism.

Personality works, intentionally or otherwise, by Suggestion, sometimes implied or inferred, sometimes conveyed by means of the language of nature solely, and sometimes formulated in words. The need of studying the different modes by which suggestions can be made is obvious. Tones, looks, and gestures all demand attention and ought to correspond.

MANNERS AND SYMPATHY.

Studying books on etiquette cannot make one magnetic - manners differ in accordance with circumstances and some of the rules set forth in books on etiquette can hardly spring from the heart, the source of all good manners. Here is an instance, taken from a widely circulated book on etiquette: "Upon passing servants or others inferior in station whom you wish to recognise in the street, it is a good practice, without bowing or touching the hat, to salute them in a kindly manner". I would place alongside that the conduct of that great politician and scholar, Mr. W. E. Gladstone. In ascending a hill he overtook an old peasant dame who was toiling under the weight of a basket of provisions. Raising his hat, he asked for permission to be allowed to carry the basket. The old lady eventually consented, and the journey was continued, the self-constituted porter chatting affably with his companion. At her journey's end, he restored the basket to its owner, politely raised his hat again, whilst wishing her good-bye, and went his way. A few moments later the old lady was asked by a passer-by "Do you know who that is

who carried your basket? It is the great Mr. Gladstone". "I never heard of him", said the old lady, "but one thing I do know, and that is that he is a real gentleman".

True gentility is courteous to all - admits that, in a sense, the king and the beggar are equally worthy of respect.

It is better to appear to be what one is than to ape the airs of others, however elevated in the social scale.

Sympathy, which is itself founded on imagination, whereby one is enabled, to some extent, to enter into the feelings of others, is the basis of the truest charm; it enables one to do the right thing in the right place - and at the right time. Complete sympathy inevitably leads to action, and actions speak louder than words.

Nevertheless, one is bound to admit that the scope of one's usefulness is considerably dependent upon one's well-being, which also affects one's appearance and demeanour. Attention to bodily fitness cannot be ignored with impunity.

CHAPTER IV.

APPROBATIVENESS.

ACQUAINTANCES AND FRIENDS.

I take it that the love of approbation, in some form or other, is common to everyone. It is not a quality of which to be ashamed. Indeed, it is a source of high achievement. What one has to be careful of is that the exhibition of one's own vanity does not unduly encroach upon that of others. It is, for instance, a serious mistake to strive to show oneself superior to the rest of a company; rather one should endeavour to make others comfortable, indeed, happy, and to make them shine.

Cheerfulness is in general preferable to extreme gaiety, which may cause pain.

It is well to take, to some extent, the tone of whatever company one is in, and even if one thinks persons frivolous, to refrain from showing that one thinks so, for thereby one is likely to cause resentment. A social gathering is not a school, amusement rather than instruction generally being the object mainly in view. At the same time, one should preserve some dignity. If one finds only a single wise person in a company, that person should be led to realise that there is a kindred spirit.

COURTESY TO ALL.

Be pleasant to all. Do not single out only the attractive for conversation when at public gatherings, and always bear in mind that care as to little things seems to show a great desire to please in the merest trifles even, or evidence that one will not go to the slightest trouble to please. People, in general, it should ever be borne in mind, are very prone to judge the motives of actions from the immediate effect of those actions upon themselves. They do not usually look below the surface except when they are adversely influenced.

It is seldom wise to make a man feel that you think him indebted to you for a kindness. You should rather aim at making him feel that you are receiving, when in reality you are conferring.

Opponents should be treated with marked courtesy. Such conduct not only allows of dignified overtures of friendship, but biasses on-lookers in one's favour. Even among one's closest intimates there should be good breeding. Although you may know a person very well, that is scarcely an adequate reason for bruising one of his shoulders.

Avoid vulgarities of expression; they degrade, and infer lack of culture, or bad company, or a low state of mind. It is rather puzzling to explain the rationale of a person's conduct who, if he feel ill-tempered, finds himself impelled to use a number of words out of their commonly accepted meaning, for the sake, as he may afterwards explain, of relieving his feelings.

TWO CONFLICTING PROVERBS.

People are often at a loss to choose between one proverb which assures them that "self-praise is no recommendation' and another which says: "The world takes us at our own valuation". The world takes some people at their own valuation, certainly not all, as a very limited experience is sufficient to prove. Self-praise may proceed from conceit, or from love of approbation, or from a purely mercenary motive, or may be merely a dispassionate statement of fact - a speaking of one's thoughts aloud, a kind of bubbling over.

What often bears the appearance of modesty is vanity. If you had a pet cat, would you be likely to expound abstruse matters to it? I trow not, and for the very good reason that you think the cat is unable to apprehend what you might say. Well, similarly, many modest men will not condescend to talk freely to their fellow-mortals.

The fact that numbers of able men are inclined to be silent leads to taciturnity being thought an evidence of latent personality, which is by no means the case. It must, however, be admitted that whoever is over-garrulous is, incidentally, likely to expose weaknesses in knowledge and skill, and thus lessen the degree of approbation afforded to him. Nevertheless, the silence may spring from fear of making oneself ridiculous.

Members of the female sex in general do not like silence in men except when it is conceived to be a product of shyness, of thoughts of admiration and affection one dare not speak. Shyness in children is often mistaken for sulkiness, and in adults for pride.

Although talking favourably about oneself is by no means always an attempt to extort praise, it is apt to obscure one's good points and reveal one's imperfections. One great disadvantage of unsuccessful brag is that the person who uses it suffers when his actions are compared with his own valuation; whereas a certain appearance of diffidence clears the way for merit. Indeed, when one is conscious of merit, one can afford to be modest; and when one knows that one's merits are approved, one has no need of mentioning them.

REAL AND APPARENT MODESTY.

A certain modesty of bearing is almost invariably an accompaniment of great ability, although no able man can be altogether diffident where his

proved ability is concerned. Paradoxically, if a man is very able and is unaware of his ability, he is not able at all, only a very stupid man. What can his judgment be worth? Conversely, he cannot even have a very accurate conception of his abilities without realising his limitations, and those he is ready to admit and may even point out, provided they do not touch upon his silly weaknesses - and regarding such in oneself no one is particularly communicative. Depreciation of one's merits, however, is not wise. When not taken as an attempt to extort praise, it is very apt to be treated by the world at large as due.

Just as shyness may proceed from the fear of saying what will make one appear ignorant or ridiculous, eagerness may be merely the result of enthusiasm.

STRAIN UNMAGNETIC.

A man of marked personality may be silent or the reverse, but, in any case, there is that about him which, if not defeated by himself, creates an impression of power. Directly, however, a manifest strain be made to create a good impression, the end aimed at is defeated, energy being wasted and the desired impression being supplanted by one of recognised imcompetency, for observers are likely to ask themselves, "Why, if the ability be there, should strain be resorted to in order to make others realise it"? The English General Wolfe nearly missed an opportunity of attempting to take Quebec, and Kitchener did actually spoil his chances on one important occasion, through acting in opposition to that principle. Straining to make a good impression makes one boring.

MISPLACED SELF-RELIANCE.

I have emphasised the importance of self reliance, but I would not have it thought that I imagine that to be self-reliant is necessarily to be wise. It is possible to be very self-reliant and woefully mistaken. It behoves all to be upon their guard against being tricked by their own vanity. We all admit our fallibility in theory although there may be a tendency to tacitly assume it in practice.

FLATTERY.

Though to withhold deserved praise is rarely wise, and often is productive of definite harm, the practice of flattery is to be deprecated. If you flatter others, they are likely to feel under an obligation to return the favour in kind - and probably thus assist you to become your own dupe.

Praise should be very discriminate, for otherwise it is likely to degrade the giver and disgust the receiver.

It is rarely advisable to speak freely of an opponent's character. However people would themselves act, they require another to play fair - unless such conduct be opposed to their own interest. If one cannot speak in one's opponent's favour, one should usually decline to speak of him at all. Although to praise an opponent behind his back often conduces to one's own interest, his ill-feeling being thus decreased and one's auditors prejudiced in one's favour, the tactic is far from wise when one's opponent is base, giving evidence that one is either a bad judge or insincere. Should, however, the flattery be believed, it is likely to give rise to the remark: "So-and-so must have much merit, for even his opponents admit it".

GIVING ADVICE.

The unrequested giving of advice is usually the product of vanity, though it often serves to exhibit the weak points of the giver. It also needlessly offends those to whom it is given, for it infers that they are foolish - or at least immature; in any case, unable to take care of themselves.

Often it is advisable to leave persons in their ignorance. You may know that a course of conduct pursued is disadvantageous, and yet it may not be for you to say it. Those the most ignorant are the most certain; with them, to attempt to inform is to offend. One of the most objectionable forms of advice is that couched in some such language as this: "I should not advise you to act in such-and-such a way. I once....." - mentioning a foolish course of conduct or a tedious recital of misfortunes.

In the few cases where the giving of advice is likely to be of service to the receiver, care should be taken that the advice does not deteriorate unnecessarily into blame. One should take up a matter presented to one for consideration and advice from its present position. The steps that led to the difficulty ought not to be retraced, unless, by so doing, light is thrown on the subject.

Whatever advice you give, speak truly, but not in such a way as to give offence, for otherwise you will be detracting from the likelihood of having your advice accepted, as well as perhaps injuring yourself. Make people feel that whatever counsel you give, or criticism you make, it is your honest opinion and emanates from a kind and sympathetic heart. You will then be sought after.

The only type of advice that is sure of acceptance is that which, coinciding with the receiver's previous conclusions, is equivalent to praise or encouragement - to obtain which is usually the motive for asking.

If called upon to decide between two disputants, it is rarely wise to pass a definite opinion, as that tends to create ill-will on the part of the person against whom you decide. When you find it necessary to express disagreement, always use a palliative.

Circumstances sometimes arise in which it is advisable to say that to a friend that may risk the losing of his affection.

ASKING ADVICE.

Asking for advice has two serious disadvantges. If it be good, one must have so much knowledge and discernment that one could probably have much better acted for oneself. Advice is seldom worth much and if we ask it and do not follow it, we are necessarily risking giving offence. Men in general apparently have complete confidence in their own judgment, but only when the soundness of their decisions has not to be tested by action on their own part. Counsel will usually have no more weight with a man of force of character than to supply information to assist his own judgment. He himself deliberates and resolves.

GENTLE STRENGTH.

Though stubbornness and arrogance are by no means reliable as evidences of a forceful character, the tendency of vigorous intellects is to domineer. Such conduct, however, needlessly arouses opposition. Conspicuous success

gives rise to envy. Consequently, there is likely to be considerable opposition wherever any strongly marked course of conduct is in process of accomplishment. By adopting a gentle manner, one can gain friends and thereby cope more effectually with the opposition.

The stronger a character, the more charming is such gentleness and graciousness as it may display. Therefore, endeavour to combine a gracious manner with invincible determination. Having decided upon a course of action, do not allow anyone to wheedle or laugh you out of it, neither let your point go for the sake of being thought "nice". In reality, as was said of the celebrated Duke of Marlborough, one person may more please whilst refusing than another please by granting.

CHAPTER V.

CHARACTERS AND MOTIVES.

"INTUITIVE" PERCEPTION OF CHARACTER.

A person is sometimes described as having great intuitive perception of character. I believe that idea to be incorrect. I will tell you why.

When you were a baby, you saw everything as flat, and had to learn from experience that you couldn't take hold of the moon. Gradually, your powers of reading the significances of objects within your vision increased, so that now, if you could see, and were placed in a room anywhere, you would know at once many things about it. Now, it is much the same with faces, gestures, and so on. One may grow so accustomed to observing them as to see resemblances at a glance - one face being represented, in part, in another. Mark, however, please, that I refer to observing as essential to forming correct judgments. Careless inattention cannot do it.

WHERE IS CHARACTER DELINEATED?

The possibility of so judging shows that there are signs, whether we, consciously, are or are not conversant with them. What the student of character has to do is to differentiate them, as far as possible.

From earliest infancy to old age, numberless influences tend to alter the form and structure, and the fleshy parts of the face change shape very much. The nature of occupations, the influences of health and ill-health, of joy and sorrow, of æstheticism and profligacy, of thought and dissipation, of self-confidence and diffidence, of firmness and vacillation, of anger and serenity, and so on, all leave their impress on the form, and, from the structure of the framework and from the facial markings, one may form a tolerably correct estimate regarding a person's career and character, and even his (or her) future.

One must recollect, however, that character is not a stationary thing that it is constantly changing, that one environment leads to one development, another environment to another - perhaps very different from the first. Great events often spring from little ones - what are often called "chance occurrences". In forming conclusions as to character, one must leave room for variations. Although heredity fixes limits upon development in certain directions, those limits cannot always be ascertained. It may happen that when you first know a person, certain faculties are lying dormant, which faculties may, however, spring into life, or, if held in

abeyance, may exhibit increased activities. Such is often the case through acquaintance with, and the play of, methodical suggestion. The fact, however, should be emphasised, that even when suggestion is brought to bear, its effect depends upon its playing upon some peculiarity of the individual - often upon some motive, perhaps self-respect and the respect afforded by others.

BRAIN STRUCTURE AND CHANGES.

Independent of the observable changes due to the play of internal and external circumstances upon one's organism, there are doubtless changes in the brain and nervous system. The part of the brain connected with conscious thought is the uppermost of the seven layers of the cortex or grey matter. The topmost portion of the brain is what is called by histologists, the supra-granular layer. At birth this layer is about half of its ultimate thickness, whereas the layer beneath, called the infra-granular layer, is three-quarters. I may add that the number of cells or neurons in the supra-granular layer is calculated at not less than ten thousand millions. These are held not to multiply, but, in developing in accordance with their functioning, they alter from their original more or less rounded form. In mentally deficient persons, the supra-granular layer is of less than average thickness. It is computed that individuals rarely develop more than 10% of their potential mental capacity and 30% of their physical. When the surface of the brain is exposed, as in post-mortem examinations, the degree of intelligence and mental capacity may be gauged by the number and variety of the convolutions comprising the cortex. It not being ordinarily possible to make such an examination, one has to form one's conclusions in other ways.

THE FALLACY OF BUMPOLOGY.

It is impracticable to deal with this subject without bringing to bear, to some extent, the system of exclusion. Phrenology, considered in the light of "the science of bumps", should, for various reasons, be ruled out. The brain never exactly fits the skull; there are cranial cavities which are not uniform in different individuals; the bones which enclose, and are adjacent to, the brain vary in proportion (what phrenologists call the bump of philoprogenitiveness is merely a thickness at one part of the base of the skull); there is no indication as to where one bump ends and another begins; and whether a certain section of the brain extends outwards or grows inwards or sideways in a given instance cannot be decided by external examination.

HARMONY OF STRUCTURE ILLUMINATIVE.

Like many another spurious science, phrenology, nevertheless, has a slight foundation in fact, and in that respect is allied to what is true regarding physiognomy and "palmistry". I will attempt to make clear in what way.

I presume it will be admitted, on all hands, that there is a marked difference in character between the average man and the average woman, and that, in general, the features of a woman's face are smaller in proportion than those of a man. Large features in a woman's face and small features in a man's suggest to what extent the characteristics of the opposite sex are shared. A very manly woman is about as objectionable as a pretty man, but a slight partaking of the other sex's characteristics adds strength, nobleness and intellectuality to the woman, and grace, tact, and "mother-wit" to the man.

In a normal body, one part corresponds to another. A long head and a long hand, small bones in both, breadth in both, and breadth and squareness of extremities, are indications of "temperament".

TEMPERAMENTAL INDICATIONS.

Persons of a fair and bright complexion, blue eyes, bright hair, often with a tinge of red, and a full and quick pulse - giving evidence of vigour and fulness of the circulation - are described as belonging to the "sanguine" temperament. The word "sanguine" comes from the Latin "sanguis" or "sanguinis", meaning "blood". Persons of sanguine temperament are more liable to acute inflammation than are the generality of persons. They usually have an animated manner and changeable disposition.

Persons with firm and slender muscles, thin lips, bright eyes, and a quick but not full pulse, give evidence of an excitable condition of the brain and nervous system. They are classed as belonging to the "nervous" temperament. They sleep soundly, but rarely for long at a time, and have a tendency towards nervous complaints - e.g., palsy, St. Vitus's dance, epilepsy, etc.

The hardest class of persons belong to the "bilious" temperament. These have large bones, hard muscles, strongly marked features, and dark complexion, hair and eyes. The pulse is strong but not quick, the manner is decided, and the mind characterised by tenacity of purpose. Persons of bilious temperament are rather inclined to disease of the liver, stomach and intestines.

In addition to the three temperaments referred to, there is sometimes added the lymphatic temperament, comprising persons who are comparatively sluggish physically and mentally, and who sleep long. More convenient is the division into "phlegmatic" and "melancholic" temperaments.

The word "phlegmatic" is allied to the Greek "phlegmaticos" and the Latin "phlegma", meaning phlegm. Persons possessing this temperament have a tendency to laxity and torpidity of the system, evidenced by full, puffy and flabby skin and muscles, pale and unanimated eyes, light but dull hair, and large joints. Correspondingly, their minds are unexcitable and their movements languid. These people have a tendency to scrofula, phthisis, dropsy and skin complaints.

The melancholic temperament somewhat resembles the bilious, but there is less vigour, physically and mentally, and less tenacity of purpose. The word "melancholy" is derived from the Greek "melas" - "black", and "chole" - "bile".

It should be borne in mind that these are but types and that the majority of persons do not belong exclusively to one. Thus, we speak of a person belonging to the sanguine-nervous, or even the sanguine-nervous-bilious; but by studying the types given, and by comparing the persons one meets with them, much light is thrown upon characteristics.

PHYSIOGNOMY OF EXPRESSION.

Some persons can be summed up very readily; not so the very capable, although they doubtless give signs of their mental conditions, the repression as well as the exhibition of feelings. Frequently, however,

compared with ordinary people, these persons are like abstruse, compared with light, literature.

The fleshy portions of the face alter in accordance with the various passions and emotions, each of which has its peculiar expression, which is the best index. The contractions corresponding to strong emotions alter the markings, and, of course, often repeated, tend to become fixed and, I may add, habitual.

Roughly, one may say that the upper part of the face bespeaks the degree of intelligence possessed; the lower part the individual's resolution or weakness. It is the soft parts around the eyes that give most of the expression to the upper part. The great English surgeon John Hunter declared that, by manipulating those parts of a corpse, he could produce any expression he chose.

Surely, however, a good deal of the expression of the eyes is partly dependent upon the dilatation and contraction of the pupils.

As regards the lower part of the face, it is the way in which the jaws are held, rather than their size, breadth or shape, that denotes resolution or vacillation.

In forming conclusions from the lines of the face, one has to consider the bony framework on which the flesh is super-imposed. This must be obvious to anyone who considers the effect of the loss of teeth.

HAND MARKINGS.

Just as with the face, so with the hands, the markings are affected, not only by the nature of employment, but by the several proportions of the hand to one another. It is not correct, however, that, as asserted by some palmists, the right hand alone shows or indicates vicissitudes of fortune. For the purpose of ascertaining what alterations occur or are likely to occur in the lines of the hands through work, and which remain much as at birth, I closely examined the hands of both my boys almost immediately after birth. My elder son's principal handlines corresponded with those of myself, my younger son's with those of his mother.

I might carry this analysis further, but, in any case, it has to be rather vague. The intelligent student of psychics cannot fail to get some insight into the mainsprings of conduct; indeed, I know of nothing else which is so likely to give a profound insight.

HOW TO READ MOTIVES.

There are three essentials to anything approaching a correct judgment of persons and motives, viz:--

1. Endeavouring to look at the subject objectively, i.e., as if you were a third party judging yourself;
2. Looking at one's own mind for something approaching a clue as to possible viewpoints and motives; and
3. Conceiving yourself as if in the other person's position.

A cynic might say that the surest clue to a person's character is to be obtained by reversing the picture drawn by that person. This is by no means

a safe method, some people being fully conscious and ready to acknowledge bad points - provided they are not silly weaknesses.

It is common for persons to ascribe their conduct to the best motives from which, in their estimation, it could possibly spring, and (as before-mentioned) the conduct of others from the effect it has upon themselves.

There is nearly always a ruling passion in a character and also a prevailing weakness, and these are the levers by which that character is commonly moved to action.

Upon meeting a person, endeavour to get the outline of the character as quickly as possible and fill in by degrees - it cannot be done all at once. The expression of the eyes is probably the most ready index to the thought. Beware of the person whose eyes do not smile with the rest of the face.

Do not, however, rely upon one avenue of expression only in attempting to read a person's character; get as many cross-proofs as possible. It is often advisable to (figuratively) put up a straw, or perhaps several straws, to ascertain which way the wind blows. Observe closely what a man says, and what he might be expected to say but leaves unsaid.

In morals extremes meet, the attempt to hide the bad point being too great. Thus, an immodest woman is often a prude.

Dean Paley, who was present at the trial of Eugene Aram (who insisted upon defending himself against an accusation of murder), considered that the prisoner brought about, by a too ingenious defence, his own condemnation. Craftiness usually has the disadvantage of uncovering one part in the attempt to cover up another. In order to get at the truth of a verbally disputed matter, look out for little inconsistencies; they may arise from facts not so clearly observed as to be covered up, from unexpected expressions of countenance at certain moments, from unexpected silence, or from glib speech.

I should add that, if you find you are distrusted by a straight-forward man, you may prudently shew him that you are wrongly suspected; but if by a base-natured individual, it is usually advisable to keep your discovery to yourself. He will hardly believe in your veracity, and, in any case, is almost certain to ever after deal doubly with you.

CHAPTER VI.

PUBLIC SPEAKING.

For want of the study of public speaking, many who would otherwise come to the front remain in the background. Moreover, the subject is one that intimately concerns every exponent of Coué ism.

I shall not deal here with voice culture, as it is dealt with elsewhere in the Intensive Course.

ESTABLISHING AND RETAINING RAPPORT.

The objects of speech are to persuade and to inform. Never forget that the sympathy of an audience should be enlisted from the start; therefore, if

you wish to bring an audience over to your views, begin with a point of agreement and gradually pave the way for the ideas you desire to inculcate.

As a general rule, you should aim at making the beginning of your speech interesting and the end impressive.

Scheme out each speech if you like, but, at any rate, decide upon how you will begin and how you will end. That precaution helps to ensure self-confidence. Nevertheless, purposely assume and retain the "I can" attitude.

FLUENCY.

A speech is usually best begun rather softly and slowly; by beginning softly the silence and attention of an audience can generally be secured; by beginning slowly the speaker is better enabled to "get into the swing" of his speech, and his audience, probably restive a moment before, can get accustomed to listening. As a skilful speech is progressed with, both speaker and audience become more intent upon its substance. Phrases, which probably appeared at first but slowly, flow more and more frequently from the background of the speaker's consciousness. One must not make an effort to find the right words, nor start to say something before being fully prepared - which is like an artist walking up to a canvas and pressing his brush against it before he has mentally pictured the stroke which it is advisable to make.

During the pauses, the attention must be kept to the matter in hand, and then the idea to be expressed becomes clearly outlined - in which case, words expressive of it take their place ready for utterance. Trying to think ahead, or attending unduly to one's surroundings, breaks the thread of one's thoughts.

GESTURES.

If you are a vivacious person, do not be afraid to use gestures, for otherwise your speaking will be more or less stilted.

Miss Ellen Terry, in referring to the sudden death of Sir Henry Irving, said that she once asked him: "How would you prefer to die"? He snapped his fingers and then said: "Like that"! The gesture first, as usual.

Physical expression should come first, and, in general, the gesture should precede the spoken word.

UNCONSCIOUS BRAIN-WORK.

Force and grace should be united in speech. Preliminary reflection should pave the way to that end, but brainwork unconscious to you as an individual can - indeed, in a measure, must - arrange everything. Without unconscious brainwork, words cannot appear in their right order, for although we can be simultaneously conscious of a number of ideas not at the forefront of consciousness, the number of such ideas is very limited.

THREE IMPORTANT HINTS.

Keep to the subject, but do not - by presenting an over-abundance of material - run the risk of confusing, instead of enlightening, a considerable section of your audience.

On no account be heavy in manner; make light points and outstanding remarks that, through skilful structure and expression, will be caught and retained. There is almost as much difference between a thought well and ill expressed as there is between a room illuminated by a strong electric light and by a candle.

The basis of all true expression in speech is naturalness - an appearance of spontaneity.

CHAPTER VII.

IN ARMOUR.

FREE SPEECH.

A person who considers he has a useful message to deliver to the world is not only not blamable for delivering it, but by its delivery is performing an actual duty; and whoever would debar such a person from the expression of his opinions, thereby claims for himself infallibility or must admit the injustice of his own conduct therein. If one feels sure of the truth of one's own opinion, one should reflect that attempts to upset it by argument must, instead, more firmly establish it, for it can be taken for granted that the opponent's arguments are the strongest he knows or can bring to bear at the time. By striving to silence an opponent, we risk the righting of an opinion of our own which may happen to be wrong. The stifling of expressions of opinion infers the stifling of originality, and it is by originality that nations, as well as individuals, are great. The attempt to suppress free thought and the expression of opposing opinions were responsible, in the main, for the intellectual darkness and cruelty of the Middle Ages. The glory of a country and its elevation and intellectuality depend, in a great measure, upon the existence of a suitable soil for the untrammelled development and progress of personality.

A proverb says: "A still tongue maketh a wise head", but, frequently, the ignoring of self-interest in the interest of humanity is highly praiseworthy. Without such self-sacrifice, we should necessarily be the slaves of mighty rogues.

PRUDENT SELF-ABNEGATION.

In setting out in the world, one may be so full of enthusiasm as to expect to bring over to one's own way of thinking almost everybody. From constantly recurring instances, the irrationality of such optimism becomes apparent. One finds one's hopes unfulfilled; some converts are made, but from some persons one meets with ridicule, from others contempt, and some see matters in the desired light but with little or no enthusiasm. (This should be expected by those who do not feel inclined to others' enthusiasm.) By-and-by, through the acquisition of wisdom, though one may retain enthusiasm, one realises the advisability of going some way with the tide - that one's own ends are best attained by partially accommodating oneself to the characteristics of others. That is a lesson which everyone would learn easily did one but seek to know others through oneself.

CO-OPERATION.

Great ends require great means; yet, as by a lever you may raise enormous weights, so by procuring co-operation one man may accomplish enormous undertakings. In business, as in politics, one cannot safely stand

alone. To attempt to do so is to allow one's light to be hidden under a bushel.

A joining of influential bodies of men is evidently a step in the right direction, provided so doing does not turn one from the attention demanded by one's pursuits. Consequently, one should endeavour to leave bodies of men neutral rather than opposed, for though individuals singly may forget, societies do not, and a body of men can work so secretly in opposition that its deterrent influence may for long, or even ever, remain unsuspected. Moreover, it is very difficult to successfully attack a body of men.

Supposing that one belongs to several influential bodies and is widely known, that in itself is not enough. Among main bodies of men there are sub-divisional bodies formed by personal attachment or for general interest, and there are leading spirits. The same is true of society in general. How to attract and judiciously move among one's fellows are matters of import.

THE TEST OF PREPARATION.

If two men of equal vigour and aptitude start together - one physical culture, the other sculling, and, at the end of a reasonable time, the first commences sculling, he will make the quicker progress of the two, and, should a race occur after a fair interval, have the greater chance of winning. So it is with nations and war: a nation may, by peaceful arts, conserve and increase its power and consequently be better prepared to achieve victory. Similarly, all one's previous life is really a preparation for each succeeding event. The test of preparation, in the full sense, is the final result.

A PARENTAL DUTY.

A great personality cannot be built in a day. Good and bad alike, we are the outcome of heredity and environment combined, and, as Monsieur Coué has pointed out in "Conscious Auto-suggestion in Everyday Life", vastly more of environment than is usually supposed.

The recognition of the enormous influence of heredity is sufficient to show that parents should make a sacred duty of early sowing the seeds from which a powerful and magnetic personality may spring. Generosity, cheerfulness, affability, modesty combined with a rational self-confidence, and tempering of the passions, should early be cultivated. It seems, too, to me, that, considering the importance of the knowledge of the world, an understanding of the characteristics of mankind should be inculcated early, instead of allowing the young mind to obtain its knowledge almost solely through a dearly-bought experience. Further, methodical suggestion ought to be employed to secure good results from the start.

EMOTION THE LEVER.

During the present century, interest regarding mind culture, and psychics in particular, has risen to a height hitherto unprecedented, and the Couéistic movement especially is giving to adults an opportunity of making up for lost time. By understanding their own minds and the minds of their fellow-men, and by the presentation of a ready means of self-character moulding, its students are able to qualify themselves for much more useful and lucrative positions in the world.

It must be apparent to everyone who peruses this course that the art of

suggestion stands at the base of all personal influence; contrary to the idea that people can be influenced by appealing to their reason, such is never the case unless reason brings into play an emotion. No man, for instance, ever acted from the mere fact that two multiplied by two equals four; but, if ambitious of acquiring or increasing monetary wealth, the recognition of the mentioned fact in multiplication may set in work the passion of acquisitiveness.

However logical a person may happen to be, and however carefully he may think out a course of action, he requires the stimulus of feeling before undertaking it. It often occurs that reason approves of what one dares not attempt, and (on the other hand) that one is impelled by emotion to act in direct opposition to reason. Further, emotion may so bias the mind that the reasoning faculty is temporarily disabled or even permanently warped. In dealing with mankind, however strongly persuaded one may be of the reasonable nature of one's desires and claims, one should not rely upon reason alone, though it may be well to use it as a lever to cause enthusiasm to arise.

PATIENCE.

Bear in mind that all big matters require time to mature. Patience is very necessary. Do not imitate the bull who marks an object for attack and then closes his eyes whilst rushing at it. Some people have all the necessary knowledge to be successes, but, notwithstanding, are failures in consequence of not schooling themselves to master their passions.

Do not become worried; worry is disastrous, most destructive of nervous energy, for it detracts from one's attractiveness and lessens the force of one's essays.

COMPREHENSIVE THINKING.

I question whether any man is consistently strong, or any consistently weak. Everyone is decisive sometimes - few in a succession of objects, and still fewer in an unremitting determination to achieve a great object.

There is little to fear from an opponent who, when confronted with a difficulty, avoids pondering upon it for fear that reflection may upset his peace of mind, and tells himself: "Day by day, in every way I am getting better and better, so it will all come right", and thus, through stupidity or laziness, competes with a rational self-reliance combined with due deliberation. Auto-suggestion is excellent when rightly employed, but can be the exact reverse - a pitfall for the unwary. The phrase "in every way" ought to include the sense to deliberate. Think comprehensively - all round a subject. A right conclusion must conform with all the facts, and should not depend upon moods. Julius Caesar's remark was trite: "People readily believe what they wish to be true".

Think out your problems and, even with matters of diplomacy, do not scorn to make written notes of the various points. That custom will ensure some comprehensiveness of outlook and will save you from endless reiterations of reasoning. It may sometimes delay the decision, but it is a safeguard.

THOROUGHNESS.

A very successful man of business informed me that the strides he made were principally due to observing this advice of an old friend: "You will

have experience and common sense to guide you; don't make the mistake of assuming that persons in other businesses know more about your business than you do yourself".

That is, doubtless, very good advice up to a point, and, doubtless, answered admirably in the case referred to. One may often get a hint from even an unexpected source, and it behoves one to make oneself as capable as possible. I question the possibility of a person being very capable in one respect only, for anything approaching the full understanding of one thing necessitates a wide knowledge. Some people are very fond of speaking of "a jack of all trades and master of none" - nearly always as an excuse for their own inefficiency. Although to achieve the highest success it is almost indispensable that the bulk of one's attention should be concentrated in a certain direction, an able man may not altogether inaptly be described as "a jack of all trades and master of one".

You should increase ingenuity and self-confidence through each problem you successfully tackle, but it is imperative that you should nicely discriminate between one problem and another. Worldly wisdom is science and cannot be obtained without observation, experience and reason. You can reason analogically from your experience and so get something corresponding in degree to the advantage of wider experience. Sometimes a very foolish person can, unwittingly, supply you, by the result of his actions as well as by his speech, with information that is of great value. In one way or another, one should attempt to learn from everybody. Gladstone is said to have made a custom of talking politics to his gardener and gardening to politicians. Thereby he gave both sides the impression that he was remarkably well-read and versatile.

An able man judges for himself the relative importance of objects and events. He realises that values depend upon use or consequences. He realises that it is by what the ignorant and thoughtless are apt to look upon as trifles that hearts are gained and success assured. Sometimes it is necessary to attend to the apparently little thing and ignore the apparently big one. Sometimes one has to act from incomplete knowledge. Sometimes one judges wrongly because one's premises are wrong or insufficient. Had one concluded rightly, one would have judged badly.

JUDGMENT.

There is as much certainty as regards human decisions as with other matters, though, naturally, a shrewd judge of human nature may fail there, usually through not being aware of certain external circumstances bearing on the question at issue.

In dealing with individuals, things one has to carefully consider are whether this or that person acts on first impulse, after due reflection, or is excessively cautious; also, therefore, the way in which one's proposition would be likely to appear to different minds and, therefore, how to place matters in order to get a maximum effect. Whoever ignores, when seeking to influence, the question of individuality, or acts haphazard, resembles a card-player who knows but a very limited number of tricks. The observance of the rules given are usually sufficient for early acquaintance: one must wait for further light as to the most suitable modes of dealing with the obscure recesses of each character. The idea that a character is inconsistent is a fallacy - merely a sign that the character is known only in part.

OUR OWN MEASURES.

We should endeavour to ascertain, though not obtrusively, how others view our characters, capabilities, and achievements. We should weigh the favourable with the unfavourable verdicts and never lose our temper at adverse criticisms. We should criticise ourselves and should realise that our enemies may teach us much - fortunately without incurring any debt on our side.

It is not merely belief that certain principles of conduct are good, but the exercise of those principles that avails. Act in private by assuming interviews, and so on, and practise in reality with everyone you meet. Do to others as you would be done by were you placed in a similar position. Consider particularly those at the extremes of life. (Old people often feel they are being slighted because of uselessness.) Show forbearance to those who are the unintentional cause of trouble, temper your justice with mercy to those who have wilfully offended, and extend your sympathies to all.