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THE CONDUCT OF LIFE**

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PRIMER OF PHYSIOLOGICAL PSYCHOLOGY (DENT)

**CHARACTER
AND THE
CONDUCT OF LIFE**
PRACTICAL PSYCHOLOGY FOR EVERYMAN

BY
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TO
MY WIFE

TO WHOSE INTUITIVE INSIGHT I OWE WHATEVER
UNDERSTANDING OF HUMAN NATURE I HAVE ACQUIRED

PREFACE

THE rôle of sophist is not one to be lightly assumed in this age. Time was when sophists were held in high esteem; those who practised their calling with success dwelt in palaces and were the companions of emperors and statesmen. To-day the man who should adopt sophism as his profession would condemn himself to obscurity and poverty. It is not easy to say just why this great profession has fallen from its high place and why its name has become a byword and a reproach. For the business of the sophist is to help men to live wisely; and, surely, the wise conduct of life is now a more difficult matter than in any former age!

We still have not a few esteemed philosophers; but, in so far as they concern themselves with conduct, they wrestle with such venerable puzzles as the nature of the chief good, the 'problem of evil' and the reason why any man should seek to lead the good life. The rôle of the sophist is a humbler one. Observing that two thousand years of discussion have failed to solve these high and ultimate problems, he is content to set out with two facts: first, that many men desire to live wisely and to live well, preferring good to evil; secondly, that, in spite of the widely different answers returned by philosophers to their problems, men of all ages and of the most diverse creeds and civilizations are pretty well agreed as to what is good and what bad in conduct and character, such differences as obtain being merely matters of emphasis on this or that quality. With these facts as his premises he may hope to aid some men and women to reflect profitably on the conduct of their own lives and to avoid some of those errors which, even though venial, may yet render them less happy than they might be or even go far to wreck their lives completely. He may hope also to aid some of his fellows in a task of primary importance which none of us can altogether escape, the task, namely, of so influencing others, more especially young people, that they shall be better, happier, more successful for their contact with ourselves.

Something of this sort, then, is what I have attempted in this book. It is directed to men and women of goodwill who are not completely satisfied with themselves, who believe that by taking thought they may add, however little, to their moral stature and to their efficiency in working towards whatever goals they may have adopted. The book is an essay in practical morals and is not at all concerned with ethical theories. A few moderns have written books of similar aims. I say a few : for I am not referring to the multitude of books bearing some such title as "New Thought," books which in general claim to provide some sovereign remedy for all human ills ; and I am one of those who cannot find reason to believe in the existence of panaceas, elixirs of life, and philosopher's stones, one of those who believe rather that the price of liberty and human dignity is unceasing vigilance and perpetual struggle with the infirmities of our own nature. Regarding the modern books of the kind which this one aspires to be (a small range of books of which the two extremes are marked to my thinking by Lecky's "Map of Life" and Maeterlinck's "Wisdom and Destiny") I seem to find one defect common to them all, namely, a lack of precision in their conception of what human nature is. For, surely, if we would form some useful notion of what human beings may and should become under intensive cultivation, and, still more, if we would know how to conduct the process of cultivation so as to make some progress towards that ideal, we must start with some notion of the raw material provided by Nature for us to work upon !

Having spent a third of a century in the endeavour to acquire some useful conception of this raw material of human nature, I feel justified in trying to make use of such results as I have reached. Those results are embodied in more or less technical fashion in several earlier volumes.¹ In the present volume I take those results as my starting point and am content to state them very concisely ; being chiefly concerned with their application to the practical problems of conduct. But, although my earlier books have been almost exclusively scientific, I am not altogether a new

¹ Most fully in the two volumes of my "Outline of Psychology."

hand at the game of practical application ; for I have to admit in my own case the truth of the charge so often made against British thinkers in general, namely, that their primary and fundamental interest is in questions of practice or conduct and that they derive from this their speculative or theoretical interests.

That this book is founded upon, and consists in the practical application of, a consistently thought-out scheme of human nature is, then, its chief claim upon the attention of the public and is the ground of my hope that it may be found to go a little farther than others of similar aim in affording practical guidance in the conduct of life.

A great writer (the late W. E. H. Lecky) has said : " The main object of human life is the full development and useful employment of whatever powers we possess." And again he wrote : " Science has done much to rectify the chart of life, pointing out more clearly the true conditions of human well-being and disclosing much baselessness and many errors in the teachings of the past." Many sciences have contributed towards this rectification ; but, surely, the science which should have most to contribute to it is the science of mental life in man ! That science, commonly called psychology, has, by reason of its many and great difficulties, taught many partial and distorted truths and many errors, has in consequence been a misleading guide to practice and has fallen into grave disrepute. But in recent years the science has, I believe, made real and solid progress and has achieved a body of truths and principles which may serve as a sure basis for practice, may guide us in the endeavour fully to develop and usefully to employ whatever powers we possess.

But science alone is not enough.

Another great writer has said : " La science est la puissance de l'homme et l'amour sa force ; l'homme ne devient homme que par l'intelligence, mais il n'est homme que par le cœur. Savoir, aimer et pouvoir, c'est là la vie complète."¹

¹The passage is from "Fragments d'un Journal Intime" by Henri-Frederic Amiel, a book which is too little known to English readers. I have found occasion to cite a number of passages from the pen of this most penetrating author, and, since I have found it impossible to translate them without losing their original force and beauty, I have taken the liberty of transcribing them untranslated.

Wisdom is of the heart no less than of the head ; and, though the principles of a science may be rapidly assimilated, the share of wisdom that comes from the heart comes only with much experience of joy and sorrow, hope, disappointment, effort, failure and success. Being convinced of this, I am not in the modern fashion of believing that wisdom is the peculiar property of the young and that a man necessarily grows more and more foolish from his thirtieth year onward. We often hear it said that there is a vast difference between the youth of twenty and the mature man of thirty. Looking back on my own life, I can recognize a considerable advance in that period ; but I seem to find evidence of a much greater progress both of head and heart in the years between thirty and fifty. Especially I have found that in all that relates to sex a cool, clear, objective judgment first became possible after my fiftieth year.

I am therefore disposed to exclaim with the poet :

“ Ah ! Wisdom comes not when it is all gold
And the great price we pay for it full worth.
We have it only when we are half earth.
Little avails that treasure to the old.”

In plain prose, it is the tragedy of “ This our life ” that for the most part we attain to wisdom only when we are no longer capable of making good use of it.

The purpose of this book may, then, be concisely defined as the aiding of men and women to acquire a little more rapidly the wisdom that comes only through experience and through reflection upon human life.

Though I am old-fashioned enough to believe that age in the main brings increase of wisdom, I am not a contemner of youth. The only serious charge I bring against the young people of the present day is that they are allowing themselves to fall victims to the sterilizing influences of universal mechanization. These influences work in a multitude of subtle ways to hamper our imagination and our will and to abolish romance from our lives. Mr. Kipling assures us that, in spite of the dominance of machines, still “ romance brings up the nine-fifteen.” This may

be true of him and me and of a few other old fogies. But is it true of modern youths? When one finds them bored by a voyage to the magic East, or sitting solemnly at bridge or poker beneath the moving and sombre splendours of a tropical sunset, it is difficult to believe it. To us the prospect of a non-stop flight from China to Peru may seem romantic and thrilling. But will it be thrilling or stimulating to the imagination when such flights are daily made by thousands, at a fixed tariff, in aerial liners fitted with every luxury of the modern hotel? In the old days it was always possible to hope that a boy might run away to sea and spend "two years before the mast." But now-a-days masts have given place to electric derricks; and, if a boy should go to sea, he could hardly get beyond the reach of his mother's anxious inquiries about his underwear. Yesterday C. M. Doughty spent two years wandering in Arabia Deserta and described his travels in an immortal book. To-morrow our adventurously disposed young men will bustle across the same tract in Ford cars or aeroplanes and will come back with little more than expert opinions on the running qualities of their engines.

With these words I indicate what seems to me the greatest danger of the present, the greatest threat of the future. This danger has already taken formal shape in America, where, in the name of science, many thousands of young people are every year taught to believe that man is literally nothing more than a piece of mechanism, without power or influence on his destiny. Against this fatalistic dogma, so destructive of aspiration and so weakening to all higher effort, I have not ceased to wage war in my own little corner since I first began to write. It is of course utterly incompatible with the tendency and teaching of this book; for the book is founded on the view that by thought and effort men and races may "rise on stepping stones of their dead selves to higher things"; that, dark as the outlook may seem, the doors of the prison-house are not closed, open rather on to an immeasurable prospect.

Some readers of this book will accuse it of a very grave omission. I have not attempted to say anything on the proper rôle of religion in human life; and for the good

reason that I have no confident opinion on that great question. If I have a religion, its first precept is that we shall seek truth faithfully ; and I would say with Emerson : " God offers to every mind its choice between truth and repose. Take which you please. You can never have both."

SARAWAK,

W. McD.

April 1927

CONTENTS

CHAPTER	PAGE
I. OUR NEED OF SELF-CRITICISM	I
II. HUMAN NATURE	7
III. MODIFICATIONS OF ORIGINAL DISPOSITION	23
IV. OTHER FACTORS OF HUMAN NATURE	41
V. CHARACTER AND WILL	47
VI. HABITS AND PRINCIPLES	72
VII. TASTES AND INTERESTS	82
VIII. FURTHER OBSERVATIONS ON CHARACTER	95
IX. CHARACTER AND HAPPINESS	105
X. QUALITIES OF CONDUCT AND OF PERSONALITY	118
XI. THE CULTIVATION OF QUALITIES	135
XII. SOME QUALITIES IN WHICH INTELLECT AND CHARACTER ARE COMBINED—CHARM, TASTE, TACT, JUDGMENT, WISDOM	144
XIII. TO ALL WHOM IT MAY CONCERN. SOME COMMON FAULTS	150
XIV. PARENTS AND CHILDREN	171
XV. TO YOUNG PEOPLE	197
XVI. TO GIRLS	204
XVII. TO YOUNG MEN	212
XVIII. MARRIED LIFE	223
XIX. TO WIVES	244
XX. TO HUSBANDS	254
XXI. AGE	264
APPENDIX: THE MANAGEMENT OF THE BODY	267
INDEX	285

**"IT IS THE PREROGATIVE OF MAN TO BE
IN A GREAT DEGREE A CREATURE OF
HIS OWN MAKING."**

EDMUND BURKE

THE CONDUCT OF LIFE

CHAPTER I

OUR NEED OF SELF-CRITICISM

✓ "KNOW thyself"; that is a maxim which wise men long ago propounded as fundamentally important. In this modern world of ours its importance is greater than ever. Self-knowledge is only to be obtained by critical reflection about oneself, about other persons and about our relations to one another. Reflection about oneself is necessarily introspective; one has to look inwards and observe the movements of the mind, the impulses of the heart, the workings of conscience, the nature and direction of desires, the shrinkings and aversions and antipathies we discover; one has to learn not only to recognize these things for what they are, but also to value them, to estimate them as good, bad or indifferent, and to discover whether they are deeply rooted, pervasive and recurrent, or merely fleeting and incidental.

✓ Am I, then, inviting you, my reader, to be introspective? A terrible word! Will not every schoolmaster throw up his hands in horror and tell you that to be introspective is to be morbid? he will explain that the curriculum of his school is so well organized that his boys are in no danger of becoming introspective; every moment of their time is filled with lessons, preparations and games; they are so surrounded and beset with calls to busy themselves about the world around them that no time is left them for brooding upon themselves, on human fate, on the strangeness of human life, on the miracles of birth, growth, decay and death, of self-consciousness, self-direction and moral responsibility. Under this system, which obtains its most complete expression in the English public schools and in the Oxford

colleges, the boy develops his powers of thought and action, learns to conform to the principles of good form (among which is included conformity to the observances of religion as by law established); if he has capacities above the average, he probably acquires a healthy ambition for worldly success, a fixed desire to shine in one or other of the recognized walks of life; if he is average, he sets out to make a living respectably and to compensate for the burden of the daily task by as much sport, bridge and jazz as can be worked in between the inevitable hours of routine labour. The system works to a certain extent; it produces the public-school type—a good type, but not the highest type; a barbarian type, a type well able to get on so long as things go reasonably well, able to play the game so long as the game goes according to the rules; but a type which is puzzled, baffled, lost, as soon as things go wrong, as soon as he confronts a situation to which the conventional rules do not apply.

Up to the middle of the nineteenth century much might be and was said in favour of this barbarian type of education. But the world has been changing rapidly in the last three-quarters of a century. Social life and social relations have become indefinitely more complex. In the old days a man was born to a certain social status; only a very exceptional man, here and there, escaped from that status. And in the position to which he was born—squire, farmer, labourer, artisan, professional man, or what not—he grew up, inevitably accepting a traditional code of conventions, a code that sufficed for his guidance in the greater part of all his activities. There were the Ten Commandments and there was the Church; there was the special code of his profession; and there were the requirements of good form very clearly laid down and universally accepted by his social circle. So long as he conformed to these, he got on pretty well; and even some departure from strict conformity was not fatal. He must on no account steal; he must not lie; he ought not to commit adultery, though, as he probably would, he must do it discreetly. He ought to subscribe to local charity and support the Church, the King and the Country, and bring up his children to fear God, to fear

himself, to respect the same code and observe the same traditions.

In these days those old-fashioned ways of life, those old guides to conduct, rough-and-ready rules not always adequate, even in the old days, are hopelessly insufficient. The authority of religion has been gravely impaired; every convention has been questioned, denied, or "scrapped"; every tradition blown upon; every precept and rule of life shown to be relative and conditional on particular circumstances. The wisdom of our forefathers, embodied in customs, conventions and maxims, no longer suffices. Every man is faced with innumerable problems of conduct and called upon to think them out for himself. Our remote ancestors lived by instinct helped out by a little intelligence. Our forefathers lived by the light of accumulated traditions which controlled their instinctive impulses—to some extent. We, endowed with the same strong instincts and the same small dose of intelligence, and lacking the guidance of accepted traditions, have to try to live by the light of reason. We are so placed that every personal relation presents us with problems which we have to solve as best we may.

Consider the modern parent. Unlike his forbears, he cannot be content to teach the catechism to his children, to chastise them when they disobey, to train them to do as he and his forefathers have done from time immemorial, to bow down before the same gods and worship at the same shrines. If he were to attempt the impossible task, he would but evoke their resentment, their scorn and contempt, and make of them his lifelong enemies.

Consider the modern children. They hear on every hand that the old people have made a mess of everything, that the old ways are foolish and wrong; they see their elders groping blindly for new light or rigidly adhering to the old forms, dealing out unhappiness to themselves and to all about them in the vain endeavour to make the old bottles contain the new wine. And they are told that it is for them to create a new social world, a world better, freer, saner, happier, than the old one. All the old landmarks are removed, all the old institutions are in the melting-pot;

marriage, parenthood, the old political faiths, patriotism and loyalty, the old religious beliefs, the old standards of taste in literature and art and manners—all are questioned, all are threatened by new rivals; no longer can they be accepted with simple piety. The *Götterdämmerung* is upon us. In all things the young people are called upon to make their own judgments, to decide what is good and what is bad, what is admirable and what is meretricious or despicable.

Old and young and middle-aged, all alike, we have to bestir ourselves, use our best judgment, think out all things anew, distinguish, choose and reject, and, if possible, by selection from all the old patterns offered by all times and all places, and by original experiment and invention, we have to work out new codes, new guides for the conduct of life. And those of us who seek to avoid all part in this tremendous task, hoping to live by the old lights alone, will find the need of reflection upon conduct hardly less urgent, if they would avoid the bitternesses, the estrangements, the resentments which the conflict of new with old things almost inevitably engenders.

✓ In all this ferment of experiment, of invention, of selection, we need, above all things, understanding of human nature, understanding of others and of ourselves, especially ourselves. Self-knowledge is the best and surest way to the understanding of others; and to each of us it is indispensable for the guidance of his own little bark through the troubled waters of modern life. A man may have a pretty good understanding of his fellows and yet remain strangely blind to his own strengths and weaknesses, his idiosyncrasies, his irrational prejudices, his violent antipathies, his defects of temper and character, his own virtues and his own vices. And self-knowledge is only to be attained by critical reflection upon oneself, upon one's qualities, one's defects, one's motives, one's aims, one's conduct in all the relations of life.

✓ There are persons, oftener women than men, so happily constituted and so happily placed by fate that they seem to need no reflection and no self-criticism. Their every action seems right and gracious, charming and spontaneous.

They diffuse happiness about them ; and we would not have them other than they are. We feel that, if such persons should stop to think, to ask themselves : Is this right ? How shall I act in this case ? half their charm would vanish, their manners would be less gracious and their conduct not so perfectly adapted to every occasion. But such persons unfortunately are few ; and even they, perhaps at the cost of some of their so charming spontaneity, may, by reflection, fortify themselves against the accidents that may mar the smooth tenor of their way. A failure of health, a moral shock, a loss or violent change of social position, may throw such a person off the smooth track ; and then the lack of self-knowledge, the unreflecting spontaneity of feeling and action that evoked the homage of all observers, may be the ground of inadaptability, may lead to failure and much unhappiness.

✓ How, then, may self-knowledge be attained and effectively applied to the guidance of conduct ? The oldest and most natural method is the method of conversation. Most men and more women love to discuss personal problems. But this way, though much may be learnt by it, has the great limitation that we are apt to discuss the affairs of others, their personalities, their virtues, their defects, their vices, without seeing the bearing of all these revelations upon our own case. The same is true of the other great method by which we attain knowledge of human nature, namely, the study of art and literature. In the drama, in poetry, in biography, and especially in the modern novel, we have great stores of illustrations and reflections upon human nature and conduct. And yet how often do we not find persons soaked in art or in the best literature, lovers of poetry or inveterate novel-readers, who seem to have profited little from all their studies ! They present, perhaps, in their own persons and actions glaring examples of the faults, the defects, the rigidities which they have so often contemplated in the imaginative sphere ; or they fail to display (and seem to be unconscious of the fact) those virtues and graces which in others they have learnt to appreciate and admire.

There is, then, no avoiding the necessity of cultivating

the power of reflective self-criticism, of making it a fundamental part of the art of living, if in this so complex modern world we would choose wisely our goals, strive effectively to attain them, shape our characters nobly, live usefully and happily. To the promotion of this fundamental part of the art of living this book is designed to contribute. Let the reader, as he turns the pages, ask himself in relation to each topic discussed: How far does this apply to me? Do I commit this fault? Have I sufficiently developed this admirable trait? Do I share this weakness? Can I not attain a little more of that strength? And, in practice, let him remember that every action and every thought and feeling leaves its mark upon the mind, contributes something to the shaping of personality.

CHAPTER II

HUMAN NATURE

I HAVE pointed to one way in which the reading of literature that deals with human nature too often fails as an aid to self-criticism, discipline, development; namely, the reader neglects to apply to his own case the wise reflections, the striking illustrations, the dreadful and the fine examples of character and conduct in which such literature abounds. I do not wish to belittle the value of such reading. I hold that such reading, even the reading of second-rate novels, is a civilizing process, one that makes for less of crudity in our personal relations. I feel sure that many men who despise the reading of novels, as an occupation fit only for idle women, might by the practice of such reading be much improved as lovers, husbands and fathers, and might with advantage give to it a little of the time they devote to golf and bridge.

But there is another way in which such reading fails to do for the reader as much as might be hoped; namely, the language used in describing and discussing conduct and character is very vague and inadequate. The adjectives and substantives employed have no fixed meanings; each author uses them in his own way. A great author like George Eliot or George Meredith may succeed in conveying a vivid picture of a personality and in giving the reader much insight into his motives and character; yet that is achieved by an artistic process comparable to the many touches of the brush by which a painter works up a portrait and gives it truth and beauty. As a rule, neither the writer nor the reader knows just how the synthetic effect is produced. We need to supplement the study of such artistic synthetic work by more scientific analytic studies, in which we try to give fixed and definite meanings to all the words used.

I, therefore, begin our study by trying to define the meanings of some of the more important words which we all use in discussing human nature. I cannot claim that the usage

I adopt is universally accepted ; the lack of agreement in such usage is just the initial difficulty we have to try to overcome, and we can do that only by trying to fix the meanings somewhat arbitrarily. The definitions I make here have been explained and justified at some length in my other more technical books.

OUR INBORN NATURE

Such expressions as " our common human nature " and " one touch of fellow-feeling makes the whole world kin " imply the generally recognized truth that there is much of what we call human nature that is common to all men, whether they be dukes or scavengers, savants or savages. The same truth is implied by the fact that, wherever you go, from China to Peru and from Pole to Pole, it is easy, with a little goodwill, to get into sympathetic touch with the people you come across. The lack of a common spoken language is not so serious a matter ; everywhere a smile provokes a responsive smile, laughter provokes laughter, pain and sorrow evoke pity. Anger, fear, disgust, curiosity, pride, humility and love are depicted everywhere in the same unmistakable fashion, in the facial play, the tone of the voice, the bodily attitudes and gestures. Even children too young to use many words recognize these signs and are quick to respond appropriately. There are men from whom children of every race will shrink away ; and men to whom children in every land quickly, almost instantaneously, respond with trusting smiles.

All this is evidence of the large extent of the inborn nature common to all men. In what does it consist ? And what is the extent of it ? At the present time science can answer these questions only in a very tentative and incomplete way.

INTELLIGENCE

All men (I mean of course all normal men, idiots and other defectives excluded) are born with what we vaguely call " intelligence." They are not born with ready-made knowledge and skill, but with latent capacity for acquiring

knowledge by observation and skill by practice, and for using that acquired knowledge and skill more or less effectively in the guidance of actions. The capacity to acquire knowledge and skill we call vaguely "memory"; the capacity to apply them effectively we call "intelligence." The word "intelligence," thus broadly used, covers a vast range of adaptive actions, from that of the burnt child who avoids the fire, to the highest flights of imagination which discover new truth. This vast vague something that we call "intelligence" is certainly susceptible of analysis; but science is now only at the beginning of this work of analysis, and we must be content to state the view which at present seems best supported.

It seems that there is something common to all men (and also to the animals in their various degrees) which we may call "intelligence" in the narrow or strict sense, the highly general function of profiting by experience, of adapting our actions to present circumstances in the light of past experience of similar circumstances. This function is manifested in the simplest form when the child shrinks from the fire after burning his fingers, or looks on the floor for the toy he has dropped from his mother's lap. It is shown in more subtle form when the experienced diplomat presents his credentials and makes "a good impression" on the minister for foreign affairs. It seems that we inherit this "intelligence" in various degrees; some inherit it in high degree, some in low degree, and most of us in moderate degree. It is that which an army of psychologists is attempting to measure with their array of ingenious "intelligence tests." Of all the distinguishable features or factors of our inborn constitution it is the most valuable, the most indispensable. The man who is endowed with it in very low degree remains an idiot or moron, and, all his life long, requires to be cared for by others who have more of it. The man who has it in high degree may be deficient in many other respects; but, if he be not grossly deficient in these other respects, he has good prospect of getting on in the world. The man who has it in very modest degree only may have compensating advantages: he may have a remarkably tenacious memory, great facility with figures, great musical capacity, or delicate

æsthetic taste; yet, though he may enjoy also every external advantage, he will hardly achieve the first rank along any line of activity.

The facts mentioned in the last sentence show that, in addition to our dose of intelligence proper, or "general intelligence," we are endowed also with what may be called special forms of intelligence, facilities in acquiring certain special accomplishments. And the fact that these special facilities run strongly in families shows that they are inborn or hereditary.

How many such special inborn facilities should be distinguished we cannot say. And we do not know whether each one of them should be regarded as an inherited unit or as a cluster of smaller units. It seems probable that tenacity of memory is a single unit. On the other hand, it is probable that musical capacity and mathematical capacity and æsthetic taste are complexes, but that the units of which they are composed tend to hang together in the process of hereditary transmission.

The endowments discussed in the foregoing paragraphs are those which contribute to intellectual development; they are the raw material which, by exercise, by long practice and discipline, are built up into what we vaguely call "intellect" or "the intellectual structure of the mind." There is another side to the mind which, though it functions always in closest relation with the intellectual factors, is broadly distinguishable; this other side we may call broadly the emotional and volitional side, "the heart" in distinction from "the head." It is this other side with which we are more particularly concerned in discussing conduct and character; and we must endeavour to form a picture of the raw materials, the inborn features, factors or constituents, of this part of the total personality.

EMOTIONAL OR ACTIVE TENDENCIES

Just as all animals of any one species display certain natural tendencies which are proper to that species, which determine the main lines of the life-history of each individual

and are essential to its self-preservation and propagation, so also do all members of the human species. All members of the species wolf, for example, show the following tendencies: to congregate in packs; to hunt down and devour animal prey; to seek mates of their own kind; to fight with one another; to cherish and protect their young; to explore curiously all strange striking objects and places; to flee in terror from fire, lightning and thunder; to seek shelter in retired lairs which they share with mates and young. The tendencies thus displayed by animals are clearly inborn; and the manner in which they are displayed is in the main inborn, but owes something to individual experience. All male wolves fight in much the same way; yet the experienced old wolf will fight more warily and effectively than he did in his first encounters. They all hunt in much the same way; yet the old wolf has grown wise about the behaviour of the different kinds of animals on which he preys.

Such inborn general tendencies in the animals we call instincts. And there is no good reason why the similar general tendencies inborn in the human species should not be called by the same name. But, lest we offend the sensibilities of those readers who do not like to recognize their affinities to their humbler relatives, let us call them emotional tendencies; for, when any one of these tendencies is brought strongly into play in a human being, he experiences and displays signs of a particular emotion. When the tendency to flee or shrink away and to seek cover in some sheltered spot is excited, he feels and displays signs of fear. When his efforts or desires are thwarted, the tendency to fight is evoked and he feels and shows signs of anger. When the cry of distress of a little child evokes the tendency to take it in his arms and protect and comfort it, he feels and displays signs of tender emotion. When a strange dark cavern moves him to explore its depth, when anything strange, unfamiliar, portentous, strikes his attention, he feels and displays signs of curiosity, wonder or awe.

Exactly how many such distinct inborn tendencies human nature comprises we cannot say; but we can confidently recognize a number of such tendencies that seem to be

common to the men of all races and of all times. And when, as we so often do, we speak of the immutability and universality of human nature, it is chiefly these inborn tendencies that are implied. For they are the dynamic foundations of the whole structure of personality. They rough-hew our ends, shape them how we may. They supply the force, energy or driving power which sustains us in all our activities, bodily and mental. The intellect with all its distinguishable functions, such as memory, recognition, discrimination, association, judgment and reasoning, is their servant, finding the ways to the goals which they prescribe.

The fundamental rôle in human life of these inborn emotional tendencies is most forcibly illustrated by the sex tendency. It is not the source of all the manifestations of love between man and woman ; but it is indisputably the ground tone of the chords of that harmony. Without it, such love would be something extremely different from what it is. To it is due in the main the immense driving power of such love, the intensity of its pleasures and its pains, and the violence of its complex emotions. It is certain that, but for the working of this tendency within us, the human race would quickly come to an end. It is owing to its great impulsive power and the vast importance of its consequences that, in all societies, from the simplest to the most highly civilized, its operations are checked, controlled and guided by a complex system of customs, institutions and conventions that are supported by the strongest sanctions of law and religion.

To understand something of the nature and working of these inborn tendencies is, then, a prime necessity, if we would profitably discuss problems of conduct and character. Let us try to enumerate and concisely define those that seem most indisputable.

Five such tendencies I have mentioned in the foregoing pages, the tendencies of fear, anger, tenderness, curiosity and sex.

In addition to these we have a tendency to seek the company of our fellows and to stay among them when we have found them.

We have also a tendency to display and assert ourselves

amongst our fellows, and to find satisfaction in their yielding, to us their submission, deference and admiration.

We have a contrary tendency to yield submission and deference to those who are powerful, to bow down and humble ourselves before them, to follow them and trust them.

We have a tendency to reject, to turn away with disgust from, whatever is foul and odious.

We have a tendency to cry aloud for help when we are at the end of our tether, when we find that our best efforts avail nothing and our desire is utterly frustrated.

We have a tendency to seek and consume food and drink.

We have a tendency to arrange, to build up, to construct, to bring into some kind of order whatever we are dealing with.

We have a tendency to hoard, to store away, to preserve whatever seems to us of value.

We have a tendency to make merry, to laugh aloud, when we see others making a mess of things, failing, slipping, baffled, buffeted or perplexed, acting stupidly or clumsily.

We have also very simple tendencies to respond appropriately to certain bodily sensations, sensations announcing needs of bodily organs that require for their removal the co-operation of the whole organism.

THE NATURAL HISTORY OF OUR INBORN TENDENCIES

Each of these tendencies has a normal course of development. None of them is fully developed at birth. Each one shows itself first obscurely and faintly, grows stronger and more definite, and then, as the vital energies fail in old age, dies down. By the time they come into full activity, the intellectual functions also and the power of varied bodily movement have developed; and then each of them is liable to be brought into play by a multitude of objects and circumstances and is apt to manifest itself in a great variety of bodily movements. Each of them becomes confirmed and strengthened by use, and becomes, as it were, specially attached to such objects as frequently evoke it, becomes sensitized to that object or to objects of that

particular kind, so that we cannot perceive or in any way think of that object or kind of object without some stirring of the tendency. And, when a tendency is thus stirred to action by the mere thought of an object that is distant, we feel the stirring within us as an impulse to action ; and, if we cannot at once give rein and vent to the impulse, it becomes what we call a desire (desire that keeps us thinking about that object, thinking how we should like to act in relation to it), and we formulate in thought the goal of our desire.

When a tendency is stirred and we feel the impulse to action, any obstruction, any failure, any suspension of action is disagreeable ; but every advance towards our goal is pleasant ; and attainment brings us the feeling of satisfaction and allays the impulse or desire.

Thwarting and suspension of action may come not only from external circumstances, but also from within. For two or more of these tendencies may be stirred at the same time ; and then, according to their natures, they will co-operate or conflict. Thus, if during a lonely walk we see a crowd of people gathering in a meadow, our curiosity is stirred and at the same time our tendency to seek the company of our fellows, and, with a pleasant glow of excitement, we hasten our steps to join the crowd. If then we find the crowd cruelly baiting a child, an old man, or an animal, the tendency to cherish and protect is stirred by the sight and the cries of the distressed creature ; but, at the moment when we would spring forward, we are held back by fear of the brutal crowd, and we become the seat of a painful conflict of two opposed impulses. For a few moments we watch the brutal scene in painful agitation ; then, as some new stroke of brutality evokes a cry of suffering from the victim, anger surges up within us and we dash in, regardless of consequences, the restraining impulse of fear overcome by the protective impulse reinforced by anger.

Such play of conflicting and co-operating impulses may occur also on the plane of imagination. We may know beforehand that we are about to encounter such a scene as that depicted above ; and we ask ourselves what we shall do. We know we shall fear the brutal crowd ; we know

we shall desire to intervene ; we already feel the anger that comes from thwarting ; but we remain undecided. Then we reflect how our conduct will appear to others. If we have lived wholly in a circle of selfish cynics, we shall know that our intervention would provoke their ridicule, perhaps their scornful censure, and our half-formed resolution to intervene is checked. But, if we have lived among people of decent sensibilities and cultivated tastes, we shall know that they would approve our intervention and hold us in low esteem as a coward if we stood idly by ; then the desire to do the right thing, to be what they would have us be, what would secure their approval and esteem, is stirred ; the new impulse resolves the conflict, puts an end to the deadlock of conflicting impulses, and we know that we shall take action in spite of the fear we cannot wholly repress.

Such is the play of impulses and desires from which all deliberate action issues. Notice that reason may play an important part, but only in so far as, by bringing the problem, the situation or some aspect of it, into a new light, it evokes a new impulse or strengthens one already at work. One may reason that intervention will endanger one's skin, perhaps even one's valuable life, without achieving any good result ; it may show one clearly that a crowd opposed or thwarted becomes an angry mob and that an angry mob is like a wild beast, impervious to all appeals to its better feelings and apt at extremes of violence. Or reason may bring to mind the fact that the example of one man may turn the current of emotion ; that the members of the crowd are not wholly bad or cruel ; that most of them, probably all of them, are kindly beings at heart ; that they only need to have brought home to them the cruel aspect of their sport in order that they may turn from it in disgust and shame. Or reason may point out that, if we save this one poor victim, we may by the same action save many others : for some among the crowd may be led to pause and think and realize the baseness of their sport ; and this may strengthen the workings of the protective impulse within them.

Now consider another remarkable feature of human nature which is of great influence upon our emotional

tendencies, but is not itself such a tendency. Suppose that the cruel scene you anticipate is a bull-fight. You go prepared to condemn and to feel righteous anger ; but the holiday spirit of the gay crowd gets hold of you, infects you. As you expect the advent of the bull, you find yourself participating in the general pleasurable excitement ; at the more tense moments you thrill with the crowd ; you laugh and shout and shudder with them ; you glow with the general admiration and join in the wild applause. And only afterwards, looking back on it all, do you feel astonished and ashamed to have reacted just like one of the common people, like one who has no principles, no refined moral sentiments. You have fallen a victim to a universal trait, one that serves to bind us all together, secures community of feeling and action, and renders mutual comprehension possible, a comprehension far deeper than any we attain by mere interchange of words. This trait, which we may call primitive sympathy, is the foundation of all mutual understanding and of all higher forms of sympathy ; and it consists simply in this—we are so constituted that when those about us display any one of the emotional tendencies, the same tendency is stirred in us by their mere aspect, by the perception of their emotional expressions.

STRENGTH OF THE TENDENCIES AND INTENSITY OF THEIR IMPULSES

I wrote just now that reasoning or reflection may lead to increase of intensity of an impulse. We must recognize that when any one of these tendencies is stirred to activity its impulse may vary in intensity through a great range. Consider anger, or curiosity, or fear. One may be moved so slightly that one does not recognize the emotional quality ; and yet, if there are no opposing conditions, the faint impulse determines one's actions. And, as one apprehends the exciting object more completely, the intensity of the impulse may wax, until one is filled with vivid emotion and borne onward by an impulse so strong as to defy one's best effort to control it.

The detection of the fainter stirrings of the tendencies

within us is by no means easy, especially when the situation is such as to evoke simultaneously two or more of them ; for then their emotional qualities are blended in a new quality of emotion which, though allied to each of its constituents, is different from each and altogether peculiar ; as when one we love, say a child, does some stupid naughty thing that hurts him and us, and we are moved at the same time, to anger and tenderness ; perhaps he has fallen in the dust, and we pick him up and brush the dust off him with movements that are half slaps, half caresses, and with the peculiar emotion we call "reproach."

The practice of self-observation and criticism increases greatly our power of recognizing for what they are these fainter stirrings and of detecting in the complex blendings of emotion the constituent qualities ; and such exercise, honestly practised, is an essential step to better self-knowledge. By such exercise, even though it be called by the dreadful name, introspection, we learn to understand our own weaknesses, our emotional susceptibilities, our liabilities ; and, so learning, we may learn also to control and direct them. We learn to know when we are angry, or afraid, though we seem calm, when we are lustful, curious, ashamed, jealous, or self-assertive. Without such learning we can make but little progress in self-knowledge or in self-control.

Take the case of anger. More than any other tendency, more even than fear, does anger spoil our lives, engendering coolness, estrangements, resentments, and marring occasions that might be wholly delightful. And it avails little to check our angry expressions when they are already in full blast. A single word or intonation, a mere trace of facial play, may have done the damage. We must learn to anticipate the expressions of our tendencies by recognizing their faintest incipient stirrings ; not only because in that way we avoid untimely expressions, but also because it is at this incipient stage that we can most effectively exert control. When our anger is in full spate, the best of us may find it impossible to control it ; it seems to carry with it its own justification, and we pour out our angry words or exchange blows with an energy that sweeps the whole organism along in the one channel of expression. But, if we recognize the

first faint stirring of the anger impulse, we may usually succeed in cutting it short; and that is far better than bottling up and suppressing the full-blown emotion, even if we can succeed in so doing.

This power we have of controlling, suppressing, or cutting short the stirrings of our tendencies is of the utmost importance. The scientific explanation of it is a very subtle and difficult problem which leads into metaphysical depths, such as the question of free will and determinism. We need not enter upon that; it suffices to know that the power is very real and can be greatly developed by cultivation.

The range of intensity of any one of the impulses is not the same for all men. Just as all men of all races are endowed with the same bodily organs, so that a textbook of human anatomy serves as a dissector's guide equally well in all parts of the earth, save in so far as there are found rare instances of abnormal formations, extra toes, absence of a particular muscle, or malformation or malposition of some organ, so also, there is good reason to believe, all normal men are endowed with the same fundamental tendencies. But, just as there are differences between men in respect of the degrees of spontaneous development of bodily organs and functions, so there are differences between them in respect of the spontaneous degrees of development of these fundamental organs of the mind, the emotional tendencies. Of two men who play the same games and follow the same occupations, one develops large calf-muscles, while in the other, in spite of much exercising, the calves remain slender. The same is true of all our bodily organs and functions. They are given us by the mysterious processes of heredity in a certain degree; by use and exercise we bring them to full development; but, with the same amounts of use and exercise, they attain different degrees of development in different men.

The emotional tendencies become fully developed by exercise; but in each man each tendency, like each bodily organ and function, is given by heredity in a degree that leads to a certain amount of development only with a normal amount of exercise. In one man the anger tendency

develops readily to great strength, so that its impulse is easily evoked and works very powerfully; while in another it never attains much strength, and in a third seems almost lacking. One man seems to pass through dangers innumerable unmoved by fear, while another shrinks and trembles and cowers at a multitude of slight occasions. In one, curiosity may be so strong as to determine the whole course of his life; in another, only the most intriguing circumstances provoke a mildly inquiring attitude. In one man the sex tendency works so powerfully that, in spite of all favouring circumstances, it sweeps him on to ruin; while another is so constituted that he could play the part of St. Anthony without turning a hair.

These facts of the varying composition of our mental foundations raise strange moral problems, the difficulties of which are illustrated by the endless disputes in the courts between lawyers who seek to uphold the majesty of the law, and physicians who attribute criminal actions to "irresistible impulses." From our point of view the important thing is that each of us should learn to take account of these differences and to estimate his own composition, and try to do the same for those, especially children, for whom he is in any sense responsible.

VARIOUS DISPOSITIONS

The word "disposition" is in common usage to denote these peculiarities of original make-up: 'A man in whom all the emotional tendencies are of moderate strength is properly said to have a well-balanced disposition.' And, fortunately, the majority of us are so endowed; for the well-balanced disposition is the happy disposition, that which lends itself to the successful conduct of life and the development of harmonious character.

Other dispositions are characterized by the undue strength of one or more of the tendencies. Thus we recognize that some men have the timid disposition. They are full of fears. They are unduly cautious. Not only are they liable to fear of great intensity, so that they have the greatest difficulty in controlling it on occasions of real danger, but also

they start and tremble at very slight occasions, a vague noise in the night, a hand laid suddenly on the shoulder, the approach of any large animal ; and their imaginations are largely dominated by fear ; they tremble in anticipation of all sorts of disasters that are not in the least likely to occur.

Other well-recognized dispositions, characterized by excessive strength of some one tendency, are the gluttonous, the lustful, the irascible or pugnacious, the inquisitive, the merry or laughter-loving, the humble, the proud and ambitious or self-assertive, the tender or loving, the sociable or gregarious disposition, and, perhaps less clearly marked, the fastidious, the order-loving, the acquisitive, and the distressful or appealing or dependent dispositions.

Less simple and less easy to understand are those dispositions which diverge from the normal by reason of undue strength of two or more of the emotional tendencies.

Difficult again to recognize with confidence are peculiarities of disposition which consist in unusual weakness of some one or other of the tendencies. Some men seem almost entirely devoid of fear. They go through the most terrible adventures without a tremor ; and afterwards they may say truly that they felt no fear. Yet it is doubtful whether any man was ever born without the fear tendency. If, like a patient of mine, who after a shock of fear frequently asserted that he feared neither God, man, nor devil, a man asserts that fear is unknown to him, he is probably repressing some particular fear, concealing the fact from himself and the world ; or he may have known no fear for many years and have simply forgotten earlier experiences of fear.

Sometimes, contemplating a woman who shows extraordinary indifference to her children, we are tempted to suppose that she was born without any maternal instinct. Some men seem so humble, so meek, so wholly made to be followers, so lacking in proper pride, ambition and even self-respect, that we are inclined to regard them as devoid from birth of all self-assertive tendency. Yet, though the analogy of strange bodily defects, cases of complete absence of some minor organ, gives colour to the view that in rare cases some one of the emotional tendencies may have been left out from the inborn disposition, it is more probable

that this never occurs. For these emotional dispositions are not minor organs ; they are major organs of the species and are of extreme age and stability. More than any other organs or functions they characterize the species, are its essential constituent characters to which all other organs and functions are but servants and instruments.

Nevertheless, defects of disposition in the form of undue weakness of one or other tendency undoubtedly are common. Thus we recognize the heartless or cold disposition which seems hardly ever to be stirred by the tender, protective impulse ; the good-natured disposition whose anger is never easily stirred, never violent and never of long duration ; the incurious disposition ; and the cocky disposition of the man who has no humility, no reverence, no deference, no respect, who seems incapable of true admiration and to whom all religion is foreign and unintelligible.

Perhaps the question of complete absence of an emotional tendency from the disposition of some persons confronts us in the most practical form in the case of the sex tendency. Some women, it would seem, have no experience of the stirring of this tendency in themselves ; and such "frigidity" is said to be becoming very common among ourselves, though how any comparative estimate of its frequency can be made is not clear. Such women are apt to regard with disgust every slightest manifestation of sex in others. Though they can hardly make good wives for normal men, yet they sometimes marry and bear children and may be tender devoted mothers ; a fact which shows how untenable is the Freudian dogma that all love springs from the sex tendency. Yet it remains probable that such persons are those in whom a naturally weak sex tendency has remained undeveloped, perhaps starved and repressed by adverse circumstances or nipped in the bud by distressing incidents.

For we have to remember that the sex tendency is peculiar in that its development is normally very slow and gradual ; that it does not normally begin to operate strongly until adolescence is reached, by which time a multitude of influences may have modified the natural course of development, of maturation ; further that, just by reason of its

vast importance in human life, very strong social and personal influences are commonly brought to bear upon this course of development.

The recognition of the weakness or strength of this tendency in ourselves and others is a matter of some importance. I said just now that a person in whom the sex tendency seems lacking or very weak is apt to find all sex manifestations disgusting or, at least, bizarre and repellent. Yet, paradoxical as it may seem, some such persons are apt to talk about sex matters with a freedom that seems to normally sexed men and women shameless and immodest ; and some of them make a cult of conversation of this sort, either flippant or serious ; they find it draws attention to themselves, and to throw a bomb amidst the conventional restraint and decorum of their social circle tickles their vanity.

In general, levity in the attitude towards sex indicates weakness of the sex tendency. One may fairly suspect such weakness in either persons or whole societies where such levity prevails. Where sex is strong, it is treated with seriousness, with gravity, regarded almost with " sacred horror " ; men and women, knowing its tremendous power for good and evil, abstain from playing with it, as they abstain from playing with fire and lightning. The incorrigible flirt is either a thoroughly depraved person, or, more commonly, a girl in whom the sex tendency is naturally weak or not yet developed. In the former case, she is likely to continue to be a flirt ; in the latter case, she is likely to be cured by wider experience and fuller development. And so it remains in each case an open question whether the modern " petting party " is an expression of depravity, or merely one of constitutional weakness or of lack of development among its devotees.

CHAPTER III

MODIFICATIONS OF ORIGINAL DISPOSITION

I HAVE mentioned above that the native tendencies are strengthened by use. It is probably true also that through long disuse they decline in strength.

The strengthening of tendencies through exercise is a fact the recognition of which is of the first importance for parents and all who have to do with children, as well as for self-discipline. The failure to understand and the neglect of the principles implied are responsible for much unhappiness and many distortions of development.

The traditional English system proceeds on the hardening principle. (Throw the boy into the water and he will soon get over his fear and learn to swim) that is the time-honoured principle of the preparatory and public schools. A little bullying will do him good, and a little fighting will make a man of him. Yes, in many cases the system works out pretty well and turns out the public-school type; manly, and able to hold its own, to "get on" with others of its own type; but a little coarse-grained and, when it has to live as an equal among men of different antecedents, intolerant, ill-mannered and unadaptable, apt to make itself disliked. Hence, in the English universities, manners in the true sense of the word are the worst in the whole world, and "public-school man" is a byword in the colonies.

And in too many cases the system does not work at all well. The unusually sensitive boy, the timid boy, the boy of unusual disposition of any kind, is apt under the system to find life a burden and to suffer all kinds of distortion of development, to become a hardened self-seeker, a coward, a toady, a bully, a glutton, a libertine, or one of those obscurely distorted creatures whom we dismiss with a shrug as a crank or an eccentric.

The differences of native disposition raise great difficulties in the way of mass exhortation of every kind, especially such as are addressed to young people, school sermons, moral

addresses to young men, to boys or girls. The preacher perhaps (though seldom, fortunately, in these days) dwells on the terrors of the pit and of the devil, or on the punishments of a jealous God; and, while his words exert some needed restraining influence upon some of his hearers, they reduce another to a mere pulp of quaking jelly, darken his whole life with fear, or set him upon the purely selfish task of saving his own soul from perdition. Or the preacher declaims against anger in every form, when perhaps one quarter of his hearers greatly need to develop a capacity for well controlled and wisely directed anger.

For we must recognize that all the native tendencies have their proper part to play in a well-developed character. None are wholly good or wholly bad in themselves. "The base and low instincts," of which we so often hear mention in sermons and even in some books on psychology, and which we are exhorted to subdue and cast out, have no existence. They are merely figments of ignorant imagination.

✓ Each one of the native tendencies is a well-spring of energy; whether it shall work for good or evil is a matter of its direction to noble or low ends, and of wise control of it. Without the tendency of anger, we should know nothing of moral indignation, and our most honourable efforts would lack the reinforcement that anger gives them when we find difficulties in our way. Without fear, we should be incautious, imprudent, utterly rash, without awe, reverence or religion. Without the sex tendency, we should not only be without children and without the family, the great, the indispensable school of character, but also without romance and the greater part of all we call poetry and drama and art in general.

I wrote just now that all the native tendencies are powerful for good and evil. Perhaps one exception should be made. One tendency alone seems so wholly good that we cannot have it in too great strength and hardly need to control its impulse. The tender protective impulse, whose primary biological function is no doubt the care of the child, extends itself to all weak or suffering creatures, to all things that are precious and delicate. It softens our anger, soothes our griefs, heals our wounds, gentles

MODIFICATIONS OF ORIGINAL DISPOSITION 25

all our manners. To its power over men many thousand works of sublime art in every part of Christendom bear testimony. The Buddha made its practice the first rule of life to hundreds of millions of his fellowmen. Jesus Christ gave it predominance among the citizens of an Empire that had lived for a thousand years by the rule of law and war and cruelty, and among the hard-bitten warrior hordes of Europe ; so that the image of the tender Mother and the Babe became the ideal representation of all that is best in human nature. And a great modern philosopher, the cynical Schopenhauer, showed, in the most trenchant of his works,¹ how this same impulse is the essential source of every act that is, in any true sense, a moral act.

And there is one tendency which, though it has its proper part to play in our lives, is yet in the great majority of us stronger than the circumstances of civilized life require, and which, by working too frequently and too strongly, needlessly darkens the lives of very many and plays havoc with not a few. I mean the fear tendency.

CORRECTION OF ILL-BALANCED DISPOSITION

It is the peculiar danger of an ill-balanced disposition that it naturally enters upon a vicious circle. Any one of the tendencies that is unduly strong in the inborn constitution tends to strengthen itself still further by excessive use. There is a certain rivalry and competition among the tendencies ; we may picture them all as drawing upon a common stock of vital energy, an energy which, call it what we will, *elan vital*, or *libido*, or will-to-live, is, however obscure its nature and however recalcitrant to measurement and definition, at once the most important and the most fascinating of all objects of scientific investigation. When, then, one tendency is unduly strong, it grows at the expense of the rest, until, if not checked and corrected by wise guidance and self-discipline, it dominates the whole organism, rendering its possessor a monstrosity, a lop-sided cripple, a miser, a man consumed with pride or ruthless ambition, a grovelling devotee, an inveterate grouser, a lustful libertine,

¹ "The Basis of Morals."

a glutton living for his belly, a buffoon whose one accomplishment is the telling of funny stories, or a moral and physical valetudinarian seeking shelter from every wind and inhibited by fear from every form of healthy activity.

It behoves, then, each one of us to take notice of his own disposition, that he may check and subdue any tendency that seems unduly strong, lest by excess of growth it distort all his development, mar his character and become wholly uncontrollable. And, since it is in the early stages of development that most may be done by way of correction of disposition, it is for parents to study the dispositions of their children and to apply what corrections they may.

The mysterious though very real process of self-control, the practice of recognizing and nipping in the bud inappropriate stirrings of our tendencies, is here of the first importance. The power of exerting such control may be developed in children by wise guidance. The primitive method, now happily no longer generally approved or systematically practised, was to evoke fear as the great inhibiting agent. But it should be unnecessary to resort to fear, except perhaps in rare extreme instances; and, if such resort be deemed necessary, it is far better to evoke fear of physical pain by aid of physical punishment, than to stir up imaginative fears. For imaginative fear is the root of all grovelling superstition, and it plays a far larger rôle in the lives of civilized men than is generally recognized and admitted. For men, and women also, are commonly ashamed of such fear and do not readily speak of it. Yet for very many it is a dark shadow on the whole of life; and in some it plays a chief part in producing mental disorders of very distressing type.

Let us, then, discard the appeal to fear, which at the best is, as it were, an external and brutal method of control, fit only to be applied to animals. Even in the training of animals it is a method of questionable expediency, save in cases of exceptional savagery; the modern animal-trainer has made that discovery, with great benefit to himself and his pupils, and the methods of animal-training have been completely transformed in recent years by the application of less crude psychology. Yet the parallel

MODIFICATIONS OF ORIGINAL DISPOSITION 27

reform in the training of human beings is by no means completed.

How, then, is the rectification or remodelling of native disposition to be effected? There are two very different sides or aspects of the art, neither of which can we afford to neglect. We have to discourage the unduly strong tendencies and to encourage those that are unduly weak. Discouragement may proceed along three distinct lines. All three may, perhaps must necessarily, be initiated by influence of others upon us; but all three should become increasingly matters of self-control and self-direction.

First and simplest, there is avoidance of those circumstances which evoke the unduly strong tendency. The timid child may be shielded from the physical situations that provoke fear; he should not be thrown into the water in order that he may learn to swim; he should not be forced to climb on high places, to sleep alone in the dark, or to face strange animals; he should not be bellowed at when he behaves stupidly or naughtily; he should not be left at the mercy of a bully nor, without most discriminating oversight, at that of a group of average boys. Even more importantly, perhaps, he should be shielded from all persons, especially ignorant servants, who will excite in him imaginative fear; and contact with literature and pictures of the gruesome hobgoblin type may well be kept at a minimum. As he grows up, he will, if he be wise, learn to effect such avoidances for himself. With bold strong children these rules need not be so strictly observed. An element of fear in their games adds zest; and, so long as they are able to master it, in the sense that they carry through their actions, achieve their purposes in spite of fear, they are learning to get the better of it, are acquiring confidence and indifference in face of danger.

The sex tendency, like the fear tendency, is given to most of us, certainly to a very large proportion of men, in a strength which, though it may have been of great service in the cause of natural selection, is excessive for the needs of civilized society. The application of the principle of avoidance is equally obvious and important; it is well

indicated in the old saw—" Evil communications corrupt good manners." Multitudes of children are corrupted at an early age by evil communications in this sphere, in which watchful supervision is a duty that parents cannot delegate. A child left largely to the care of servants runs great risks. Even when little more than an infant in arms many a child has acquired the beginning of a perversion which later has marred its whole life and in many cases has wrecked it. Sometimes it is merely the relatively innocent manipulations of an ignorant girl; sometimes the more sophisticated actions of a person of perverted tendency. Later the child is to some extent defended from such interferences by his power of "telling tales"; but parents have always to remember that children have an astonishing power of secrecy. The most careful and observant parent is always liable to receive astonishing revelations, months and years after the event; and the casual parent remains in blissful ignorance and can throw no light on the case when, perhaps many years later, the physician inquires into the early origins of a neurotic disorder that seems to have fallen out of a blue sky. "Oh! I was always most careful. My maids always came to me with the highest references." "And how about the year so and so?" "Oh! we spent three months in Italy, but the children were well looked after. The younger ones had an excellent governess and Bill was in a boys' camp most highly recommended. So there can't have been anything wrong."

At the school age the chief danger is from children of about the same age; and the damage done may be greater, because the sex tendency is now likely to be more actively at work. The commonest evil is, of course, that the child is inducted by example, or more actively, into the miserable secrets of self-abuse, and that his imagination is polluted by coarse whisperings. These things set up a vicious circle within him; the sex tendency sustains the play of imagination or fantasy, and the imagination in turn inflames the tendency. Then the young creature endowed by nature with a strong sex tendency is launched on the path which leads to libertinage or a hard ascetism, or both in turn, both incompatible with a normal and happy existence.

MODIFICATIONS OF ORIGINAL DISPOSITION 29

But these things may lead also to definite perversions, sexual inversion, kleptomania, and a dozen other distressing conditions with Greek names.

The remedy or preventive widely advocated at the present day is the early instruction in sex. But this is by no means a panacea. It is but a *pis aller*; at best a partial safeguard; at worst a positive injury. It may not only destroy the early bloom of innocence, but also lead to just the evils it was designed to prevent. It is not true, as is too commonly asserted and assumed, that all children, until thoroughly enlightened, are constantly consumed with a burning curiosity about sex. Well-born children, carefully and wisely supervised and fortunate enough to grow up wholly in the atmosphere of a truly harmonious family (than which none is rarer) may pass through childhood and adolescence with extremely little trouble or curiosity in the sexual sphere. If they have, as all children should have, an interest in living things and animal pets of their own,¹ they acquire, with the aid of a little judicious answering of their spontaneous questions, an understanding of conception, birth and sex, sufficient to carry them on to an age when they may with advantage read some well-chosen book that will render their knowledge fuller and more explicit. But the thrusting of physiological details on young people who have no taste for them is worse than needless. Many a girl who has had only the vaguest notions of conjugation, conception and parturition until marriage has enlightened her has become a happy wife and mother without any undue shocks or emotional disturbance; but of course, in such a case, much depends on the wisdom of her husband. In general, I would say, boys require more complete and, perhaps, earlier enlightenment than girls. But each case demands to be treated as unique; mass action can never be satisfactory in this so delicately individual a matter.

The feeding tendency is another that requires in many

¹ A distinguished philosopher, whose writings on social topics are very widely read, once remarked to me many years ago: "Contact with animals always degrades people." I marked him at once as a crank whose opinions outside his own speciality are of no value; a judgment which his subsequent career has amply justified.

children the application of the principle of avoidance, if they are not to become gluttons. I don't mean that they are to be left half-starved, but rather just the opposite. Excessive stimulation of the food-appetite must be avoided by keeping them always supplied with an abundant and properly balanced diet. If they are deprived of only one constituent of such a diet, though others be in excess, they will be liable to undue stimulation of this tendency. This rule is especially to be observed in the case of sugar. Sugar is a necessary food-substance and the most easily assimilated and useful source of bodily energy. If children are not given an abundance of sugar with their meals, they will crave for it, and will fall into the way of obtaining it by hook or by crook at all odd times. The same is true of fruit and vegetables. If the child is healthy, let him have his fill; don't worry about his digestion. His digestion will be all the stronger, if he fills himself at times with green apples, or gooseberries, or raw carrots. Whereas, if you restrict him in such things, he will probably learn to break the rules, to steal as well as to crave; which last means undue development by exercise of the food tendency and the preparation for a life of gluttony and perhaps other degradations.

The second principle of discouragement of over-strong tendencies is much more subtle and complicated in its application and development. Its essence is the development of the power to inhibit, to cut short, an impulse at the earliest possible moment when we become aware that it is stirring within us. Mysterious as it may seem, this power may be acquired in very high degree and is of the first importance. If anyone, obsessed by metaphysical presuppositions, doubts the reality of this power, let him study it when he finds himself in a situation that provokes laughter yet calls for its suppression in the interest of good manners. He will find that, although he may not always succeed, he can often nip the impulse as he feels it rising within him; and, even when it has begun to gain expression, he can greatly restrain its intensity or can cut it short.

|| There are two modes of operation: firstly, inhibition by

MODIFICATIONS OF ORIGINAL DISPOSITION 81

direct action of the will ; secondly, diversion by the intervention of the intellect.

The theory of volition is too technical for discussion here. It must suffice to insist that we all have this power of direct inhibition in rudiment and that all of us can develop it in various degrees by exercise. Such development is necessarily a self-conscious process, and implies the adoption of an ideal of self or character of some sort, however vague, however defective or one-sided, that ideal may be. That is to say, we must have learnt to desire to become something other than we are, better or stronger or more admirable, or even only more capable of getting on, or of making on others an impression of strength or beauty or cleverness or what not. Such self-conscious desire may arise spontaneously in the child or young person ; but its coming may be hastened and its working greatly strengthened by example and discreet guidance and stimulation. Some persons, even clever and highly educated persons, seem to go through life without any such desire ; and, if they are of fortunate disposition and if circumstances are kind to them, they may do pretty well without it. Yet they remain but half-human ; they may have much charm and many virtues, yet in strange and difficult circumstances they are apt to take a wrong road ; and they are very liable to develop faults and flaws of character of all sorts, trivial or grave. Many such persons are inclined to look down upon those in whom they discern any self-conscious desire for improvement and to repudiate any advice tending in that direction. The word " prig " or " priggish " is commonly used by them as an easy and all-sufficient justification of their easy-going attitude. Yet such dismissal of the problem is childish. We cannot be content to despise as prigs such characters as Socrates, Marcus Aurelius, and St. Augustine, or even Marius the Epicurean ; to say nothing of thousands of lesser figures that have adorned the history of Buddhism, of Christianity, of Stoicism. We have to recognize that the finest flowers of character are produced only by self-conscious strivings after self-improvement

Though direct inhibition is possible and useful and should be practised, he who sets out on the road of self-discipline

does well to recognize that inhibition may generally be achieved more easily and effectively by energetically turning towards and striving for some other goal, whether as a momentary action or as a sustained policy. It was neglect of this principle that sent the anchorites into the desert to struggle alone with the temptations of the flesh ; and he who in the modern world adopts the same mistaken policy is likely to find himself involved in similar agonizing struggles that may prove ineffectual.

Here is a simple practical suggestion. Let him who finds it difficult to get the better of a tendency keep a money-box or a pocket for charity, and let him immediately slip a coin into it every time he detects the stirring of the forbidden tendency. But more important is the development of lines of strong practical interest to which he can turn whenever beset by his too strong tendency, be it only some harmless hobby or game, or, better, some useful work of philanthropy, politics, art or science.

Of course, this direct application of will-power to check the exercise of too strong tendencies requires the guidance of the intellect, in order that by self-criticism we may discover what within us requires such treatment. But the intellect may be applied in another fashion to achieve the same end, the subduing of a too strong tendency. Namely, we may form the habit of looking at the object before us, the situation which stirs in us the undue tendency, in a new light, of turning it about and dwelling upon other aspects than those which first we apprehend. To take a simple example—he who finds himself in danger of gluttony or of becoming a victim of drink may, when confronted by the desire-provoking object, turn it over in his mind and contemplate it as something that threatens to ruin his digestion, to render him coarse and fat, or to redden his nose and cover his face with pimples. Or, if he be troubled by a yearning after light loves, let him think of the other person concerned as a whole personality that has its claims, its possibilities, its need of consideration, rather than merely contemplate the alluring aspect ; let him think of his health, his pocket, his reputation ; let him reflect that the

MODIFICATIONS OF ORIGINAL DISPOSITION 88

brief pleasure is apt to be much lower in quality and intensity than he anticipates, and to be followed by something of the nature of disgust or remorse.

The third great method, apart from the method of fear which we have rejected for general use, is the method of laughter. No one likes to be laughed at, except at those moments when he is consciously playing the fool for the sake of provoking laughter. And laughter, is, as M. Bergson has insisted, a great instrument of social discipline. Let us then use it as such. But it requires to be used with tact and discretion, especially in disciplining young people and those who suffer from irascibility. Sarcasm should be used very sparingly, if at all; and those from whom it runs easily need to keep a tight hand upon it.

It is to be noted that there are two kinds of laughter; laughter which is merely an individual reaction to the ridiculous object or action; and a humorous laughter which embodies the judgment of the world and places its object fairly and squarely in the region of comedy. Laughter of the latter kind is better, is more effective, in two ways: first, humorous laughter is good-humoured and far less offensive, less wounding, than mere laughter at the victim; for in humorous laughter we laugh at ourselves as well as at the victim, we place ourselves on the plane of equality among the comical featherless bipeds that play the human comedy, and thus we maintain the note of sympathy. Whereas mere laughter at the victim sets a gulf between us; the laugher on a high cliff and the victim far below.

Secondly, while mere laughter at the victim may discipline him even more effectually than humorous laughter does, the latter has the great advantage that, being sympathetic, rather than scornful, contemptuous, or merely indifferent, it is highly infectious. All laughter, like all the other emotional impulses, is infectious; but crude laughter at the victim is apt to fail of working its genial infection by reason of the resentment it provokes. Humorous laughter does not evoke this antagonism, and readily infects the victim, leads him to join in and to see the humour of his situation. Now, if we can learn to be humorous, to laugh

at our own failings and weaknesses, we acquire a wonderful means of self-control, for laughter is second only to fear as an inhibitor of other impulses ; and, if we have learnt to see the comic aspect of our anger, of our impulse of fear, of lust, of gluttony, of vanity, of inquisitiveness, of miserliness, we have in laughter a powerful aid to the overcoming of that impulse.

THE ENCOURAGEMENT OF WEAK TENDENCIES

The process of correction of ill-balanced disposition needs to be not only one of checking and avoiding ; it must also be one of whipping up, of stimulating and encouraging, unduly weak tendencies that are in danger of atrophy through disuse. Much may be done in this direction by securing occasions and opportunities for the exercise of the tendencies unduly weak. Curiosity may be stimulated, sociability encouraged, ambition excited, humility induced, tender feeling brought to the surface in word and action, laughter and merriment and moral indignation evoked by contagion. Here the principle of contagion of emotional impulses is of the first importance. We are less effective guides to our children if we have by nature or cultivation too little expressiveness, if we hide our emotional stirrings too completely and present to the world a too stolid mask.

MANAGEMENT OF ANGER

Having stated the principles involved in the correction of disposition, let us see how they may be applied to the impulse which perhaps stands in most general need of discipline, namely, the anger impulse.

Anger suitably and wisely directed is of great service. We could not afford to dispense with it altogether, if that were possible. Moral indignation is a force of inestimable value in human affairs. The gods, even those of highly moral and refined religions, are capable of anger, anger tempered by mercy and directed according to the principles of justice. Even women, whose power is gentleness and whose glory is tenderness and pity, need, in this imperfect

MODIFICATIONS OF ORIGINAL DISPOSITION 85

world, to be capable of anger. The fiery little woman who yet is gentle and tender is secure of our respect ; but she who, like the females of some animal species, seems incapable of anger is in danger of remaining an ineffective figure, however admirable in all other regards. Yet anger mars many lives and probably is responsible for more unhappiness than any other of our tendencies. And the scold has been a figure for contempt and mockery in every age.

It is not so much that the anger tendency is present in too strong a form in the native disposition of most of us. It is rather that the occasions of its exercise are so numerous, its provocatives about us on every hand. For it is the peculiarity of this tendency that it is stirred to action whenever any other tendency meets with obstruction or opposition, whether it comes from other persons, animals, inert things, or from our own clumsiness or stupidity. And, though it vents itself primarily and most naturally on the obstructing object, it very readily spills over and vents itself without discrimination, seeking, by preference, a responsive victim, hence most commonly a human one. We may curse the blustering breeze that blows our papers about the room ; we may even, like the savage who beats his ineffective idol, hurl upon the floor the spluttering pen or the worn wrench that slips and slips. But the burst of " temper " finds little satisfaction from such senseless expressions ; it finds full satisfaction only when we see others bow before the storm and hasten to do our will.

These satisfactions of anger are a further ground of the need for discipline ; for anger is subject to the general law that every form of activity that brings satisfaction recurs the more readily. And the satisfactions of anger are very real and intense, doubly intense, because, when anger overcomes the obstacle and gains its end, the original impulse, obstruction of which generated the anger, finds a fair way before it.

The anger tendency, if it is strong in our native disposition, is, then, very apt to grow unduly strong, to escape altogether our powers of control and become an explosive force set with a hair-trigger. Then it may play havoc in a thousand ways, making us a terror to our children and subordinates

and a grievous trial to our life's partner ; anger uncontrolled has been the beginning of the end of countless happy marriages, for, as George Eliot remarks : " Very slight things make epochs in married life ; " and again : "Hard speech between those who have loved is hideous in the memory, like the sight of greatness and beauty sunk into vice and rags." Not only does undue irascibility make us a burden to our friends, but also it estranges them, it involves us in endless disputes, prompts us to insist insanely on rights that are of no value, and fills us only too often with painful regret.

And to be wroth with one we love
Doth work like madness in the brain."

That remark of the poet Coleridge is true in general, whether our anger was justified or unjustifiable, as most of us know only too well ; in the latter case, our pain is complicated by remorse, the most painful of all emotions.

The person of pugnacious disposition who neglects to cultivate control of this tendency is, then (especially if outward circumstances, such as a position of authority, unwise parents, or a meek long-suffering spouse, favour its exercise) in danger of becoming a nuisance to himself and to everybody about him. He cannot enjoy a holiday abroad, because the manners and customs of the natives irritate him every few minutes ; a game of golf is a round of curses ; and even a quiet half-hour with his favourite newspaper is filled with outbursts of indignation. If his constitution is strong enough to stand the excessive wear and tear and he lives to be an old man, he seems to live by and for anger ; and his death by apoplectic stroke relieves his relatives of an intolerable burden.¹

The principle of avoidance is to be observed here as with other tendencies that are unduly strong, but is peculiarly difficult to apply. The boy of pugnacious or irascible disposition learns only too readily that a display of violence frequently enables him to attain his goal and all the satisfactions of success. He begins by tyrannizing over his

¹ Cf. the squire in Sheila Kaye Smith's story " The End of the House of Alard."

MODIFICATIONS OF ORIGINAL DISPOSITION 87

mother and his brothers and sisters, and goes on to fighting his school-mates. If these procedures are successful, he soon learns that a mere demonstration in force commonly suffices; and he acquires the habit of breaking out into perfectly unrestrained anger at the slightest check or opposition to his activities. If he continues to be successful by reason of his status, perhaps as eldest son and heir, or by reason of his own qualities masterfully displayed and a position rightfully attained, he becomes one of those domineering men, who, even though possessed of a kind heart and preserved by it from falling to the level of the merely brutal bully, is a terror to his family and his dependants and a trial to his equals, by reason of his "peppery temper."

Such a boy presents a most difficult problem to his parents. The peculiar difficulty in applying the principle of avoidance is this: If, when he shows anger, we oppose him, we make him more angry; but, if we do not stand up to him and oppose him, his anger enables him to gain his end and brings him the satisfaction of success, and the tendency is strengthened. What, then, is to be done? We can avoid returning blow for blow. If we allow ourselves an angry retort to his angry expression, we intensify his anger by sympathetic reaction or resonance. Further, we can lay down very clear and inflexible rules infraction of which shall automatically bring penalties (but let the rules be well considered and as few as may be) so that, instead of finding himself opposed by an arbitrary unpredictable will, sometimes yielding, sometimes angrily resisting, he knows beforehand what he will be up against if he should rebel. We can remember that "a soft answer turneth away wrath." We can avoid those absurd disputes (constantly recurring in so many families) in which neither party is in the right and neither can prove his point. Especially futile are the disputes which arise over different recollections of the same event. "Do you remember that old black hat she was wearing?" "Yes, perfectly well, but it wasn't black, it was brown." "No, it was black, I can see the whole scene as clear as a picture." "Well, I am perfectly certain it was brown!" "You can say so if you like, but that won't alter the fact. I have a particularly good

memory for colours." " Well, you needn't get mad about it, anyway ! " Each retort increases the anger of the other party and so, out of a clear sky, has come a ridiculous quarrel ; for the hat was blue, or perhaps blackish-brown. Children (and adults) should learn that no memory is infallible ; not even your own. If you are willing to concede that you may be in error and that, anyway, it is a matter of absolutely no consequence, and if you frankly admit your error when the evidence goes against you, your pugnacious son may learn to achieve the same plane of philosophic calm.

Fussing and fuming irritates others by infection, even when our anger is not directed to them ; therefore don't indulge in it. Shun the company of irritable and irritating people, and try to arrange similar avoidance for the young sufferer.

The principle of direct inhibition is to be applied to ourselves and encouraged in the young, and by long practice great efficiency may be attained. The intervention of the intellect may also be effectively cultivated. We may learn to view our little tantrums as what they are, and, at the moment of impending anger, to look up at the starlit spaces of the universe. Any intellectual contemplation of our emotions detaches us in some degree from them, weakens their power over us ; even if it be merely the contemplation of scientific curiosity. But in relation to anger we need especially, not only to stand off and look at ourselves as objectively as possible, but also to cultivate the art of looking at things from the other fellow's point of view, of seeing things in binocular perspective ; we need to ask ourselves : " Is it worth while ? Can't I be just as happy without it ? Is it really necessary to put him in his proper place and make him defer to me ? "

To clever quick-brained persons the stupidities of other people are apt to be very irritating. Let them remind themselves on every such occasion that the other fellow's stupidity is not his fault but rather his misfortune ; and that their own quick cleverness is a gift from the gods which entitles them to no exemptions but rather lays special obligations upon them, obligations of helpfulness, of tolerance and of service.

MODIFICATIONS OF ORIGINAL DISPOSITION 89

Laughter also may be of great assistance. Of course it may be so used as to drive the irascible one to frenzy ; but that is always a misuse. But we can help him to see that he is making himself ridiculous ; and we can learn, and help him to learn, to take the humorous attitude towards our weaknesses, our slips, our failures ; here, if anywhere, the apposite funny story is in place.

REPRESSION

The reader may have had in mind, as he has read the foregoing pages, various solemn warnings about the evils of "repression." Here, he may say, is a writer who presumes to offer advice on the conduct of life, and he seems to ignore the New Psychology and its most explicit teaching. Unfortunately, much vague acquaintance with the doctrines of Professor Freud is widely spread, and grossly false deductions from them are widely current and countenanced in not a few books. Of all such misinterpretations that of the dangers and evil consequences of "repression" is most widely accepted, just because it seems to give licence to unrestrained indulgence, to excuse us from all efforts at self-control. And so we hear much nonsense about living out our nature, and about free self-expression and about our rights, and especially women's rights, to happiness and experience and what not ; and much scornful comment on old-fashioned conventions and restraints.

I would assure the reader that I have done my best to assimilate all that is sound in the Freudian teachings and have wrestled manfully with the facts and the theory of repression.¹ And I would also assure him that neither Professor Freud nor any other judicious psycho-analyst countenances the popular deductions to which I refer. They recognize rather that (to put it in the epigrammatic form of one such psycho-analyst) repression is civilization. Without repression in the wide and general sense of the word, without restraint, without self-control, without

¹ If he thinks my views on this difficult topic may interest him, he may turn to my "Outline of Abnormal Psychology" where he will find a pretty full discussion.

deliberate choice between good and evil, between the greater and the lesser good, without laws and without conventions, there can be nothing but chaos and savagery in the worst sense, there can be none of the finer things of life, not even such as the better kind of savage attains to.

! Repression in the technical sense, the repression that undermines our self-control and threatens the integrity of our personality, is that which consists in disguising from ourselves the nature of our emotional stirrings and impulses. If we pretend to ourselves that we are not angry; if we refuse to recognize that we are jealous, or envious, or lusty, or disappointed, or afraid, when these tendencies are really at work in us, then we are practising repression in the harmful sense. Repression of that kind is the opposite of frank self-criticism and honest self-control.

I would even put in a word for the harmless necessary "damn!" An expletive relieves tension and does no harm. But even there we must exercise due restraint. If we rap out the naughty word on the slightest provocation regardless of all convention, it becomes merely a bad habit and loses its relieving virtue. For its virtue arises from its being a momentary and successful defiance of an accepted convention.

And, in spite of all I have written about the control of anger, I recognize that a sharp word of reproof has its place in our armamentarium and its rôle in discipline. Occasions may arise when we ought to be angry, even very angry, and to show it. And if, after consideration, we decide that we have to apply physical punishment to a child, then let us do it in hot blood rather than in cold; the child will understand the better and will forgive us.

What I have said of the control of emotional tendencies is, then, no plea for the stoic ideal of impassivity, freedom from all emotion. That is an impossible ideal for any man, and a weakening one for those who have work to do in this rough-and-tumble world; carried to its logical extreme it means Nirvana, the state where all desire, all striving, all activity cease; it is not easy to distinguish it from death.

CHAPTER IV

OTHER FACTORS OF HUMAN NATURE

TEMPERAMENT AND TEMPER

TEMPERAMENT, like disposition, with which in common speech it is hopelessly confused, is in the main inborn. It also is subject to modification in the course of life; in respect of it also individuals differ widely, and there are inborn temperaments that are wholly happy or fortunate and others which, if it were possible, we would like to modify. As with disposition, it is the extremer forms of temperament that are apt to give trouble and which would be improved by being brought nearer to the happy mean.

What, then, is temperament? We may broadly define it as the resultant of all the chemical influences of the body upon our mental life. That definition implies, of course, a theory of temperament; but one which is pretty well founded. The theory is as old as science, for it comes down to us from the ancient Greeks; but it is only in very recent years that vague speculation on the problem has begun to give way to knowledge. We are only at the beginning of such knowledge; yet a few points are well established. We know that we have bodily organs the chemistry of which profoundly affects our temperament; and medical science can already intervene effectively to rectify some departures from the normal. Since this is a matter for physicians, I will not dwell upon it further than to illustrate the fact that to be aware of these possibilities is important for our self-direction, but still more so for all who are responsible for children: for, when there is grave abnormality of these factors of temperament, we need to seek medical advice. Medical treatment may quickly remedy a defect, or an excess, against which we might struggle long and vainly with the methods of self-control and discipline.

The most striking and best understood of these factors

is, perhaps, the secretion of the thyroid gland, the small mass of tissue which lies beside the windpipe and which in women plays a part in giving to the neck its beautiful contours. Any person in whom the secretion of this gland is insufficient is abnormally sluggish in mind and body; and a child, born with or developing this defect, ceases to develop normally; its growth of both mind and body is slow, and in extreme cases the child remains a dwarf in both respects, a dwarf idiot. Fortunately, the defect can be remedied, if taken in good time, by adding the essential chemical substance to the food of the patient.

On the other hand, when, as not infrequently happens, the chemical activity of this gland becomes excessive, the processes of mind and body are hurried. The patient becomes restless, agitated, unduly excitable and emotional, and tends to wear himself to a state of emaciation. This, again, is a condition in face of which medical science is not without resources.

There are other similar factors which are known to exert no less profound influences. Faced with these facts, many a layman is inclined to say: "How horrible! We are the sport of wretched chemical processes within us over which we have no control." To which the only answer is, that no rebelling against the facts will abolish them; our only course is to try to understand them and thereby to gain control of them in increasing measure. It is amusing to find that a philosopher who will discourse learnedly on the ancients' theory of the temperaments and the four humours of the body may turn away in disgust and moral indignation when confronted with modern knowledge of the subject and the modern developments of the old theory. Yet such is the weakness of poor human nature, even in some philosophers.

A distinction between temperaments that is perhaps of the greatest practical importance from our point of view, that of self-knowledge and the conduct of life, is that between the introverted and the extroverted temperament. Some vague acquaintance with this distinction has recently become widely spread, and a few words about it will be in order.

In respect of the factor we are considering, all temperaments might be ranged in a scale, running from the extreme of introversion to the extreme of extroversion; and fortunately, perhaps, the great majority of men and women would stand in the middle part of such a scale; in other words, they are neither markedly introvert nor extrovert, but incline only a little to one side or the other of the happy mean, the mid-point of the scale.

The extreme or well-marked extrovert is a person whose inner movements, especially all emotional stirrings, at once find outward expression with extreme facility. He wears his heart upon his sleeve. Not only do his emotions show vividly on his face, but also he gesticulates naturally and talks freely and easily, even on topics that to other people are difficult, that seem to them almost improper, topics such as sex, religion, beauty, honour, truth, and other private affairs. He, therefore, readily gets into touch with others, quickly sets up emotional *rapproch* with others like himself; and, if in other respects he is ordinarily well endowed, he quickly becomes in any circle "hail-fellow, well met."

The extreme introvert, at the opposite end of the scale, does not readily give expression to his emotions. He seems to be so constituted that the energies of his emotional stirrings, rather than flow outwards in activation of his muscles, turn inwards, prompting and sustaining reflection.

The extrovert is, then, by nature a man of action; the introvert a man of thought. The former reflects only when he is driven to it by the impossibility of attaining his goals without reflection. To the latter reflection is so natural that he is in danger of failing to act at all. The extrovert, through lack of reflection, is apt to remain naïve, that is to say, ignorant of himself and the motives of his actions. The introvert almost inevitably becomes self-conscious in a high degree, can hardly fail to attain some knowledge of himself, however lacking in fullness and accuracy; he is apt to find his self-consciousness a burden, and to be handicapped in practical affairs by his tendency to deliberate, to muse and brood, when he should be up and doing.

Like disposition and like other temperamental factors, each man's position in the introvert-extrovert scale seems

to be in the main a matter of hereditary constitution, and susceptible of being altered by circumstance and training only in modest degree. Temperament seems in fact to be less modifiable by training than disposition. In the main, then, understanding of temperament in ourselves and others is useful, not that we may modify it, but that we may take due account of it in charting the course of life for ourselves and others, and in marking upon the chart the snags and shoals we must avoid, the fairways in which we may hope to sail smoothly.

Here again we see how impossible it is to adapt exhortation or advice to the mass, how each individual has his own peculiar problems requiring some unique course of adjustment of personality to circumstance. It is unnecessary to exhort the extrovert to be up and doing; he needs rather to learn to reflect before acting, to be a little more restrained and self-consciously reflective. It profits little to exhort the introvert to look before he leaps; his weakness is that he naturally tends to look so long that he never leaps at all.

The extrovert in love will write sonnets to his mistress's eyebrow and recite them all about the town; and he will climb to her balcony without stopping to calculate the consequences. The introvert will find it difficult to pronounce her name; and, if he writes any sonnet to her, his executors may be astonished to find it among the private papers of a man who was supposed to be a woman-hater.

If crossed or insulted, the extrovert will rap out strong words or a blow, or pull out his weapon in a flash; while the introvert may brood long and silently on the injury, may sulk in his tent, tortured by the conflict of incompatible tendencies within him.

The faults of the extrovert are, then, the faults of hasty, rash, ill-considered action; and, if he is of ill-balanced disposition, if in him some one tendency is unduly strong, he will have the more difficulty in keeping it in check. He is apt to remain naïve, ignorant of his real motives, never questioning the essential rightness of his actions. When difficulties become too great for his powers of adjustment, he is liable to nervous breakdown of the type called hysterical; he is disabled by some mysterious loss of control, loss

of memory, loss of sensation or of movement or of both in one or more limbs, loss of voice or vision or hearing, partial or complete; in spite of which (even in virtue of which, since it may solve his problem by relieving him of obligation and full responsibility) he may remain bright and in good touch with his surroundings.

The faults of the introvert are moodiness (for a mood is the work of an incompletely expressed emotion), sulkiness, excessive reserve and a lack of responsiveness, which keep him shut up in himself, in spite perhaps of strong desire for human contact; a tendency to day-dreaming and fantasy-formation, which may go so far as to make the world of his imagination more real to him than the outer world. When he encounters serious difficulties, he is apt to be tortured by internal conflict that shuts him off still more completely from his fellows.

PECULIARITIES OF TEMPER

Under the head of temperament common speech includes certain peculiarities of constitution which, in strictly scientific analysis, are best set apart under the heading of temper. In the nursery we commonly use the word "temper" to denote anger or an angry mood; but that is a very narrow colloquial usage. Those who use language with discrimination distinguish varieties of temper by appropriate adjectives; they speak of a man of ardent temper, of sluggish, persevering or steadfast or constant, fickle or unstable, hopeful, despondent, stolid or mercurial temper. And such peculiarities of temper are enduring qualities; they seem to be inborn, of the very fibre of our constitution and little modifiable by circumstances and training. Nevertheless, for the purpose of self-control and wise guidance, it is desirable to take note of such peculiarities, in order that we may understand our requirements and apply as best we may the principle of compensation.

A man's peculiar temper seems to express qualities common to all his emotional tendencies. If a man is hopeful or optimistic in one type of situation, he is likely to show the same quality of temper in others. If he is

steadfast in love, he is likely to be steadfast in hatred and revenge and ambition ; if he is fickle though ardent in his affections, he is likely to be inconstant and variable in his sports, his studies, his professional pursuits. The man of mercurial temper is easily and strongly affected by pleasure and pain, by success and failure, or by the mere prospect of success and of failure ; slight changes of circumstance and prospect send him rushing up or down the scale of the derived emotions, from confidence and hope to despondency and despair, no matter what be the tendencies at work in him, whether rivalry, ambition, love, revenge or any other.¹ The man of stolid temper is little subject to these alternations ; yet, though stolid, he may be either ardent or cool, steadfast or fickle, steadily hopeful or steadily despondent.

Temper is very little susceptible of modification by any measures we can take ; but we can learn to recognize its varieties in ourselves and others and to make due allowance for them in passing judgment on the past and laying our plans for the future.

¹ For some account of the derived emotions (confidence, hope, anxiety, despondency, despair, regret, sorrow and remorse) I must refer the reader to my " Outline of Psychology."

CHAPTER V

CHARACTER AND WILL

“ **O**F all the tasks which are set before man in life, the education and management of his character is the most important, and, in order that it should be successfully performed, it is necessary that he should make a calm and careful survey of his own tendencies, unblinded either by the self-deception which conceals errors and magnifies excellencies, or by the indiscriminate pessimism which refuses to recognize his powers for good. He must avoid the fatalism which would persuade him that he has no power over his nature, and he must also clearly recognize that this power is not unlimited ” (W. E. H. Lecky).

Up to this point we have been discussing the raw materials of character, namely, disposition, temperament and temper. (Now we must consider what we mean by “ character,” and how character is formed. For character is not something given in our inborn constitution ; it is something that we gradually acquire, each in our degree. Sometimes we speak of a man as lacking in character, and of another we say that he is a “ character.” But it is more useful and correct to recognize that we all develop character in some degree, and of some sort, whether good or bad, strong or weak, refined or coarse-grained. And it is in the development of character, a process which may and should continue throughout our lives, that we find the fullest scope for guidance and self-direction.

✓ In the early years of life, development is most rapid and character, being still plastic, is most susceptible to guidance. We are often told that the first years of life are all-important for education ; and sometimes that statement is accepted as justification for attempts to force on the intellectual development of the child. Many parents, ambitious for their child, wishing him to shine in the world, make this grave error. They stimulate the young child's mental

activity in all conceivable ways. Before he has become fluent in his native tongue, they set about to make him bilingual; as soon as he has made a little progress in one foreign language, they begin to force a second upon him; and then, perhaps, Latin and Greek are added to French and German. All this is folly. If the child responds to the forcing process, it is proof that he does not need it; if he does not respond, because he cannot, he probably receives a discouragement and a distaste for things of the mind which may abide with him through life. Let parents inclined to any such course make two lists, one of the names of intellectual giants who commanded only their native tongue, and another of similar men who were multilingual; they will find the second list very short in comparison with the other. It is impossible to prove the case, but I am strongly disposed to believe that the learning of a second and, still more, of a third language, before a pretty good mastery of the native tongue has been acquired, is prejudicial to intellectual development and even to correct and forcible usage of language. And there can be no doubt that many children, subjected to the forcing process, suffer from it seriously in nervous instability and in impaired bodily vigour and development. We ought, then, to be very sure that the process is likely to result in some substantial intellectual gain, before we subject a child to any such risks.

The truth seems to be that the degree of a man's intelligence and the retentiveness of his memory are inborn qualities which cannot be appreciably added to by any process of forcing. Of course, like all functions, if they are to develop normally they need to be exercised; but the ordinary course of family life, especially in a family of intellectual tastes and interests, will provide sufficient stimulus and exercise. The chief needs to be cared for here are, first, that the child shall be given scope to develop the interests natural to the successive stages of unfolding tendencies; secondly, that he shall have suitable sympathetic companionship. A little stimulating of particular interests may be in order; but let there be no forcing and driving. At the best we shall produce only a learned

pedant, and we may bring on a catastrophe—bodily or mental breakdown. The kind of child that is most likely to lend himself to the forcing process is just the kind most likely to fall a victim to that dread disorder of early life which medical men know as *dementia præcox*, a disorder which has wrecked the life of many a youth of brilliant promise.

The statement that the earliest years are the all-important years is true of the moulding of disposition and the formation of character, rather than of the intellectual development. While the infant is still in the cradle, the foundations of his character are being laid and a multitude of influences are at work. It is for the parents to see to it that these influences shall be as far as possible favourable. And, since at this stage and throughout the years of childhood these influences come almost exclusively by way of personal contact, the main thing is to secure that the persons in contact with the child are persons of happy constitution and admirable character. For the processes of character formation, though they are infinitely subtle, may without serious error be regarded as in the main, in the early stages at least, a process of absorption from surrounding persons.

We sometimes hear mothers, especially clever intellectual women, say "The child doesn't need me at this stage; there is nothing I can do for it that cannot be done equally well by a well-trained nurse." And they propose to leave it to hired hands until it shall be old enough to be made the victim of the process of intellect-forcing. It is a profound error; one which has brought severe penalties in countless instances. If parents believe in themselves, if they are well-fitted to be parents, then the greatest thing they can do for their young children is to give them their constant companionship; for in that way they can give what no wealth can buy or vicariously supply, the influences that build, well and truly, the foundations of a happy and effective life, the foundations of character.

Consider the influence of nursing at the mother's breast. "What difference *can* it make whether the infant gets its milk in the old-fashioned animal way, or from a bottle,

prepared by the hand of one trained in all the principles of modern hygiene? If there is any difference, is it not all in favour of the bottle?" Thus the modern woman is apt to argue; powerfully biased in favour of that view by considerations of convenience, of freedom to carry on her other important duties, her social obligations, her professional activities, perhaps her lectures on child-hygiene and home-management.¹ And, unfortunately, this prime duty of the mother, which many modern women are physically incapable of discharging (either because of constitutional defect or more frequently by reason of their hectic mode of life) has been made to seem something fraught with awful consequences by the now so popular Freudian doctrine and its central dogma of the Œdipus complex. This last is very obscure and problematic. I have criticized it in detail elsewhere.² Here I must be content to point out, first, that Professor Freud himself has recently recanted in this matter, and no longer makes on behalf of this dogma the extravagant claims still maintained for it by some of his disciples; secondly, that the conception of this complex as a universal factor in human life is founded on the central error of Freudianism, namely, the identification of all love with the working of the sex tendency. If we recognize, as we must, that the central and essential tendency of all love is, not the sex tendency, but the tender protective tendency whose primary function is the care of the infant, then we may see that the theory of the Œdipus complex contains a profound truth in a gravely distorted form, the truth, namely, that the nursing of the infant by the mother lays the foundation of all the child's later love for her, and brings into activity, by sympathetic induction, the infant's capacity for tenderness, prepares it for all later developments of character in which the tender impulse plays a central rôle, all sentiments of love, pity and reverence, all gentleness and considerateness, all good manners and good morals.

I do not assert that an infant deprived of this first great

¹ I have known highly intelligent women grossly neglect their children in order to attend series of lectures or discussions on child-management.

² "Outline of Abnormal Psychology."

gift can never develop any such sentiments or display such qualities ; I insist merely that all that side of its character is apt to be starved and poorly developed. I suggest that a whole nation brought up on the bottle would show a coarsening of manners, a coldness and hardness in all relations, a lack of the refining influence of tender feeling, the successful cult of which has been a chief service of Christianity to the world. I suggest that the infant's bottle might be made the object of national prohibition with more good reason than the father's.

There are parents nowadays who, terrified by the teaching of Freudian physicians or by the revelations of modern hygiene as to the risks of microbic infection, not only refuse to allow any other persons to kiss their children (a not unreasonable prohibition and one which is well-advised as regards strangers) but also lay down the same rule for themselves. That is to carry to an extravagant and hurtful excess a principle which is important and sound enough to require mention at this point. Though the infant receives essential benefits from the mother's tender caresses, there soon comes a time when a certain restraint should be used in all such matters. Each individual's body is a temple that should not be desecrated ; and the excessive fondling and caressing of growing children in which some parents indulge themselves is a desecration. The normal child, wisely brought up, manifests at an early date a reserve and bodily modesty which should be respected. When we see a young man lounging in public with his arm around his mother's waist, or a maiden sitting on her father's lap, we may feel pretty sure that the parents have failed to observe a due restraint.

As the infant acquires his love for his mother by the subtle processes of emotional contagion, so he acquires much else in the way of emotional reactions and attitudes in the first months and years of life. If the atmosphere of the family is what it should be, the child of well-balanced disposition needs little in the way of admonition and correction. The budding emotions and sentiments are moulded and encouraged along the right lines by absorption from

the atmosphere about him. But if there are ugly things in that atmosphere, if the parents are such poor creatures that they are jealous of one another in respect of their children's affection, if they are quarrelsome, or untruthful, or mean, or greedy, or egotistical, if their relations to one another are in any way lacking in harmony and mutual respect, then, no matter how carefully they may try to hide these things, the child will suffer some distortion of development; in the worse cases there will be sown in him the seeds of future unhappiness and, not seldom, the beginnings of neurotic troubles that at any later period of strain may break out into manifest symptoms: stuttering, phobias, obsessions, perversions of all kinds, and the whole array of hysterical defects and neurasthenic sufferings. In many a family, neurotic disorders breaking out in successive generations are attributed to hereditary constitutional defect, when in reality they are due to lack of propitious family atmosphere, a lack which propagates itself from generation to generation in the form of defects of character.

(The main thing for the child's character-development is, then, that the parents shall be the right sort of people and in right relations to one another and to the children, and that the children shall learn to love, respect and admire their parents.) According to the old-fashioned convention, children love and respect their parents simply because the parents are their parents, or because it is their duty so to do. But love and respect for particular persons are sentiments that are acquired. They are not inborn, they have to be gradually built up; and, once formed, they have to be fed and strengthened, if they are not to die away again. Love, like every other sentiment, is not a mere emotion of the moment; it is a living thing and, like every other living thing, it gradually takes shape and organization; it never stands still, quite unchanging; it is constantly growing stronger or richer or fading away. And it is only too true that, at any stage of its life-history, love may be injured and deformed; it may receive such injuries that its growth is completely arrested and converted into a process of decay.

The mother, under normally happy circumstances has learnt to love her child before it was born. With the father

the growth is less inevitable and usually slower. With the child it is still less inevitable and still more gradual. Parents have to earn the love of their children ; and, if they would retain it, they must assiduously cultivate it, not by ostentatious display, but by deserving it. If all parents made the care of their children their first responsibility, giving it precedence over all others, if they constantly held the love of their children (after their love for one another) as their chiefest value, there would be far fewer who, in middle life and old age, find themselves lonely and deserted or merely tolerated from a sense of duty. At the present time it is widely known that the so-called New Psychology (I mean that of the psycho-analytic schools) teaches that a prime duty and a prime need of the child is to break away from the parents' influence : that only by so doing can the child become a fully developed personality. I venture to characterize this as a most unfortunate and ill-founded dogma. It is ill-founded : for it is a deduction from the theory that the *Œdipus complex* plays a part in the lives of all normal people, a theory which is itself founded on an error. And it is unfortunate : because the spread of this doctrine coincides in time with a general weakening of family ties, and an increasing tendency on the part of young people to throw off all allegiance, all deference, even all consideration, for their parents.

Even if it were true that all, or very many, sons were bound to their mothers, and daughters to their fathers, in the way which the theory of the *Œdipus complex* asserts, so that they have to break these terrible bonds before they can hope to marry satisfactorily, it would be, perhaps, in this age of pressure of population, an excellent thing that a considerable number of young people should remain bound to the parents. For, whatever theory we may hold, we cannot deny that the love of a son for a mother, or of a daughter for her father, in their declining years is often a very beautiful thing, productive of much that enriches both lives and without which both might remain cold, selfish and cheerless. I shall have more to say on this head in a later chapter ; here we are concerned with general principles only.

✓ The young child, then, absorbs his character unwittingly

from those about him; the raw materials, those inborn tendencies we have discussed in a previous chapter, become centred upon, attached to, those persons and things which repeatedly evoke them; thus are formed the enduring emotional habits or attitudes we call sentiments, sentiments of liking or disliking, love or hate, respect, admiration, gratitude, fear, or loathing; and all this goes on inevitably, guided by and modelled upon the parental example. If the example is good, precept and admonition, correction and punishment are hardly needed in the early years, at least by children of well-balanced disposition and average temperament.

In late childhood and adolescence self-consciousness grows richer and the child begins to form critical judgments about himself and others; and, as he begins to conceive the various moral qualities, such things as courage, kindness, justice, generosity, honesty and their opposites, he forms sentiments of liking and disliking for them also; and he begins to desire for himself those qualities he likes and admires, and to desire to be free from those that he has learnt to regard with contempt and scorn. Still in the main the process goes on under the influence of those with whom he is in personal contact; and it continues to be of the first importance that those with whom he is most closely in contact shall be persons who are of good character and are capable of winning his respect and admiration.

For those children who early take to books, only less important than the personalities of those with whom he is in daily touch are the authors of the books he reads: for they also reveal themselves in their writings, even if they write only fairy tales and stories of adventure and other fiction; and, aided by the prestige of authorship and world-wide reputation, they may surpass in the degree of their influence all the more familiar figures of the household, the school and the church.

At this stage of rapidly increasing self-consciousness, a little well-considered advice or deliberate guidance is in order; but, if it comes indirectly as expressions of opinion and emotion upon the personalities, the qualities, the actions

in which the child is interested, it will take effect upon him more surely than if it is given in the form of direct advice or admonition, mere "pie-jaw": and, in either case, it will take effect only when it comes from persons who have already gained his respect or admiration. In this connexion official position as parent, guardian, schoolmaster, pastor, bishop, or what not, is of little or no assistance. As regards the parent, the tutor, and the pastor, the old adage "familiarity breeds contempt" (at least, indifference) holds good, unless the person in question displays qualities that appeal to the child. Reputation with the world outside may have some slight weight for older children, but in the main it avails little.

Imagine now a child or young person who, having been well-born and fortunate in the circumstances of his life, especially in respect of family influences, has acquired all such sentiments for persons and things as we could desire for him. He has learnt to love and admire his parents and a few other people of the right sort; he loves his home and his country; he admires with discrimination the admirable qualities of conduct and character; he dislikes and despises those which by common consent are mean and despicable. What more does he need in order to become a fine character?

The sentiments he has acquired are essential ingredients of fine character; they are more than the raw materials, the tendencies of his disposition and the qualities of temperament and temper with which nature has endowed him. They are the product of many years of growth and organization. If we seek to clarify our conception of this process of character-building by aid of some analogy, we can find none in the mechanical world; but we can imagine a closely analogous process in the organization of some large group of men.

Imagine that you desire to bring into existence a vast industrial or commercial concern. You assemble skilled workers of each kind required, clerks, stenographers, packers, sorters, buyers, sellers, advertisers, etc., you group them in as many special departments, and you organize each department so that it can do its work in a highly efficient manner

You have then an elaborate organization analogous to the character of the child at the stage we are considering. Such an organization is obviously incomplete in one most essential respect. It is not yet a unity; it is not integrated: for it lacks a head. Without integration, without a co-ordinating head, it may function pretty well under fortunate circumstances; but it will be very liable to get out of order, to become unbalanced; one department is unnecessarily large and active, another is under-staffed or sluggish, and there are no means of preventing or correcting such defects and disorders.

What is needed is a head, a president, a managing director, or a small governing board, whose function it shall be to overlook the whole, to define exactly its aims, its purposes, perhaps to enlarge and modify them; to estimate critically the strength of all the departments; to secure due balance of function between them; to see that each part of the organization is duly subordinated to the purpose of the whole and contributing its proper share to the efficient pursuit of that purpose. Only under such co-ordinating direction does the organization become integrated to a true unity, capable of maintaining the highest efficiency under adverse and changing circumstances.

The individual whose character has developed to the point defined above is like the business-organization of many departments without a head, or with but a most inadequate president, one having little knowledge of his departments, little authority over them and no well-defined goal or purpose, no definite conception, no ideal, of what his organization should be and should do. Many persons remain throughout life at this stage, in this state of only partially developed character. Such a one may lead a very fairly satisfactory existence; in fact, so long as circumstances are entirely favourable, he may live very happily and successfully. But he has little power of adaptation to new and especially to adverse circumstances; he is liable to develop gross faults of character; he does not know how to bring up his reserves of energy and marshal them in the fighting line; in short, he is lacking in will-power. Will or will-power is the expression of fully developed character; it is character in action.

A man or woman remaining in this stage may display great energy and steadfastness along certain lines of action. For example, a woman who has a strong maternal instinct and great love for her children may work for them in a sustained and heroic fashion, her whole life being dominated by this one master-sentiment or passion. But she may be a very unwise mother ; there will be something fanatic and uncontrolled in all her actions, and total lack of sense of proportion and of relative values. In the service of her beloved children she will, if need be, lie, rob, slander and murder without a qualm ; everything she does on their behalf will seem to her intrinsically right and proper. Her end justifies all means in her own eyes.

I can think of no better illustration of such imperfect character than the central figure in Sheila Kaye Smith's story, "Sussex Gorse." There was a man admirable in many ways ; a tender husband and father ; clean-living, honourable, abstemious and hard-working ; yet he drives all his many children, one after another, into bitter resentment and rebellion, and most of them to disaster ; wrecks the lives of one wife after another, and in old age is completely isolated. And all this train of disasters is due to the domination of his life by one master-sentiment, his passion for the land, the farm of his fathers which he had set out to improve and enlarge.

We see similar defective character in some men of the highest intellectual powers and strong moral and religious sentiments. Devoutness, indeed, is apt to accentuate such defects ; it may render the man all the more confident of the rightness of all his actions, the worth of all his goals and the justifiability of all the means he adopts : for he is always on the Lord's side. I have in mind especially a British statesman of the first rank, one who held, to the end of his life, the devotion and admiration of one half of the people and, by the other half, was regarded as an unscrupulous hypocrite. I mean, of course, the late W. E. Gladstone. And in America we may find a parallel case in Woodrow Wilson.

The essential defect of such a person is that he has remained naïve, that is to say, he does not understand or critically appreciate his own motives. Whatever opinion

or purpose he holds at any moment seems to him absolutely right ; yet a few months later he may advocate with equal conviction and eloquence some view entirely inconsistent with, even directly opposed to, the one formerly held. Thus we hear him demand " Peace without victory " ; and a little later we see him calling for the application of overwhelming force, force without measure and without stint. The public seems to have no key to such characters, and, as in the two cases mentioned, remains divided into ardent admirers and harsh critics, giving indiscriminating praise and devotion or unmeasured denunciation.

Such whole-hearted uncritical confidence in the rightness of his opinions and purposes may contribute to a man's effectiveness, especially perhaps in public life, where success depends upon impressing the multitude and carrying along at the chariot-wheels some large part of the public. But such men, who are a danger to democracy, obtain power only because so large a part of the public remains, like themselves, in that state of incomplete character-development which we are discussing. Only with such a public are the arts of the demagogue effective ; and the spread of intellectual education and of knowledge of public affairs will not in itself provide a remedy.

An old-fashioned theory, still widely entertained in a vague way by the popular mind, favours the arrest of character in this imperfect state of development, I mean the theory of " conscience " as a divinely implanted organ that tells us what is right and what is wrong and impels us to do the right. For those who accept this theory can always find a justification for any line of action on which they are strongly set ; asserting that their conscience approves or impels to that course, they refuse to entertain any alternative, condemning perhaps as sophistry or casuistry any and every process of critical self-examination. That, of course, is a crude application of a crude theory ; but it is not uncommon for all that.

I said just now that the essence of the defect we are considering is naivety. It would be truer perhaps to say that naivety, lack of critical self-knowledge and self-judgment, especially lack of understanding of the motives

at work within one, is the ground of the defect. The defect itself is a lack of character-development; it can be remedied only by the exercise of critical self-consciousness. And, in this further development, there are two processes to be distinguished: first, the formation of some ideal of character; second, the critical application of this to oneself as a standard of comparison, accompanied by an effort to live up to that standard.

In the former process we are necessarily greatly influenced by admired examples, whether in real life, in history, or in art. The reflective adolescent often is seized with enthusiasm for some such character and strongly desires to emulate it, to become like that which he admires. And he may continue to be dominated by such a concrete ideal; but, more commonly, as his experience widens, he finds that other and widely different characters are also very admirable; and he has then to choose between them, or to construct for himself a composite ideal which shall combine the admirable traits of his models in an ideal suitable to his own nature and peculiar circumstances.

Too often the young person forms for himself an ideal in external and superficial terms. He sees a man of brilliant achievement and position, and, without insight into the traits of character which have enabled his hero to play a great rôle, wishes to make a similar career and position. The intellectual excellencies, the wit, the grasp, the learning, the eloquence, are more easily appreciated than the character-traits that lie beneath them and without which they are of little effect.

The effort to emulate intellectual qualities, if it is serious and sustained, may favour the development of character; but it is apt to be disappointing, and, even when successful, it tends to produce a very distorted and imperfect character. Yet this is the way in which the traditional English system of higher education chiefly works to produce character. It may seem that, in making this criticism of that system, I am flying in the face of accepted truth; for the exponents of the system have always claimed as its chief merit that, however woefully it may fail to develop intellectual interests, it does succeed in forming character; and this claim has

been very generally regarded as justly founded. I must, then, dwell a little on this point.

✓ We may usefully distinguish between an ideal and an ambition. An ambition is the conception and the desire of great position, the desire to achieve something that will win the recognition and homage of one's fellows; it looks only to externals. It is the desire to do. An ideal is the desire to be something admirable, no matter whether progress towards its realization wins the admiration of our fellows or goes unrecognized. Adam Smith, in his famous "Theory of the Moral Sentiments," wrote that we have within us that which prompts us to desire to be praiseworthy as well as to desire praise. That is the distinction on which I am insisting. Ambition is the desire for praise; an ideal is the desire to be praiseworthy. We must not forget that, in order to become, we must act; that desires and good resolutions which do not issue into actions are of little effect in developing character; that we must "do noble deeds," rather than merely "dream them all day long." Nevertheless the distinction is valid and very important. Adapting an old witticism, we may say that ambition is the desire to get on and to get honour; while an ideal is a desire to be honest. ✓ Now, the English public-school system, with its prejudice against all introspection, its strong appeal to the competitive motive, its prizes and adulation for the successful athlete and scholar, greatly stimulates ambition; and English life in general with its great professional prizes, its immense rewards, its bishoprics, its titles, its governorships, its woosack, its big assured incomes, its social consideration for those who reach the top of the tree, and its social ladder temptingly displayed for all to climb who can and will, all this exerts a similar stimulation on clever boys and men. It has the good result that the capacities of men are brought out and developed and turned into channels that are in the main of service to their country. And just that is a large part of the secret of Great Britain's success in the world. And it must be recognized that the lack in America of any similar organized system of honours and rewards is a weakness of the national life; for it leaves many talents undeveloped or fails to enlist them in the service of the

community. But it has the compensating advantage that, ambition being less stimulated, men are more free to pursue an ideal. It is true that the achievement of wealth becomes the ambition of many ; but it is widely recognized that it is not in itself a satisfying and sufficient ambition : hence, I suggest, the frequency in American life of munificent actions, often achieved in the most private manner ; actions almost without parallel in Great Britain, yet actions which have made possible so many of the great institutions of America and without which her civilization would have been indefinitely poorer.

We must not, then, decry ambition, " the last infirmity of noble minds " ; we must even recognize that that most irrational of desires, the desire for posthumous fame, has sustained great efforts and that it plays, perhaps, an indispensable part in the life of a nation, a part which justifies the institution of halls of fame, statues, memorials and commemorations. Yet we must recognize that ambition is an infirmity and understand why it is an infirmity. It is an infirmity because it is a desire for something less than the best or highest ; it makes for the formation of an imperfect character. A purely ambitious man, though he may sustain vast labour, achieve great efficiency, and render immense services, may yet be a rascal at heart. " If I had served God as well as I have served my king, he would not have abandoned me in my old age." That was the cry of a very ambitious man who had been extremely successful. Ambition, working alone, tends to produce an unscrupulous man ; for scruples often stand in the way of ambition.

And ambition is a weakness in another way : it is insatiable ; the attainment of the goal it has set itself seldom brings the satisfaction that it anticipated, seldom brings contentment and serenity. Rather, it becomes an appetite that is never satisfied, but demands ever to be fed anew with still louder plaudits from a vaster multitude. Alexander, weeping because there were no more worlds to conquer, illustrates the principle.

Ambition, then, is not enough. An ideal may, and in young men should, include an ambition. The desire and the pursuit of the ideal will hardly lead him into unscrupulous

conduct. Rather, such desire will be a safeguard, the surest that he can ever find, against wrongdoing and defects of character, against the temptations of ambition. ✓ And the man whose ultimate goal is an ideal of character need never fear that he will find himself in the painful position of Alexander ; to the last days of his life he may seek and find a legitimate satisfaction in the pursuit of it. Even when his powers decay, when he is ruined in fortune, disappointed of his ambition, blind, deaf, maimed, bedridden or decrepit, he may still render tribute to his ideal by bearing his afflictions with dignity and sweetness.

The formation of a worthy ideal is a gradual process, and to make the ideal one suited to one's nature and circumstances is a task that requires much discrimination and judgment. In this process, essentially the process of acquiring a "conscience," the youth is necessarily greatly influenced by the personalities he has learnt to admire ; and he may be aided by advice. For as T. H. Green, the great moral philosopher, truly remarks : " No one can make a conscience for himself unaided " ; he must absorb it from the moral tradition, in the main from the moral tradition of his own time and place ; though, if he be of a philosophic turn, he may seek to enlarge and refine his ideal by the study of other manners, other times ; he may find in the teaching of Plato or Aristotle, of Epicurus or the Stoic philosophers, of Buddha or Confucius, something that may appeal strongly to him as worthy of incorporation in his own ideal.

But, when some ideal has been formed, there remains the second part of the process to be accomplished, the critical application of it as a standard of his own conduct and a measure of his own character, and the discriminating effort to measure up to his standard. And this is the more difficult part of the process, the part in which we all fail more or less, the part in which we can never feel that there is nothing more to be done, and the part in which we must rely wholly on ourselves, in which no one can greatly aid us. As Mr. St. Loe Strachey says in his recent autobiography, after describing some of the major influences of his

boyhood : " In the last resort a man is his own star and must make his own soul, though of course he has a right, nay, a duty, to give thanks for all good chances and happy circumstances."

Given an ideal of character, more or less lofty, more or less refined, more or less suited to his particular needs, and given a strong and persistent desire to realize that ideal in his own person, the youth is well set on the road to become a man of fine character.

But what is this desire which is to play this all-important rôle? Whence does it spring? What is its relation to other desires? What is its natural history? Here we touch on a very difficult problem which lies at the centre of all discussions of moral theory. To it philosophers have returned many widely different answers. Some have said it is the work of reason and that virtue is but a form of knowledge. Some, like Lord Shaftesbury, have said it is an inborn taste or æsthetic faculty. Many, following Bishop Butler and Charles Fox, the first of the Quakers, have said, in a great variety of formulations, that it is a special inborn moral faculty, call it a conscience, a moral sense, or what you will. Others again (the theological utilitarians) have said, with Paley, that it is the wise desire to escape the punishments and to secure the rewards of the life to come. And the naturalistic utilitarians of the school of Jeremy Bentham have said that it is the desire to secure happiness (or a maximum of pleasure and a minimum of pain) in this life; for they assert that society is so organized as in the main to reward virtue and to punish vice, and they assume that the wise man, seeing this fact, will naturally prefer virtue to vice, since he prefers pleasure to pain.

None of these time-honoured answers to the riddle has seemed to me acceptable, and many years ago I have proposed ¹ a naturalistic solution of the problem which still seems to me essentially correct. Without presuming to return a definite answer to the question whether in some degree our moral nature, our tendency to seek the good, to pursue an ideal, is preformed in our inborn

¹ In my "Social Psychology," in which book the theory of character sketched in these pages was first propounded.

constitution,¹ I suggest that the all-important desire we are considering is one that springs, like all our enduring recurrent desires, from a sentiment, and that the sentiment in question is the sentiment of self-respect or self-regard.

Observe that, in attributing the desire of the ideal to this source, I am not inventing or discovering some hitherto unrecognized constituent of our nature. Every one knows that the ordinary decently behaved man has self-respect ; and it is equally well known that self-respect is all-important as a regulator of conduct, that, if a man is so unfortunate as to lose entirely his self-respect, he is in a very bad way and that the first thing to be done to help him to moral regeneration is to restore, if possible, his self-respect.

Self-respect is, then, something very real and potent ; it is the source of desires which powerfully influence our conduct and sustain our efforts. And it is a sentiment not essentially different, in its origin, growth and operation, from other sentiments. Just as, when we come to know others, we may learn to love or admire or respect them, so, as we come to know ourselves, as self-consciousness brings self-knowledge, we learn to respect ourselves. I do not mean to say that this sentiment of self-respect is entirely similar to that which one may acquire for another. No two sentiments, even though they may be of the same general type and go by the same name (as love or respect or hate) are entirely alike. Our sentiment for any person or thing is unique ; has its peculiar history, constitution and rôle in our lives. And this particular sentiment stands somewhat apart from all others. We cannot wholly separate ourselves from its object ; we cannot forget it for more than a few minutes at a time. It is inevitably brought into play by all social contacts ; hence it becomes extremely sensitive, and its impulses or desires very strong ; and so it becomes the source of many of our most intense emotional experiences, the most intense gratifications and the most acute and enduring pains. Elation (which is a peculiarly intense form of joy), bashfulness, shame, jealousy, resentment, self-reproach and remorse are names we give to some of the

¹ That is a very obscure question. We shall not be able to answer it confidently for many years to come.

complex emotional states that spring from this sentiment alone ; and, since its desires are so strong, it is the source also of some of our most intense and enduring hopes, anxieties, and despondencies.

We have seen how a sentiment for some objective thing, a mother's love for her child, a man's love for his ancestral home and estate, for his family, his country, his Church or his God, a man's loyalty to his prince, or devotion to his mistress, may become a master-sentiment, over-ruling all others and dominating all his life. Admirable as the conduct of such a person may be in many respects, in its steadfastness of devotion to one cause, in its energy and consistency and concentration of purpose, it is yet apt to be marred by the defects of fanaticism, a lack of sense of proportion and relative values, an excess of concentration, an indifference to many things that ought not to be neglected, even such things as justice and honesty. We hear stories of fanatic lovers of old china or other forms of bric-à-brac, who, honourable in all other relations, will stick at no fraud or underhand proceeding in their pursuit of a coveted piece ; and the defects illustrated by such cases of master-sentiments for trivial objects are no less prone to qualify the working of other master-sentiments.

The sentiment we call self-regard, self-respect or self-esteem, is also liable, if it becomes a master-sentiment, to generate excesses and distortions of conduct. When it assumes the form of ambition, it makes for unscrupulous conduct ; when it takes the form of pride, it renders a man incapable of deference, admiration and all those attitudes in which we learn from the example of other persons, and makes him scornful or contemptuous. But it has this peculiar virtue, that it is capable of assuming a form which adapts itself to every circumstance, which in every conceivable situation may supply a determining motive to the highest line of action we can conceive. It is when self-regard becomes a master-sentiment guided by an ideal of character that it acquires this virtue, and this potency. When developed under such guidance, self-regard becomes the crown of the system of the sentiments, the fly-wheel of character, the regulator of conduct, the supreme arbiter in

all moral deliberation ; its desire to be and do the right thing becomes the decisive factor in all moral choice and true volition.

Two objections may rise to the minds of my readers, one moral, the other dialectical. They may say : You would persuade us that self-regard is the essential factor in generating the higher forms of conduct. But has it not been said by a multitude of moralists and preachers that self-forgetfulness is of the essence of goodness and the beginning of all virtue ? I can only reply that that doctrine seems to me to involve a very serious error. It is true that some very admirable persons give us examples of lives devoted in the most self-forgetful and self-sacrificing manner to works of charity and service to the poor and the suffering. But they do not necessarily exemplify character of the best or most fully developed type. They are not of the type that triumphs over great difficulties, sets a new standard for the world and, by example, spurs others on to emulate them. Read Mr. Strachey's account of Florence Nightingale and you will see that, though she was moved by a passionate zeal to relieve suffering, she was by no means a meek and self-forgetful creature. She may not have been a perfect character, but she had that tremendous resource which we call a strong will or character. She pursued her great end with tremendous energy, because the energy of her tender protective tendency was reinforced by that of her strong self-assertive tendency. She knew what was due to her and insisted upon having it, even if she had to take an axe to smash open the door of the government storehouse and tear to shreds all the bonds of red tape that she found in her path. Many thousands, nay, millions, of good women have led lives of self-forgetfulness and self-sacrifice ; and their works have ceased with them. But Florence Nightingale's influence lives on and has inspired thousands of others to labour in the same great cause.

The dialectical objection is closely allied with the one we have considered. Some acute young reader will say : In an earlier chapter you told us that every action that can be called truly moral has its source in the tender protective tendency, in tender regard for others. Now you turn about

and tell us that the essential factor in all fine character is self-regard. How can these two statements be reconciled? Are they not inconsistent with one another? I reply: They are not inconsistent, as can readily be shown.

Well-developed self-regard makes strong character, but not necessarily moral character. A man may have strong character, but, if among his moral sentiments admiration for such qualities as charity, compassionateness, self-sacrifice, tenderness, have no place, those qualities will not inhere in his ideal; he will not cultivate them, and, in any situation calling for a deliberate choice, the desire to realize, to display, these qualities will not arise, will play no part in the process of deliberation. If the protective tendency be not wholly atrophied in his breast, he may, in spite of himself, as we say (i.e. in spite of his hard character) be moved to some act of compassion involving some degree of self-sacrifice. He may have learnt to dislike and despise such qualities; he may be a disciple of Nietzsche, his ideal may be one of hardness and ruthlessness; then, in so far as in deliberating upon a course of action he becomes aware of any movement of tenderness or compassion within him, he will sternly nip it in the bud and choose the ruthless course in spite of such movement. In so far as he steadily and consistently pursues the line of conduct prescribed by his ideal, in spite of distractions, he displays strong character, but not moral character.

It is then self-regard which gives to our moral sentiments effectiveness in determining conduct. A man may have admirable moral sentiments, but, if he has no strong self-regard, if he has never acquired, or if he has lost, self-respect, he will have no strong desire to realize the admired qualities in his own person, and therefore, will not consistently display them; though he may do so sporadically, when no strong impulse leads him in an opposite direction. He may be by native disposition as tender-hearted as St. Francis, yet he may in a moment of anger or fear or lust, or under the contagion of mob-emotion, commit acts of gross cruelty.

The essence of strong character is, then, that self-regard shall be dominant, shall be the master-sentiment; while the qualities of the character are a function of the moral

sentiments that are incorporated in the ideal. The moral sentiments determine the qualities of character and conduct ; self-regard secures to the impulses and desires that spring from them the right-of-way among conflicting impulses, and so gives consistency to conduct, makes character autonomous, enables it always to turn anew towards the lodestar of the ideal, to travel towards it always, even along the paths of greatest resistance. And so, paradoxical as it may seem, strong self-regard alone can enable a man, however disposed by nature to compassion and self-sacrifice, consistently to postpone his own good to that of others.

Two things, then, are essential to strong moral character, over and above the possession of appropriate moral sentiments: namely, first, the conscious assemblage of the admired qualities in an ideal of character, with some stable estimate of their relative values ; secondly, a strong and sensitive self-respect which perpetually renews and sustains the effort to realize those qualities in one's own conduct and character.

Let us not overlook the fact that the law of exercise holds good for these highest, most complex constituents of character, as well as for the lower, the simple inborn tendencies of our disposition and the sentiments for persons and concrete things. Every time these higher factors come into play and succeed in determining action of the ideal kind, we experience in some degree the satisfaction of success, and the tendencies towards such action are strengthened and confirmed ; every time we allow them to go under in some conflict with other tendencies, greed, ambition, lust, fear, anger, they are weakened and discouraged by the pain of failure. Yet " 'tis better to have loved and lost, than never to have loved at all " ; and the man who has once learned to love the ideal, even though he may have failed to make it actual in himself in any appreciable degree, will remain a less crude person than he who remains utterly naïve ; he will, in recognizing his own failures, achieve something of that humility which is the beginning of wisdom ; he may still hope for better things, and he will at least know how to appreciate the efforts, the successes, and the

failures of other men. Though he is not a strong runner and has failed to win any of the prizes, he may be a moral expert ; though he may have no virtues and indulge himself in all the vices, he will have knowledge of good and evil.

✓ We have discussed a very difficult question ; let us draw from our conclusion the practical precepts. First, let us encourage self-respect in ourselves and our children ; let us carefully avoid anything that may impair or destroy it. Let us not teach them that they are by nature utterly degraded and hopelessly imperfect creatures, incapable of raising themselves towards the ideal by their own efforts. Secondly, let us reflect, and lead them to reflect, upon moral qualities ; let us try to think clearly and honestly about them, until we can estimate their relative values in some sort of rational order ; and let us try to realize the approved qualities in ourselves and encourage our children to do likewise. ✓

MORAL ATHLETICS—EXERCISING THE WILL

Some authorities, notably within the Roman Church, prescribe special exercises for the will. One such, I remember, recommends his readers to devote a short time every day to doing something that shall be utterly useless and absurd, except as an exercise of the will : for example, that he shall stand for a certain length of time in some ridiculous attitude, or shall take all the matches out of a full box, lay them one by one on the table at a slow prescribed rate, and then lay them back in the box in the same slow way. The exercise must not be such as will develop the muscles, expand the chest, or in any way promote bodily health or strength or skill ; for then a motive other than the pure desire to strengthen the will would be brought into play and the exercise would fail of its effect in proportion as such a motive was operative.

I have no personal experience of the effects of such exercises. But it does seem to me that, if faithfully carried out over a long period, they should strengthen the power of

volition, should make for strong character. But, of course, in themselves they would do nothing to broaden and refine character. Under a system of moral training which is purely authoritative, which lays down for every situation a governing principle, and leaves nothing to the choice and taste and moral judgment of the votary, such exercises may find a proper place.

I would not discourage anyone in the use of such exercises ; but I am disposed to think that, for the free man who wishes to practise moral athleticism, it is better to choose some field where he may practise the will in overcoming natural impulses, perhaps such as are perfectly harmless when moderately indulged. Let him, if not regularly, then for certain periods, deny himself certain luxuries, the extra glass of wine, the hot bath, the second cigar, the table-delicacy of which he is particularly fond, the few minutes of delicious repose after being called in the morning. The smoker has always a field for such self-discipline. Let him occasionally, for shorter or longer periods, go without tobacco ; or, better, let him for certain periods reduce his usual allowance, so many pipes, cigars or cigarettes a day, and keep strictly within the prescribed limitations, for a day or a week or a month, avoiding regularity.

In the education of children there has been much divergence of opinion and variation of practice in respect of the training of will-power. Some generations ago the common practice was to drill the boy in hard tasks in which he took no spontaneous interest. By the aid of the birch-rod or other threats and punishments, he was forced to devote long hours to uncongenial tasks. Then came a period in which threats and punishments were supplemented, and in part replaced, by rewards. Prizes, honours, scholarships and newspaper notoriety were used to stir up the desire for success in competitions, to stimulate emulation as an aid to the fear of failure. More recently there set in a revulsion against all such methods. It was loudly proclaimed that the child must do only what he naturally desires to do, undertake only such occupations as by their nature evoke his spontaneous interest. All punishments, and all rewards as inducements to study, must be abolished.

All work must be play. Tolstoy and Montessori became the accepted prophets of the advanced educationists.

But the new system has never wholly prevailed. There have always been many teachers who have understood the distinction between work and play and have seen that we cannot, without great loss to the child, refuse to set him hard tasks. For it is only by working at hard tasks that the child acquires that most generally useful of all capacities, the capacity of concentrating at will his attention upon topics which do not directly appeal to his curiosity or his delight in activity for its own sake. Such concentration of attention is a special exercise of will-power; and such exercise develops will-power or, in other words, strengthens character.

But there is a certain truth in the modern protest against the old methods. Work sustained or motivated only by fear of punishments does little or nothing to develop character; at the best it can produce only the character of a slave. And work motivated by the desire for external rewards, by the desires of ambition, develops character, but character only of that imperfect type in which ambition is the master-sentiment. What is needed is that the child shall learn to work hard because he desires to acquire, in so doing, knowledge, intellectual capacity and character, especially that form of character or will-power which enables him to apply his intellect effectively upon any topic.

There is another motive which also may legitimately be invoked to sustain the child's efforts, legitimately because its co-operation tends to the development of character of the desirable kind; namely, the desire to please or to serve others. A boy who knows that his parents or his teachers take a keen interest in his progress and delight in his increasing mastery of his studies may find much stimulation in that knowledge; and if, at the same time, he knows that his success, as in winning a scholarship, will lighten the burden of those he loves, he has another altogether admirable motive for hard work.

CHAPTER VI

HABITS AND PRINCIPLES

MANY writers who should have known better have represented man as nothing more than a bundle of habits, and the chief or sole aim of moral training as the development of desirable habits. This false doctrine is carried to a pernicious extreme by the modern and highly popular school which teaches that habits are formed only as motor responses to sense-impressions.

Habits should be our servants, not our masters; they are good servants and bad masters. The man who becomes merely a creature of habit, no matter how good his habits, is a poor creature. Whether we use the word "habit" in a narrower or a wider sense, it remains true that we need to control and to use our habits, rather than merely yield ourselves up to them.

In the narrowest sense of the word, habit is acquired facility of bodily movement. In all skill, motor habit plays an important part. But it is a low form of skill which consists merely in the repetition of a stereotyped series of movements, no matter how complex and delicate they may be. True or high skill involves the making use of a multitude of motor habits, in adjusting and combining them to ever-varying and novel conditions. The billiard-master shows such power of ever new adjustment, as also the batsman, the wrestler, the polo-player, the violinist. It is only the very lowest form of skill, hardly worthy of the name, that consists in the exact repetition of the same movements. In industry this lowest form of skill is more and more replaced by automatic machinery; while the tasks involving real skill are necessarily reserved for human hands. It is the same story in the conduct of life.

Next to the motor habits, or habits of the body involved in skilled movements, come habits of an intermediate level, of a kind which the moralist commonly has in mind when he exhorts youth to acquire good habits, habits of industry,

of punctuality, of early rising, of neatness and order, of personal cleanliness, of thrift, alertness; to avoid other habits, such as bad language, rough manners, fidgeting, gossiping, idleness.

We must draw here a distinction which, though commonly ignored, is of the first importance; namely, between mere habits of this kind and traits of character which are the expression of sentiments. The moralist commonly uses the word habit in a very vague indiscriminating fashion. By loose and undesirable extension of the word "habit" it may be made to cover all the sentiments; for in a wide loose sense they are emotional habits. But it is important to avoid confusion between true habits and that sort of consistency of right conduct which comes from the possession of sentiments. Refusing, then, to extend the word "habit" to the sentiments and confining it to true habits, we must realize that the field of habit is really a very restricted one, that the contribution of habits to right living is, though important, of very secondary importance.

True habits may be voluntarily acquired or may be induced by discipline and drill; in many cases they are induced by appeal to fear. Habits acquired in the latter way are not worth having, certainly do not compensate for the injury done to the child (or man) in using the appeal to fear. Take, for example, the habit in males of removing the hat on entering a house. It is a good habit: but it should be one which we acquire voluntarily because we appreciate the value of courtesy in general. Or the habit of shutting the door quietly after leaving or entering a room. In an English household this is a very desirable habit; but, like the former, it should be voluntarily acquired. There is a large array of true habits which we may and should acquire because we appreciate their value; they economize energy and ensure good manners against slips through absence of mind. But they are of minor importance at the best.

More important are the hygienic habits which we impress upon the bodily organs; though here the main thing is to avoid those perversions of the natural functioning of the bodily organs which civilized existence is apt to induce.

I shall have a few words to say about some such habits in a later chapter. I mention them here only for the sake of making our review of the factors of conduct a complete one.

Let us go back to such so-called habits as punctuality, orderliness, courtesy, industry, thrift. The general practice of such qualities cannot be acquired as mere habits. Take courtesy. A master may induce in a boy by punishment, by fear, or by rewards, the habit of springing to his feet, or taking off his cap, or saying "Sir," whenever he approaches him. But the acquisition of this habit is not in the least likely to render the boy courteous in general; rather, the boy is likely to resent the drilling and to "take it out of others" by being rude to them. Courtesy, if it is to be invariable and of the best quality, must come straight from the heart, must be the expression in manners of tender feeling. The man who has been drilled, whether by others or by himself, into a number of habitual responses to certain defined situations, responses such as sweeping off the hat, clicking the heels together, bowing low from the hips, and uttering certain verbal phrases, may display these habits with the most machine-like regularity, and yet be the most discourteous brute alive. In fact, the possession of such habits is likely to render him the more discourteous; for he may crudely feel that, by displaying them, he has discharged all the obligations of courtesy which society requires of him. We may see this influence at work in the various nations of Europe. In the main, true courtesy obtains in inverse proportion to the prevalence of such formalities.

How then about so-called habits of punctuality and industry? If I assert that punctuality and industry are not, or hardly at all, matters of habit, I shall seem to be flying in the face of universal opinion and the accepted usage of words. Yet I am bound to make the assertion. A true habit is some bodily process which, when set in train (either by some sense-impression or by an act of will) runs its course without any further mental influence, without conscious direction, effort, or awareness. Applying this criterion, we see that in a very limited degree a man's industry may have some basis of bodily habit. The man

who is accustomed to hard work has organs which respond more readily to any call for hard work than those of a man not so accustomed or habituated. Heart and lungs and muscles and brain and blood-vessels may all be said to be habituated to hard work by any sustained course of hard work ; that is the fact which underlies all athletic " training." But the habit-factor in industry goes no further than this. A man may have been led by circumstance to undertake, or by compulsion to perform, hard labour for many months or years without intermission. Yet, as soon as the need or the compulsion is remitted, he may at once become utterly and persistently idle. For some considerable time the bodily habituation to hard work persists, disappearing only very gradually ; but that in itself, though it makes him capable of work, does not in the least incline his mind towards it.

Punctuality lacks even more clearly and completely the marks of habit in any proper sense of the word. We may imagine a schoolmaster who drills his boys to respond immediately to the sound of the bell. No doubt thousands or millions of schoolmasters have insisted on some such drill in the belief that they were creating " habits of punctuality." In a similar way one may drill oneself to go to lunch every day, or to wind one's watch, at the moment the clock strikes one. In both cases a habit of responding to a certain sense-impression with a particular kind of behaviour is set up. But the habit is purely and wholly specific ; the man who has the habit of going to lunch on the stroke of one may be extremely and " habitually " unpunctual at dinner and in all other relations.

Yet it remains true that some men are almost always punctual and others nearly always unpunctual. If this difference is not due to the possession of a habit of punctuality by the one and a lack of it in the other, what is it due to ? Is it in both cases an inborn peculiarity ? Only very slightly so, if at all. Some natures acquire punctuality more readily than others ; that is all we can say on that head. Punctuality in the main is acquired. What then is it, if it is not a habit ? The answer is, it is a principle.

PRINCIPLES OF CONDUCT

What, then, are principles? In the mouths of some moralists, principles are made to seem to be the source and ground of all good conduct. Yet, so far as I know the literature, no psychologist has attempted to throw light on the nature of principles. The fact is, perhaps, the most striking illustration of the neglect of the problems of conduct and character by psychologists.

Some authors seem to identify character with the possession of good principles, and moral training with the inculcation of good principles. And the futility and failure of many efforts at moral education come from this erroneous assumption. That it is an error is clearly shown by three considerations. First, although "unprincipled" is an accepted term of reproach or censure, most of us would not feel very highly gratified on hearing ourselves described as men of high or good principles. And we are apt to feel a little cold, even a little repelled, by those who claim, or to whom others attribute, high and even lofty principles.

Secondly, we may know men whom we confidently judge to be men of fine character, men whom we would trust under the most trying conditions, who yet have no principles; men, perhaps, of simple modes of life and little culture, who have never reflected on problems of conduct and who could hardly formulate a principle even if they desired to do so.

Thirdly, we may observe men who profess lofty principles and yet behave at times in the most despicable fashion. It may be said that such men, although they profess good principles, do not really possess them. Yet, what is the possession of principles, if not the power of formulating them with conviction? And some villains can and do profess high principles with conviction. The key to the solution of this problem is the truth that principles are of the head, while sentiments are of the heart. A principle is a generalization which affirms that conduct of a certain kind is right or wrong; and to possess the principle is to believe the generalization to be true.

A principle, then, may be acquired by a process as nearly purely intellectual as that by which we are led to accept

the conclusion of a theorem of Euclid, if, as in geometry, we start from certain axioms or postulates, such as that to injure any person is wrong, to do good to any person, to promote his welfare, is right. In actual life we are led to the acceptance of principles by a process properly called persuasion, a process in which reason and irrational suggestion are inextricably blended, and in which the second commonly plays the greatly predominant part. The important fact, from our present point of view, is that the possession of, or belief in, the principle, is not in itself a tendency to act in accordance with the principle. Principles, then, are no part of character : they are part of the intellectual furniture of the mind, comparable to knowledge of, and belief in, the principles of geometry. I may be perfectly convinced that two sides of a triangle are together always longer than the third side, or that a straight line is the shortest distance between any two points ; but the possession of that belief does not impel me to walk or drive perpetually in a straight line. I may prefer to sit still ; or to meander pleasantly, or to zig-zag hither and thither as attractive objects meet my eye. And so it is in morals. Just as my knowledge of geometry and geography will enable me to take the straight or the shortest route from one place to another, but does not supply a motive for doing so ; so, in the moral sphere, the possession of moral principles is an aid to following the straight road, but does not supply any motive for doing so. The proposition that knowledge is virtue is profoundly untrue ; and it is important that we be frank about this erroneous intellectualistic theory of conduct : for it has been widely held for more than two thousand years and has done much harm ; having been impressed upon a multitude of young minds with all the suggestive influence of great names.

The weakness of principles is, then, that they have no motive power. They are useful guides to right action, if we have the desire to act rightly. But they are equally good guides if we merely desire to seem to act rightly, if we merely desire praise and do not desire to be praiseworthy. That is to say, they are as useful to the hypocrite as to the good man. And they even constitute a temptation to

hypocrisy. The man who has a store of good principles and a bad or weak character is almost inevitably a hypocrite ; for he will conform to public opinion by professing principles which he has no desire or no sufficient strength of will to practise. The possession of principles by such a man, adding hypocrisy to his other defects, makes him the more dangerous and the more contemptible. That, perhaps, is why we are apt to look a little askance at the man who insists upon his high principles. Write me down " One who loved his fellow-men." Who would not have that for his epitaph rather than : " He was a man of high principles " ?

A principle is a guide-post. It says : " If you wish to go to Rome, this is the road to take." But, if you prefer to sport with Amaryllis in the shade, or care not whither you go, the guide-post to Rome will have no influence. Yet I do not wish to decry the value of principles ; I wish rather to define their true place and function. We moderns have to pick our way through a vast tangle of moral problems, and principles are useful as guide-posts. They embody the experience and wisdom of the ages. The principle, It is wrong to give alms indiscriminately, embodies the consensus of opinion and the experience of a great many people who have devoted much time and effort to the study of the effects of alms-giving ; no single man could establish this principle by his own unaided efforts.

I have said that principles are guide-posts ; but perhaps it would be more exactly true to say that their proper function is to warn us against wrong turnings rather than to point out the way we should go. A man's disposition and character must determine what route he will follow ; but principles will warn him against lines of action that will defeat his true purpose. Many a tender-hearted woman needs to bear in mind the principle ✓Justice before kindness, or : It is wrong to do a kind act to one person, if it involves injustice to another. ✓

Let us now illustrate the rôles of habit, principle and character, in relation to some one particular department of conduct, say courtesy. We have seen how habits may produce quasi-mechanical movements which have the

superficial appearance of courtesy, and how, in a very limited way, such habits may render it easier to express without fail our courteous intentions. The principle, Never be discourteous, has been accepted, let us suppose, because it has been demonstrated that we make our way in the world all the better and more smoothly if we observe the principle. The possession of that principle might extend somewhat the range of outwardly courteous actions due to habit. But, with these habits and this principle only, a man would achieve no true courtesy. On the other hand, a man of tender heart or kindly disposition would display true courtesy on many occasions ; but, if he had no habits of courtesy, he might often be clumsy and at a loss how to act courteously ; and, if he had no principle of courtesy or against discourtesy, he might sometimes choose a line of action that would be unnecessarily discourteous and from which the possession of the principle might have saved him. If, in addition to having a kind heart, he has also acquired a sentiment for courtesy as a quality of conduct, as something that he admires and values, then his kind impulses will be reinforced and regularized by his " feeling for courtesy " ; and, in all conflicts of impulses (such as conflict between a tender impulse and a movement of natural anger ; as when someone in a crowd clumsily steps on his toe, or a child disturbs him at his work with its noisy cries) this " feeling " will aid the tender impulse to overcome its antagonist. And if, in addition to the sentiment for courtesy as such, he has acquired strong character, has made courtesy a part of his ideal and has constantly endeavoured to live up to that ideal, he will the more surely and easily avoid the rude word or gesture to which his anger prompts him and will constantly behave with true courtesy.

Perhaps we ought to return now to the problem of the punctual man. Through drilling (either forced or voluntary) a man may have acquired several habits of punctuality, such as putting on his hat to leave his office for lunch at the stroke of the clock, or responding immediately to the dinner-bell. These are specific habits and may leave him utterly unpunctual in all other matters. Further, the principle of punctuality may have been drummed into him,

and he may have accepted it with his head as one that will make for success in his career and is, therefore, deserving of observance ; and, if he is an ambitious man, his ambition will supply a motive for observing the principle in all business relations. But in all other relations, in his home and on holiday and at the theatre, he may show no punctuality and may in fact be the more unpunctual, by reason of the sustained effort to maintain punctuality in business hours ; at home he may like to assert his freedom to do as he pleases. Thirdly, having accepted the principle (or without having formulated it in any way) he may have acquired a sentiment of dislike for unpunctuality ; and in an extreme case he may truly say : " I hate unpunctuality." He may have been annoyed on many occasions by the unpunctuality of others, members of his family or of his office staff ; he may on certain occasions have suffered severely in consequence of his own unpunctuality ; he may have had a father with a strong sentiment of this kind whose annoyance with the unpunctuality of others he has sympathetically shared from his earliest years ; he may have a strong sentiment for courtesy in general and perceive that, where others are concerned, punctuality is one of the forms of courtesy. The possession of the sentiment will lead such a man to endeavour to be punctual in all relations and on all occasions. If he is of unformed or weak character, he may nevertheless often fail, much to his own annoyance. But, if he also has a strong will, if punctuality has become a quality of the ideal he accepts and which he has constantly and successfully cultivated in practice, then he will be one of those paragons of punctuality whom all of us admire and few of us emulate. For, after all, punctuality is a minor virtue, and one which can be carried to excess.

Principles, then, like habits and unlike sentiments, have in themselves no motive power. And they are inferior to sentiments in another way. They are rigid and unadaptable ; whereas sentiments give plasticity to conduct. The man who has accepted the principle that it is right to tell the truth, the whole truth and nothing but the truth, will be apt to apply it in a rigid indiscriminating way in judging both his own conduct and that of others ; although under

stress he may readily infringe the principle and lightly excuse himself. But the man who esteems candour as a beautiful quality of character and dislikes all dishonesty will be truthful after a less literal fashion, will distinguish between merely formal truthfulness on the one hand and real candour and honesty on the other. The former may be apt at preserving the form of truth at the expense of the substance. The other will care little for the form and much for the spirit.

Principles, then, like habits are of limited usefulness and should be our servants rather than our masters. In our dealings with children we should chiefly endeavour to prevent the formation of bad habits and to develop in them by sympathetic contagion the desirable sentiments, first the concrete sentiments for things and persons, then the abstract sentiments for moral qualities. The inculcation of principles may come later, and should be a rationalizing and rectifying process, rather than one of mere suggestion; a process in which the young mind reflects upon the qualities of conduct and character and sets them in some order of merit, some scale of relative values.

CHAPTER VII

TASTES AND INTERESTS

WE speak of a man as having good or bad taste; we speak also of his tastes as refined or coarse, cultured or boorish, nice or nasty; and it is commonly considered that a chief effect of education should be the development and refinement of taste and of tastes. Yet how difficult to define taste and to give any consistent and clear account of what we mean by such expressions. What is taste? What are tastes? How are they acquired and what are the relations of taste and tastes to character? The word "taste" is used in its most original sense when we speak of the gustatory functions of the tongue and mouth. There are four fundamental qualities of taste-sensation, namely, bitter, sweet, sour and salt. And there are many odours which blend with these tastes making them more appetizing or disgusting. The more general sense of the word "taste" has been derived, by analogous extension, from this field of taste-sensation and its influences on the appetite for food and drink; this fact should be our cue to the proper use of the word "taste" and also to the understanding of the way in which we acquire tastes.

We speak of a taste for literature, for art, for society, for conversation, for sport, for adventure, for philosophizing, and of distaste for these and similar activities. And, using the word in a different sense, we speak of a man as having good or poor or bad taste in general, or as displaying good or bad taste in some particular action. There have been philosophers, notably the Epicureans, and in modern times Lord Shaftesbury, who have represented all right conduct as a matter of good taste and refined tastes, thus seeking to abolish all distinction between morals and æsthetics. For taste is primarily a matter of æsthetics, of the enjoyment of that which is pleasing or beautiful, and of repugnance to that which is ugly or disgusting. On the other hand, it

might be argued that æsthetic appreciation is pure contemplation, a passive reception of impressions and, therefore, in no way a matter of conduct. But that would be a serious error deduced from a misunderstanding of æsthetics. The æsthetic sphere is primarily and fundamentally the sphere of pleasant and unpleasant sense-perception. But no perception is merely passive contemplation. Perception is always activity, and the pleasures and displeasures of perception are subject to the general law of pleasure and pain, namely, that successful activity is pleasant, obstructed unsuccessful activity is unpleasant. It is this truth, the fundamental law of æsthetics, which gives plausibility and some partial justification to that confusion of æsthetics with morals which Shaftesbury made complete; which brings taste into the sphere of conduct and makes tastes a part of character.

That refined taste cannot be identified with good character and beauty with goodness is, however, clearly shown by instances of men and women who undoubtedly possess good and strong character and yet show little or no good taste or even grossly bad taste. What could be in more hideous taste than the act of powdering the face and nose in public? Yet in these days many good women, even women of strong character, frequently make this exhibition of bad taste. On the other hand there are men of fastidious taste and of many refined tastes whose characters are bad or weak, or both. Nevertheless the possession of good taste and refined tastes is a great aid to right conduct, and these things must be reckoned as part of fine character. For taste and tastes are in the main acquired; though, like all of character, they have their foundation in inborn functions.

The acquisition of tastes is the consequence of pleasing and displeasing experiences. If any form of activity is repeatedly found pleasant, we shall acquire a taste for it; if any is repeatedly and invariably unpleasant, we shall inevitably acquire a distaste for it; and sometimes a single experience suffices to generate an abiding taste or distaste. From these fundamental facts we may at once deduce a precept of great practical importance. It is useless, it is folly,

to try to force the development of a taste for any form of activity (whether in ourselves or in our children) by compulsion to take part in it. But it is very possible to force the acquisition of a distaste in this way. To take a very simple example: you may easily force upon a child an enduring distaste for some kind of food or drink by compelling him to partake of it when, for any reason, he is disinclined for it. If you wish him to acquire a taste for some food, say tomatoes, for which he has no liking or even some slight dislike, then choose a time when he is very hungry and let the tomato be mingled, as in a salad, with other things for which he already has a taste.

The principle of the salad is capable of very wide application; not only in matters of food and drink, but throughout the realm of æsthetics and of morals. If you wish your child to acquire a taste for music or literature, present these things in a salad. Don't follow the practice of schoolmasters and compel your child to learn so many lines of "Paradise Lost" with all the notes of some learned commentator; don't set him down to read any literature as a task undertaken for the sake of any reward or for the avoidance of any punishment. Make the literature part of a joyous reunion at the fireside; and don't give him more at one time than he can enjoy and digest. Let him take what he can and will; let him leave the rest. And if, while you are reading aloud Wordsworth's Ode on Immortality, you find he has fallen asleep, don't scowl or scold or pour scorn upon him. His clouds of glory may take another form.

The two fundamental laws of taste-acquisition are, first, that we enjoy those activities in which we make progress towards our goal and attain at least some steps of success; secondly, that we acquire a taste for that kind of activity which we enjoy. It follows that in the main our tastes conform to our capacities; we acquire a taste for whatever we find we do well, whether in bodily or mental activity, whether golf or billiards, cricket or swimming, mathematics or the making of verses, chess or cross-word puzzles, the hunting of small birds or big game, of pots or tufts.

Those tastes which seem purely contemplative, intellectual and æsthetic rather than outwardly active, may seem

refractory to our principle ; for example, the taste for hearing music or poetry, for seeing pictures, for contemplating the picturesque, the beautiful, and the sublime in nature. But all these are activities ; we get a richer enjoyment the more fully we can grasp the scheme of the music and the relation of all the parts to one another and to the whole ; the more completely we can seize the meaning and intention of the author, of the painter or sculptor. And the artist's excellence consists in so presenting his matter that the wealth of its subtle relations can be most readily apprehended by the contemplating mind.

The essential identity of the principle of taste-formation, in the more inward and the more outward forms of activity, may be illustrated by the case of geometry or Euclid. There the learner encounters problems of two kinds ; the one kind demands that he find the solution for himself ; the other merely that he shall follow and grasp the train of reasoning presented. No doubt two different kinds of activity are required ; the former task requiring a higher, more original or creative activity ; but the successful exercise of either form brings its satisfactions and leads to acquisition of a taste.

There is a complete theory of æsthetics implied in what I am writing of taste, and I cannot here fully state or defend it, as we are only concerned with the acquisition of tastes and their rôle in conduct. But something must be said of the relation of tastes to sentiments. Common speech confuses them in some degree and yet recognizes the distinction. No one would speak of a man's love for his wife or child or country as a taste ; and no one would speak of a taste for cards or jazz as a sentiment. The difficulty in keeping clear the distinction between tastes and sentiments arises from the fact that there are certain objects for each of which we may acquire both a taste and a sentiment. Take mathematics or philosophy or music. A man may acquire a taste for philosophizing and a sentiment for philosophy ; a taste for working mathematical problems and a sentiment of admiration or respect for mathematics in general ; a taste for making and for hearing music, a sentiment of love for music as a divine art. In such cases

the taste commonly precedes the sentiment and may exist full-blown without it. On the other hand a man may develop some sentiment for one of these great things without having a taste for it; though such sentiments are rare and, commonly, somewhat feeble growths. Consider the case of music more nearly. A man who merely has a taste for music is likely to have his preferences for this or that form of music, his specialized tastes in music; and he will be merely indifferent to other forms. But a man who truly loves music, who has a sentiment for it as a divine art, a precious and noble thing, will do what he can to promote that art, to protect it from degradation and misuse, and he will be indignant when he perceives that it is turned to ignoble forms and base purposes.

I cannot pretend here to go into the disputed question of the proper part of sentiment and emotion in art. It is obvious that certain forms of art are almost purely intellectual in their appeal, formal and cold, but making great demands on the power of grasping the material presented whether to the ear or to the eye; and that other forms of art appeal to the emotions, and not only to the unorganized emotions, but also presuppose certain sentiments, the religious, the patriotic, the personal or the moral sentiments. And it is art of the second kind that chiefly influences character. No one can doubt that music such as Beethoven's may have a deepening influence on character, or that jazz music may have an opposite effect; the former, because it expresses a serious attitude to life and evokes grave emotions; the latter, because it is compatible only with a trivial attitude and cries aloud: "What's the good of anything? Why, nothing!"

Of course the serious study of music of any kind may, like any other work sustained by voluntary effort, promote the development of character in so far as it strengthens it by exercise of volition. But we must distinguish between the mere strengthening of the will or character which results from all steady effort towards a goal, and, on the other hand, the formative influences which shape and enrich character by developing the sentiments. The exercises of

the kind mentioned at the end of the foregoing chapter (which have been so much recommended and practised in the Roman Church) are of the former kind.

INTERESTS

We are told on all hands that the development of interests is all-important for the successful conduct of life. Lecky, for example, writes of "that great law of happiness, that it should be sought for rather in interests than in pleasures."

What, then, are interests? Like so many other terms the word "interest" is used by moralists in a very vague manner. The reader of the foregoing citation from Lecky may well ask not only: What is an interest? but also: What is a "pleasure"? And: How are we to distinguish between interests and "pleasures"? And again: What is the relation of tastes to "pleasures" and to interests?

If what I have written of tastes in the preceding pages is true, it follows that tastes and "pleasures" are identical or nearly so. If we are to make any distinction, it can only be by giving the name "pleasures" to the more passive kinds of pleasurable activities, such as the enjoyment of eating and drinking, of hearing music, of purely æsthetic contemplation and appreciation, while reserving the name "tastes" for the more active form of pleasurable enjoyment, such as making verse, music, pictures, taking part in sports and games.

It is probable that in opposing "pleasures" to interests, Lecky meant the word "pleasure" to cover all that we have called tastes. Can we then maintain the distinction between tastes and interests? The answer turns upon an understanding of the nature of "an interest." In a wide and general sense we become interested in whatever appeals to, brings into play, any one or more of our fundamental tendencies. Whatever evokes our fear, our anger, our curiosity, our lust, or any other of the native tendencies, holds for the moment our attention; we are for the time being interested in it. But the term "an interest" implies more than this; it implies an enduring liability to be attentive to, to be interested in, objects of some particular kind.

Such enduring interest is a function of the sentiments ; we have enduring interest in whatever we hate or strongly dislike, whatever we love, respect, admire, or reverence. Yet there are things for which we have some sentiment, yet in which we cannot properly be said to have found " an interest." A man may have reverence for God or the church, and yet, if he does not actively practise religion, it can hardly be said that religion is one of his " interests." He may be patriotic and yet take no part in public life, undertake no efforts directed primarily to the service of his country. He may love his children, and yet, being wholly absorbed in his professional activities, may leave the care of them entirely to their mother and other persons. On the other hand, a man may have tastes which can hardly be called " interests." He may have a taste for good wines, or billiards, or music, or religious ritual, or country scenes, and in each case, whether the taste be actively indulged or not, it may remain merely a taste.

✓ We may, I think, lay it down in general terms that " an interest " is a form of activity for which we have a taste and which also is sustained by a sentiment. Consider each of the tastes just mentioned. Meredith's Dr. Middleton had not only a taste, but also a sentiment, for fine wine ; and it was one of his leading interests, a topic on which he loved to descant. The man with a taste for billiards may make it his ambition to become a master of the game ; it is then " an interest." We have already seen how a taste for music may be supported by a sentiment of love for it ; such combined taste and love for the art constitutes an interest in it. The taste for ritual combined with religious sentiment, constitutes an interest in ritual. The taste for country scenes, combined with a sentiment of affection for a particular country-side, constitutes an interest in that locality, in the cultivation and preservation of its beauty, its charm and amenities.

In order then to acquire " an interest " we must find some way of successfully working in the service of an object for which we have affection, admiration, respect or reverence ; for we shall then add a taste to a sentiment. If, for example, a man loves his children, let him find some way of taking an

effective and active part in their education, or in any way promoting their welfare directly or indirectly ; he will then have an interest. If a boy has a taste for collecting butterflies or beetles, lead him towards the development of a sentiment for all that is beautiful and wonderful in animal life, or for scientific knowledge ; and he will be in the way of acquiring a lifelong interest.

A word about the distinction between primary and secondary or derived interests will be in place. No doubt, primary interests, those activities which are sustained by spontaneously acquired tastes and sentiments are the most satisfying and enduring. Yet many of our interests are derived from sentiments for objects with which our activities are not directly concerned. Many a man practises some trade or profession for which, when he entered upon it in order to be able to marry, or to achieve a place in the world, he had no taste. At first his sentiment sustains his activity ; but, if he finds himself successful, acquiring skill and effectiveness, he acquires a taste for that kind of work, and it becomes a derived or secondary interest. If his professional work remains distasteful to him, he may continue to support it in the service of his ambition or of his family affection. And if his sentiment decays, the derived interest will disappear, even though he may have acquired a certain taste for the work. The ambitious man whose ambition has died away will abandon his efforts. The man whose professional labours were sustained by his love for his wife and family will, if he continues his professional work after that love has become cold, be sustained only by his sense of duty and will work from a sheer effort of will ; a dreary and exhausting business, which, though possible to a man of strong character, will be neither satisfying nor carried on with the energy and efficiency we devote to our interests.

In so far, then, as sentiments become interests through the development of corresponding tastes, they promote efficient activities directed towards some one general goal. It is perhaps because many sentiments never inspire us to such activities, because we never find any efficient means of

serving the objects of some of our sentiments, that we are apt to speak disparagingly of mere sentiment. A man who merely loves or merely hates, without finding some effective way of serving that which he loves or exterminating or subduing that which he hates, who does not act with zest and develop a taste for activity in the service of the goals prescribed by his sentiments, is rightly regarded as a poor figure. We may apply to him the disparaging term "sentimental."

Sentimentality is perhaps most unfortunate in the case of the moral sentiments ; as in the man who has a sentiment for candour and truth, but who nevertheless allows himself to be inhibited from practising candour and truth-speaking by fear of the consequences, by shyness or by the immediate advantages of prevarication. Such a man is one who knows the better, in the full sense of the words, yet follows the worse. The essential defect is that his moral sentiments have not been incorporated in his ideal, have not been brought under the dominance of his self-regard and, therefore, have not become an organic part of his character. But the sentimentalist, in the full sense, combines with such lack of active interest a further peculiarity. The full-blown sentimentalist is the man who not only possesses sentiments which find no appropriate expression in action, but also cultivates these sentiments as things of value in themselves. For example, if he has a love for his country, he is apt to pride himself on his patriotism, to display it, to talk or even to boast about it. In the extreme case he arrives at valuing his sentiment rather than its object ; he loves not so much his country, his child, his art, as his sentiments for those things ; he has acquired a sentiment for his sentiments. This, of course, is a weakness of character ; and it is the weakness of the too reflective, too introspective, man who finds difficulty in taking action, the man whose self-culture is his too exclusive interest ; the man who is much, but not wisely, concerned with the saving of his own soul. It is the danger of the maxim that it is more important to be the right thing than to do it.

THE LOVE OF NATURE

I must not omit all reference to that factor of character which is commonly and, perhaps, properly called "love of nature." I have to confess that its nature and origin are very obscure to me, in spite of much reflection upon it; yet of its vast influence and importance in many lives I have no doubt. My difficulty is that it does not seem to be properly classed as either a taste or a sentiment or an interest. It does not fall under our definition of a taste; for it does not result from the exercise of any particular faculty or faculty. It is hardly an acquired sentiment, although the acquisition of a sentiment of love for some particular place or province of nature may enrich and strengthen it; for in its simpler form it has no specific object, and it is manifested very strongly by some persons on their first contact with Nature in some one of its aspects. It is difficult even to find words with which to indicate this factor of our nature; it can best be defined perhaps as that which makes us capable of rapture in the presence of Nature or, in the words of its greatest exponent, as that which gives us "the vision splendid," the "celestial light, the glory and the freshness of a dream," "the visionary gleam"; or perhaps best of all in the lines:

' . . . those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day,
Are yet a master-light of all our seeing:
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence: truths that wake
To perish never:
Which neither listlessness, nor mad endeavour,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!"

He speaks of it also as "that inward eye which is the

bliss of solitude." It is that to which Coleridge refers when he writes

" All colour a suffusion of that light,
All music but an echo of that voice."

One might perhaps describe it as that which every great poet expresses in words, however imperfectly. And, since even they succeed only very partially in suggesting and describing these elusive movements of the mind, it is obviously impossible to do so in prose.

We only throw the facts into a deeper obscurity by lightly postulating an "æsthetic sense" or a "sense of beauty"; for, although such terms have been bandied about by philosophers for many centuries, no one has succeeded in giving any meaning to the word "sense"; thus used it is merely one of many words we employ in order to disguise from ourselves the completeness of our ignorance. The relation of this function or capacity to art remains the obscurest and most difficult of all the problems confronting any theory of æsthetics.

The capacity or susceptibility I am trying to indicate certainly seems to be a native or inborn endowment, one which varies greatly in strength and which in some men seems to be altogether lacking; though, perhaps, in such cases, it is merely weak and undeveloped.

Of all the facts of our constitution, this one seems to me most strongly to imply hereditary memory. If the biologists would allow us to believe in hereditary memory, we might form some vague outline of a theory of that which Wordsworth calls "trailing clouds of glory."

In the absence of any theory or clear understanding of this capacity, the best we can do is to make note of its rôle in our lives and of the conditions that favour its exercise and development. There are many excellent persons to whom the topic I am discussing seems to be entirely unknown, as colour is to the man born blind or totally colour-blind. But all others will agree that the exercise of this function is not only a source of pleasure, though often of pleasure strangely blended with pain, but also a refining influence in our lives; and most will agree that it is also a strengthening

influence, one which, just because it has "power to make our noisy years seem moments in the being of the eternal Silence" helps us to view ourselves and our ambitions, our ideals, our hopes and disappointments, in a large perspective, and to hold steadily to our chosen course in spite of all buffetings from the winds of chance.

There can be no doubt that this capacity, although it springs spontaneously to life at the touch of Nature (as in many a slum-bred child when first it finds itself in a spring woodland or meadow) is strengthened by exercise. And, since it is one of the very few perfectly innocent and harmless forms of habitual indulgence (perhaps the only one) which also takes nothing from others, but rather, by sympathy, enhances the similar delights of other persons, we do well to indulge ourselves and to provide for our children opportunities for its development.

Wordsworth's view, that this capacity is wholly a native endowment which inevitably fades away with advancing years, seems to me mistaken. The intensity and purity of the delight may diminish with the years; but the strength and range of the capacity seem to me to increase in those who, like Wordsworth, make a cult of the beauty of Nature; their perceptions become more delicate and of wider range.

Whatever its value in other respects, it cannot be doubted that this capacity is one that may engender strong bonds of sympathy between persons who have little else in common; and that those in whom it is strong feel the absence of it in others to be a great lack. The immobility, and still more the ridicule, of another, in the presence of that which profoundly moves one, can hardly fail to estrange in some degree two such persons, even if there is strong affection between them.

It is, perhaps, the greatest defect of the educational tradition prevalent in England and America that it tends to destroy, rather than to foster, the capacity we are discussing. The perpetual pursuit of a ball according to a rigidly prescribed schedule may keep boys and girls out of mischief; but it leads to a maturity in which the only alternatives to "business" are golf and bridge.

THE CONDUCT OF LIFE

" The world is too much with us ; late and soon,
Getting and spending, we lay waste our powers :
Little we see in Nature that is ours ;
We have given our hearts away, a sordid boon !
This sea that bares her bosom to the moon ;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers :
For this, for everything, we are out of tune ;
It moves us not. Great God ! I'd rather be
A Pagan suckled in a creed outworn :
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn ;
Have sight of Proteus rising from the sea ;
Or hear old Triton blow his wreathèd horn."

Many of us will agree, and yet we countenance a system under which our children learn to fill their leisure merely by getting as rapidly as possible from one place to another ; even if the place be a mountain-top, a peak in Darien, or a fairy-land forlorn.

The function which, for lack of a better name, we speak of vaguely as a love of Nature, develops most strongly and in the most beneficent form, when it becomes enriched by the development of a sentiment for some specific place, one's native land perhaps, or some feature or part of it ; best of all when that part is the scene of one's childhood and the home of one's fathers. Fortunate indeed is the youth that sets out on life's journey with such a background. It is an advantage which becomes increasingly rare in our modern world. Can any adequate substitute be found ? The almost complete lack of this influence in American life is, perhaps, its gravest drawback and the ground of much else that renders it, in so many cases, superficial, unsatisfying and restless.

CHAPTER VIII
FURTHER OBSERVATIONS ON
CHARACTER

WE have seen that character is essentially a system of sentiments gradually developed through the experiences of life; each sentiment being an acquired liking or dislike, an enduring love, respect or admiration for, or a contempt, a scorn, hatred or loathing for, its object. And each sentiment, embodying in its structure one or more of the fundamental native tendencies, is a spring of action and of various emotions in relation to its object.

An array of sentiments possessed by an individual is hardly worthy of the name of character unless it is integrated to form a system by the dominance of a master-sentiment. And the sentiment most fitted to play this rôle of master-sentiment is self-regard. In its imperfect forms, such as ambition or pride, the sentiment of self-regard may give vigour to character and great consistency to conduct. But only in the form of self-respect, regulated by some ideal of character, can it form a character that is wholly admirable, a strong moral character.

SUBLIMATION

Certain features of character-formation on which I have not touched hitherto are deserving of some brief discussion. Sublimation is a process and an effect of character-formation which, though not entirely unrecognized by earlier writers, has been much insisted on by Professor Freud and his followers. We have as yet hardly sufficient understanding of sublimation to enable us effectively to control and guide the process. Yet it is undoubtedly of great importance in the formation of character.

The essence of sublimation, broadly conceived, is the

raising of the moral plane upon which the energies of our native tendencies are expended. Given a man of very strong native tendencies ; if he grows up in a primitive and crude environment, he may expend them on a moral plane hardly above that of the higher animals. He may hunt and fight and make love, explore, and build and hoard, lead his fellows, protect his children and family, all with an immense output of energy, but all in a crude instinctive fashion, modified only by such cunning and skill as he develops in the course of these activities. In all things he will be passionate and unrestrained ; so that, as in a famous instance described by a traveller whose name I have forgotten, he may, though a tender father, in a moment of violent anger, seize his child by the ankles, dash out its brains against a rock, and then nurse its corpse in genuine grief. The same man, brought up under good personal influences in a developed society, might have become a great and good man, a great judge, a moral leader, a reformer, a soldier like Wellington, a statesman like Lincoln, or an explorer and scientist like Nansen.¹ Such development would involve a vast amount of sublimation ; the crude fear of the savage is transfigured in the reverence of the truly religious man ; his raging violence is replaced by restrained but energetic moral indignation ; instead of indulging his sex tendency with every woman who strikes his roving fancy, he might be a devoted and constant lover, perhaps, like Dante, expending the energy of his passion in the production of great works of art : for " When beauty fires the blood, how love exalts the mind ! " That line of the poet Dryden states concisely the principle of sublimation as we see it manifested in the most striking of its many forms, that form with which we are most concerned as a practical problem.

The sex tendency working in simple primitive fashion, unmodified by the development of character, generates an impulse or desire for physical union which is purely selfish,

¹ It is my privilege to have known personally one such man who, in a very primitive environment, aided by a wise father and but little by a crude polytheistic religion, made himself a statesman, a restrained, far-seeing and benevolent ruler of men.

ruthless and brutal, and which may obtain its gratification in the crudest fashion, regardless of the suffering of the other person. Think of the ancient practice of leading the women of the conquered host to the tents of the victors. The sexual unions that ensued must have been in most cases the work of unmodified lust, with no redeeming touch of tenderness or poetry or respect. Contrast with this an ideal falling-in-love. A youth who has little or no experience of the physical expressions of sex and who has acquired, through the influences of a good home, respect for women in general, meets a girl who seems to him perfectly beautiful, gracious and charming; she is shy and modest and is surrounded by all the safeguards which the family and society conspire, or used to conspire, to throw around such a person. His sex tendency is aroused and active; but it obtains no direct and overt expression: even in imagination he does not desire or depict any physical union. He only wishes to be near her, to attract her attention, to win her smile, to serve her in some fashion which, if possible, may evoke her admiration. He knows only vaguely what marriage means, but he knows that marriage means the privilege of close companionship; the desire to win her in marriage becomes dominant over every other, a main factor in all deliberation and decision. Like Jacob he may serve seven years; or he may set out to make a position for himself, or to achieve some great thing, some honour or public recognition which will show him to be worthy of her and compel her admiration. He may redouble his efforts in athletics, in trade or art or science, if such efforts seem likely to secure the end he desires though but vaguely conceives. And, in all such activities, the access of energy which sustains his labours, intensifies his intellectual processes, and makes him twice as much alive as he formerly was, is the energy of his sex tendency. Instead of finding direct expression in action, the energy of the sex impulse is diffused and expended in a multitude of higher channels of activity. The damming of the direct outlet results in the sublimation of the energy of the sex impulse; that energy then reinforces every form of activity prompted by the highly complex sentiment of love.

“ Had I the heart to slide an arm beneath her,
 Press her parting lips as her waist I gather slow,
 Waking in amazement she could not but embrace me ;
 Then would she hold me and never let me go ?

Shy as the squirrel that leaps among the pine-tops,
 Wayward as the swallow overhead at set of sun,
 She whom I love is hard to catch and conquer,
 Hard, but O the glory of the winning were she won ! ”

Brave in her shape, and sweeter unpossessed,
 Sweeter, for she is what my heart first awaking
 Whisper'd the world was ; morning light is she.
 Love that so desires would fain keep her changeless ;
 Fain would fling the net, and fain have her free.”

It has often been remarked that romantic love has been almost peculiar to the comparatively modern age ; and this has been explained as due to the influence of a growing tradition. But it is due rather to the fact that romantic love can develop only where direct expression of sex is prohibited. In the age when men obtained their wives by the use of a club, and in the ages when girls were given in marriage without consultation of their inclinations, romantic love could arise only under very unusual circumstances ; but it did grow up in some such cases in spite of all lack of traditional influences, as in a youth attracted by a lady much above him in rank. The question before contemporary society is—Whether romantic love can survive the present breaking down of barriers, and whether it is well that it should become again the sweet torment of the few who happen to encounter quite unusual circumstances ?

The organization of a tendency in a complex sentiment such as love is the most general and easily understood mode of sublimation. The impulse of the one tendency working within the sentiment is held in check and modified by the simultaneously working impulses of other tendencies of the sentiment. In a simple sentiment such as crude hatred we may see the principle exemplified very clearly. {In the simplest form of hatred, only two tendencies are combined, anger and fear. The man who hates another cannot think

of him without anger, and the anger impulse prompts him to attack and annihilate that other ; but also he cannot think of him without fear, and the fear impulse checks the anger-impulse : therefore, the man who hates, instead of venting his anger forthwith and without restraint, broods and reflects, thinking out plans for injuring the other in some fashion which will circumvent the strength and avoid the retaliation he fears. That is sublimation, not on the moral, but on the intellectual plane only.

It is not clear to me that true moral sublimation of the native tendencies can be effected in any other way than by the formation of sentiments. It is the weakness of any system of education that relies largely on prohibitions, punishments and penalties, that, though it may develop in its victims great cunning and skill in the avoidance of penalties, it does not lead to moral sublimation. But the sublimation process occurs not only within one sentiment. The well-knit character is a system of sentiments within which the energies of all the tendencies are sublimated ; if moral sentiments have been acquired and woven into the structure of character by the aid of some ideal, all the tendencies will in the main function on a corresponding moral plane, or, in other words, will be sublimated.

COMPENSATION

It not infrequently occurs that the child or youth becomes aware, however obscurely, of some natural defect, whether bodily or mental, and sets himself to remedy it by constant effort at self-improvement in that respect. The classical instance is Demosthenes, who is said to have acquired his great oratorical powers through assiduous efforts, incited to them by some natural defect of speech. Such efforts can only be evoked when the child has already acquired some rudiment of self-respect ; they are sustained by the functioning of that sentiment and guided by some conception, however crude, of what the child wishes to become. They, therefore, are the expression of will and tend to the formation of character, though, it may be, character of a somewhat imperfect and one-sided type.

In some cases the process of compensation is carried to excess. For example, a boy who has become aware of undue timidity may, in his efforts to disguise his fear and overcome it, accept all danger as a challenge and, by an effort of will, throw himself into dangerous situations in a reckless fashion. Or a boy who becomes aware of being unduly dominated by the influence of others may constantly rebel against such influence; he may insist on taking his own line in all matters to a degree which deprives him of the docility or suggestibility natural and proper to youth. He is then in danger of displaying a headstrong self-assertiveness that is hardly healthy and may be prejudicial to his development, a kind of obstinacy and contra-suggestibility that renders him impervious to example and advice. In the more extreme cases, such a course of development results in a distinctly morbid character: the youth becomes incapable of any admiration or generous appreciation of other persons and is thus shut off from the chief influences that should mould his character; and he becomes morbidly sensitive about himself, resenting the least criticism and regarding as criticism or blame expressions which are not so intended. A youth or man whose self-regarding sentiment has undergone some such distortion or perversion of development is said, in the jargon of the day, to suffer from an "inferiority complex." Such development, I think, becomes actually morbid and likely to result in neurotic symptoms only if actual repression occurs, if painful experiences connected with his self-regard are disguised from himself or repressed so that he utterly transforms them in memory or forgets them, and perhaps disguises altogether from himself the motive of his compensatory efforts.

SELF-KNOWLEDGE, FRANKNESS AND MORBID DEFECTS OF CHARACTER

Such morbid developments as those mentioned in the last paragraph are not only in themselves serious defects of character, but also are the source of very various neurotic troubles that may seriously disturb the course of life and bring much suffering; troubles ranging from very specific defects,

FURTHER OBSERVATIONS ON CHARACTER 101

such as a phobia, a morbid fear of objects of some particular harmless kind (cats or moths or closed spaces) or a paralysis of a limb, or of the voice, or of the hearing or vision, to the vague general distress and inefficiency of the neurasthenic patient, or to the general instability and whimsical untrustworthiness of the hysterical subject.

Self-knowledge and frank self-criticism, above all the frank recognition of the impulses and motives from which our conduct proceeds, these are the only sure preventives and remedies for these troubles of defective character. For fuller discussion of such troubles I must refer the reader to more technical treatises.¹ But some further illustration of the milder forms of defect and of the principles underlying their prevention is in order here.

Prudery is such a defect. The young person of either sex has a natural reserve, shyness or modesty, about the bodily functions. How far this is rooted in a special inborn tendency it is impossible to say. The facts can probably be explained without any such assumption. The child finds that his excretory functions are in some degree disgusting to others and therefore learns to be secretive about them, a little ashamed of them; and this natural attitude is apt to be reinforced by the undue insistence on reserve and the prudish example of well-meaning elders, and, perhaps, also by the rude jeers of other children. In this way he may acquire towards his bodily functions an emotional attitude as towards something shameful and not to be acknowledged. Few of us, perhaps, escape altogether such distortion. To steer the child in the true and narrow lane between the Scylla of coarseness and the Charybdis of excessive sensitiveness and shame is no easy task; but it is one of the primary and most important duties of every mother.

Suppose a child to have acquired this attitude of shameful reticence about its bodily functions; then, when the bodily manifestations of sex appear, the attitude will almost inevitably be extended to them also; and especially so if

¹ I have attempted a comprehensive review and discussion of all such neurotic or functional disorders in my "Outline of Abnormal Psychology," London and New York, 1926.

he finds, as he generally will, that these functions also are shrouded in a cloud of shameful secrecy. Many a young girl has suffered for years from the torturing secret of her first menstrual flow, and has been injured by it in both bodily and mental development. And millions of boys suffer in a similar needless fashion. They can best be preserved from such sufferings, not by elaborate instruction in anatomical and physiological details, but by an attitude of frankness on the part of the parents. They do not need to make a cult of coarse speech or crude carelessness in action. Here humour is the sovereign remedy. The bodily functions are a serious derogation from the dignity of man; they are in many respects disgusting and ridiculous, and, therefore, as has been recognized in every age, they properly afford occasions of ridicule and humour. And children are quick to regard them as such and to display something of the Rabelaisian attitude. If, then, the mother finds the nursery in roars of laughter over some little accident with the chamber-pot, let her not frown and scold as at something shameful and wicked; let her join in the laugh, acknowledging, with humour, our common human weaknesses and the minor distresses to which we all are subjected by reason of our bodily organization. In that way she will bring her children nearer to her, will make it easy for them to reveal to her the anxieties and distresses they cannot altogether escape, and will encourage in them a healthy attitude of frankness with themselves and about themselves. That is the sort of maternal function which cannot safely and properly be delegated to any hired person; a fact not sufficiently realized by those mothers who maintain their round of important social and professional duties, promising themselves to take a more active part in educating the children when their intellects shall begin to unfold, "when the children will really need me."

Here also is one of the immense advantages of the family of several children of both sexes, as compared with the one- and the two-child regime. The children educate one another. Especially the boy learns in the most natural fashion that Nature ruthlessly imposes on the other sex needs, indignities and distresses very similar to those which arise from his own

FURTHER OBSERVATIONS ON CHARACTER 108

physical nature ; and so, under wise guidance, he acquires towards these things that attitude, humorous yet pitiful, which is the only sane one.

The prudish attitude, if it becomes confirmed, may continue all life long as a grave disability and handicap. The sex tendency, instead of undergoing a normal development and sublimation, may express itself in many bizarre and obscure ways, of which a morbid curiosity about all sex matters is perhaps the most common and the most detrimental to the conduct of life. And, in general, the person who has acquired this attitude will find it very difficult to be frank with himself, to recognize and, therefore, to control in himself, the workings of the sex tendency ; and he will, therefore, be peculiarly liable to suffer some of the protean forms of sex perversion. And of all perversions of development, sex perversions, by reason of the great strength of the tendency and the grave social consequences of its working, are the most distressing and the most disturbing to the course of life. Every year in all our civilized communities a multitude of men are driven by such perversions to ruin and despair and, in many cases, to suicide.

Consider for a moment another common form of character-defect which too often, especially in women, grows to the proportions of a grave disorder that ruins health and happiness. A child has a natural desire for affection and tenderness, and also for praise, approval, notice and attention of any kind ; and, if he does not receive these in due measure, he craves for them. It may, then, without clearly recognizing his motives, take steps which experience teaches him will bring the desired attentions. We see this very clearly in almost all small children, in the way they redouble their cries of distress as soon as a possible sympathizer appears on the scene. The cry of distress is the expression of a native tendency with which the child is endowed in order that it may bring tender hands to his relief. But it is a tendency which we have normally to learn to control and to use in due moderation. The child, in his craving for tender attention, is, then, apt to make much of his distresses, to use them to secure that which he desires, to compel attention

and make himself the centre of a circle of obsequious attendants, the parents, the nurse, the doctor, the other children who must hush their noisy play on his account. I can to this day vividly remember lying luxuriously in my mother's arms and looking up in reproach and triumph at my father whose deserved sternness had brought on me a sick-headache. A few experiences of that sort may suffice to give to the character an unfortunate turn which, in the person of extrovert temperament, may lead to lifelong hysteria.

The growing girl who has learnt to satisfy in some such way her obscure craving for tenderness and attention establishes her position in the family by repeated resort to such appeals. Every little physical ailment is made much of, and every disappointment or vexation is encouraged to manifest itself in physical symptoms, headaches, vague pains, "vapours," fainting attacks, and, in the more advanced cases, in hysterical crises, sobbings, convulsions, and all sorts of alarming symptoms which make slaves of her relatives and which, if any man has been so unfortunate as to marry her, reduce her husband to despair, rebellion, or the state of meek suffering of the "hen-pecked" man.

CHAPTER IX

CHARACTER AND HAPPINESS

IT is generally agreed that it is reasonable and right to desire to be happy ; that we ought to be happy, if we can, not only because happiness is a desirable state of mind in itself, but also because it diffuses itself, tending by simple contagion to make happier those with whom we come into contact. We need not stop to inquire whether those philosophers are right who represent happiness as the chief good, and the production of happiness as the proper aim and final purpose of all moral action. I, for one, would rather define that final purpose and chief aim as the production of nobility of character ; yet, though I would rather have men noble than happy, if the nobility were incompatible with happiness, we fortunately are not confronted with any such hard choice. In a decaying and morally degraded society there would be such incompatibility ; but in our modern world the moral tradition is so far developed and respected that happiness tends to accrue to those who achieve nobility of character. I do not assert that nobility of character is the surest road to happiness or brings the greatest happiness. Quantitative estimates and comparisons of degrees and intensities of happiness are inevitably and at the best but vague and uncertain ; we can make only rough judgments of more and less. There are some persons of fortunate dispositions, temperaments and circumstances who seem throughout their lives to maintain a high level of happiness, while yet their characters may be very simple and of no very high moral level. But the happiness that is attained by the man of noble character has this advantage, that, though it may not be so intense and unalloyed as that of the less developed character, it is more securely founded. A single inevitable misfortune, the hand of death, impairment of health, loss of position or wealth, may destroy entirely the happiness of the simpler nature ; while the developed character will know how to adjust himself to

the changed conditions, how to save something from the wreck.]

Nobility of character, as the aim of our efforts for ourselves and others, has a further advantage over happiness. It is universally agreed that we attain happiness more surely if we do not make it our chief object in life, and that, as Lecky remarks, "men best attain their own happiness by absorbing themselves in the pursuit of the happiness of others." Combine this truth with that other one, equally indisputable, stated by the same author as follows: "The conscience of mankind has ever recognized self-sacrifice as the supreme element of virtue." Fortunate indeed is it that human nature and the conditions of our lives are such that both of these statements are generally true of all times and all places. More than any other fact, this conjunction justifies an optimistic outlook upon human life; for, so long as it obtains, that outlook is well founded, no matter what changes in our views of human destiny science may have in store for us; whether or no we may continue to believe in a benign Providence that intervenes in the affairs of each of us, or in a future life in which the injustices of this world may be made good. Though happiness may not be the chief end of human effort, our outlook would be inevitably dark if, as some gloomy philosophers have taught, the pursuit of nobility necessarily or generally involved the sacrifice of happiness.

In considering the nature and conditions of happiness, it is of the first importance to avoid an error which has vitiated a vast amount of discussion on the problems of conduct, the error, namely, that happiness may be equated or identified with a sum or series of pleasures. The falsity of that doctrine becomes obvious when we reflect on common experience. A delicious food, a gleam of light or music, of wit or kindness, may give me momentary pleasure, while I continue to be and to feel profoundly unhappy. Yet happiness is not unrelated to pleasure. Happiness intensifies all pleasure, and every occasion of pleasure enriches our happiness. Conversely, pain detracts from happiness, and happiness diminishes pain. No man can be said to be

perfectly happy while suffering continuously some acute pain ; yet happiness may be so intense and strongly founded as to make pain of little account.

It is, then, the part of wisdom to cultivate pleasure and avoid pain ; not that we can in that way attain happiness ; but because, if we are happy, we can, by cultivating pleasure, make our happiness more complete and our influence and actions more effective.

Here bodily health and vigour are of prime importance.¹ " I'm meeserable if I smoke, and I'm meeserable if I don't smoke, so I may as well smoke." These words were attributed to a great writer whose voluminous works are full of exhortations to right living. They illustrate the small influence of pleasure upon happiness. Let us hope that while he smoked he was less " meeserable." The " meeserableness " of that " sage " has commonly been attributed to a bad digestion ; yet his bad digestion was in all probability due to his unhappiness, and this in turn to faults of character. For happiness and unhappiness are rooted in character, and they play an immense part in determining health of body and the lack of it.

We cannot, then, hope to secure happiness by starting with bodily health and making life a succession of pleasures. That was the programme of the Epicurean ; and we may see in Pater's beautiful tale of Marius the Epicurean how this programme, even when it is followed with utmost refinement and discrimination, is apt to lead to melancholy and a sense of futility.

Yet happiness may be enriched by wise cultivation of pleasure, in three ways especially. First, we may learn to realize fully our pleasures while we have them. To a healthy and happy man it is a pleasure to get up in the morning and greet the daylight ; a pleasure to stretch his limbs, to shave, to wash, to sit down to breakfast, to greet his friends, to walk along the street and breathe the fresh air, to nod to the commonplace persons he meets, to take up his work at the point where he laid it down. To the unhappy man all such actions are but a part of the burden of life. But the happy man can enrich his happiness

¹ A few pages are devoted to this topic in the Appendix of this book.

by consciously realizing such simple pleasures. How great especially may be the pleasure, after a full day, of stretching ourselves to rest in a clean and comfortable bed, a luxury which in this age all men may enjoy in a degree unknown in former ages to emperors and kings !

Secondly, we may remember and may act upon the principle (one which ranks high as a ground of optimism) that a pleasure shared is a pleasure intensified, while a pain shared is a pain relieved.

Thirdly, we may learn to avoid dwelling upon and thereby magnifying the pains and distresses that are inevitable. There are men who allow their attention always to dwell on the fly in the ointment, the thorn among the roses, the mosquitoes at the picnic, the blister on the heel, the pea under the mattress, the heat of the sunshine ; who allow themselves to be vexed by every little flaw, by every little awkwardness of others, every little lack of perfection in men and things. Let us not indulge this fault. Here humour is the great antidote. And let us once for all realize that regret is the most bitter and useless of emotions. Let us exercise that very real, though somewhat mysterious, power which in some degree we all possess, the power of turning our attention from one thing, or one aspect of a thing, to another ; and let us choose to dwell upon the pleasant, rather than the unpleasant, things and aspects. Let us also apply the same principle in contemplating and planning for the future. It is man's peculiarity that his pleasures and pains are very largely those of retrospection and anticipation. If, then, we should learn to banish regrets, we should also avoid gloomy anticipations. " Prudent forethought," says Lecky, " which is one of the first conditions of a successful life, may easily degenerate into that most miserable state of mind in which men are perpetually anticipating and dwelling upon the uncertain dangers and evils of an uncertain future."

" Look to the blowing Rose about us—' Lo,
Laughing,' she says, ' into the world I blow.
At once the silken tassel of my Purse
Tear, and its Treasure on the garden throw.'

Ah, my Beloved, fill the cup that clears
To-day of past regrets and Future Fears :
To-morrow !—Why, to-morrow I may be
Myself with Yesterday's Sev'n thousand Years.

Ah, make the most of what we yet may spend,
Before we too into the Dust descend."

Such exhortations are the commonplaces of worldly wisdom in which all wise men of all creeds agree. Fortunately, that fear which has darkened the lives of so many men by anticipation of imaginary evils, the fear of death, is now generally recognized for what it is, the needless product and survival of a gloomy superstition. But no matter how strenuously we may seek to follow such wise prescriptions, we shall do little to secure happiness, if our characters are malformed.

CONFLICTS WITHIN THE SOUL

The chief ground of unhappiness is the conflict within us of incompatible tendencies. The main condition of happiness is the harmonious co-operation of tendencies. Hence, degrees of happiness and unhappiness are in the main determined by the organization of our tendencies in the form of character. It is not true that happiness is invariably the reward of virtue. For a man of unfortunate disposition and character may maintain a lifelong and most virtuous strife against evil tendencies and faults of character without attaining happiness. But to the man of fortunate disposition and wisely moulded character both virtue and happiness come easily. And that organization of character which makes for strength makes also for happiness; for both strength and happiness are the products of harmonious organization.

I do not maintain that happiness is independent of external circumstances; still less that it may not be seriously diminished by disorders of health which are due to no fault and no foolishness of the sufferer. Yet the man of harmoniously organized character may continue to enjoy some degree of happiness under the most adverse circumstances and

conditions of health ; while the man whose character contains strongly conflicting sentiments will hardly be happy under the most favourable circumstances and will not enjoy full health and vigour.

Conflict with external difficulties, the struggle to get the better of adverse circumstances, may have a bracing effect and positively add to the zest of life for a man who is at peace within. But conflict within the soul is always painful ; and it is especially painful when it goes on obscurely in the depths as a conflict of unrecognized and repressed impulses. It is difficult to convince the layman of the reality of these subconscious conflicts ; yet all the great development of modern psychological medicine and psycho-therapy demonstrates, and is largely due to the full recognition of, the reality, the frequency and the profoundly disturbing effects of such subconscious conflicts.

The facts that impulses may work obscurely within us as unrecognized motives of our conduct, and that sentiments may take form and play a great rôle in our lives without our having become aware of their existence, these facts are not new discoveries. It has long been a favourite task of writers of romance to depict the young person who has fallen in love without knowing it and whom the unrecognized sentiment fills with strange joys and torments. And many religious writers have recognized the same truth in another sphere.

There is no sharp line to be drawn between the fully conscious motive and that which works subconsciously ; our awareness of our motives is in all cases a matter of degrees of clearness or obscurity. That is to say, our mental life does not, as so many modern writers imply, fall into two sharply separated compartments, one to be labelled the Conscious, and the other the Unconscious, or the Subconscious Mind, or the Subliminal Self.

In the most candid and fully disciplined mind some motives remain obscure, some sentiments unrecognized. And the less candid we are with ourselves, the less expert in self-knowledge, the more are we impelled to action by motives of which we are unaware, the more are we governed by unrecognized unacknowledged sentiments. And the

motives and sentiments which are most apt to work within us in this obscure subconscious fashion are those which are incompatible with, are in conflict with, those that we consciously recognize, approve and accept as our acknowledged motives and sentiments.

Imagine a keenly ambitious man who has married a woman with whom he was reasonably much in love. He has the best intentions of being a good husband to her; and at first all goes well. But he finds her a clog on his ambitious activities. He begins to rise in the social scale; and she shows herself incapable of playing her due part among the more sophisticated circles in which he now desires to shine. She brings him children; and the expenses and responsibilities of his family begin to interfere seriously with his prospects. Perhaps she adds greatly to these difficulties by being incompetent and extravagant in her management of the family. If his love for her was but shallow and has faded away under the early stresses of married life, he may continue to pursue his ambitious plans independently of her. So long as he is successful in progressively realizing his ambition, he may remain comparatively happy. His domestic relations cause him some slight annoyance, for which perhaps he finds compensation elsewhere. But if his sentiment for his wife has remained strong, if she is still the object of his passionate tenderness, he will be the scene of a painful and enduring conflict between his love and his ambition. He may repress his vexations, the irritations and disappointments which his wife's incompetence, flightiness and extravagance occasion; he may refuse to recognize the fact that his love is frustrating his ambition. He is then a house divided against itself; and this condition of division, of conflict of incompatible sentiments, is sufficiently disturbing to make him unhappy. If he candidly recognizes the state of affairs, he may succeed in effecting some tolerable adjustment and in retaining his love, while still, in some degree and in some manner, realizing his ambition; or he may make a decision and deliberately sacrifice the one to the other. But, if he continues to disguise the truth, refuses to recognize the nature of the conflict, obstinately pretends that all is well, he is in danger of a deeper

division and a more painful conflict, one which he cannot easily resolve by any conscious effort of adjustment. Gradually his wife becomes for him two persons; there is the woman he loves, who charms and delights him, of whom he has a multitude of tender and pleasing memories, whom he desires to serve faithfully; and there is the woman who has vexed and thwarted him on numberless occasions, against whom a deep resentment has grown strong. The latter figure remains, however, dim and obscure, together with all the emotions she provokes. There has grown up a repressed sentiment, a complex as the physicians say. And this repressed sentiment is secretly supported and strengthened by the impulses of his ambition. He will necessarily be unhappy so long as this state continues. The pain of the subconscious conflict will colour all his life; at times of most active concern with external things, it will be least; in moments of idleness and reflection, it will break through to the surface more strongly; and he is likely to maintain a perpetual round of activities, filling every moment of leisure with games, pastimes, diversions.¹ If he is very naïve, this state of affairs may continue, until, suddenly, one day comes an explosion of bitterness. Some seemingly trifling event brings into dominance the smouldering complex, and he breaks out in bitter invective and reproaches. The wife he loves sinks out of sight, and the wife who is the object of a bitter and angry dislike rises to the surface; he sees only her faults and shortcomings. His ambitious motives, working subconsciously, reinforce his resentment and convince him that he is fully justified in demanding a separation or divorce. Or perhaps, more subtly, they lead him to connive subconsciously at conduct on her part which will justify such a demand. But, if he ruthlessly carries through this new line and sacrifices his love to his ambition, he will still not be happy; for his love is not dead, but only repressed, and will still trouble him with obscure distress and perhaps remorse.

Such obscure conflict, if it continues unrelieved, may gravely impair the general health and efficiency. Our man

¹ As Lecky remarks: "Such words as 'pastime' and 'diversion' applied to our pleasures are among the most melancholy in our language."

of ambition loses appetite, suffers from insomnia, headache or sense of pressure on his head, cannot concentrate his attention on his work, finds himself easily fatigued. He has become neurasthenic. His nervous energies, instead of being expended in activities which bring the satisfactions and exaltations of success, are largely consumed ineffectively in the internal subconscious conflict which brings only pain and depression of energy. And he is the more distressed and depressed, because he finds himself unable to work effectively towards the goal of his ambition.

One must avoid dogmatism in discussing these obscure and difficult matters; but it is probably true to say that all unhappiness is due to such internal conflict as that which I have tried to depict. It may be objected that unhappiness may come from purely external events. The ambitious man may find the world too strong for him; perhaps a sudden stroke of ill-luck destroys all chances of success. Would he not in that case be unhappy through external circumstance? I reply: No; if he is unhappy, it is because his ambition still works within him, filling him with regret, while he seeks to pursue a more modest line of activity; that is to say, there is still conflict within. If under such circumstances he can finally reject his ambition's goal, realizing that it was of no great value, but rather an illusory value, he may be the happier for having got rid of it.

How, then, about the sentiment of love? Is not unhappiness the inevitable consequence of the death of the beloved object? I answer: No, sorrow perhaps, but not unhappiness, is inevitable. If our relation to the loved one has been all that we could desire, if we have no ground for retrospective reproach, if there has been no shadow across our relation, the sentiment of love lives on and, though its memories will at first be sorrowful (that is, tender but tinged with the pain of frustration), they will continue to contribute to our happiness. " 'Tis better to have loved and lost than never to have loved at all."

The great condition of happiness is, then, harmony within the soul, character so organized as to avoid internal conflicts, character such that all sentiments may co-operate, yielding one another support and reinforcement. Only such

organization of character enables a man to mobilize all his energies and to exercise most effectively all his powers ; and to do that is happiness.

We come back, then, to the conclusion reached in our chapter on the development of character. The man of unformed character is not integrated ; he is moved by the crude impulses of his native tendencies and by the motives that spring from his various sentiments ; but there is no governing centre, no dominant power which can control them, set them in due subordination to one another, or resolve incipient conflicts between them. The man of imperfect character, he whose character is dominated by some such master-sentiment as ambition, or love or loyalty to some person or thing, is integrated ; but he is liable to find his happiness destroyed by the destruction of his object and the consequent frustration of all his dominating desires and hopes. Even the religious-sentiment, the love of God, may suffer disruption ; for it cannot survive the undermining and destruction of his belief in God. Of course, in this case the strength of the sentiment is a very strong protection to the belief, but cannot altogether guarantee it ; and nothing is more miserable than the state of that man whose character, having been integrated by the religious sentiment, collapses through the destruction of the belief in God.

“ It is wise, indeed, considering the many positive vexations and the innumerable bitter disappointments of pleasure in the world, to have as many resources of satisfaction as possible within one’s power. Whenever we concentrate the mind on one sole object, that object and life itself must go together. But though it is right to have reserves of employment, still some one object must be kept principal ; greatly and eminently so ; and the other masses and figures must preserve their due subordination, to make out the grand composition of an important life.” So wrote Edmund Burke. We may agree ; but also we may go farther and draw out the conclusion which is implicit only in Burke’s sentences. They raise the central problem of character-formation. How to integrate it securely ? How to find a central dominant purpose, to which all others may be

subordinated, a purpose which can never be rendered nugatory or wholly ineffective by any of the chances of life, by any change of fortune or stroke of fate? In other words: What master-sentiment can we cultivate whose object cannot be destroyed so long as life endures and whose desires will govern conduct to noble ends alone and never lead us to lasting unhappiness? There is only one such purpose, and it springs from one sentiment alone. It is the purpose of attaining to nobility of character, and it springs from the sentiment of self-regard. This alone can perfectly fill the rôle of master-sentiment; it alone can supply a determining motive for right conduct in all conceivable circumstances; and it alone makes always for strength of character, efficient volition and enduring happiness. Only he whose character has developed along this line can say:

“ In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

It matters not how strait the gate
How charged with punishments the scroll.
I am the master of my fate:
I am the captain of my soul.”

It may be objected that the character I describe, as that which makes for both strength and happiness, is essentially the Stoic character, and that just such character-formation was practised by the Stoics of old and found wanting. Does not Lecky say: “Paganism has produced no more perfect type than the profoundly pathetic figure of Marcus Aurelius”? Is it not true that Marcus strove throughout life and with much success to cultivate nobility of character, and yet was not happy? The answer to this objection is that the Stoic Emperor occupied, through birth and circumstances, a position of extreme difficulty. His was a position of immense responsibility in a decaying and brutalized world; a world in which all moral traditions were broken down through the mingling of many peoples and many cultures; in his position in that world, unhappiness was nobler than happiness.

“ Forsake all and thou shalt find all. Leave desire and thou shalt find rest. Unless a man be disengaged from the affections of all creatures he cannot with freedom of mind attend unto divine things.” Those words of Thomas à Kempis represent another and very different ideal, the ideal of quietism, of non-resistance to evil, of withdrawal from all human responsibilities, the ideal of the Anchorite concerned only to save his own soul from some fancied wrath to come. It also has been tried and found wanting, even when combined with full belief in rewards and punishments in another life. But it also makes the same essential prescription, the integration of character through the dominance of self-regard. Its injunction “ leave desire ” is an exhortation to make one desire and one purpose dominant over all others, if possible to the point of their exclusion or extinction, namely, the desire of self-perfection. It will be found that all systems of moral cultivation which leave a man a responsible moral being necessarily are alike in that respect. The only alternative is a system of discipline which gives an authoritative ruling for every situation, and thus deprives its followers of all moral responsibility save that of obedience alone.

Apart from this last system, the differences between the various systems of character-formation are differences of the ideal adopted as a model for realization by self-cultivation. The quietist system differs from the Stoic system only in that it pushes to a farther point the defects of the Stoic ideal, the over-estimation of the more passive qualities of character and conduct, the under-estimation of the qualities that imply active and beneficent participation in the work of the world.

The qualities that are combined in each man's ideal, the qualities he admires or loves, are, then, a matter of great importance ; that is to say, in the formation of character, the moral sentiments are equally important with self-regard ; for if they be defective or perverted, the character, no matter how strong, how firmly integrated, must be defective and perverted.

The moral sentiments are formed, as we have seen, in early youth under the influence of admired personalities ;

yet by reflection in maturity we may do something to correct and adjust them ; by taking thought each of us may succeed in setting the moral qualities more nearly in their true places in our scale of values, in that way rectifying our ideal. This is the essential work of reason in the process of character-formation ; its importance requires a chapter devoted to some discussion of the moral qualities.

CHAPTER X

QUALITIES OF CONDUCT AND OF PERSONALITY

THE inadequacy of our thinking about personality and its qualities is revealed in the poverty and vagueness and confusion of the language we use in conversation about our friends and acquaintances. The man of average education too often contents himself with the use of some half-dozen vague highly general terms. When he likes a man, he describes him as "a good sort" or "not half a bad fellow" or "a regular guy"; the man he dislikes he calls "a poor stick" or "a bad egg" or "a regular rotter"; and those terms represent the limits of his moral discriminations. For it cannot be too clearly understood that in this matter we are dependent upon language. The moral qualities are abstractions; and we can think of them, can conceive them clearly, only by the aid of language; we need a name for each quality that we would distinguish, appreciate, or place in the scale of values.

The language of every civilized people contains a multitude of such names; but even men of letters, whose business it is to use these names with some precision and discrimination, do not as a rule achieve much success in this task.

The main source of confusion is the fact that we commonly use these words with reference to the facts of outward behaviour which we can so easily observe and describe; whereas they can only be properly used when we have knowledge of the motives that underlie the observed behaviour. Consider one pair of terms that we all use pretty freely, courage and cowardice, or courageous and cowardly.

If we see a man run away from a danger that lies in his path, we are apt to call his conduct cowardly; yet perhaps it was only discreet; it may have been a case of *reculer pour mieux sauter*; he may presently take his enemy in the rear and cut him to pieces with skill and *sang-froid*.

If we see a dozen men hurl themselves upon the point of danger, we say they display courage. Yet how little the

word conveys, how vague its meaning, unless we know the inner state of the men concerned.

They all behave outwardly in much the same way ; yet one may be a man in whom fear is a very weak tendency, who has very little imagination and great physical vigour, and who delights in violent action and the spice of danger. Another may be a timid man who, by a supreme effort of disciplined character, overcomes his fear by reason of his strong desire to do his duty and live up to his ideal. A third may be impelled by a glowing patriotism or by the desire to protect some dearly loved persons. A fourth burns with the desire of glory and the praise of his fellows. A fifth dreads above all things the ridicule and contempt of his fellows. A sixth is reckless because he believes that he bears a charmed life and that nothing can hurt him. A seventh believes that, if he should fall in the conflict, he will be transported at once to eternal bliss among beautiful hours in gardens of delight and luxury. Another is moved by a furious indignation against the brutal crimes committed by the foe ; and the strength of his anger impulse inhibits all thought of danger and all fear such as he might feel very strongly in the absence of his anger. Lastly, one of our "courageous" men may have dashed forward merely because he was threatened with immediate death by an officer with a revolver in his hand.

We commonly make a rough distinction between moral and physical courage ; and that is as far as our discrimination commonly goes. And that distinction is far from clear. Such usage of the words "courageous" and "cowardly" is a fair example of common practice ; and it is clear that we cannot profitably discuss or reflect upon qualities of character and conduct unless we can use names with more discrimination. We all admire the quality of courage ; and in common speech we often attribute vigorous action to courage, as though courage were a concrete thing, a powerful entity of some sort. But, as our examples show, acts that we call courageous may proceed from very different impulses and motives ; and in no conceivable instance of courageous action do we throw any light upon it by attributing it to courage. Or, at the best, we imply, by such attribution in

some particular instance, that the action was consistent with what we know of the man's character, that it was the sort of action we should expect of him in the light of some acquaintance with his character.

It is the same with other qualities of character that we name ; we are apt to mention the quality and to feel that we have then sufficiently explained or understood the action. But in every such case we merely deceive ourselves ; we merely use language to cloak our ignorance and excuse ourselves from any effort of understanding.

Consider another quality we commonly speak of in the same way, as though it were a powerful entity, namely, cruelty. The currency of the phrase "an act of cruelty" illustrates this universal tendency to personify the quality we name, to make of it an agent, an entity. We see a man behaving cruelly to an animal, and we say it is due to his cruelty. But what is cruelty ? Is it a demon within the breast ? Many writers are in the habit of avoiding all such questions and all reflection upon moral qualities by a free use of the word "instinct." They assume an instinct as the explanation of any particular type of conduct which they don't understand ; and then nothing more is to be said or thought about it. One famous writer, in the autobiographical sketch which I have been reading and which purports to be the history of his mental development, invents and endows himself with some scores of instincts never before heard of.

There is no instinct of cruelty in the human species. Each "act of cruelty" is a problem that must be solved, if at all, by some less crude method than assigning it to "cruelty" or to an instinct of cruelty. The animals of some species are, of course, endowed with an instinct to hunt, kill and devour other animals. One species of wasp has the instinct to seize upon a caterpillar, sting it in such a way as to paralyse it, and then store it, still living, in its nest as food for its grubs. We might call such instincts cruel ; but to call them instincts of cruelty would be ridiculous and misleading. No man and no animal has an instinct of cruelty in any proper sense of the words.

A boy may be found pulling to pieces some living animal ; yet he may be a tender-hearted child, who, under the impulse of curiosity, has failed to realize that he is torturing a sensitive creature.

A country gentleman may pursue his sport in some cruel fashion ; he may, for example, allow the fox to be dug out ; his imagination, clogged by conventions and custom, never having been stirred to regard the proceeding from the point of view of the fox.

A sudden anger may impel a man to give, by word or fist, a cruel wound which he a moment later deeply regrets. These are cruel acts ; but they do not warrant us in applying the adjective cruel to the persons who commit them. On the other hand, some men, those whom we call bullies, delight in asserting their power over others by acts of brutality ; and, in rare cases, men, suffering from perversion of the sex tendency, are impelled by it to the wanton infliction of pain. If such men indulge the perverted tendency without any effort at restraint, they may fairly be described as cruel. But the man to whom, perhaps, the adjective is most properly applied is he who, impelled by some strong desire springing from a sentiment such as ambition, allows it to overrule every kindly impulse, and who, in the service of his dominant desire, cultivating hardness of heart, making ruthlessness a feature of his ideal, acquires for ruthless hardness a sentiment which becomes a part of his character.

To apply adjectives appropriately to acts is much easier than to apply them to persons. A single act may be properly described as cruel or impulsive or inconsiderate or kindly ; but it does not follow that the same adjective can properly be applied to the personality of the actor. We may sometimes make a pretty shrewd guess as to the personality on the observation of a single act ; but it is not until the motives of the action are understood and its nature seen to express some enduring quality that we can properly attribute to the personality the quality pertaining to the act.

We have reviewed the factors of personality by which the moral qualities of conduct are determined. The chief

of these are disposition, temperament, temper and character. As we have seen, the first three are in the main inborn and relatively little modified by training ; while the last, though there may be inborn predispositions to the formation of certain sentiments, is in the main acquired in the course of life of each one of us and especially in our early years.

Many of the adjectives we apply to personality have reference to qualities that are intellectual rather than moral ; such qualities as quickness, range of understanding, tenacity of memory, wittiness, originality or creativeness. And these I propose to pass over without any discussion ; for they are but little subject to our control. But intellect and character are subtly interwoven ; and there is a group of qualities which are the joint products of intellect and of the inborn moral factors, disposition, temperament and temper, and which stand very close to character. Indeed, character itself in its higher developments, that is, so far as it is due to self-cultivation, is such a joint product. Let us, for the sake of understanding personality and its development, dwell a little on some of the moral qualities ; and let us try to classify them roughly ; for classification is the first essential step when we seek to introduce order into our thinking about any mass of observed facts.

We have noted in an earlier chapter how disposition is, in the main, a matter of the relative strength of the native tendencies ; and how each tendency may be strengthened by use and, perhaps, grows weaker through prolonged disuse. We have seen how temperament is in the main determined by the constitution of the bodily organs and their chemical metabolism and is subject to considerable modification by the accidents of bodily disorder. And the best we can do for temperament is to keep our health at its highest point. If, for example, we allow our bowels to become habitually clogged with rotting refuse, our temperaments will suffer some injury through the chemical poisons absorbed into the blood. If we constantly go without sufficient rest and sleep, our temperament may be altered by chemical waste products that are never excreted from the tissues so completely as they should be.

Temper we have seen to be in the main due to inborn

peculiarities in the working of our native tendencies, in the impulses and desires ; such peculiarities, as intensity, suddenness, persistency, susceptibility to the influence of pleasure and pain ; peculiarities that seem to be even less subject to modification than those of disposition and temperament.

Yet, with the development of character and the steady exercise of will in the shaping of it, all these native factors may be largely controlled in their influence upon conduct, even if not radically modified. The man of irascible or pugnacious disposition may learn to achieve self-control and kindly consideration for others' feelings ; making them qualities of his ideal and desiring them for himself, he may acquire them. His anger tendency is then sublimated more or less completely ; it becomes a source of energy for his deliberately directed actions, rather than a mere boiling spring of violent words and deeds.

The man of markedly extrovert temperament may learn the value of reflection before action and may put a voluntary restraint upon his too free expressions of emotion. The man of fickle temper may realize that this is a constitutional weakness and learn to admire constancy or steadfastness ; then, in his desire to achieve this quality in his own person, he will find an energy that will aid him to hold fast to his purpose, to keep a goal, once deliberately chosen, steadfastly in view.

The sources of such modifications of the inborn factors of personality are in all cases the sentiments, which in turn are the true constituents of character. Character, then, is not the whole of personality in its moral aspect ; but it is the growing, modifiable and, in the end, the self-regulating part, which in turn can profoundly modify the influence upon conduct of all the other factors. And it is character which we chiefly need to understand, in order that we may truly interpret personality and wisely control it.

INCOMPLETE FORMS OF CHARACTER

Let us consider first some of the incomplete forms of character ; personalities that have not attained to any well-marked character, but have acquired only the lower stories of the structure that, with further development,

would become completed character. All children are such personalities ; and many adults never pass beyond this stage of development proper to childhood.

In action, such personalities are apt to show violent inconsistencies which baffle us when we seek to characterize them with any epithet. Consider the woman in whose disposition the maternal tendency is very strong and dominant and who becomes the mother of a family. Her conduct will display in general her tender pitiful nature ; she will love her children passionately ; she will be, on the whole, kind to her husband, if he is a good father. But she may well be grossly unjust and, at moments of resentment, may commit acts that can only be called cruel. She will be liable to love one child with greater intensity than another and to show a corresponding favouritism and injustice in her treatment of them ; for she is wholly the creature of her maternal sentiments, and her acts, in the main, are the immediate expressions of the impulses and desires that spring from these sentiments, unmodified by any others.

A person of similar disposition may advance in the scale of character if, instead of being dominated by love for one or a few individuals, she acquires, as she readily may, a sentiment for self-sacrificing tenderness to other persons. Then she is likely, not merely to pour herself out in the service of her few loved ones and, incidentally and sporadically, of suffering creatures that happen across her path, but rather to go out to seek the weak and the suffering and to make it her chief business in life to succour and cherish them, becoming perhaps an active worker in some organized charity. The moral sentiment widens the scope of, and gives greater consistency and thoughtfulness to, the conduct in which her tender impulse finds vent ; the energy of the impulse is sublimated. She may still be capable of gross injustices ; she will always be in favour of the under-dog. She will be apt to be impatient and resentful against all who take a more balanced and far-seeing view of the functions of charity in a complex modern community ; confronted with the spectacle of suffering which her own efforts cannot relieve, she will loudly demand that the government shall do something ; she will look with scorn upon all the counsels

of prudence suggested by statecraft and political science. She may, under fortunate circumstances, continue her course happily enough. But she will lack the stability and power of adaptation which true character alone can give. Suppose that she falls in love with a man who, though perhaps sympathizing with her aims in general, finds it impossible to agree with her fanatic views and her unscrupulous methods of attaining her well-meant and charitable ends. Then the stage is set for a conflict, not merely with him, but within herself, a conflict which may wreck her happiness and ruin her efficiency.

Consider the man dominated by a strong religious sentiment and lacking all further development of character. His conduct will, of course, reflect in some degree the moral teaching of his religion if, as perhaps all religions do, it embodies some moral code. But his conduct will hardly fail to be unbalanced and extreme, to display fanaticism in one form or another; and the form taken by his religious activities will be largely determined by his disposition; he may, if of tender disposition, devote himself wholly to a life of charity; but he may, if of another disposition, equally well become a stern and ruthless inquisitor; or an anchorite, consumed by the conflict between lust and the desire to extirpate all carnal desires.

Consider the man whose dominant sentiment is one of passionate loyalty or devotion to some leader, a king, a general, a political boss. He can hardly be said to reveal or possess character. He is the creature of his adored leader. He accepts his moral judgments unquestioningly, carries out his behests, and in all things is governed by his desire to serve and promote the interests of that leader. There is something admirable in such devotion; but it is compatible with gross rascality; and, if the leader himself is cruel, rapacious, or ruthless, the follower will reflect these qualities.

FORMS OF SELF-ASSERTION

Consider next personalities who have attained to character of an imperfect form by the dominance of self-regard in one of its lower varieties.

The vain man is one in whom, by reason of poverty of intellect, a strong self-regard feeds chiefly or wholly on admiration directed to trivial personal characteristics, outward form and appearance, dress, nice hands and complexion, superior modes of speech and address. Vanity of this lower order cares nothing for moral qualities and is in fact ignorant of them.

We may distinguish two main types of vanity, that which is self-satisfied, that of the man who believes himself to possess all those properties which seem to him admirable and who constantly enjoys the satisfactions that accrue to his self-regard from the actual or fancied admiration and approval of others. This is the vanity of the conceited man. Contrasted with it, and much less comfortable for its possessor, but less deadly to all moral growth, is the uneasy vanity which is quick to detect or imagine signs of disapproval and to smart under them. This, combining with an irascible disposition, gives the touchy quarrelsome character, ever restless, ever resentful, convinced that the world has never done him justice, and, if he be of extrovert disposition, crying aloud to heaven and his fellow-men to witness the wrong done him.

In the vain man of larger intellect, self-regard seeks admiration for intellectual powers, perhaps for some special capacity, such as oratory or wit or conversational graces; and it may carry him far in the cultivation of such powers. But here again we must distinguish between the conceited man and him who is cursed with uneasy vanity. The difference will depend in part on the degree to which the vain man really possesses in high degree the powers which he desires to display; and in part upon the balance in his disposition of the self-assertive and the submissive tendencies. If the latter is decidedly weak, he will not easily admire the powers, or display any docility or deference to the opinions, of others; he will then be the more easily satisfied with such powers as he possesses, and will stagnate in conceited satisfaction.

Egotism is protean; vanity is one of its lower or simpler forms. It takes a wider range in ambition. The ambitious man's self-regard is not easily gratified. The admiration of

his friends and neighbours does not satisfy him. In him also the desire of admiration, of praise, of glory, is dominant ; but his imagination takes a wider range ; he seeks the praise of a wider circle and must bestir himself to obtain it ; he pursues some plan of action, chooses some line of activity in which he may hope to shine, and pursues it energetically. If this is a line of action which brings him frequently before the public, gets his name into the newspapers and makes his work a topic of public comment, his ambition retains something of the nature of vanity ; his self-regard constantly feeds upon the adulation he receives and becomes a ravenous appetite for more. Hence orators, authors, artists, whose work is presented to the public for its approval, competing with that of rival workers, hardly escape some touch of vanity, however large their ambitions. And this is especially true of the ambitious man of extrovert temperament.

In the more reflective, more introverted, temperament, ambition tends to seek its satisfaction in the contemplation of some great and final success, the attainment of some great position, a bishopric, a presidency, a title ; it is sustained and fed, not so much by actual praise and admiration, as by attainment of the successive steps of the ladder which leads to the final goal. In the extreme instances of this type, the ambitious man learns to find the satisfaction of his self-assertive impulse in the secret exercise of power over his fellows. Though he began by desiring to secure admiration by demonstrating his power, he increasingly finds satisfaction in the exercise of power without public recognition of it ; and, since the secrecy with which he operates may render his work all the more effective, he learns to pull the strings in secret, feeding upon the knowledge that he is the god in the machine.

EXTENDED FORMS OF SELF-ASSERTION

Self-assertion takes on a more genial aspect when strong self-regard combines with a strong sentiment of love for some person or thing. The merely vain man extends his self-regard to his personal possessions and adornments. "*My clothes, my cigars, my dog, my horse, my house and even my wife and my children*"—all these minister to his

vanity in so far as they excite admiration. In the ambitious man self-regard extends itself in a similar way to the works of his hands and brain : *my* book, *my* picture, *my* business, *my* organization—all such creations of the self, in so far as recognized and admired as such, become part of the larger self. Such extension of self-regard does not alter its essentially egotistic nature.

But, if the self-assertive man truly loves his children, his family, his country, his church, his egotism is tempered by an infusion of altruism. His purposes have a twofold root ; his activities are sustained by desires of two kinds which, in the main, pull him along harmoniously enough, like a team in double harness. Such a man, loving his children, will delight in their successes and exert himself to forward their interests ; but he will have little patience with their defects and failures. He will spur them on to great efforts ; but, if they fail to attain the goals he desires for them, he is full of bitter reproach ; and if his son falls into disgrace, he is furious, for “ You have disgraced my name, sir. Let me see your face no more.” And the once-loved child becomes for him no more than a bitter secret memory.

Pride is a quality allied to both vanity and ambition. It has the same root and results from successful self-assertion, unchecked by failures. In its extremer forms, it arises only in men in whose disposition the submissive tendency is weak. But, on the plane of vanity, its growth depends upon an adequate endowment, by nature or circumstances, of the petty personal superiorities which the vain man values, outward appearance, social position, clothes, material possessions in general. On the plane of ambition, it depends upon the possession of powers adequate to the attainment of the desired goal and on the continual successful exercise of those powers ; if those conditions endure, ambition generates pride, the essential mark of which is an incapacity for deference, admiration, or any form of submission to reproach, criticism, advice or example.

Most of the moral qualities have their polar opposites ; and the names of the qualities we recognize are, for the most part, applicable only to the personalities who stand near one or other extreme of the scale of opposed qualities.

The opposite of vanity is indifference to appearance. And the opposite of ambition is indifference to advancement. Both may exist together by reason of native weakness of the self-assertive tendency ; but the former may be due to concern for deeper things, as in the ambitious man ; and the latter may arise from satisfied vanity or conceit.

The opposite of pride is humility ; and this may be due to the original strength of the submissive tendency, or may be the result of much chastening, of rebuffs and failures which gradually induce in a man a lowly estimate of his qualities and weaken, by repeated discouragement, the self-assertive impulse.

We may distinguish two forms of pride : a passive pride which is content with the admiration accorded to the qualities and properties merely possessed by the self ; and a more active pride which seeks to secure wider and more resounding applause by the exercise of the powers and exploitation of the resources possessed. This difference is rooted in a difference of native constitution. The successful ambitious man, who is by nature energetic and introverted, will be proud without ostentation. The proud man of extrovert temperament and energetic temper will continually exert himself in ostentation, and, if he is of irascible disposition, he will be scornful.

We may distinguish, also, two forms of humility. There is the active humility of the man of energetic temper and with a due endowment of pugnacity. He bows before the superiority of others ; but resents undue encroachment on his clear rights, and continues to strive for his goals. There is the passive humility which, perhaps, is properly called meekness ; it lies down under every rebuff and insult, and knows no resentment. It is the quality of the humble man who lacks energy and pugnacity.

THE INFLUENCE OF CHARACTER ON QUALITIES

The simplest type of character is that which results from the cultivation of sheer will-power in the absence of all moral sentiments. Characters of this type, or approximations to it, are not uncommon. The "hustler," the

“go-getter,” the man who pursues his aims with ruthless determination, regardless of decency, of all manners and morals, exemplifies the type. His aims may be in the judgment of others good, bad or indifferent; but to him such subtle distinctions mean nothing. He desires it; and that is for him a sufficient sanction. It is not strictly true to say that such a man has no moral sentiment; he has one and one only. He has learnt to appreciate, to value, and to desire for himself, one moral quality alone, the quality of resolution, of resolute, determined, forceful action. The possession of this one moral sentiment makes for efficiency. It is the form of character most readily acquired by the man of markedly extrovert temperament and little cultivation. If he is also of energetic temper and of quick mind, he will be the typical man of action, efficient, ruthless, unscrupulous, driving always towards some goal. But what the goal shall be is determined by the play of his primitive impulses and his concrete sentiments. He may become equally well the leader of a pirate horde or of a gang of anarchists, a political boss, or the manager of a charitable drive; he readily becomes the *condottiere*, the hired bravo, of any cause that can make it worth his while to enlist under its banner. If he forms any strong personal sentiment, every desire springing from it will be reinforced by his strong impulse of self-assertion. He will be terrible in hatred; and hardly less terrible in love.

The “man of honour” shows how far character-formation can go without reflection upon conduct and character, and illustrates the narrow limitations of the process under that condition. In a simpler age than ours and in a society whose code was well developed, the conduct of such a man would stand pretty well in the moral scale, especially in the case of a man of kindly disposition and fortunate in his personal sentiments; but at the best he must always remain liable to commit crudities and excesses of action; he will remain inert in face of wrongs which touch neither his own person nor those whom he loves; and he will have little power of adjustment to difficult and novel circumstances. The essential limitation of his type is that his code is a set of rules or precepts for action in a limited number of defined

circumstances ; it is not, as an ideal of character is, applicable to every conceivable situation.

The "man of honour" will be very loyal to the code which prescribes what he must do and what he must not do in certain circumstances ; but outside that restricted field his conduct is determined wholly by his native impulses and concrete sentiments. In respect of all actions prescribed by his code, that is the code of his circle, his conduct is precise and resolute, being governed by the motives of his strong self-regard. Though he may be of timid disposition, he will not turn his back to the enemy and will firmly confront the pistol or the rapier ; he may be naturally avaricious, yet he will not cheat at the card table ; the tender protective tendency may be very weak in him, yet he will loyally stand by a comrade threatened by physical dangers. He will pay his "debts of honour" and will keep his word given to another "gentleman." Yet, in all relations not covered by his code, he may be a libertine, a liar, a thief, a backbiter, a sluggard and a coward.

The schoolboy's code of honour of the English public schools is a survival of the code of the "man of honour." It may be complacently regarded as representing a natural stage of development ; but that would be an error. The wholehearted acceptance of such a code actually clogs and stunts the growth of character ; for it obviates the need of reflection, relieves the boy of the obligation to make reflective decisions, to weigh the values of this and that type of conduct ; thus it prevents the formation of such moral sentiments as, systematized by reflection, constitute an ideal of character.

When a youth has learnt to admire and esteem certain qualities and to dislike and despise others, when he has ranged the esteemed qualities in some order of merit, he naturally desires to possess the valued qualities and to display them in action, and to rid himself of those others and to avoid all display of them ; he desires praise, but he is on the road to desire more strongly to be praiseworthy. And the stronger his self-regard, the more carefully and effectively will he regulate his conduct in accordance with the ideal he has formed ; every impulse or desire that

conforms with it will be reinforced and sustained by the desires of his self-regard ; every contrary impulse and desire will be checked and weakened by them.

When, in this way, under the guidance of a society in which the moral tradition is well developed, character has become strong and rich, it so regulates conduct that we can no longer apply to the personality any other descriptive adjectives than such highly general ones as good, strong, firm, developed, balanced, well poised, or fine. For in such a man the natural excesses and defects of disposition, temperament and temper are in large measure corrected, though they will show through to the discerning eye ; the desires of the concrete sentiments of love and hate are regulated, strengthened, subdued or modified by the co-operating or opposing efforts of the will ; ambition itself falls into a position of subordination, and its desires, when they are seen to conflict with the demands of the ideal, may be cheerfully forgone or subdued.

We cannot say of such a personality that he is characterized by ambition, or pride, or humility, or meekness, or dominated by love or hate or by loyalty to persons or causes. His supreme loyalty is loyalty to the ideal ; for that ideal is the object of his most deeply rooted sentiment, and the realization of it is the goal of his strongest desire.

Consider a single illustration of the principle involved. A boy is of disposition and circumstances such as tend to develop pride ; he is self-assertive and pugnacious by nature, high placed by the chances of birth and family. Lacking developed character, he will hardly fail to become proud ; humility and meekness will be entirely foreign to him. But he reads of the life of St. Francis or of the Buddha and is filled with admiration for the quality of meekness ; it becomes the leading quality of his ideal ; he consistently uses all his will-power in the effort to act meekly ; he deliberately turns the other cheek to the smiter whenever he can find one to do him that service. He cultivates meekness with a proud determination to be meek ; and gradually the quality of his outward behaviour becomes a quality of his character and meek action becomes easy and spontaneous. At first, perhaps, he is proud of being meek ;

but, as a final stage, he may overcome pride and be meek in feeling as well as in action.

The imaginary instance described is the theoretical limiting case of the transformation of a quality into its opposite by self-cultivation. Clear instances of such complete reversal of a quality are not easy to find in real life or in fiction ; but approximations to it are not rare. The example I have chosen is no doubt one of the rarest and most difficult. The opposite transformation, namely, meekness into proud self-confidence, occurs not infrequently in men of high intellectual capacity. It is an overshooting of the mark in the process of compensation. It is useful to dwell on the extremer instances of such compensation, because in that way we realize more fully the very real and important effects of the process.

HYPOCRISY AND THE PURSUIT OF THE IDEAL

“Hypocrisy is the tribute which vice pays to virtue.”¹ Perhaps it is better to pay this tribute than to remain entirely ignorant of and indifferent to the distinction between vice and virtue. Yet the hypocrite is universally disliked ; and most of us, perhaps, prefer the frank black-guard. How, then, shall we distinguish between hypocrisy and the pursuit of the ideal ? Is not such pursuit perilously near to hypocrisy ? To confuse these two things has been in every age the favourite exercise of cynical wits. It is, therefore, of some importance that we should make clear to ourselves the distinction and the difference between them.

There is some danger that the cynic's obfuscation of the difference may be favoured by the language of current psychology. Some contemporary authors, following Dr. C. G. Jung, speak of the qualities of character that are developed by self-cultivation as the *persona*, the mask which each of us presents to the world, a mask which covers and conceals our inborn nature. And is it not characteristic of the hypocrite that, in order to conceal his vices, he wears a mask of virtue ? The character we build up by self-cultivation does contain qualities that are not native to us ; we have seen how, in extreme instances, a native quality

may be transformed into its opposite. The highly complex structure which is character is, then, justly called the *persona* ; in a sense it is a mask. How, then, does it differ from the mask of the hypocrite ?

The difference is easy to define in words. The hypocrite desires to appear to have virtue or some particular fine quality ; the man who pursues the ideal desires to possess the quality, to make it his own, to incorporate it in his character. The hypocrite cares nothing for the possession of the quality, so long as he is regarded by others as possessing it ; in fact, he would not accept it, if it were offered him as a gift from heaven ; for the possession of it would hamper him in the pursuit of his goals. The man of fine character cares little or nothing that others should recognize in him the qualities he values.

But there are intermediate cases ; and in such cases it is not always easy to distinguish between hypocrisy and the pursuit of the ideal, whether in oneself or in others ; it is not always easy to keep to the high road of perfect candour. As was said on an earlier page, the desire for praise precedes the desire to be praiseworthy, as a normal stage in the development of character ; and it is while the child is passing through this phase of development that the distinction between hypocrisy and the pursuit of the ideal is difficult to make. At this stage the youth stands at the parting of the ways ; and, if he is not very candid and sincere, he may easily slip into the road of hypocrisy. Conventional religious influences are a great danger at this stage. Outward conformity to religious practices may so easily secure praise and the appearance of virtue ; and it offers a short cut to the comfortable belief that virtue has been achieved.

If the youth is to endeavour to become what he is not yet, how shall he avoid pretending to be what he is not ? It is, perhaps, by reason of the very real nature of this difficulty that the world in general shows more sympathy for the sinner than for the just man. And it is because so few of us wholly escape this danger that the odour of sanctity is not always entirely pleasant.

A few more words on this topic will be found in Chapter XIII, in the section on Insincerity.

CHAPTER XI

THE CULTIVATION OF QUALITIES

“ **L**A vie doit être l'enfantement de l'ame, le dégagement d'un mode supérieur de réalité. L'animal doit être humanisé, la chair doit être faite esprit, l'activité physiologique doit être convertie en pensée, en conscience, en raison, en justice, en générosité, comme le flambeau en lumière et en chaleur. La nature aveugle, avide, égoïste doit se métamorphoser en beauté et en noblesse. Cette alchimie transcendante justifie notre présence sur la terre ; c'est notre mission et notre dignité ” (Amiel).

In the foregoing chapter we have discussed, in a general way, the qualities of personality and the principles of their cultivation. In this chapter I propose to dwell more in detail upon some of the qualities and on the processes of cultivation.

By means of compensatory self-cultivation, qualities that are exuberant or excessive are pruned down, qualities that are lacking or defective may be developed. Impulsiveness, recklessness, fussiness, peevishness, censoriousness, harshness, secretiveness, egotism, caprice, greed, malice, vanity : all these are general qualities that, as all will agree, are undesirable, require to be curbed and, as far as possible, eradicated, wherever found. Generosity, kindness, gentleness, sympathy, modesty, candour, temperance, prudence, tolerance, patience, consistency, steadfastness : all these are general qualities that are desirable and may be effectively cultivated.

In reflecting on the qualities of conduct it is useful to try to distinguish between those that are positive, in the sense that they imply some activity ; and those that are negative, in the sense that they are due to a lack of activity.

The distinction cannot be clearly made in all cases ; but all the qualities mentioned above are, I think, positive

qualities. All the truly negative qualities, such as sloth, fickleness, meanness, levity, coldness, are due to constitutional defects, and they are the most difficult to correct; the positive undesirable qualities are more easily dealt with, for there is something definite upon which external influences and self-control may work.

The distinction is even more difficult to draw clearly among the desirable qualities. In fact it is perhaps true to say that all the desirable qualities are positive. It may be objected that common speech recognizes certain good qualities of a negative kind. For example, we speak of a man as "good-natured," meaning vaguely that he is not quick to anger, is compliant and complacent. But such "good nature" is due merely to native weakness of the anger tendency and to a general lack of fire and energy of impulse; it hardly deserves to be reckoned among the desirable qualities.

Again, there is a lower form of patience which is merely dullness, lack of fire and vigour of impulse, and is a defect rather than a desirable quality. So also there is a tolerance and a temperance which are merely due to indifference and inertia, are in reality mere expressions of constitutional sloth; as in the man who will not take the trouble to be interested in the doings of his neighbours and whose favourite maxim is "live and let live"; or, in the man who would continue to bask ragged and dirty in the sunshine, rather than bestir himself to obtain what he needs.

A more important distinction of a similar kind is that between positive and negative moral sentiments. For every quality that is admirable there is a corresponding opposite quality that is undesirable; and every moral sentiment tends to be correspondingly bipolar, or of twofold constitution. If you have learnt to like, admire or love such a quality as generosity, you will probably have learnt also in some degree to dislike, despise or hate meanness; and the same is true of such pairs of opposites as gentleness and harshness, temperance and greed, modesty and conceit, candour and deceitfulness, sympathy and coldness, sweetness and peevishness. Now, if we speak of such likings as

positive, and of such dislikings as negative, sentiments, we may make the generalization that the negative moral sentiments are more easily acquired and apt to be stronger and of more influence than the positive; yet, at the same time, they are less valuable constituents of character.

They are more easily acquired, because the display of the hateful qualities by others is apt to thwart us and easily excites our anger and contempt, two emotions that in most of us are very accessible; whereas the display of the admirable qualities is apt to go unnoticed by us, and the emotions which they evoke when noticed, such emotions as gratitude and admiration, are not so easily stirred.

They are of less value for two reasons: first, because their influence on our conduct is inhibitive only; their impulses and desires work only to inhibit in ourselves actions of the type we dislike, despise or hate; secondly, in our relations to others, the negative moral sentiments are antipathetic, they prompt us to disapprove, to blame, those whom we see display the qualities we dislike. The positive moral sentiments, on the other hand, prompt us to actions of the kind we have learnt to like and admire, reinforcing our native promptings; and they make us the more sympathetic with the persons who display the admired qualities, leading us to feel gratitude and admiration towards them.

Here, then, we have an indication for a most important principle of education. In the presence of our children let us not too freely express our emotions of dislike, our fear, anger, contempt and disgust, for actions we dislike and for the persons who commit them; let us put a certain restraint on such expressions, even when we are quite sure that we have rightly interpreted the action or the character concerned; but let us freely and fully express the emotions of gratitude, admiration, wonder or love which we feel on contemplating a fine action or a noble character.

The negative moral sentiments tend to make us censorious, irascible, unsympathetic; the possession of the positive moral sentiments makes us the more warm-hearted, the more sympathetic, the more capable of the generous glow of admiration.

It is because of the more easy development of the negative

moral sentiments and their consequent predominance in the majority of men that the name of morality and of moral training stinks a little in the nostrils of the average man ; for he has learnt to associate morality with censoriousness and lack of sympathy, with a cold inhibited type of personality, one that merely abstains from wrongdoing and seeks such private satisfactions as its code permits.

Alongside this we may put another principle of practical importance both for our own characters and the education of our children : namely, we should see to it that our moral sentiments govern not only our emotional reactions and attitudes towards persons, but also our actions. If we become quite sure that an acquaintance is a rascal or has committed some black-hearted action, we ought not to maintain towards him an appearance of cordiality, invite him to our house, or seem to cultivate his acquaintance, not even if he is a church-member and a rich man. And, if we find good reason to admire the conduct or the character of another, we ought to take pains to express in some way, however slight, our gratitude or admiration. For the desires of the moral sentiments are for the most part somewhat feeble in comparison with our native impulses and the desires of our concrete sentiments ; it is only by strengthening them through expression in action that they acquire power effectively to control those stronger promptings.

It is, of course, necessary to understand the motivation of an action, before we can judge its moral quality and apply to it the appropriate adjectives ; and that necessity must always remain a serious difficulty in the way of accurate moral judgment and just appreciation of conduct and character. But another difficulty may be greatly diminished by reflection on the problems of conduct, the difficulty of accuracy and fullness of meaning in the nouns and adjectives we use to designate the moral qualities. Even some persons of good education and literary tastes use such words very vaguely and uncertainly. A professor of philosophy recently wrote me to ask if I could define any difference between an ambition and an ideal. I hope that I have already made clear to the reader the answer I would give to that question.

But, if we use the word "ambition" in a loose vague way, it is easy to confuse ambitions with ideals. One might say, for example, that a certain youth was ambitious to become a strong or a fine character; or of another one might say that his ideal was to become a multi-millionaire or the acknowledged head of his profession. Or one may, as some philosophers do, obscure all the many delicate facts of character and volition by lumping them all together as expressions of a vague something they call "the will to power." Or we might follow another philosopher and reduce all virtues to one, and obscure all distinctions between the various moral sentiments, by using the word "loyalty" in a very loose and wide sense, so that all consistency of conduct, all steadiness of character and adherence to principle are made to appear as loyalty.

Let us consider for a moment the meanings of a few of the more important terms in our vocabulary of conduct. Consider the following words: generosity, justice, magnanimity, kindness, charity, mercy, gentleness, benevolence, sympathy, forgivingness, compassionateness, liberality, amiability, open-handedness, bountifulness, geniality, condescension.

It is clear that all the qualities denoted by these words are in some degree allied. They all contribute towards that warmth of personality which inspires affection. Yet, though it may be difficult to distinguish accurately between some of these words, they are all of different meanings for those who use language with some discrimination. Generosity may seem at first sight almost identical with kindness. Yet kindness is fortunately very common both in conduct and character; while generosity is the rarest, as it is the finest, of all qualities. Of course, in the loose usage of common speech, a rich man who frequently makes large donations to public institutions may be said to be generous. But we cannot properly apply any adjective of quality until we know something of his motives. It may be that he is merely a social climber; or it may be that he is paying conscience-money in order to secure peace of mind or to save himself from hell-fire. If we observe that his donations go mostly to hospitals, orphanages and alms-houses, we

may infer with some probability that he is in some degree kind, merciful or compassionate. But that his acts imply generosity would be improbable.

A man may be very kind and yet not at all generous. And he may be essentially generous, though he be close-fisted, thrifty and slow to part with his money, not very kind and not easily moved to compassion or pity. Many women and children are very kind and very compassionate and yet very little, or not at all, generous. The child who runs to the beggar with his penny or cake or cup of milk shows kindness or compassion; but the typical act of generosity, reduced to its simplest terms, is that of Sir Philip Sidney who, when lying wounded and parched with thirst, passed on the only cup of water to the common soldier, saying: "His need is greater than mine." That action was, we may feel sure, both kind and generous; the generous action is, perhaps, more often than not also kindly or compassionate. Yet we may show generosity towards those who do not move us to compassion, who have no need of our kindness, and towards whom we have no kindly feeling.

Imagine two men who are keen rivals in some field of art or science or literature, and who dislike one another; there is no kindly feeling and no sympathy between them. Yet, when one of them gives to the public some new product of his genius, his rival, after considering it carefully, and knowing that his opinion will carry great weight, says openly to all the world: "It is a great and noble work." That is generosity. And it is no less, but perhaps all the more, generous, if the utterance has been achieved only after a struggle. Perhaps every truly generous act implies some struggle, however brief, some effort to overcome a selfish impulse; for the essence of the generous act is that, in doing it, we give up to another something that we value or desire for ourselves, something the lack of which is a real deprivation.

In our example of generous action there is the possibility of a subtle complication that deserves a moment's consideration. Suppose the man who expresses generous appreciation of his rival's work to be moved in part by the

desire that his generosity may be recognized by the public or by his friends. I submit that the fact would not deprive the act of the quality of generosity ; but that, in proportion as this motive was powerful, the act would be less truly generous than if no such motive were operative.

How then, it may be asked, can we conceive a truly and completely generous action ? Such actions are not impossible in theory, though probably they are rare in practice. Imagine a young man who strongly desires a college education and is conscious of having excellent capacities for profiting by it. He has a younger brother, equally able, who also wishes to go to college. The state of the family finances makes it impossible that both shall go ; and, to make the case more difficult, let us suppose that there is no strong affection between the brothers. Yet, the elder brother, whose desire for a college education has always been his own secret, calmly announces that he prefers to stick to business, with the full intention of keeping his secret from all the world. Is that a possible case ? It may be answered : Yes, if the man is a devout Christian. In order to complete the case, as one that goes to the very heart of the problem of conduct, we must then assume that our hero has no religious belief that implies rewards and punishments in another life. How then ? Are such actions possible ? Are such actions ever achieved ? I submit that they are possible and are sometimes achieved, and that one condition only renders them possible, namely, the possession of strong character and of an ideal of character. Our hero, if he has learnt to understand truly the nature of generosity and to admire it, and if he desires to be generous, may then, and then only, be capable of such completely and purely generous action.

Generosity does not always assume the heroic form, as in our imagined instance. The truly generous man thinks and acts generously in a multitude of small matters. And most frequently, perhaps, generosity combines with kindness ; a tender or compassionate impulse being the primary motive and generosity (the sentiment for generosity as a quality of the ideal) supplying upon reflection a confirming and refining motive : as in the case of the mother who goes

without many good things in order that her children may have more of them ; or in the case, let us say, of the hardened smoker who secretly cuts down his smoking in order that he may be able to relieve the needs of others.

What I am concerned to show is that generosity and kindness are distinct qualities, which though commonly combined in the personality, are not necessarily so combined. Either may be possessed and displayed in action in the absence of the other.

Consider another quality of this group the name of which, like the word "generosity," is commonly used in a loose and confused manner, namely sympathy. In common usage a man is said to display sympathy when he shows compassion or pity, when he responds to the signs of suffering in another creature with efforts to relieve and comfort it. In strictness the man who readily and delicately responds in this way displays two qualities, namely, sympathy and compassion, which do not vary together, or, as the scientists say, are not closely correlated. Sympathy in the strict sense is the susceptibility to be moved by the emotional expressions of others to similar emotions. We are all so constituted as to react in this way to some extent. But in some persons these sympathetic reactions are much more readily provoked than in others. Such persons are like mirrors ; they reflect in their own persons the slightest and most delicate signs of emotion in others. If such a person is also compassionate, he will be stirred to compassion by a multitude of slight signs of distress which escape altogether the notice of less sympathetic but equally compassionate persons.

A man may be very compassionate and yet little sympathetic. Such a man may be surrounded by signs of suffering which escape him entirely ; but if those signs become so marked that they cannot fail to be noticed and rightly interpreted by him, loud cries of distress, groans and contortions, or direct appeals for assistance, then, realizing the situation, he springs up and energetically busies himself in compassionate action : and such a man, in spite of his sympathetic obtuseness, may spend much of his time and substance in endeavours to relieve suffering.

On the other hand, some persons are very easily moved to sympathetic reactions (in the strict sense) and yet are very little compassionate. Their general attitude towards the pain and suffering of others is to avoid all contact with them, to forget as far as possible their existence, and to seek rather the company of those who are comfortable, cheerful and well pleased with themselves and their circumstances. "Don't talk of such horrid things, I can't bear to think of them! Let's have another drink and go on with our game."

The distinctions I am making may seem too fine-drawn to be of any practical importance. Yet, there are many personalities whom we cannot properly understand unless we clearly grasp them. And be it noted that the man who is constitutionally defective in sympathy (in the strict sense) may to some extent cultivate the quality and partially correct his constitutional defect, if he has become aware of it and of the value of the quality in which he is deficient. Such awareness and such appreciation will lead him to be more attentive to the slighter expressions of other persons; and in that way he will learn to detect them and respond to them more delicately

CHAPTER XII

SOME QUALITIES IN WHICH INTELLECT AND CHARACTER ARE COMBINED.

CHARM, TASTE, TACT, JUDGMENT, WISDOM

WE draw a broad distinction between the qualities of character and those of intellect. We know that wit, originality, grasp, quickness, a tenacious memory, may be combined with all sorts of moral qualities and defects; and that any of these may be combined with very various intellectual capacities. But there are certain qualities of personality which seem to be as much intellectual as moral and no less moral than intellectual.

CHARM

Nothing is more elusive than charm: yet we rarely fail to recognize it when we encounter it, and most of us are greatly influenced by it. Beauty is a great aid to charm; and a beautiful woman who has but little charm may easily pass for charming. Yet some of the plainest people have much charm. Three things seem to me essential to charm. First, delicately responsive sympathy. No one can be charming who is obtuse to the emotional expressions of others. Secondly, amiability or desire to please and delight in pleasing; this is the form which kindness or tenderness of heart naturally assumes in persons who are also delicately sympathetic; they delight in sharing the pleasurable emotions which their kindness excites. Thirdly, quickness of understanding in the sphere of the emotions. The person of charm does not merely reflect the emotions of others; she also understands in a flash the grounds of those emotions which she so delicately reflects in her own person; and she adapts her actions and expressions accordingly, with swift intuition. The really stupid person may have sympathy and amiability, but will hardly have much charm.

Of course, we apply the adjective charming to things and places. But, if we call a house or a garden charming, we are extending the term by analogy; the house or garden seems to express the human quality.

TASTE

Taste is related to charm; but, clearly, it is not identical with it. I speak here of taste in personal conduct rather than of taste in purely æsthetic appreciation, with which it is allied and of which it is a specialized form. It is appreciation and discrimination of the æsthetic aspects of conduct. He who possesses taste of this kind is sensitive to the difference between a kind act clumsily performed and one that is also graceful; and, if he be also amiable, he will act always with good taste. If he is about to do a kind act, he will avoid doing it ostentatiously or conspicuously; and he will do it in a way which will insult or hurt the self-esteem of that other as little as possible. He will not be quick to say "I told you so." In making a gift, he will not try to make the other believe that he is generous, though he will not conceal his kindness. And in receiving a gift, his gratitude will be directed to the kindness and generosity of the other, rather than proportioned to the value of what he has received.

A thrifty canny Scot of my acquaintance, to whom all the stories of the bang-goes-saxpence type are perfectly applicable, generally restrains his impulse to examine his change at the shop-counter after making a purchase, though he has sometimes found himself cheated when he has carefully counted his change in the street; for he feels that to count his change on the counter implies lack of confidence in the honesty or capacity of the shopman. That, I think, is a good example of good taste. This same man illustrates the wide difference between charm and taste; for he has little or no charm.

On the other hand, a person of much charm may behave with outrageous lack of taste; as when a woman uses her charm to mortify a rival, or to wheedle from a man a concession which he has no right to make.

It would seem that three things are necessary to taste in conduct. First, some general æsthetic sensitivity; secondly, that refinement of the moral sentiments which comes only with reflection; thirdly, a very sensitive self-regard. Taste, in the sense of the word we are using, has, of course, little or nothing to do with the tastes we discussed in an earlier chapter; or only in so far as a man's tastes for art and craftsmanship are determined by that general æsthetic sensibility which is implied by "good taste." It is notorious that many artists are woefully lacking in taste.

A man of good taste avoids all swagger and ostentation; he is a connoisseur of conduct and a severer critic of his own than of that of others. Though he may be cold, he will always be courteous, even to the humblest persons; when he is in a foreign land, he will yield the side-walk to the meanest inhabitant and in general will remember that the country and its amenities do not belong to him, that he enjoys them only by the goodwill and sufferance of their owners, even if some of these are glad to sell him their wares.

Charm attains its highest expression only in the warm-hearted extrovert; taste in the somewhat austere and reflective introvert. Amiability, which is essential to charm, is not necessary to good taste and is even a little prejudicial to it.

Shaftesbury, the exponent of taste as the essence of morals, well described the general attitude of the man of taste when he proposed the following retort to a critic of his system. The critic is supposed to ask that question which is the crux of every ethical theory: Why should one observe the laws of morality? What is there in the nature of man to compel him to avoid deceit, meanness and uncharitableness? "I should reply" says Shaftesbury "that you must be a nasty and ill-conditioned fellow to ask me such a question." And in another place he remarks that, as he would be clean for his own sake, so also he would for his own sake always act with probity and honour.

The difference between taste, on the one hand, and charm and tact, on the other, is interestingly illustrated by a comparison of Lord Shaftesbury's principles of conduct with

those of Lord Chesterfield, expounded in his famous letters to his son. Chesterfield cares only that his son should get on in the world and cut a fine figure in good society. All his wise precepts are directed to the inculcation of charm and tact ; they look only to the impression produced on others ; the very word " character " means for him merely reputation in the polite world. Many of his precepts are in questionable taste. Perhaps they should be called cunning, rather than wise.

Taste is largely inhibitive, preserving its possessor from all crudities of conduct. But it may also prompt to positive action. The man of taste will sometimes join in doing foolish or even tasteless things, in order to avoid the appearance of superiority or of censoriousness. For it is necessary to know when to act in spite of the prohibitions of good taste.

In very many cases the person whose conduct is prompted by good taste would be at a loss to justify it, to explain the grounds of his reserve or the motives of his action ; but in all cases rational justification is possible. Nevertheless, the person who lacks good taste can never be made to appreciate or understand such justification.

TACT

Tact offers to the analyst a problem even more difficult than charm and taste. There is no quality which contributes so much to success and effectiveness in almost all walks of life. We should all like to possess it and would cultivate it, if only we knew how. It may certainly be increased by much experience of men and affairs ; yet many men who have passed active lives in society have never acquired its rudiments. While the man of taste is distinguished chiefly by refraining from tasteless actions ; the man of tact is the man who does at the right moment, not so much the right thing, as the thing which will most effectively secure the result he desires. Good taste is very close to good morals ; but tact is compatible with hardness of heart and even with rascality.

We are apt to think of tact as an inborn or God-given capacity about which nothing more can be said. Yet,

clearly, it is not an inborn unitary function ; it is a complex resultant of the co-operation of moral and intellectual capacities. First, the man who is to be tactful must have delicate sympathy (in the strict sense) or he will not quickly and surely note the emotional states and reactions of others. Secondly, he must be of quick judgment and decision. The deliberative cautious man will often realize too late how he should have acted. Hence intuition, rather than reasoned judgment, and perfect self-confidence are necessary for tact of a high order. Nevertheless, though these factors of tact are for the most part inborn, tact may to a certain extent be cultivated by the average man, if he will constantly keep in view the fact that, by managing men, he can gain his ends more surely than by driving them, that the iron hand is all the more effective when gloved in velvet.

Charm, taste and tact are, then, three distinct qualities which to some extent are incompatibles. The highest degree of all three can hardly be combined in the same person. Even charm and tact interfere a little with one another ; for tact of the highest degree is cool and calculating, while charm is all warmth and spontaneity. And the austerity of taste will not risk the audacities of charm or grant to tact the full range of its power. But all three may be combined in fair measure of each : he who possesses that combination is a prince among men ; if he has also energy and strength of character, that is to say a strong will, he can achieve successes of every kind, except only those that require highly special forms of intellectual endowment.

JUDGMENT

We commonly speak of certain men as having sound *judgment*, while other men, who may have brilliant intellects and much learning, are known to their friends as lacking in this quality.

Every man's judgment on questions of a certain type or province is largely dependent on the amount of his experience in matters of that kind, on the amount of thought he has given to them ; and yet the man of sound judgment is one whose advice in any matter we would prefer to that of many

experts, even if he has no special acquaintance with the province to which it belongs. Such judgment is clearly as much a function of character as of intellect ; it implies a certain balance and sobriety of character. It does not comport well with impetuosity and enthusiasm ; for it requires that all aspects of the problem in hand shall be envisaged and due weight given to each one. It is the opposite of fanaticism, which sees only one aspect and that as overwhelmingly important. It implies habitual restraint and deliberation before action, deliberation not only as to means but also as to ends, and a just estimate of relative values.

WISDOM

Sound judgment may be shown by men of very limited experience. The man in whom it is combined with large and varied experience possesses wisdom ; especially if that experience includes much of both success and failure. The mere spectator at the banquet of life is apt to think that he sees most of the game : but only he who plunges into the stream, battles against its currents and feels as well as sees, gains experience in the full sense. For experience is more a matter of the heart than of the head. The self-centred egoist does not attain to wisdom ; for, however vivid his experiences, he is confined to his own narrow field. Wisdom comes only to the man of sympathy and compassion to whom the joys and the sorrows of other men are wellnigh as real and vivid as his own.

Wisdom is not the peculiar possession of successful men ; a life of rapid and great success may bring little wisdom ; for, though experience makes a man wise, it is experience of failure that is of the most service in this respect. Hence there is often a flavour of bitterness in wisdom ; and he who combines wisdom with serenity and sweetness has attained the highest level of human life.

CHAPTER XIII

TO ALL WHOM IT MAY CONCERN. SOME COMMON FAULTS

IN the foregoing chapters we have dwelt at some length on the factors of personality and the cultivation of them. Understanding of these obscure matters is no doubt chiefly of value when we seek to guide the development of children and young persons. By the time we are disposed to make some study of such questions as we have dealt with, our disposition, temperament and temper have declared themselves, our character has already taken shape; we can do little for ourselves beyond some redressing of balance, some trimming of the rough edges, some pruning of excesses and some slight reinforcing of the weak places. Yet this is to be remembered: while the cultivation of intellectual power requires special opportunities and the devotion of much time and energy to specialized tastes, the growth of character goes on slowly perhaps, but inevitably; and it lies with ourselves to see that it follows the lines we may choose. In everything we do, and in every abstention from doing, character is expressing itself and determining its own future course. We do well, therefore, to take note of our weaknesses and our excesses, in order that, like an artist giving the finishing touches to his work, we may view each part in relation to the whole and, by adding here and subtracting there, may remove blemishes which, though slight perhaps in themselves, seriously detract from the harmony of the whole composition.

The faults I propose to discuss in this chapter are such blemishes; defects of personalities who in the main are sound and admirable; defects which persist chiefly because their possessors have not become aware of them and therefore make no effort to correct them; defects which, though venial in the moral sense, yet in many cases detract very seriously from the effectiveness, the success and the happiness of those who carry them through life uncorrected, or allow

them to grow upon them insensibly. For we have not only to acquire fine character ; we have also to avoid its deterioration. In private as in public life, perpetual vigilance is the price of freedom, freedom from the blemishes which so often mar personalities that are fine and admirable. " A constant vigilance," says Lecky " is needed to detect the forms or directions in which individual and national character insensibly deteriorate."

Each of the faults here mentioned I have had occasion to observe and deplore in persons whom I have esteemed, admired or held in warmer regard. If then, any reader should find his withers wrung, let him bear me no resentment.

FORMS OF EGOTISM

In Webster's dictionary under " egoism " I find " regarding self as the centre of everything " ; and under " egotism " I find " self exaltation in thought, speech, or writing, vanity." The distinction is, I think, truly drawn in accordance with good usage. Egoism is inward ; egotism lies in outward expression. The Egoist, like Sir Willoughby Patterne, is essentially selfish ; he acts benevolently only in so far as, by so acting, he promotes his own interests ; he is kind only to be comfortable. The Egotist may be truly kind, and is more often amiable than hateful. Egoism is a deeply rooted moral defect ; egotism is an offence against good taste. But, if I may venture to differ from so great an authority, I would suggest that Webster's definition of egotism is not quite correct. Egotism is not quite the same as vanity. The vain man seeks constantly for admiration and displays such advantages and excellencies as he fancies he possesses ; and he conceals any weaknesses and blemishes of which he may be conscious. The egotist on the other hand may, and in many cases does, parade his failures, his defects and his excesses. Egotism is the most insidious of all faults ; not only because it may take so many subtle forms, but also because it is so venial and therefore easily escapes reproof and chastisement.

There is a common form of egotism which consists in

ostentatiously avoiding the appearance of egotism. In conversation one avoids the words "I" and "me" as though they were among the most disgraceful in the language; one finds oneself most at ease with persons who do not offend one's susceptibilities with blatant egotism and who can appreciate one's freedom from that gross fault, a fault one cannot tolerate. In writing, and especially in early efforts, one refers not infrequently to "the present writer" or "the author of these pages," and uses other ponderous circumlocutions in the effort to avoid the solecism of appearing in the first person.

Some persons who may be charming and not quite without taste (and this is a fault especially common in women) make their health, or rather the lack of it, a frequent topic of conversation. Every road leads back to this ever recurring theme; and, if the company seems bored or wandering too far afield, a sudden pain about the heart or in the head, a turn of dizziness or faintness, suffices to secure their attention and revive their flagging interest. Such a person delights in describing the agonies she suffers, the desolation of her nights (for she never gets a wink of sleep before dawn) and the terrors of her dreams; and some such are not ashamed to describe in detail the pangs of indigestion, the plunging of their corns and the cavities of their teeth, and to suggest more vaguely other horrors of a misused body.

Others make a display of their faults of character, their breaches of etiquette and their offences against taste; they frequently describe, perhaps most humorously, how they lost their temper, how they were overwhelmed with shame, how they screamed with laughter, how they let slip a most offensive remark, or kept their friends waiting an hour or left them in the lurch; how they failed to disguise their contempt or disgust, and how in general they open their mouths only to "put their foot in it." Egotism of this form may be very entertaining, especially to the hearer who has a spark of malice. But a little of it goes a long way; it is distressing to the man of taste, and, what is

more serious, it is very demoralizing to him who indulges it; for, finding his faults and his gaucheries an endless source of amusing conversation, he takes little pains to correct and prevent them.

A more tedious form of egotism is that of the man who can talk of nothing but his own affairs. He may observe all the outward forms and may be not unkindly; he may have the best intentions and his life may be a round of benevolent activities. But take him off his own ground and his attention wanders and quickly returns to his personal interests. Whatever topic comes up he must illustrate and adorn with some story of his own doing, his own experience. Whatever event is the talk of the town, it is his own reaction to it and its influence on his affairs of which he speaks. If the conversation turns upon personal qualities, the topic must be illumined by reference to his relatives and friends and we are condemned to listen to endless talk about John and Mary, and Percival and Jim and Tony; personalities to him, but to us a mere haze of names. And, though he makes these large demands on our sympathy, he does not reciprocate; our affairs are nothing to him. He probably inquires after our health in so pressing a manner that we can hardly avoid saying something on that hateful topic; but it is not that he is interested in our welfare; it is merely a way of commanding our attention and opening an avenue to himself. Nothing is more amusing to the maliciously inclined—and who does not grow a little malicious under such infiction?—than to observe an encounter between two such persons. Either one quickly discovers that he cannot abide the other, and no force is required to keep them apart in the future.

The company of such people is remarkably fatiguing. They are constantly giving out, but they take nothing in; and, as we know it, is more blessed to give than to receive. They ask of us nothing but our attention, which may seem a small boon; yet to sustain attention by a voluntary effort to be courteous is a task that quickly reduces us to boredom and leaves us exhausted.

When this fault has become established in a mature

person, there is little hope of cure. If a man by some miracle becomes conscious of it in himself, let him make a rule to talk only of strictly impersonal matters, or to inquire deliberately into the affairs and opinions and interests of his companion and try to show sympathy and interest in them. It is ridiculous to pretend to be interested in football merely because you are talking to a college student ; but it is better to be ridiculous in this way than in the other.

Another form of egotism is that of the man who always insists on his opinion and lays down the law for all to hear. If he listens to another man's views or arguments, he is not influenced by them, no matter how well informed or well reasoned they may be ; or he is merely incited by them to reassert his own in a more extreme form. " Well, you may say what you like, but I know better." He may use a less vulgar form of words, but those express his attitude. It is a form of contra-suggestibility and probably, in most cases, is acquired as a youthful reaction of self-defence against a domineering parent. It is disagreeable in company ; but also it renders its victim incapable of profiting by advice and example and of correcting his own judgments and opinions under the influence of those who are wiser or better informed.

The didactic man thrusts not so much his opinions as his learning upon you. This is a form of egotism to which the learned man is liable. It is not necessarily vanity ; it may be inspired rather by naïve benevolence. I have known at least one such man who, on discovering himself to be seated by an expert in any field, at once proceeds to give him a learned lecture on some part or the whole of that field. It is his way of showing a sympathetic interest ; it is even more boring, but also more amiable, than the fault of the man who can talk only of his own affairs.

Yet another form of egotism closely allied to the last is officiousness. The officious man cannot bear to see anything done in any way other than his own ; his own way is always the best and every other offends him. " Let me show you how to do that " is his formula on all occasions. He cannot

see you tie up a parcel, seal a letter, lace your boots, or blow your nose, without having a better way to thrust upon you. He is oftener than not a really kindly person and his interferences are well meant ; but he forgets that most of us would rather do things in our own inferior way than go right under his guidance. It is the same in public affairs as in private ; he always knows just what the Government ought to do, if only it had any good sense, and just what ought to have been done to prevent the calamities that have fallen upon men or nations. The folly and the clumsiness of other men are his hobbies and his mission is to set them right.

OTHER FAULTS ALLIED TO EGOTISM

Then there is the censorious man, who always knows where the blame lies and hastens to assign it. If you catch a cold, you ought not to have been so foolish as to go out last night. If you slip on a piece of orange peel and break your leg, he is sorry for you, but you really ought to look where you put your feet down. And if a thunderbolt from heaven falls on your innocent head, you ought to have dodged it, or, at any rate, you had no right to be on that spot at that moment ; if you had been attending to your business instead of gadding about, it would not have happened.

The censorious man distributes blame freely, but accepts none for himself. He resents the least indication of blame directed to himself and often suspects it where none is meant.

Censoriousness is probably in most cases the consequence of having been unduly and unjustly subjected to censure in early youth. Such experiences often repeated set up a self-defensive attitude which constantly seeks to lay blame on others in order to prevent it falling on oneself. In other cases the root of the trouble may be a guilty complex ; a repressed memory of some really blameable action or tendency that has remained secret and unpunished. We are apt to blame most severely the faults to which we are most prone, unless we have frankly recognized our own weakness.

It is probable that the censorious attitude was the chief

support of the mythopœic faculty that generated the many deities of primitive mankind. For, where the blame for disaster cannot be directly attributed to any human action, it can be assigned to some vague anthropomorphic power, and this power can be regarded as offended by some breach of custom or neglect of ritual, perfectly harmless in itself ; and so the blame is brought round indirectly to some human head. Primitive man, subjected to many injustices and undeserved disasters, can hardly have failed to be censorious.

Malicious scandalmongering is so gross a fault that it requires no mention here. But allied to it is a much more subtle indiscretion which is a form of egotism. It consists in talking about our friends, without any malice, but making our conversation the more interesting by revealing all and more than we know of their affairs and their personalities. Some excellent women do this with a disregard for the privacy of their friends that is astounding to more discreet persons. Such confidences are flattering to the hearer and generally attain their immediate aim of interesting and pleasing him. But egotism of this kind, though it often goes with great amiability and benevolent intentions, is in the long run disastrous to those who indulge it. Sooner or later their friends discover some of these indiscretions and are hurt or at least chilled by them, if not estranged. Any wise person who has once been made the recipient of such talk will never afterwards treat the indiscreet one with full confidence, and any affection or admiration will be tempered by reserve.

Still more innocent, but hardly less detrimental to the esteem in which we are held, is excessive loquacity. This is the most gratuitous of all faults. It cannot be said to be the expression of any underlying motive, except in some cases in which it is a form of egotism. In most cases it seems to be due to a mere lack of the inertia which normally intervenes between thought and speech. It commonly goes with an engaging candour and a complete absence of guile. Yet it can be most wearisome and even annoying to

acquaintances and still more so to friends and relatives. For some obscure reason it is much commoner in women than in men. Just because it is so motiveless, it should be easily checked by anyone who has become aware of it as a fault. And yet we see good souls who pull themselves up occasionally with the remark, "I am talking too much," and who never get the better of the fault. Though it is an adventitious and trivial fault, it may, as a loose mud-guard or a rattling hood spoils our pleasure in a fine car, detract greatly from the enjoyment of affection and friendship.

The opposite of the genial giving away of our friends is inquisitiveness into their affairs; this is decidedly a fault. For, although we should be ready to listen to and sympathize with the confidences that may be offered us, we should abstain from worming our way into another's secrets, even the most innocent secrets of those nearest to us. The demand for complete understanding of one another which affection naturally prompts should be recognized as foolish and reprehensible. No man has complete understanding of himself. How foolish then to demand it for ourselves from any other, or to aim at attaining it! Be content if you know that your friend is loyal, even though you are aware of hidden depths in him and in yourself.

" Then each applied to each that fatal knife,
Deep questioning which probes to endless dole.
Ah ! What a dusty answer gets the soul
When hot for certainties in this our life ! "

The Germans have the word *Schadenfreude* to denote a fault which fortunately is so little manifested among ourselves that we have no name for it. Malice, perhaps, is very nearly the equivalent of *Schadenfreude*; but malice implies some activity directed to injure another, or at least an impulse to such activity. It is prompted by anger or resentment or envy. *Schadenfreude* is less active; it is allied to æsthetic contemplation. It is, I think, essentially the appreciation of the comic without the redeeming touch of sympathy and compassion which converts the attitude of merely comic appreciation into humour. That is to say,

it is a secret mocking, and perhaps at the same time a self-congratulation. According to the old and false theory of Thomas Hobbes, all laughter is the expression of *Schadenfreude*. And Nietzsche, sharing this error in some degree, wrote: *Lachen heisst—schadenfroh sein, aber mit gutem Gewissen*. If we are aware of this fault in ourselves, we can at least realize that the expression of such pleasure is in very bad taste and can prevent it. And, though the feeling itself is more difficult to avoid, something may be done by making it a principle to adopt in imagination the point of view of the other fellow.

In dealing with any of these faults in ourselves, we have to rely chiefly upon the adoption of corrective principles deliberately formulated. And, as we have seen, the power of such principles to control active tendencies of our nature is but feeble; we need to summon all our resolution and exert our will to the utmost in support of the principles we adopt.

Envy is an emotion which has been much decried. If it is so readily stirred in a man that he is almost constantly envious of this, that and the other person, his enviousness is a fault. And yet envy does not deserve all the hard things said about it. It is closely allied to, and often blended with, the most generous of the emotions, namely admiration. It may be said, I think, that envy is natural and proper to youth. The young person who merely admires generously may be content to remain without the qualities which he admires. But if he also envies the possessor of those qualities, it means that he desires to acquire and possess them for himself and that he is on the way to cultivate them. Pure envy does not desire to take away from another the envied possession; though it desires similar good things. It is only when envy combines with *Schadenfreude* or malice, with greed or resentment, as it readily does, that it is evil. The envious man needs, then, to exert discrimination, to envy others only what is really admirable in them or possessions that are truly goods: and he needs to guard against *Schadenfreude* and malice towards the envied persons; for these may easily complicate the envy which,

blended with admiration, is in young persons properly a spring of emulative energy. But, as we grow older, we do well to eradicate envy as far as possible; for, in later life, when we can no longer hope to acquire the qualities or the goods we envy, envy becomes bitter and is a chief enemy of serenity, the most desirable and admirable quality of old age. It is probably because our moral maxims and wise saws are formulated chiefly by the elderly that envy has so bad a reputation.

In a later chapter I shall have something to say in defence of jealousy. Here I point only to a petty form of jealousy which greatly mars some very lovable persons and is one of the forms of egotism. It is a fault which is found chiefly in warm-hearted affectionate natures whose amiable trait it is to value highly the affection of their friends. But, unless its expressions are strictly curbed (as they may be, for the naturally jealous person may learn to suffer the pang without allowing it to influence his conduct) it greatly disturbs the smooth course of friendship and estranges those whose affection we most value. The jealous person who puts no strong curb on himself treats his friend one day with the utmost warmth and geniality, and the next day is cold and distant or, perhaps, markedly avoids him for a week. Then he comes back with another gush of warmth, all the more copiously displayed because of a secret contrition. And the friend is puzzled, baffled and annoyed by this seeming capriciousness; or, if he comprehends the ground of it, is likely to be driven into the attitude "Ah! Let him go to the devil! I can't put up with such tantrums."

The meticulous man is all for precision and exactitude. These are excellent in their place and in important matters where a little error may have large consequences; but the man I speak of is relentlessly exact in small as in large affairs. He will not go forward to the things that matter until the things that do not matter are precisely in order; he haggles and balks over details, writes innumerable unnecessary letters, and annoys his correspondents with

needless questions. Even when a piece of business lies wholly in the past, he will still waste his time and energy to give it a symmetrical and orderly appearance in retrospect. When he reaches middle age, he is apt to find himself still at work on the foundations of what he had carefully planned in youth, rather than on the superstructure or the cornice ; and his contemporaries, of abilities no greater than his, have left him far behind.

In women this fault is peculiarly destructive of charm. It seems to destroy the soul ; for it sets up between them and all their fellow-creatures a spiky barrier made up of rules of order, propriety and convention ; an icy coating impermeable by the warmth within and chilling to all warmth in others. When her child runs to kiss her, he is sent first to wash his hands ; and when her husband would do likewise, he knows that he runs the risk of displacing one hair and abstains. She makes frequent resort to the dictionary ; her desk is a model of order and system ; her drawing-room is a place in which no one can be comfortable, and her bedroom a place where angels fear to tread, where, at least, they would be required to brush and neatly fold their wings before passing the threshold.

There is a scepticism which is of the heart rather than of the head. The latter cannot be too much cultivated ; the former is a fault which in its more accentuated forms we readily recognize and deplore as cynicism. In this extremer form it is bitter and sarcastic ; commonly it is acquired through many disappointments and bitter experiences of treachery and selfishness in others. But the more insidious mild form, which is much more common and often goes with much geniality, must rank, I think, as a form of egotism. It is due to unwillingness to admit that others surpass ourselves in the specially admirable qualities, particularly in kindness and generosity. That this fault is very common is shown by the continuing popularity of the theory of hedonism, the theory that all action is motivated by the desire to secure pleasure and to avoid pain. For this theory, though it is, intellectually considered, disreputable and is in conflict with the most obvious facts, is eagerly embraced

and defended by successive generations of college students. Its charm is that it reduces us all to the same moral level and dispenses us from all obligation to admire or emulate any moral qualities other than strength and vigour. Such scepticism of the heart is due, then, to a lack of that humility which is an essential condition of moral growth.

It is a fault very natural to youth and is usually cured by more experience of life. The earlier the cure is effected, the better is it for the development of character. Here much good may result from contemplation of, and candid reflection upon, instances of noble character and fine conduct in real life or in art. Surely, no one could study the life of Abraham Lincoln and remain entirely sceptical of nobility of character!

There is a common fault for which the English language provides no suitable name; we may perhaps call it *immoderation*. It is the converse of that quality of temperance which the Greeks extolled so highly; but the word "intemperance" has been spoilt for general usage by its annexation to one of the specialized forms of this fault, indulgence in strong liquor.

The word "greed" is also unsuitable, partly because it is so often used as a synonym for "gluttony"; but more because it is too strong a term, implying, as it does, a grasping and ruthless acquisitiveness.

The fault I propose to call "immoderation" is perfectly compatible with great benevolence, generosity, and all the more amiable qualities. It consists in carrying everything to excess. Whatever seems good in itself is sought in unlimited quantity and practised in unlimited degree; whether it be generosity, charity, joviality, sociability, education, wealth, health, strength, sport or merely speed. Its implicit maxim is: "We cannot have too much, we cannot have enough, of a good thing." It is manifested very widely and in peculiar intensity in the American people; if vice were not far too strong a word, it might be called the American vice. Democracy is good; therefore the political franchise must be extended to all ages and all sexes. Temperance is good; therefore liquor must be universally and absolutely prohibited. Rapidity of

communication is good ; therefore there must be a telephone in every room. Newspapers are good ; therefore great forests are destroyed every week, in order that each citizen may have each day several vast bundles of printed paper. Education is good ; therefore every boy and girl must go to college. Foreign travel is good ; therefore the summer must be spent in running wildly round Europe from one country to another and back again. It is good to make little of minor ills ; therefore Christian Science flourishes. Peace is good ; therefore let there be peace at any price. Independence and self-confidence in young people are good ; therefore let them never be checked or restrained, but allowed to do exactly as they please in all things. Amusement is good ; therefore see that every moment not devoted to work is filled with it. Organization is good ; therefore let every group, every institution, every form of activity from outdoor games to scientific research, be provided with an elaborate plant of typewriters, filing-cases, stenographers and a highly organized personnel. Elevation is good ; therefore let buildings be raised a mile high. And so on through every department of public and of private life.

FORMS OF DEPENDENCE

The faults we have discussed under the head of egotism seem to express an excess of the self-assertive over the submissive tendency. There are faults which belong to the opposite category, and which, though less obtrusive, are irritating to our friends and hampering to ourselves.

Most common of these is excessive sensitiveness to the regards of the world in general. The man who suffers in this way is always thinking of what people will say, of how it will "look" to them, and whether they will laugh or be scornful or shocked or surprised. To him the outward seeming is all-important. He mistrusts his own judgment and before taking any step must always seek advice, not so much with the intention of following it as to find out how it will seem to others. And when he has taken action, no matter how correctly, he is much concerned to make it

clear that he has acted from the best motives and with the best intentions. He is a model of conformity to the usages of polite society ; and is more disturbed by an error in his dress than by a moral default, so long as the latter goes unperceived by the world. Such a man is no doubt very amenable to good influences, and, if the world could see all his inner workings, he would become a paragon of virtue ; but, unfortunately, the world sees only the outer aspect, and his merits remain for the most part but skin deep ; for he is concerned more with appearance than with reality. Perfect propriety is his fetish and conformity his worship.

A different form of dependence is that of the man who cares little for appearances, yet cannot stand alone. He relies altogether upon his friends. Without perpetual evidences and assurances of their esteem, goodwill, sympathy and support, he is miserable and paralysed ; with them he is cheerful, active and perhaps effective. It is an amiable weakness ; yet a weakness it is. Such a man is apt to make himself something of a burden to his friends (even though they value his loyalty and affection) and, in doing so, to frustrate his chief desire.

Allied to the foregoing fault, which might perhaps be called moral sponging, is the grosser fault of sponging in general. A man may be strict and honourable where money is concerned and yet sponge on his friends in many other ways. In joint enterprises he leaves the brunt of the hard work to his colleagues ; and pays them with praise. He avoids taking his turn at office. He leaves the onus of decision to others, and shirks responsibility with over-modest protestations of incapacity. He is always ready to take a back seat, so long as his place in the band-wagon is secured to him ; but he plays no instrument and is content to enjoy the music others make.

FORMS OF INSINCERITY

Deceitfulness is a vice, but insincerity is rather a fault of the order of those we are here considering, venial defects

and excesses which in the main exist only so long as they are not recognized by their victims.

The most amiable form of insincerity is that which we call "gushing." It comes from a warm heart and the desire to please. It is innocent enough, but is apt to defeat its own purpose through lack of discrimination. Judicious persons are not much pleased by praise and admiration that gush out so readily on the just and the unjust alike; they may even be a little annoyed by it; they value only the approval of those who know how to distinguish between the good, the bad and the indifferent.

The flatterer is less innocent than the gusher. The motive of his expressions of praise and admiration is not the pure desire to please; he desires also to gain favour for himself, therefore he discriminates, not between degrees of merit, but between degrees of power and influence. Still, so long as he merely paints the lily and adorns the rose, expressing admiration only when he feels it and giving praise only where praise is due, his fault is not great; even though his expressions are voluntarily intensified. It is only when his ulterior motive prompts him to express admiration while he feels none, and to praise while secretly condemning, that his conduct ceases to be merely injudicious and becomes vicious.

There is a more subtle form of the same fault of insincerity which consists in withholding expression of all adverse judgment, all feeling of displeasure. Such lack of candour is of disservice to our friends; they have a right to know our opinion, even when it is adverse to them. If it is due to modesty only, it is still a weakness; and if it is due to shrinking from the possibility of giving offence, it is a greater weakness. And, if, after withholding our unfavourable opinion or disguising our feeling from a friend, we forthwith express it to others, he has a serious ground of complaint against us.

There is a form of insincerity which is also a form of egotism and consists in exaggerated expression of our feelings and overstatement of our opinions. This fault

springs from the desire to make ourselves more interesting to others. We should let our expressions correspond exactly with our sentiments, not only in kind but also in degree; to diminish or exaggerate by a voluntary effort the natural intensity of our expressions is to dissimulate. Even when our sentiments are entirely kindly and our intentions honourable, exaggeration of expression is still a mistake and a fault. Nothing is more easily detected than the note of insincerity, and a little exaggeration may make our expressions altogether suspect.

This fault is, of course, one to which the well-marked extrovert is especially prone. The introvert on the other hand finds difficulty in giving adequate expression even to his most friendly feelings; but he also, in his endeavours to compensate for lack of warmth in his manner, is in danger of using exaggerated verbal expressions.

In connexion with this question of insincerity, we must examine a famous dictum of William James. Basing himself on his well-known theory of emotion, he exhorted us to cultivate and induce the emotions which we judge to be appropriate to particular circumstances by throwing ourselves voluntarily into the bodily attitudes characteristic of the emotions in question. For, he said, such attitudes will facilitate and even induce the rise of the corresponding emotions.

This is a very questionable doctrine, and fraught with the dangers of insincerity; and I am inclined to deny altogether the efficacy of the prescription, to deny that, by simulating the bodily signs of an emotion, we can in any degree induce it or even favour its rise.

Imagine a man charged with a horrid crime. You know him to be perfectly honourable and innocent of the crime. Can you, by simulating moral indignation against him, excite that emotion in yourself? If the question of his guilt or innocence is quite open in your mind, you may, in virtue of a bias against him, arising perhaps from the professional desire to win the case against his defenders, so array the evidence in your mind, so depict him in the act of plotting and executing the crime, that you induce yourself to believe in his guilt and engender the emotion of

moral indignation But, if you know him to be innocent, if you know that he has a complete alibi or that the crime was committed by another man, you cannot by the most expressive acting work up moral indignation against him. If he skilfully thwarts your cross-examination, you may grow genuinely angry and you may pretend that your anger is moral indignation; or you may dwell upon the crime and feel moral indignation and then pretend to direct it upon him. But I would deny that by acting the emotion you can create it. I would go farther and deny that, by exaggerating the expressions of an emotion you really feel, you can directly intensify it. In order to intensify it, you must bring the imagination into play and dwell upon and develop the various aspects of the object which have excited your emotion. This is what those actors do who act with genuine emotion. The well-known fact that, while some actors do experience the emotions they portray, others remain perfectly cool and unmoved while skilfully portraying emotion, this fact seems to afford crucial evidence in support of the view I take.

I would remind the reader that there are many authorities who maintain a view the direct opposite of James's doctrine, namely, that emotion only arises when free action is blocked or inhibited. This also seems to me false doctrine. The truth seems to be that, though we can by voluntary effort suppress in some degree the natural expressions of emotion and even directly repress and cut short the emotion itself, we cannot directly create or intensify an emotion. A given situation evokes in each of us an emotion of a certain kind and degree; and every effort to intensify the natural expressions of that emotion lays us open to the charge of insincerity.

To simulate a greater intensity of emotion than we actually feel has, I venture to suggest, the opposite effect, namely, it robs the emotion of some of its intensity. And the person who frequently simulates emotion, or a greater intensity of emotion than he feels, builds up a façade, a mask, a spurious personality and becomes hollow within. Have not some actors complained of this hollowness as a dreadful consequence of their professional activities? And

do we not commonly detect something of this in intercourse with exponents of the dramatic art, whether of the stage or the bar, of the platform or the pulpit?

How, then, about the cultivation of the ideal? How are we to become that which we would be, save by pretending to be that which we are not but are striving to become? In all that was said in earlier chapters about the development of character and especially the self-direction of its development, we were describing a process of selection among tendencies, a process by which some are checked and diverted, others confirmed and redirected. And formed character is the product of this selective process. Dr. C. G. Jung has described this as the formation of what he calls the *persona* or mask which we consciously present to the world, while the tendencies not consciously selected and confirmed, but rather neglected or actually repressed, remain as constituents of that mysterious entity, the Unconscious. If we thus describe the system of sentiments which are character as a *persona* or mask, we must recognize that, nevertheless, it is a genuine stratum, the upper stratum or strata of personality, the source of genuine and not of simulated emotions. There is a vast difference between this solidly organized system of sentiments and the mask of the *poseur*.

Genuine admiration of the good, the true and the beautiful leads on to more discriminating admiration of wider fields of goodness, truth and beauty. But the admiration expressed by the *poseur*, even though it have a core of genuineness, keeps him shallow and insincere, because his attention and his purpose are directed not so much to the object concerned as to the effect he is producing upon other persons.

There is a rôle in life which has affinities with that of the *poseur*, though it is higher in the scale of worth, namely, that of the man who is consciously an example to his fellows. This, though less injurious to character than actual posing, exerts in some degree similar effects and for the same reason.

To sum up, we cannot evoke or create emotions, but we can direct our actions, choose our goals and fix our purposes; and, in so doing, we form our characters and, indirectly and

in the long run, determine the quality and intensity of the emotions with which we shall react to the incidents of the future. Hence, the paradox, that, though what we are and what we feel is far more important than what we do ; yet, in order to be what we would be and feel what we should, we must constantly act and not merely feel.

If we do not observe this maxim, we risk the fate of Henri-Frédéric Amiel who, in his " Journal Intime," wrote : " From the outset I have been a dreamer, fearing to act, a lover of perfection, and as incapable of renouncing its exacting demands as of satisfying them, in short, an exalted spirit and a feeble character ; desirous of every emotion and unfitted to accomplish anything. Love of the ideal has deprived me of all positive ambition. Besides, I have never had a clear vision of my true vocation, nor consequently any fixity of aim, any consistency of nature, any persistence in work." And, as Mr. Edmund Schérer comments : " On ne sent pas ainsi sans souffrir. On ne voit pas l'idéal si clairement et l'on ne s'avoue pas si nettement son impuissance à le saisir, sans être brisé de l'effort et navré de la défaite."

We cannot become what we wish to be merely by wishing, still less by pretending to be it. Our aim must be not to be perfect, but to do better ; in that way we may make progress without insincerity and without posing.

TRIVIALITY

Triviality is, perhaps, the most characteristic and besetting fault of our time. All the circumstances of our lives tend to seduce us into frittering them away in trivial occupations. The multitude of innocent amusements ; the immense mass of news made so easily and so temptingly accessible ; the extreme ease of transportation, which seduces us into perpetual motion and creates the illusion that when we are moving from one place to another we are doing something worth while, especially if we do it rapidly ; all the many facilities of communication, the telephone not least ; all these tempt us to frittering away our time and energy in a fruitless succession of activities that lack all serious purpose. And the more amiable we are, the more difficult is it to

resist these influences. There was never an age in which the prime necessities of life could be obtained with so little labour; but there was never an age in which leisure was so rare. Yet without leisure we are but as the brutes that perish.

In this connexion I cannot forbear to cite a passage from Amiel's "Journal," written after the reading of de Tocqueville's great work on "Democracy in America." "On voit que l'ère de la médiocrité en toute chose commence, et le médiocre glace tout désir. L'égalité engendre l'uniformité, et c'est en sacrifiant l'excellent, le remarquable, l'extraordinaire, que l'on se débarrasse du mauvais. Tout devient moins grossier, mais tout est plus vulgaire.

"Le temps des grands hommes s'en va; l'époque de la fourmilière, de la vie multiple arrive. Le siècle de l'individualisme, si l'égalité abstraite triomphe, risque fort de ne plus voir de véritable individus. Par le nivellement continu et la division du travail, la société deviendra tout et l'homme ne sera rien. L'exception s'effacera. Un plateau de moins en moins onduleux, sans contrastes, sans oppositions, monotone, tel sera l'aspect de la société humaine. Le statisticien enregistrera un progrès croissant et le moraliste un déclin graduel; progrès des choses, déclin des âmes. L'utile prendra la place du beau, l'industrie de l'art, l'économie politique de la religion et l'arithmétique de la poésie."

If these reflections were well founded in the middle of the nineteenth century, how much more pointed are they in the twentieth! The old moralist bade us go to the ant for an example; and we seem to have obeyed his command too literally: we have become too ant-like. "Getting and spending we lay waste our powers."

The mechanization of our lives, the standardization of all things, from motor-cars to feelings and opinions, what the Germans call *Schablonisierung*, is a serious danger to all seriousness.¹

In former ages, religion, even if in some cases only by inspiring the fear of hell, was the great antidote to triviality. As it becomes more and more an affair of "good works" and organized charity, its influence in this direction declines. And,

¹ "Niemand kann verneinen, dass die zivilisierte Menschheit, und mit ihr die Menschheit überhaupt, der Schablonisierung raschen Schrittes entgegengeht."—Ludwig Klages.

when economic prosperity shall have become so widely diffused that these charitable activities are no longer needed, what shall take its place? It is the greatest problem of our time.

Each of us can at least fight in his own person against this triviality of the modern age. He can find some one distant goal that seems worth striving for with steady purpose. He can note his progress and repair his errors and omissions. He can seek to make himself efficient and expert along that line. He can subordinate to this purpose all trivial seductions. With this in view, let him adopt the practice of being alone sometimes, in order that he may commune with himself.

To be solitary from time to time is both the best test of moral health and a fine antidote to triviality. The man who can be solitary without boredom and without desire for company is a rarity; yet enjoyment of a period of solitude without boredom is for the normally sociable man both a proof of health and a medicine for the soul. The modern practice of periods of "retreat" has much to commend it. The perpetual seeking of amusements, of games and sports and crowds, is, in only too many cases, motivated by the dread of being alone with one's own thoughts.

And in choosing our goal, our master-purpose, let us avoid any goal that can be wholly achieved, be it merely so much wealth, or some position in the social scale; let it be something the full attainment of which we cannot hope for. For the law of life is to strive forward; and when we cease to strive, we begin to die. Literally, our interests, our purposes, our strivings keep us alive. How many a man, when he has ceased to have before him a goal and within him the purpose to work towards it, has subsided into quiescence and shortly died!

"Qui n'avance plus recule; qui s'arrête est débordé, devancé, écrasé; qui cesse de grandir décline déjà; qui se désiste abdique; l'état stationnaire est le commencement de la fin, c'est le symptôme redoutable et précurseur de la mort. Vivre, c'est donc triompher sans cesse, c'est s'affirmer contre la destruction de notre être physique et moral. Vivre, c'est donc vouloir sans relâcher ou restaurer quotidiennement sa volonté" (Amiel)

CHAPTER XIV

PARENTS AND CHILDREN

“ Soyez ce que vous voulez faire devenir autrui.
Que votre être, non vos paroles, soit une prédication.”

“ L'EMPIRE de soi dans la tendresse, telle est la condition de l'autorité sur l'enfance. Que l'enfant ne découvre en nous aucune passion, aucune faiblesse dont il puisse user, qu'il se sente incapable de nous tromper ou de nous troubler, et il nous sentira supérieur à lui par nature, et notre douceur aura pour lui une valeur toute particulière, car elle lui inspirera du respect. L'enfant qui peut nous communiquer colère, impatience, agitation se sent plus fort que nous, et l'enfant ne respecte que la force. Sa mère doit se considérer comme le soleil de son enfant, astre immuable et toujours rayonnant, où la petite créature mobile, prompte aux larmes et aux éclats de rire, légère, inconstante, passionnée, orageuse, vient se recharger de chaleur, d'électricité et de lumière, se calmer, se fortifier. La mère représente le bien, la providence, la loi, c'est à dire la Divinité sous sa forme accessible à l'enfance. Qu'elle soit passionnée et elle enseigne un Dieu, capricieux, despotique, ou même plusieurs dieux en discorde. La religion de l'enfant dépend de la manière d'être, et non de la manière de parler, de sa mère et de son père. L'idéal intérieur et inconscient qui guide leur vie est précisément ce qui atteint l'enfant ; leurs paroles, leurs remontrances, leurs punitions, leurs éclats même ne sont pour lui qu'une comédie et qu'un tonnerre ; leur culte, voilà ce qu'il pressent et ressent par l'instinct.

“ L'enfant voit ce que nous sommes à travers ce que nous voulons être ; de là sa réputation de physionomiste. Il étend son pouvoir le plus loin qu'il peut avec chacun de nous ; c'est un fin diplomate. Il subit sans le savoir l'influence de chacun et la reflète en la transformant d'après sa nature propre ; c'est un miroir grossissant. Voilà pourquoi le premier principe de l'éducation, c'est : Elève

toi toi-même ; et la première règle à suivre pour s'emparer de la volonté d'un enfant, c'est : Deviens maître de la tienne " (Amiel).

The greatest responsibility that we can know is to be a parent. Marriage is a discipline that develops character and enriches personality. But it is only the family, parents and children together, that forms the perfect school of character. The parents learn from one another and from the children and teach one another. The one-child family is very defective in this respect. It was sound advice when Benjamin Franklin told his young friend to choose his wife from a large family. The handicaps and defects of the only child are well known. The only son and the only daughter are apt to suffer in less degree in similar ways ; from which it would follow that a family of less than four children is necessarily imperfect. When the number of children exceeds six or seven, disadvantages begin to come in off-setting the benefit of numbers ; hence five or six children would seem to be the optimum number. Who does not know families of many children almost all of whom remain unmarried, deterred by the memory of the hardships, discomforts and sacrifices imposed on a too numerous brood ?

It is fortunate that this optimum number is such as a healthy woman may bear without too great a tax on her strength. It is fortunate also that parents may derive from their children so much enrichment of personality. For that is their chief reward for much labour and anxiety. It is foolish to blink the fact that the rôle of parent is a very difficult one ; one that imposes much hard work and many sacrifices, if it is to be respectably accomplished ; and the chances are that it will involve some severe disappointments and some sorrows. The constitutionally lazy and the thoroughly selfish should avoid marriage ; they are not likely to enjoy the parent's job ; and, if it is not enjoyed, it will not be well done.

In my ideal State, like Plato's in this respect, parenthood would be regarded as a privilege permitted only to those who were well qualified in every way, by personal qualities and family history. I imagine that about one-half the

adults of any modern State would be regarded as disqualified, if the matter were regulated by a wise regard for the happiness and welfare of the future citizens, instead of by the caprice of individuals and passing gusts of emotion. And, as regards the existing adults, there can be little doubt that the unqualified half would be on the whole happier without marriage and the responsibility of a family. But my ideal State would differ widely from Plato's in that the parents, instead of handing over their new-born children to the State to be cared for and educated in State nurseries and schools, would be directly and completely responsible for their children; and taxes and salaries would be so adjusted that they would not lack material resources, would not have to stint themselves and their first-born of the prime necessities of the good life upon the arrival of each later child. For, so long as they performed the tasks of parenthood, they would be regarded as performing a service to the State of the highest value and honour.

In such a State the citizens would compete eagerly for the privilege of marriage and the honour of parenthood; and they would take seriously the duties of parenthood, carefully prepare themselves for them, and undertake them at every stage with a full sense of the wonder and delight of their creative activity.

How far we are from this ideal state of affairs! In the modern world it becomes more and more the aim and practice of parents to shirk their primary duty, to delegate to other persons, hired by themselves or by the State, the task of educating their children. Among the well-to-do the children are left in the main to the care of young women of a lower social stratum and of rudimentary education, women whose personalities are unknown and, oftener than not, are rich in faults and perversions; and at the earliest possible age they are packed off to boarding-school. The parents then see them only during the brief holidays, when they provide a round of amusements calculated to keep the children "good," that is to say, to keep them from giving any trouble, from taking life too seriously and giving any glimpse of the troubles and conflicts that may lie below the smiling holiday surface. And in recent years even these

holiday contacts are in many cases reduced to a minimum by the institution of summer camps, in which the wholesale processes of the boarding-school are continued in a more haphazard fashion.

Let the parents of young children reflect on the brevity of childhood. After a few short years these strange and wonderful little creatures will be grown men and women like ourselves. As we look back on those years, the period will seem astonishingly, grievously brief; and we shall regret every day that has separated us from them, every hour in which we have failed to take full advantage of our incomparable privileges, of our opportunities so rich in pleasure and profit. Who would not be a demi-god if he could? And yet how many parents fail to see that here is their one chance to fill that rôle! How delightful to walk with innocence and beauty and new-born wonder; to protect, to guide, to share the joys and the fleeting sorrows of these fairy-like creatures; to heal their hurts, to reveal new sources of delight; to see them lie down to sleep and rise up to greet a new day; to observe the unfolding of new powers, and to know that in all this marvellous process of growth we have an essential and beneficent part to play! And yet how many of us will devote to golf or bridge much of the time which might be given to this most profitable of all occupations, this god-like task of moulding that which we have created!

Parents who can see that the passage cited at the head of this chapter is literally true, that the child absorbs his character from those who are constantly about him by a thousand subtle processes which in most cases are quite undesigned and unwitting, such parents, if they believe in themselves, will see also that the greatest boon they can give their children is their companionship. And, if they do not believe in themselves, they should never have become parents.

When one looks round on the conditions under which children grow up, on the lack of the old influences of domestic piety, which for long ages have been the major forces shaping each generation and preserving civilization from decay amid all the strains which material progress brings,

one can only wonder that we still go on, that, in spite of increasing mechanization, shallowness, and *Schablonisierung* of modern life, so much of charm and beauty and nobility are produced in each generation; one can only wonder that neurosis, depression, unhappiness, suicide and crime are not even more common; and one is tempted to seek some supernatural explanation.

Resisting that temptation "to lay the intellect to rest on a pillow of obscure ideas," let us recognize that the conditions of the modern child present some great compensating advantages. First, his self-respect is no longer undermined from the outset by the pernicious doctrine that he is by nature a little blackguard. Rather, he is brought up on the assumption that he is by nature good, that in any decently organized society he will naturally seek the good, the true and the beautiful. That is a great gain. Secondly, we no longer assume that he must be driven in the direction we would have him go by pain and fear, by blows and by punishments that play upon his timorous imagination. Thirdly, he has easy access to a vastly greater field of human contacts, within which he may find by his own choice what his nature needs; literature, art and the modern facilities of communication and locomotion bring him this boon. Fourthly, he enjoys immensely improved conditions of physical hygiene; his health is correspondingly improved; and that is a great compensation.

This is merely a chapter, not a whole treatise, devoted to our present topic, and I can touch only on a few points that seem to me to need special emphasis at the present time, supplementing the practical indications that may be drawn from the more general discussions of the foregoing chapters.

Parents should realize vividly that, although they may and should do much to shape the characters of their children, they are dealing with organisms of which the foundations, the main trends and qualities, have been given by nature. There is widely prevalent at the present time a return to the old doctrine, namely, that the child is born infinitely plastic and can be moulded just as we wish. This false

doctrine of the *tabula rasa*, the doctrine that the mind of the child is a clean slate on which we may write whatever we please, was given currency by John Locke in the first enthusiasm of the age which threw off the theologians' dogma that man is born in sin and to sin. But modern science, in revealing the true ancestry of man, has shown that his nature bears the indelible marks of the agelong processes of ascent from humbler forms of life. Although, then, you may, and inevitably do, greatly influence the course of your child's development, you cannot transform his nature. Disposition, temperament and temper are inborn and, as we have seen, can be modified, improved or marred, but not radically changed. Possibly even some sentiments are to some extent preformed in the inborn constitution. And it is certain that the degree of intelligence, of retentiveness and æsthetic sensibility, and the limits of development of special facilities, such as the musical and the mathematical, are prescribed.

You must, then, accept the child as given and be prepared to make the best of him ; to study his nature and, as far as possible, to adapt your influence to his special needs. Keep in mind always the primary purpose of making the child and the man that is to be as happy and as efficient as possible.

Fortunately, as we have seen, happiness and efficiency in the main go together ; so that there is here no incompatibility of ends or conflict of purposes. Certain practical applications of this general principle are obvious. Do not pretend to map out the child's career while he is still in the cradle ; do not make up your mind that he must become this or that, as it suits your fancy. One of the most gratuitous ways of making a boy unhappy and undermining his affection for yourself is to attempt to force him into a career that is distasteful to him. Fortunately, the folly of forcing a boy to take up the same career as his father is now less common than of old. If the father is a successful man, the son is only too apt to be seduced into choosing a similar career, even though he be ill-fitted for it. And if the father is unsuccessful, it is mere cruelty to drive the son along the same path in the hope that he may retrieve the situation.

Do not expect too much of your children. All parents hope for much ; hope to find in their child talents and beauties beyond their own. But, though you may hope, you have no right to expect. If you allow yourself to be disappointed when these exceptional gifts fail to appear, you are foolish ; and if you allow yourself to show your disappointment to the child, you are unjust and cruel. Especially do you, as parents, need to realize this, if Nature has given, to one or both of you, talents beyond the ordinary. You need to know and to remember that, according to the law of regression towards the mean or average, it is improbable that your children will prove to be as exceptionally endowed as yourselves. Be thankful if you escape that greatest of all the disappointments to which parents are liable, namely, gross physical or mental flaws in the constitutions of their children.

Marcus Aurelius admonished himself not to be exigent with men beyond their natures ; we need to observe this precept in regard to our children. Do not demand too much of them ; or you make them rebels, hypocrites or unhappy slaves of duty. Your business is to let them grow and to provide the best possible conditions for their growth ; providing what is necessary, shielding them against what is positively injurious, and putting around them, as far as in you lies, a moral atmosphere from which they may absorb good only, each according to his nature. Be not too anxious and active in efforts to form the child's tastes. Perhaps you are bookish people and have a profound belief in the educative value of literature ; and your child, perhaps, shows an indifference to all literature or an obstinate preference for trivial varieties. What are you to do ? You surround him with attractive books. You give him every opportunity to browse in them. You discreetly let fall admiring comments on this book and that author. Yet he fights shy of all books of your choice and seems to regard your commendation of any one as a warning signal. You try reading aloud ; and, every time, he soon fidgets, or falls asleep, or retires with some polite excuse. Don't worry ; don't drive him ; don't even offer him a large prize for reading a large book. I know a man who for many years

lost the taste for reading which he had shown as a young boy, in consequence of doggedly reading a large history book for the sake of a money-reward offered by an injudicious father. Not all men were made for literature; and some may lead happy and effective lives without having acquired a taste for reading. And if your boy, when he reaches school age, shows little aptitude for book-learning of any sort, still don't be worried yourself and don't worry him.

To maintain the standards and to fulfil all the demands of life in the professional class from generation to generation requires perpetual endeavour and natural endowments above the average; and not every member of every family can be expected to answer to these requirements. Remember that the chances of leading a happy, useful and honourable life are at least as good for the man who works with his hands as for the brain-worker; an efficient farmer, sailor or carpenter is a happier and on the whole a more useful member of society than a struggling and rather inefficient professional man. Therefore, be prepared to regard with equanimity the spectacle of one or more of your children earning daily bread by labour of the hands. And, above all, if your boy, in one way or another, does not measure up to the requirements of professional life, don't make him feel that he is therefore a failure and a disgrace to his family. We make far too much of position in the social scale; to rise in that scale is, no doubt, very gratifying and a proper ambition; but to sacrifice all happiness, ease, contentment, and even more important things, to that ambition, as so many do, is foolish in the extreme.

Similar consideration should be shown to our daughters. We like to see our daughter marry well; and by that we mean, marry someone a little above her in the social scale; but we ought not to make that a condition of our approval, or teach her to regard it as a necessity.

It is in the service of this exigent ambition, this irrational over-estimation of social position, that so many parents of the professional classes cruelly over-drive their children. Beginning by forcing upon them one or more foreign languages at a very early age, they push them relentlessly along the unnatural path of book-learning; and, when outraged

Nature resents their foolish and selfish cruelty, when the young person breaks down or kicks over the traces, they throw on the victim the blame which is theirs alone.

It is a very serious mistake to favour, or in any way to induce, precocious development. If a child is naturally precocious, he should all the more be secured in the enjoyment of childish things, of outdoor life, of games and excursions with other children, of country air and country scenes and interests. The more slowly a child advances to maturity, the more complete and rounded will his development be. Nothing is worse than a forced precocity. The chief value of college education, especially for girls, is that, when it is of the right type, it postpones maturity, prolonging the period of youth, the period of untroubled natural development.

The profound passage from Amiel's "Journal" which stands at the head of this chapter is a highly condensed statement of all the duties of the parent. Amiel was one of those spectators of life who see more of the game than most of those who plunge actively into it. The essence of his message is that we must strive to be what we would have our children be. A man cannot lead a careless and selfish life, and then suddenly become a fit companion to his children. Nobility of character is the most precious heritage of a family, and it is transmitted from generation to generation by the subtle processes of personal contact.

All that makes our lives in any way superior to those of the most primitive savages is a matter of moral tradition, slowly accumulated and improved. And the family is the chief bearer and propagator of that tradition. Without this influence, each generation must start afresh at the place where its remote ancestors stood, untutored savages gazing fearfully on the world about them, having no knowledge of good and evil.

Let us try to expand a little the statement of what parents may do for their children, of what they may, with advantage, consciously aim to encourage in them. I would put it under four heads: Simplicity, Sociability, Admiration, Independence. Under each head, practice, not preaching, is the main thing.

SIMPLICITY

In order that well-born children shall practise truthfulness, honesty, kindness, generosity, it is not necessary to say a word about any of these things, it is not necessary to denounce the opposites. All that is needed is that they shall live in an atmosphere of which these things are an intrinsic part, matters-of-course, and that parents shall avoid forcing their opposites upon the children. In so far as any reference in words to the moral qualities is made (and some such reference is both inevitable and desirable as an aid to discrimination) it is best made in the form of comment upon the personalities and incidents of stories, of public life and of history, rather than as exhortation, praise, or blame applied to the child.

A word about the avoidance of thrusting the child into obliquities of conduct ; for such errors are easily avoided in the light of a little reflection. A single illustration may suffice. The sternly righteous parent finds something broken ; obviously one of the children has done it, and the doing of it has involved the breaking of some well-known rule or prohibition. He bursts in on the children, righteous anger written all over him. " Now who has done this, I insist on knowing. Johnny [for Johnny is blushing violently] did you do it ? Now tell me the truth." And Johnny, taken by surprise, consternated with fear and shame, and the telling of a lie having been directly suggested to him, whispers " No," and in so doing tells his first lie. Then the irate parent, having made one gross mistake, goes on to make another. Having forced a lie from Johnny, he proceeds to convict him of it, and, in an access of righteous indignation, to pour scorn and contempt on the miserable sinner ; who, resentful and unrepentant, his self-respect diminished and therefore less capable of preserving him from repetition of the offence, broods on the hardness and injustice of this vale of tears.

In this connexion I venture a few words on the much overrated virtue of obedience. Thousands of moralists have dilated on this topic, and, regardless of truth and reason, have solemnly repeated the old saw that only he can command

who has learnt to obey. They do not stop to inquire whether the most commanding figures of all the ages, Alexander and Julius Cæsar and Napoleon, ever learnt to obey. It would be nearer the truth to say that only he can command who has the courage and initiative to disobey ; and we might cite apposite illustrations from the life of Horatio Nelson. "An error is the more dangerous the more of truth it contains." Fortunately, this error contains only a small modicum of truth, namely, that self-control is a necessary quality for the commander.

Obedience has been cried up as the prime virtue of children, because obedience of children is so very convenient to elders. But the value of obedience depends altogether on the motive which sustains it. A merely mechanical obedience is an expression of dullness, of lack of initiative, of energy, of desire. An obedience prompted by fear is far worse than rebellion ; and to secure the obedience of our children through appeal to fear is a crime against nature. The parent who relies on fear to secure obedience puts himself on the level of the old-fashioned animal-trainer, now happily obsolete, who relied on cruelty, and of the ruffian who shouts : "I'll screw your bloody little neck when I catch you." And be it remembered that by multiplying rules and prohibitions we multiply the occasions of offence, create crimes, and run the risk of destroying the candour and the self-respect of the child. "Whosoever shall offend against one of these, let him be cast into hell-fire."

I do not say there must be no punishment. Probably some punishment may be necessary occasionally, even, in some cases, physical punishment ; then prompt action, rather than threatening, is in order. And the punishment should be, as far as possible, the natural and logical consequence of the offence.

Another and more insidious way of destroying the candour of the child is to force it, under penalties, to make expressions of kindness and affection. For instance, a scene at nursery-tea : "Oh ! We have forgotten Grandmother's birthday ! It was yesterday. Oh ! what shall we do ?" And all the group is thrown into painful agitation. It is not that they picture the old lady sitting lonely, with a

tiny pain at her heart on account of being forgotten ; it is rather that they picture her angry and scolding (because deprived of her rights) and supported in her denunciations by all the authorities.

Simplicity includes candour, for it excludes duplicity. All duplicity is acquired ; simplicity is natural ; and our chief task is to shield the child from the conditions that induce duplicity. All unnecessary complications tend that way ; the multiplication of material possessions, of rules, of prohibitions, of precautions, of amusements, of clothes, of kinds of food, of prizes and rewards.

Consider one way in which many parents introduce a most undesirable complication. They allow themselves to show an excessive anxiety for the physical health of the children ; they are full of fears for their safety, of precautions against diseases and warnings against dangers. In consequence, the children grow up full of anxieties and fears for themselves ; they are fussy, timid and inhibited ; or, by reaction, they may be morbidly reckless. If spared such interferences, the normal child develops an astonishing combination of caution and daring ; and it is better that he should break a bone occasionally, or even his neck, than that he should go through life full of unnecessary fears and anxieties, to be transmitted to the next generation.

Another way in which many well-to-do parents injure their children, depriving them of simplicity, is to provide for them a ceaseless round of amusements. In America this ill-considered kindness of parents has become a very grave evil, especially in respect of young girls. The universal demand that the young girl shall have a good time is accepted by a multitude of parents as their first law ; and, naturally enough, " having a good time " becomes the exclusive preoccupation of the girls. Supplied from an early age with every form of amusement, made familiar with every form of indulgence, they soon arrive at a stage in which the world contains no more possibilities of thrills, the thrills of sex alone excepted. At an age when the world should still be a perpetual revelation of new and thrilling adventures, of new wonders and new delights and enthusiasms, too many of them are already blasé.

SOCIABILITY

Sociability includes amiability, considerateness, willingness to make some little effort for the sake of others, adaptability, understanding of others, readiness to give and take and to abide by the rules of the game. Here again the atmosphere of the home is decisive ; but the home alone is not enough. It is only by contacts outside the home circle that sociability can be sufficiently developed. In a too-isolated family-group the child acquires either a shrinking avoidance of all other contacts or a morbidly intensified desire for the company of persons outside the circle.

At the present time we hear much of the danger of repressed or balked instincts ; and here we must distinguish. It is when instincts are titillated yet forbidden all gratification, even of a sublimated kind, that they give trouble ; and, in these days, titillation of the gregarious tendency is almost unavoidable. We see, and we hear of, people moving round about us in vast herds ; and if we are prevented, by shyness or by law or by other circumstances, from rushing to join the herd, we feel " out of it " and uneasy. It is one of the parents' tasks to steer the child between the Scylla of seclusiveness and the Charybdis of excessive gregariousness. Here, as the children grow towards adolescence, games are a great resource. They give a point and a purpose to social reunions and are of value in many other ways.

The essence of a game is that we voluntarily accept its rules and abide by them. And that in itself is a most valuable discipline. If the girls of the present time are, as we are so often told, superior in many respects to their mothers and grandmothers at the same age, the credit must be given chiefly to the influence of the games in which they now take part so freely. No one can watch four young girls play a set of tennis without observing how the exercise tends to prevent just those flaws of character to which in the past women have been peculiarly subject.

Another virtue of games is that they bring parents and children together on an equal footing. Young and old are equally subject to the rules ; and the youngest child has the right to insist on the strict observance of them. The

parent who takes advantage of his position to override them, or who does not invariably give the benefit of the doubt to his opponent, is missing a priceless opportunity. And if he indulges in petty cheating, he is a hopeless case; it is better that a millstone be hung about his neck forthwith. It is one of the great drawbacks of golf, that it is used largely as an escape from parental responsibilities, rather than as an opportunity to exercise them delightfully.

But in games, as in everything else, we need to observe the rules of simplicity and the golden mean; to remember that the more complicated our tastes and the conditions of their satisfaction, the more vulnerable are we to the outrageous arrows of chance.

In cultivating sociability in children, the mixing of them with older people is of the first importance. Mixing with other children is for them little more than an indulgence of mere gregariousness. Social intercourse between people of unlike ages has peculiar value for the older as well as for the younger parties. It is a regrettable feature of the social life of present-day America that it tends so markedly to be stratified according to age. In contact with their elders, younger people learn much that they cannot learn from one another; and the boy who has abundant friendly relations with mature and with elderly women who win his respect, as they so easily may do, is fortified against many of the stupidities of youth.

The boy or girl who regards the company of elder people as necessarily boring or tiresome has been badly brought up, no matter how brilliant the record made, how many the trophies won.

To draw the line justly between excessive sociability, involving the frittering away of time and energy and, on the other hand, undue seclusiveness and reclusiveness is always a delicate matter; and each child needs help in finding this line, help of one sort or the other according to his disposition.

It is one of the prime functions of the home to be a place where the young people meet others of all ages and where they are under special obligations to show kindness and consideration. How this part of the training of the young,

as also many others, is to be replaced, when our enthusiasts for the destruction of the family and the home shall have completed their work, we are not told.

To take some regular part in the daily work of the household is a most valuable part of the education, not only of girls, but of boys also. In this respect American children enjoy great advantages that are denied to English children of the well-to-do classes. In the well-appointed English household there is no scope for the children's participation; and the jealousy of the well-trained servants makes it well-nigh impossible to find tasks in which the children may co-operate. The daughters are confined to "doing the flowers"; and the boys never see the inside of the kitchen quarters, remain ignorant of all the domestic arts, and without thought of all the labour that ministers to their comfort. All this involves serious deprivation of opportunities for helpfulness, for considerateness, for mutual service and gratitude, for mutual appreciation, adjustment, forbearance and understanding.

ADMIRATION

"The true value of souls," says Walter Pater, "is in proportion to what they can admire."

"To admire strongly and to admire wisely is, indeed," says Lecky, "one of the best means of moral improvement." And we can go beyond Lecky and assert that admiration is the only means to moral improvement. For it is only admiration for the good, the true and the beautiful, becoming fixed as sentiments upon these things and upon concrete embodiments of them, that leads us to desire to partake of the nature of such things, to be good, true and beautiful. And admiration tinged with tenderness, with gratitude and with awe, becomes reverence; and thus it is truly the beginning of all wisdom.

The influence of parents is founded upon respect. The child will be to some extent docile to those whom he respects. Love without respect is possible and only too common; but the parent who, though loved, is not respected has no power. Admiration includes, and is more than, respect;

and the parent who has the admiration of his children has unlimited power over them for good or ill. Of course, admiration may fix itself upon certain special qualities, such as physical strength or beauty, or wit, or learning or masterfulness. At first, the admiration evoked by a single quality diffuses itself over the whole personality; but if there are also glaring defects and faults, the child will learn to discriminate; he will detach the admired quality from the rest of the personality, and the influence of the parent is then reduced to very small proportions.

Of course, if the parent consciously plays up for the admiration of the child, he will be in great danger of defeating his own purpose. But, in this regard, parents may legitimately help one another. Either one may, by manner rather than by exhortation, point out to the children the admirable actions and qualities of the other. For there is a grain of truth in the old adage that familiarity breeds contempt—or if not contempt, then blindness; we are apt to ignore what is perfectly familiar; and children, or some children, can accept a vast amount of loving and generous solicitude without becoming aware of it and, therefore, without gratitude and without admiration. It is sad to see an admirable parent who, for lack of the more imposing and showy qualities, remains to his children merely an object of good-natured tolerance or half-disguised contempt.

The parents who have won the admiration of their children can hardly fail to lead them on to the admiration of all that they themselves admire; no merely intellectual enlightenment can take the place of this emotional influence. Socrates and Plato, with their assertion that knowledge is virtue, planted intellectualism at the heart of European culture, of which, ever since their time, it has been the most serious error and the bane.

Let us hear the verdict on this question of a modern thinker of astonishing penetration, Henri Amiel. After reading certain Neo-Hegelian authors, he wrote in his "Journal" as follows: "Ces écrivains rappellent le parti philosophe du siècle dernier, tout puissant à dissoudre par le raisonnement et la raison, impuissant à construire, car la construction repose sur le sentiment, l'instinct et la volonté."

La conscience philosophique se prend ici pour la force réalisatrice, la rédemption de l'intelligence se prend pour la rédemption du cœur, c'est à dire que la partie se prend pour le tout. Ils me font saisir la différence radicale de *l'intellectualisme* et du *moralisme*. Chez eux la philosophie veut supplanter la religion. Le principe de leur religion, c'est l'homme, et le sommet de l'homme, c'est la pensée. Leur religion est donc la religion de la pensée.

“ Ce sont là deux mondes : le Christianisme apporte et prêche le salut par l'émancipation de la volonté ; l'humanisme le salut par l'émancipation de l'esprit. L'un saisit le cœur, l'autre le cerveau. Tous deux veulent faire atteindre à l'homme son idéal, mais l'idéal diffère, sinon par son contenu, au moins par la disposition de ce contenu, par la prédominance et la souveraineté donnée à telle ou telle force intérieure: pour l'un l'esprit est l'organe de l'âme; pour l'autre l'âme est un état inférieur de l'esprit ; l'un veut éclairer en améliorant, l'autre améliorer en éclairant. C'est la différence de Socrate à Jésus. . . . Qu'est-ce qui sauve ? Comment l'homme est-il amené à être vraiment homme ? La dernière racine de son être est-elle la responsabilité, oui ou non ? Est-ce faire ou savoir le bien, agir ou penser qui est le dernier but ? Si la science ne donne pas l'amour, elle est insuffisante. Or elle ne donne que *l'amour intellectualisé* de Spinoza, lumière sans chaleur, résignation contemplative et grandiose, mais inhumaine, parce qu'elle est peu transmissible et reste un privilège et le plus rare de tous. L'amour moral place le centre de l'individu au centre de l'être, il a au moins le salut en principe, le germe de la vie éternelle. Aimer c'est virtuellement savoir ; savoir n'est pas virtuellement aimer : voilà la relation de ces deux modes de l'homme. La rédemption par la science ou par l'amour intellectuel est donc inférieur à la rédemption par la volonté ou par l'amour moral. La première peut libérer du moi, elle peut affranchir de l'égoïsme. La seconde pousse le moi hors de lui-même, le rend actif et agissant. L'une est critique, purificatrice, négative : l'autre est vivifiante, fécondante, positive. La science, si spirituelle et substantielle qu'elle soit en elle-même, est encore formelle relativement à l'amour. La force morale est le point vital.

“ Et cette force ne s'atteint que par la force morale. Le semblable seul agit sur le semblable. Ainsi n'améliorez pas par le raisonnement mais par l'exemple ; ne touchez que par l'émotion ; n'espérez exciter l'amour que par l'amour. Soyez ce que vous voulez faire devenir autrui. Que votre être, non vos paroles, soit une prédication.”

If anyone doubts the immense power of emotional contagion in moulding the sentiments and, through them, the actions of children, let him reflect upon his childish experience of certain words which were for him haloed in emotional significance of strong influence upon conduct, even before he had learnt the actual or intellectual meaning of those words. The words “murder,” “convict,” “adultery” are a few of the words which had for me such significance long before I understood their meaning in any other way ; and if to-morrow I should become an advocate of murder and adultery, the words denoting these things would still loom for me in a repelling cloud of horror. Every child, when it encounters moral problems and begins to make moral judgments, is already equipped with a number of such words signifying good or evil, according to the emotional flavour they carry. And this flavour comes, in most such instances, wholly by contagion from the persons who surround the child, especially from those with whom it is in closest sympathetic *rappor*t, and, above all, from those whom it has learnt to admire.

INDEPENDENCE

Independence means self-reliance, self-respect, character, strength of will, the power to stand alone, if need be, against “the four corners of the world in arms.” It can be only gradually and partially acquired ; the young child is necessarily dependent, and it is the last duty of the parent so to work upon the child's dependence as to help him to be independent. In these Freudian days we hear much of this topic ; the vague and terrible theory of the Œdipus complex has thrown its dark shadow on the most perfect and beneficent of all relations, that between parent and child, making the more timid of us fear to love our children or to show the least sign of the

tender solicitude we cannot but feel. The daughter is supposed to be inevitably the jealous rival of her mother for her father's affection, and the son the rival of the father for the mother's. Every difficulty between parent and child, every rebellion against parental authority, is supposed to have its root in this buried infantile love fixed upon the parent of opposite sex. And every child is supposed to go of necessity through a terrific struggle to break loose from this bond, before it can fulfil its biological destiny and make a happy marriage.

In an earlier chapter I have said that to me this is pure mythology. The theory derives such plausibility as it has mainly from instances in which the adolescent has actually suffered this perversion of the sex tendency at its earliest stirrings. In most of such instances the parent is grossly culpable. The mother has allowed her little son to sleep in her bed, a thing that should never be allowed after the first year, if ever; or to be the witness of her toilet; and probably has lavished excessive and unwise caresses upon him. And, if the continental authors are to be believed, it is no uncommon thing for children to oversee or overhear the moments of greatest intimacy between parents. It might seem that warnings against such carelessness are unnecessary; yet actual cases of neurotic trouble engendered in such ways show that the danger is real and the warning needed in many quarters. There is a story of a Roman father on whom heavy censure fell because he kissed his wife in the presence of their children. The story implies an excess of reserve and precaution; but it points in the right direction.

The tender devotion of an adult son to a mother, or of a daughter to her father, is, apart from all theory, a very beautiful thing. In the vast majority of cases it is displayed only where the need of the parent calls it forth. Why, then, in an age when the world is becoming overpopulated, censure such instances of devotion as unnatural, even if they involve the indefinite postponement of marriage or lifelong celibacy? The celibate may have a higher duty than the "biological duty"; and, in devoting himself to it, he avoids an enterprise which in the majority of cases turns out but very moderately satisfactory. I have no patience with the

solemn nonsense written on this topic by some of the psychoanalysts.

Nevertheless, it is necessary for the child to pass from dependence to independence; and the parents should not put any obstacles in the way, but rather do what they can to aid the natural process. At the present day the process is only too apt to accomplish itself prematurely. Our daughters revolt and demand a latch key when they are still very foolish. Our sons become refractory to parental influence before their voices break; and are ready to take pity on "poor old Dad with his old-fashioned notions," before they have any notions of their own.

If our influence has led our children to admire warmly and to judge from the heart wisely, we have done the chief part of our task in preparing them for independence. But there are certain accessory principles we do well to note.

The great majority of children are far more diffident than we are apt to suppose. For their shame, their self-reproach, their self-distrust, their doubt and anxiety about themselves, are apt to be carefully hidden or disguised, even from the most kindly observer. And the disguise often takes the outward form of blustering self-assertion, boasting, pertness, vain display, obstinacy. We need to be very patient with such expressions and to avoid the hasty assumption that what is needed is a crushing masterfulness, a withering sarcasm, ridicule or humiliation of any kind. Almost without exception, children need to be encouraged in self-confidence rather than snubbed. Many a child has failed to realize his best potentialities by reason of lack of such encouragement or through positive discouragement. And sometimes a single remark may have long-lasting effects. I well remember how, as a boy of ten years, I was asked by a well-meaning elder what I aimed to become. "An engineer," said I, my imagination having been fired by the sight of some great engineering work in progress. "Oh! You need brains, you know, to be an engineer!" was the answer, given in a tone that made it crushing. It definitely nipped that ambition in the bud and deprived me for years of all intellectual aspiration. But for it, I

might have built bridges and canals and have become a useful member of society. It is only too probable that many children suffer similar experiences.

“Knocking the conceit out of him” is supposed to be the *raison d'être* of bullying and the justification of all the brutalities of school-life. Too often the work is too well done and turns out a creature wholly subservient to the tone and the opinion of his immediate circle, and impervious to all other influences; a true member of the herd—and nothing more.

When, then, a child achieves anything, let him have full credit for it and due praise. When he expresses an opinion, let it be treated with respect; and, if it seems to us wholly wrong, let us not merely overbear him and brush it aside, but try to show him where and why we disagree. Let us be content to disagree amicably; and he will learn to do the same and to hold his opinions, not obstinately, but as views that may be susceptible to modification. Encourage self-expression, especially in the introverted child. Scorn, contempt, sarcasm, ridicule, over-bearing of any sort, tend to make a rebel of the extrovert, and of the introvert a shut-in personality who, if he does not suffer later some grave disorder, will be hampered all his life-long by his incapacity for expression.

Do not be too free, too frequent or too violent in your expressions of blame. Do not terrorize the child, even if his conduct is really reprehensible. Even when he behaves very badly, never say “You are naughty,” or “You are a bad boy.” Say, if you like, “It is bad or naughty to do that.” If you keep telling him that he is a naughty boy, how can he fail to believe you in the end? And, believing himself to be naughty, how shall he fail to act naughtily? Let your punishments and reproaches be only such as he can bear, such as he can anticipate without terror and remember without burning shame, humiliation, and bitter resentment.

A mass of unhappiness and a multitude of neurotic troubles arise from too great severity in the reproofing of children, unhappiness and troubles which may persist throughout life, rooted in a deeply repressed “guilt

complex." Especially is this care needed in dealing with the transgressions of the introverted child.

Keep a watchful eye upon the fantasy life of your children. It is apt to remain entirely hidden from those who do not look for the signs of it, especially in the markedly introverted child, in whom it is more dangerous than in others. There is no harm in a certain amount of fantasy-formation ; and if it is openly expressed to and sympathetically treated by the parents, it is not likely to go too far. It is when it takes the form of compensatory fantasies for bitter and secret disappointments, and when it is driven deeply underground by fear of scorn and ridicule, that fantasy-formation prepares the way for serious disorder.

Let it be your conscious aim to aid your child to form a just estimate of himself. Many children suffer much from uncertainty and anxiety about their position in the scale of worth, of ability, of charm, of beauty ; oscillating between wild over-estimation and excessively depreciatory judgments and condemnation of themselves. Encourage them to talk freely about themselves, to express their estimates of themselves and of one another ; and gently correct them when they are clearly and widely in error.

This is of most importance in relation to the moral qualities. But it is of some importance also in relation to bodily appearance. Many children are tormented by their uncertainty as to how they appear to others. Try to teach them to form a just estimate of their degree of beauty or of ugliness ; to be content with it, and, in any case, to regard it as a matter of secondary importance. Do not make them feel, as most children are made to feel, that there is something shameful in regarding oneself in a mirror. Only a very stupid creature can fail to be interested in examining the image of its own countenance ; such interest does not necessarily imply vanity, and is of aid in arriving at a just self-estimate. Almost every girl at adolescence becomes much concerned with her appearance. If she is pretty, do not pretend to disguise the fact from her ; but do not dwell upon it perpetually. The way in which many women, especially in America, will openly praise the good

looks of young girls in their hearing is a scandal; it does grave injury to the victim in nearly all cases.

Many parents, especially mothers, need to cultivate a wise passivity in the presence of their children. They cannot leave them alone. No matter how innocently and happily the child may be employed in play or work, the niggling, over-anxious, unwise mother perpetually interrupts or interferes; gives directions, injunctions, reproofs, or praise or advice, re-arranges its clothes or its hair, inquires after its comfort, until the observant bystander wonders that the child does not turn and strike her. All this is not merely annoying to the child; it prepares the way for serious faults and troubles in later life.

RELIGION AND THE CHILD

I dare not pretend to express any positive view concerning the teaching of religion to children. That is a matter in which the parents will and must follow their own light. I will venture only a few indisputable remarks. The teaching of religion to children brings great dangers; the danger of intellectual and moral obfuscation; the danger of very painful conflict at a later age; the danger that the child's morals, if they have been built on a basis of religious beliefs, may at a later date crumble with those beliefs; the danger of hypocrisy, of self-righteousness, of selfish absorption in saving his own soul from the terrors to come. It is true that these dangers are much diminished at the present day, when religion is generally taught in an attenuated form and with little dogma. On the other hand, it is indisputable that, without any religious teaching, children may be brought up to be entirely honest, candid, gentle, generous and dutiful. In fact I would maintain that this can be more easily accomplished without religious teaching than with it. Why then incur the dangers of it?

The question bristles with difficulties; but something can be said on the positive side. First, the wisest men of all ages are agreed in holding that, though all the historical religions have taught much error, there is some core of truth that is common to them and of vast importance. If children

are jealously shielded from all religious teaching, they may become impervious to this kernel of truth, as well as to the errors. To which it may be replied that those who show themselves dogmatically hostile to all religion, our modern fanatics of negation, are, in nearly all cases, persons upon whom religion has been thrust during childhood and who have acquired their attitude of dogmatic negation by way of reaction against this tyranny.

Religious teaching affords a short cut to morality of a certain kind ; and it may be that religion is an aid to a higher and surer morality than can be attained without it. I do not assert that it is so ; I say only that it may be. And it may be that early training in the religious attitude, in reverence, is essential to the attainment of the highest level. If that is true, it follows that, in denying all religion to our children, we cut them off from the possibility of realizing their highest potentialities.

Religion is a part of the fabric of our culture and of the life of our communities ; and to cut the child completely off from religion is to isolate him to some extent from the life of the community, undoubtedly a most undesirable effect which carries its own dangers. One such danger is that the child will inevitably come across expressions of religious belief ; he will hear of the eye of God, of God's love, of God's vengeance, and so forth ; and, if he finds, as he will, that many people attach immense importance to these things, he will feel " out of it," will feel mystified, and may build up fanciful and undesirable, probably fearful, interpretations of these vague utterances. Or, at a later age, the young person may turn upon the parents with reproaches : " Why have you denied me all knowledge of these most important truths ? Why have you cut me off from these spiritual benefits ? " Again, if the child does not make early acquaintance with the Bible in one way or another, he probably will remain throughout life only very imperfectly acquainted with the beauty of its language, its moral lessons, and its mythology ; just as the man who has had no classical education in youth usually remains only very slightly acquainted with the beauties of the classical literature and mythology.

All that I feel able to offer in the way of opinion on this most difficult problem is very little. Let the child respect religion and the religious practices and emotions of other people. Let him not be forced to any ostentatious standing aside from communal religious exercises. If such exercises are part of the curriculum of his school, let him take part in them. Do not force him to attend any religious services ; but do not discourage him if he inclines to do so. Answer his questions as best you can, without irreverence, without dogmatic scepticism, and, above all, without deception, without pretending to have what you have not ; let him see that you also cannot see behind the veil ; do not pretend that the veil is transparent to you, and do not pretend that no veil is there.

What then of " faith," of which so many great and good men have told us that it is necessary to right conduct ? They are right in essence, if by " faith " we mean, not acceptance of any system of beliefs, but only the feeling that the difference between higher and lower ways of living is vastly important and that it is worth while to strive to follow the higher way according to such light as we can find. That is the essence of faith ; and it remains a matter of faith rather than of knowledge : for it is something that cannot be demonstrated by any process of observation or reasoning. It is impossible to prove that, in general and from the point of view of each individual, honesty is the best policy. And probably it is better for the moral development of mankind that no such demonstration is possible. Taking the word " faith " in the sense defined, the whole duty of parents may be summed up in one sentence : inspire your children with faith

" Donner du bonheur et faire du bien, voilà notre loi, notre ancre de salut, notre phare, notre raison d'être. Toutes les religions peuvent s'écrouler ; tant que celle là subsiste, nous avons encore un idéal et il vaut la peine de vivre.

" La religion de l'amour, du désintéressement, du dévouement dignifiera l'homme, tant que ses autels ne seront pas désertés, et nul ne peut les détruire pour toi tant que tu te sens capable d'aimer " (Amiel).

When you have done all you can for your children, when

you have led them to independence, let them go, even into the uttermost parts of the earth. Do not seek to tie them to you ; do not demand their love or their gratitude ; but cultivate their friendship. Do not hide from them the tender spot in your heart and the fact that you value their friendship. Do not thrust yourself upon them, or make yourself a burden to them. If they have children of their own, they are the more likely to realize with gratitude the sacrifices you have made for them ; and, if they have not, they will be the more free to render you the services of friendship. When your strength begins to fail and other friends grow few, then the tables are turned ; yours then is the part of dependence ; it is yours to receive, and theirs the more blessed part, to give. But make no claims ; be grateful for what you receive and, even if you remain a little hungry, be not reproachful. You are fortunate if you have no grounds for self-reproach, and have given them none for reproach against you

Even in old age we may still hope to be of some slight service to our children and our children's children. For " la maturation de l'âme vaut mieux que l'éclat des facultés et que l'abondance des forces, et l'éternel en nous doit profiter de tous les ravages que fait le temps " (Amiel).

CHAPTER XV

TO YOUNG PEOPLE

THERE is a persistent tradition among older people that youth is the happiest period of life. This illusion is probably due to that fortunate distortion of our past which is deeply rooted in our constitutions and consists in remembering the glowing joyous moments more readily than those filled with pain or gloom. It is, however, unfortunate for the young people that we are so fond of parading this illusion before them. For it naturally tends to darken their outlook on life.

It is perhaps true that youth knows moments of more intense rapture; moments when all things seem to them "apparelled in celestial light." But such moments are rare and brief; and against them must be set off a multitude of distresses to which we become increasingly immune as our years advance. Youth is uncertain of itself and ignorant of the world and, therefore, even when it appears boastful and blustering or noisily cheerful, is full of doubts and anxieties about itself. It is liable to agonies of shame on ridiculously slight occasions; it makes absurd mistakes of the most gratuitous kind; it has to struggle against temptations of a strength such as it will not know in later life; it has still before it all the vast tasks of social adjustment, in which small errors may have dire consequences; it has to achieve its position in the world. Even in the matter of sex love, to which the felicitations of the elderly most commonly have reference, youth is in a most difficult and pitiable condition, liable to grotesque errors, errors leading to dreadful effects that only too often ruin the rest of life. How few men can look back on their youth and honestly assert that their sex was a source of more delight than of trouble, torture, or even despair! Youth is uncertain of its powers, its place, its health. It has to face the certainty of many sorrows, the probability of bitter disappointments, the possibility of cruel, of agonizing, disasters.

For my part I cannot look upon a young person without compassion ; and I would have young people believe that the best of life lies before them, and that they may reasonably hope to become more happy as they grow older ; until at last they shall stand upon the brink, serenely surveying the past and ready to say "Farewell." Let them look upon life, not as a descent to the grave, but as a long ascent to a peak from which they may view all the kingdoms of the earth without envy and without regret. Let them know that the lower parts of that slope are the steepest, and that, as they rise above them, the air becomes more stimulating, their organs better attuned to their task, and the prospect more rich and satisfying.

Is it not true that we learn to smile at our youthful agitations that were so bitter-sweet, and to laugh at the youthful errors that mortified us so deeply ?

Youth naturally is and should be serious, and rightly takes itself seriously ; therefore bear in mind the maxim of the wise Emperor : "Not to make business an excuse to decline the offices of humanity—not to pretend to be too much occupied with important affairs to concede what life with others may hourly demand." And "Make sure that those to whom you come nearest be the happier, at least, by your presence."

In these days it is the fashion for the elders to confess their impotence and to call upon youth to take the helm. And youth responds by proposing to turn the world upside down, to make a clean sweep of the wisdom of the ages and to build up all things anew and, of course, infinitely better. Political systems, slowly and painfully evolved by the blood and agony of thousands of strong patriots, are to be swept away. Morals are to be radically transformed or built up *de novo* by free experimentation. The old virtues are to be exposed to the ridicule of the rising generation and a careful assortment of the old vices enthroned in their place.

If, then, I am so fortunate as to have any youthful readers, I would beg them to remember that "no one is infallible, not even the youngest of us," and I would ask them to believe that some of their elders, even some old men, are not

so foolish as they are inclined to suppose ; and I would have them ponder the following passage from the pen of Walter Pater : " A wonderful order, actually in possession of the world ! grown over it and into it, inextricably penetrating its laws, its very language, its mere habits of decorum, in a thousand half-conscious ways ; yet still felt to be, in part, an unfulfilled ideal ; and, as such, awakening hope, and an aim which is identical with the one only consistent aspiration of mankind."

In reforming the world, you need to treat the old things with a very gentle hand, and to be sure, before you destroy them, that you have something better to put in their place. Courage to criticize, to experiment, to innovate, is good ; but in criticizing, in experimenting, in innovating, keep alive some sense of your grave responsibility and act with due deference to the experience of the ages. The past reeks with " man's inhumanity to man " ; and yet the past has made much progress from the age of *homo homini lupus* towards the time of *homo lupus homo*.

A generous zeal for social reform is good ; but it is more important that young people should form themselves than that they should hasten to reform the world. When the former task shall have been well done, the need for the latter will have disappeared.

" Our lives make a moral tradition for our individual selves, as the life of mankind at large makes a moral tradition for the race ; and to have once acted greatly seems a reason why we should always be noble." That is one of the profound remarks which adorn the pages of George Eliot. We do well to bear it in mind ; and at the same time to realize that whatever each of us may claim of enlightenment, of good taste, of nobility, of fine character, of wisdom, has been absorbed by him from the tradition of the race. To that tradition he may hope to add, with the best of good fortune, only some infinitesimal grains.

" HONOUR THY FATHER AND THY MOTHER "

The commandment is one which no one can afford to neglect. We may fairly take the word " respect " as the

modern translation of the word "honour." Respect your father and mother ; and, even if it should seem to you that they are hardly respectable, preserve at least the outward forms of respect. It may be that you will later discover more grounds of respect than are obvious to you now. It may be that they brought you into life without much forethought or consideration of the probabilities of the case, the probability of being able to give you a fair chance, the probability of your constitution being one fairly well suited to withstand the strains and stresses of life. Nevertheless, your mother, at least, has suffered many things through you ; and, in all but very exceptional cases, she has denied herself many things for your sake and has undertaken much care and labour on your behalf. And the same, in a less degree, is in all probability true of your father ; even though he may seem cold or positively hostile to you in some respects.

Behind or below an appearance of indifference or of harsh severity in parents, there commonly lies a fund of potential tenderness and self-sacrifice on your behalf, only needing the touch of circumstance, some dire need on your part, to bring it to the surface. The errors of parents are far oftener due to lack of understanding than to lack of affection. In any case, they value your affection and crave for it, even if, by their own mistakes, they have estranged you. It is easier for you than for them to take the initiative in forgiveness and reconciliation ; and they will be grateful to you for any such action, even though they give little sign of it. The bond of family affection is multiple and very strong, involving as it does a most intimate blending of love for others with self-regard. And it is this great strength and these multiple roots of family sentiment which render all offences against it, all quarrels and ruptures, so deeply and lastingly painful.

Before the world you represent your parents, and every folly, every failure of taste or decency or self-control, of which you are guilty is laid at their door. And, equally, whatever you achieve or become is as justly reckoned by the world to their credit. You have your parents' reputation in your hands ; and to most of us reputation is dearer than

life itself. While, then, your parents are responsible for your character, you are responsible for their reputation ; and this double bond between parents and children, which exists over and above all bonds of affection, or in the absence of them, you cannot escape or repudiate. If there is anything in this world that can properly be called sacred, it is the ties, the mutual obligations of affection, aid and service, between parents and children. They are the only things in this world that cannot be bought, or delegated, or got rid of, or substituted. You have it in your power to deal to your parents wounds from which they will never recover, even though they survive them for many years. They are at your mercy ; therefore be merciful. They are human and liable to err ; therefore forgive them. Be slow to anger ; and, even if their views are not so advanced as yours, do not despise them too much. The time may come when you also will know the tearing anxieties, the fond hopes, the disappointments and the self-reproaches which few parents escape. It is your first and your last duty and privilege to add a little to the sum of human happiness, to diminish a little the sum of suffering ; and of all efforts in that direction those which will bring the largest returns in proportion to energy expended are acts of forbearance and kindness towards your parents.

The old-fashioned etiquette of formal deference towards parents, is, fortunately perhaps, a thing of the past. But do not swing too far in the opposite direction. To address your father as " Sir " is better than to call him " Old thing." A certain restraint and even formality of address is perfectly compatible with tender affection. Whereas the practice of excessive endearments in speech and manner is unfortunate in many ways, and especially in that it may lead to hypocrisy. Nothing is more repulsive than the spectacle of a family in which all kinds of bitter antagonisms, resentments and acts of petty malice, are cloaked with endearing words and acts of simulated tenderness.

Young people are too apt to regard persons in middle life or in old age as very different from themselves. It is important that they should realize the essential similarities

of human nature at all ages. We older people have the same emotions, the same weaknesses, the same susceptibilities to pain and regret, the same sensitive self-regard ; we have our little vanities, our difficulties in self-control, our problems and our hopes. We differ from you chiefly in that we have a little more knowledge and a little more self-control, we understand better our limitations and are a little more stoical. We are just as liable to feel hurt by coldness, indifference or rudeness, to feel lonely or depressed or out of tune. Perhaps the chief difference is that we are less subject to embarrassment through trivial mishaps and have a more stable poise, because we have achieved a more stable estimate of ourselves and something like a fixed scale of relative values.

BROTHERS AND SISTERS

Your relations to your brothers and sisters also deserve a little thought and cultivation. The expression " I loved him like a brother " has become an absurd literary formula ; for far oftener than not, the affection between brothers and sisters is less warm and intense than other sentiments of friendship. Yet, such affection may be of more value than any other. In our friendship with brother or sister we start out in a position of immense advantage ; and, if it flourishes, it has more and deeper roots than any other, and a background of more extensive common interests and obligations. True friends are the rarest and dearest of all possessions ; and it is folly to neglect or lightly to destroy these friendships, which are given to us half-made without any effort or desert on our part. We need but to avoid offence and to be ready to respond with natural kindness and sympathy ; and these friendships will flourish of themselves and will survive long separations and estrangements, as no others will.

Every human being needs to feel himself securely established as a member of some group that stands together against all the world ; without such membership he is a lost sheep straying unhappily, whether amidst crowds or solitudes. And in no group can he claim the rights of membership so confidently, in none will those rights be accorded so readily and fully, as in the family group.

Young people are very apt to esteem lightly, and to neglect to cultivate, the family relations, just because these values are given them so freely, without stipulations or conditions.

And there are many other good things that come to them without effort on their part, the values of which they recognize only when it is too late to appreciate them fully, to make full use of them, to enhance them. One class of such things especially they might so easily enhance, if they did not accept them as commonplaces, sure to recur as frequently as desired. I mean those occasions of harmonious social intercourse which a good home brings about so naturally that they seem, like the rain and the sunshine, natural events that will always recur without human provision or forethought. Yet a successful party of any kind is a work of art ; and it is your duty and your privilege to play your part, to contribute all you can to its success, to do nothing to mar its harmony. The simple picnic, the tennis-party, the pleasant evening round the fire with a few friends ; these may seem things of little value at the time ; yet in after years each one such occasion may seem unique and full of a charm that can never be recovered. In the course of a long life, the perfect occasions of this sort may well stand out in retrospect as rare and precious oases in a desert journey. Therefore make the most of them, appreciate them while you have them ; play the game, give and receive all you can. It is here that the charm and tact of women have so great a rôle to play ; and here also, unfortunately, their special weakness of petty malice, can, if not severely checked, work havoc and disaster for all concerned. It is here especially that the petty trivial faults of the kind discussed in a former chapter can be so ruinous.

CHAPTER XVI

TO GIRLS

IT is your first business to be beautiful. You are the visible embodiment of mankind's ideal, of the good, the true and the beautiful in intimate union, the trinity in one which all men worship and desire. Your outward beauty is the token and symbol of all that makes life worth living; and, if your inner self should belie your exterior, you fill men with cynicism, render them fierce and brutal, and drive them to despair. You are the dispensers of the supreme rewards, and, in "this vale of tears," it is your part to make the tears less bitter and the smiles more sweet. The smile of a beautiful woman is the most powerful agency in this world, as powerful to create as to destroy. That you are the repositories of this tremendous power is a fact to which the tragi-comic quality of human life is chiefly due.

If you are not commonly acclaimed as a "beauty," do not think that you escape this tremendous responsibility. Every woman is beautiful when tenderness shines in her eyes and gentleness guides her hands. These are the essence of the inward beauty which all men seek and without which its outward seeming, its surface symbols, are but as dust and ashes, a bitter deception, the most cruel trick that ruthless Nature plays on man.

In this respect Nature has been kinder to women than to men; for what women desire in men is, first of all, strength; and Nature has given to men no merely outward symbol of strength, as she has given to women the symbol of gentleness, their beauty, which sometimes is deception. Therefore, a mistaken choice of a mate is a more venial error in man than in woman.

When I was but a youth, a clever and beautiful woman asserted to me that the influence of feminine beauty is on the whole degrading. I did not believe it then; and I do not believe it now. The beauty of woman is a tremendously powerful influence, and, like all great forces, it may serve base or noble purposes. The mischief is that this great

influence is given to the young females of the species at an age when they cannot understand its power and the gravity of the responsibility that goes with it ; and the unknown magnitude of the power tempts them to trifle with it and, in so doing, to do themselves much injury and, sometimes, to spread disorder and disaster around them. This is the great temptation ; you are to avoid it as you would shrink from poisoning a well at which men slake their thirst in a parched land.

Do not believe those false guides who tell you that there are no differences between men and women other than those of gross anatomy. The differences are so subtle as to escape all easy definition ; but they are profound and profoundly important. Therefore, do not aspire to be a man ; aspire to be woman, great in a womanly way. Recognize that Nature has put upon you certain inescapable limitations in any rivalry with man, and that she has given you compensations, or potentialities for compensations, which it is for you to exploit.

Do not believe the foolish people who tell you that marriage is a bondage imposed by man on woman for his own selfish purposes. Its *raison d'être* is the protection of women and children. Monogamous marriage is the best device that the wit of man (or of woman) has conceived for this purpose ; for, not only does it protect women against men and against themselves, but also it secures for them a much higher level in social life than any other system hitherto tried or imagined.

Do not allow yourself to be misled into joining the outcry about " the double standard " ; and, above all, don't join in the effort to abolish it by pulling down the woman's standard to the level of the man's. That way lies a quick relapse for womankind as a whole into complete subjection, wholesale degradation, and all the disabilities from which they have been freed only by the efforts of two thousand years. And it is almost certain to mean misery and degradation for yourself. The double standard may be regrettable ; but it is rooted in the differences, mental and physical, between the two sexes, differences which will endure in spite of all protests. Even if it were possible to arrange that babies should be brought by the stork,

or otherwise to relieve or deprive women completely of the functions of child-bearing and child-rearing, the mental differences would persist and would make profligacy in women a worse offence against Nature than the profligacy of men. The present age has made a long step in that direction by learning to dissociate child-bearing from the exercise of the sex tendency. And the consequence is that young people are asking—"If by giving rein to the sex tendency we can give and receive pleasure, why should we not do so? If any two people feel able to afford one another gratification why should they refrain? Why should they not be natural?" The answer is two-fold.

First, to be "natural," in the sense indicated, would be unnatural; as unnatural as to repudiate all refining influences and all elevating practices; as unnatural as to go unwashed, ignorant and brutal, when possibilities of cleanliness, knowledge, refinement lie all about us. The sublimation of the sex tendency is a prime condition of all higher living; and without restraint there can be no sublimation. The sex tendency is intimately interwoven with all the rest of our nature and cannot be exercised in detachment from it and without profound reactions upon it. This is true of men; but it is true in a much higher degree of women. For that reason, sex-licence has always been regarded as more degrading to women than to men; and it will always be so.

Secondly, a woman by making herself cheap, makes herself nasty; she destroys her own value in the eyes of men. We are so constituted that we value highly only that which costs us much effort and long pursuit. Men will never attach high value to a gratification which they can purchase at a small price or obtain by easy barter. But, when it is granted as a rare and exclusive privilege in return for long service, involving much restraint and effort, man is filled with humble gratitude and his lust is tamed and tempered by tenderness. Further, lust and disgust lie very near together in our nature; and the man to whom the supreme privilege is easily and lightly granted commonly alternates between mere lust and disgust; as shown only too clearly in the disgusting language about women of men who live in that way.

In short, the sex function in the raw state is a crude affair ; and its exercise in detachment from the rest of our nature (a thing which some men learn to achieve in great measure) is a brutal and selfish business. For its elevation to the level of a great force of personality that co-operates in all the higher life of civilized man there are needed all those restraints, reserves, and delicacies with which woman has gradually surrounded it ; in achieving this, she has protected herself, subjected man to the bonds of civilization, and made of him her willing servant rather than her lord and master.

Woman in general will always expose as much of her person as the taste of men will permit her to do. There is no harm in this. But beware lest you make yourself a martyr in the sacred cause of woman's freedom. Where custom approves, women may be perfectly modest with a minimum of clothing or none, as I know from observations in Eastern lands. Immodesty consists in going a little beyond the customary. If it is customary to expose three inches of your thigh do not expose six, or you will be liable to the charge of immodesty. If it is customary to expose your shoulder blades, do not expose the small of your back also ; and if it is customary to expose only the nape of your neck, conform.

It is amusing to see that in this matter, woman having taken the bit between her teeth, the only power that dares to make head against her headlong course is the Roman hierarchy. In Italy, where I write, the doors of all the churches are adorned with papal manifestoes against the immodesty of dress in women.

It is a grave complication of the social life of our time that you cannot all aspire to the most natural destiny of woman : marriage, the care of a family, and the making of a home. If you are one of those who esteem these things lightly, then, for the sake of your sisters, shingle your hair, wear breeches, declare and preserve a strict " neutrality," and seek to justify your existence in some other career. But, if you are not prepared to take this decided attitude, recognize frankly that it is your duty to prepare yourself for the career

of the average normal woman ; see to it that you do not enter upon the most serious and responsible of all tasks more ignorant of its duties than the lowest savage and disqualified for them by a cultivated selfishness.

The young girl is naturally curious about marriage, and the great majority expect it and hope for it. If you are one of these, you have no reason to be ashamed of the fact. In this respect a girl's position is more difficult than a boy's. He can say boldly "I shall marry some day." Few girls can do the same ; and that difference implies a multitude of reserves which both her nature and the world at large demand of her, in addition to that self-control which is essential to both sexes. This difference may be, and of recent years has been, diminished to some extent ; but it can never be wholly abolished ; though equality of the numbers of the two sexes would go far in that direction.

In her contact with men, the girl needs to know that some men, happily a small proportion, who in all other respects are likeable and honourable enough, are perfectly unscrupulous and ruthless in regard to sex. They act on the old maxim that all is fair in love and war, and regard every woman as their natural prey. And, unfortunately, their very boldness and *savoir faire* gives them an immense advantage, makes them for many women, and even for entirely innocent girls, much more attractive than men who preserve a sense of the sacredness of woman's chastity.

Beware of such men ; they are easily spotted by those whose eyes are open to the fact of their existence. Such a man will never make you a good husband. Many a marriage entered upon without romantic love has turned out very happily ; but marriage without mutual respect is an intolerable condition.

Respect is not quite the same as admiration. Admiration may be justly evoked by some one aspect of a personality ; and it tends to envelop the whole and attach itself to all other aspects. Respect is more cool and critical, more intellectual. Therefore, when you admire a man who seems attracted to you, ask yourself whether you also respect him, whether he is respectable in the deeper sense. If you allow him and encourage him to pay attention to you, take the

matter seriously. Try to put aside the frivolity of the distinction it gives you among other girls, and the mere excitement of having a beau. You are making the first steps towards what may mean lifelong happiness or misery ; and which of these shall be the issue is to be largely determined by your conduct of the affair from its inception.

When you have entered upon a formal engagement, it is time to be frank with your betrothed about the duties and responsibilities of wedlock. If you have no desire for children, still more if you have the desire to avoid them, common honesty requires that you make this plain to him. To conceal the fact would be an inexcusable deception. Unfortunately, in this modern age, some girls are guilty of entering marriage by the aid of a still graver fraud. "It is not altogether rare for girls to enter matrimony with the tacit intention of evading its obligations, whether wholly or as far as ever possible. Let it be stated in the most emphatic terms that it is simply useless, and worse than useless, for any woman to indulge the pious hope that she will be able to make it up to her husband in other ways ! Masculine human nature is not built along those lines, and it is wisest to realize in advance that it is impossible to raise the edifice of even a tolerable married life on such an unsatisfactory foundation." ¹

A girl should know herself to be physically and mentally fit for marriage before she becomes formally engaged, and, if she should find that in this respect she is making a mistake, should ruthlessly break off the engagement.

On the other hand, a girl has the right to be assured of the health and general fitness of her betrothed as far as medical science can provide such assurance. She has to face in this respect the same risks as he, and more besides. When we shall have become a little more civilized, certificates of good health will be legal requirements for all marriages. Pending that time it should be the invariable practice of the betrothed couple to exchange such certificates. This is an elementary precaution of the most obvious kind. The observance of it would prevent many a tragedy, many regrets, many an unhappy marriage. Such a demand implies

¹ Dr. G. Courtenay Beale: "Realities of Marriage."

no imputation against the good faith of either party. For without medical advice neither can be sure of the facts. At the same time that the medical adviser makes the necessary examination, he might well be asked to give some general explanation and advice as to the conduct of the physical side of marriage. From this point of view, it would be advantageous for both parties to consult the same physician; although in other respects a married woman physician would in many cases be a better adviser for the girl.

There is here a most important and generally neglected field of medical practice the cultivation of which by specialists would be of great advantage to society. The family doctor is in many respects the person best qualified to perform this service; since he knows something of the health of other members of the family. But, unfortunately, many medical men lack that mature and unbiased outlook in this field which only large experience of it can bring. Even when this precaution is observed, there remains with the young people the responsibility and obligation to be perfectly frank and outspoken with the medical adviser. To withhold information from him may be to do a grievous injury to the prospective mate. Any deception in this sphere should rank among the gravest moral delinquencies.

If a girl finds reason to doubt her own fitness for marriage or that of her betrothed, or to suspect incompatibility of nature and outlook, let her reflect that lifelong spinsterhood is very much preferable to unhappy marriage, and that she confers no benefit on her lover by consenting to marry with him, unless the marriage can be made a success.

One reproach against women is only too well founded; but, so far as I can see, it is not rooted in their natures, but is rather one of those faults which can and should be easily removed as soon as it is self-consciously recognized. I mean the reproach of petty malice, what is called "cattishness." It is certainly far commoner in women than in men. Many men are ruthless or inconsiderate in the pursuit of their goals; but very few exhibit pure malice even in slight forms. The prevalence of this fault in women is commonly attributed

to the narrower atmosphere of home-life as compared with the larger prospects and more varied interests in which men are supposed to spend much of their time. Yet some women who are very domestic are utterly free of this fault. The facts are perplexing and anomalous. Why should women, in whom the tender impulse is in general so much stronger and more easily stirred than in men, exhibit so much more of petty malice? I am disposed to believe that it is merely due to lack of refinement of the feminine tradition in this respect; that in this one matter women do not set themselves a sufficiently high standard of conduct.

If, on frank examination, you detect any trace of this fault in yourself, reflect that its indulgence can never bring you any gain, but rather in the long run will certainly impair not only your character but also your reputation. You will incur not only the resentment of your victims, but also the distrust and the contempt of those who witness your displays of smartness, even if some of them may seem to applaud. But, better still, try to rise to that larger charity, that higher viewpoint, to which all sufferings, all pains however slight, even the petty smarts of your social rivals, are a matter for compassionate regret.

CHAPTER XVII
TO YOUNG MEN

BE not too careful about many things. "Ever remember this," said Marcus Aurelius, "that a happy life depends not on many things." Take to heart also the words of another great man, Alexis de Tocqueville: "La vie n'est pas un plaisir ni une douleur, mais une affaire grave dont nous sommes chargés, et qu'il faut conduire et terminer à notre honneur." Remember also that you, as compared with your sisters and with men in simpler states of society, are peculiarly liable to an error which Lecky rightly calls one of the most common of all errors: "that of confusing happiness with the means of happiness, sacrificing the first for the attainment of the second." The same author adds: "It is still sadder to observe how large a proportion of the failures of life may be ultimately traced to the most insignificant causes and might have been avoided without any serious effort of intellect or will." All of which is to say: Fix your purpose on the essential; if you succeed in progressing steadily towards that goal, all minor goods will be added unto you so far as they are necessary. And the essential is the ideal. Here it is necessary to recognize that, as with all goals we seek, the goal defines itself and the road becomes clearer, as we progress towards it.

An honourable ambition is good; but it should not dominate you. Honour, high position, power, wealth, learning: all these are good, but none of them is essential; and the man who, for the sake of pursuing any or all of them, throws away his health, his power of enjoyment, or his character, is a fool. Nothing can happen to you which, strictly speaking, is unbearable. This wonderful world is all wide open to you, "for to admire, and for to see"; be you wide open to it; you have only a few years in which to see and admire and act. Each year has only a few days and each day a few minutes. As you grow older, these

minutes, days and years will rush by at a terrible speed ; and you will regret that you have let slip this and that and the other opportunity. Be not one of those

“ Vague half-believers of our casual creeds,
Who never deeply felt, nor clearly willed,
Whose insight never has borne fruit in deeds,
Whose weak resolves never have been fulfilled ;
For whom each year we see
Breeds new beginnings, disappointments new ;
Who hesitate and falter life away,
And lose to-morrow the ground won to-day.”

Make a plan of life and pursue it steadily ; but be flexible in your means, though inflexible in your main purpose. Remember that joy is in the pursuit, rather than in the attainment of your goals ; therefore set them high, lest you attain them too easily.

“ The Worldly Hope men set their Hearts upon
Turns Ashes—or it prospers and anon,
Like Snow upon the Desert's dusty Face,
Lighting a little Hour or two—is gone.”

The really difficult thing in life is to have the stoicism that comes with realization of the vanity of human wishes and to combine it with energetic purposes and keen zest in the striving to accomplish them ; to look at yourself and your affairs in a large and humorous way, and yet be urged on to constant effort by the divine discontent ; to be at once Stoic, Epicurean, and keen worker. Yet, unless you can be all these together, you will not have made the most of life.

The man who ruins himself by dissipation is a poor contemptible creature. The so-called pleasures of dissipation are so slight as hardly to be worth considering ; what drives men into dissipation, especially of the sex variety, is not the lure of pleasure but the sheer urge of instinct working under the unnatural conditions of modern life. All the apparatus of erotic stimulation flourishes on an immense scale in our civilized communities, not because it gives or excites pleasure, but because it evokes and titillates

a desire that is a torment rather than a pleasure. For every thousand times such tormenting desire is excited there is not one occasion on which, in the total result, satisfaction or pleasure outweighs the pain and torment. Moralists have constantly exhorted young men to shun idle and vicious "pleasures"; they would do better to point out the simple truth that these so-called pleasures are not pleasures, but rather are painful follies.

The only way in which to secure through your sex tendency more satisfaction than distress is to take it seriously, dominate it, direct it, sublimate it, be its master rather than its slave.

Yet it is one of the disharmonies of this our life that the man who takes in regard to the sex tendency the wise line of greatest resistance is perhaps more liable than others to make a serious mistake when he approaches matrimony, to choose the wrong person and fall a victim to the attractions of some woman unworthy of his devotion. For the sublimated sex tendency leads him to idealize readily, to be blind to defects and to mistake faults for virtues. Nothing is more disheartening than to observe how, in a world full of charming and admirable women, so many young men of worth and character take to wife inferior and worthless young persons. In the vast majority of such cases the error of the man does credit to his heart but none to his head. There is, in almost all such cases, an element of real generosity in his complex of motives; but in this matter the time for generosity is after, not before, marriage.

To hold the popular myth that marriages are made in heaven, or that somewhere is the one and only girl, or any approach to such theory, is fantastic, absurd and seriously hampering to freedom of choice. You should realize that somewhere within your reach are scores of charming girls any one of whom is capable of being an excellent wife to you; and that, however wisely you may choose, that is only your first step in a very difficult matter, one that demands for its successful conduct all your best powers of intellect and character.

In choosing a mate, don't be influenced by the foolish old saying that love is blind. It is not true. Lust is blind,

but love is all-seeing. Do not allow yourself to propose marriage to a girl, until you have discovered some at least of her faults. Physical beauty is much, but moral beauty is more ; and health is the foundation of both.

If the girl to whom you are attracted has not good health, it is very improbable that you will be able to make her happy ; and, if you have not good prospect of making and keeping her happy, the enterprise of marriage with her is not worth while.

In contemplating the girl's beauty, try to distinguish the more from the less essential. Almost every healthy young girl has a certain beauty ; but the beauty of some consists wholly in a surface glitter with which time, even a brief time, will deal hardly. Good features are a more durable asset than a pretty complexion and fluffy hair ; and the expressions of eyes and mouth are more significant of disposition and character than are the sculptural outlines.

Some women, without having the rudiments of beauty, have the air of being beautiful and, aided by the arts of the beauty-parlour and the milliner, succeed in imposing upon the majority of men the illusion that they are beautiful. Do not fall a victim to these arts. If beauty is for you a prime consideration, observe whether she is beautiful when off her guard, when disconcerted, angry, disappointed, tired, or bedraggled. If she is beautiful in the moment of defeat in a hard game of tennis, or on emerging from a battle with cold breakers, she will do.

Remember that, in choosing your wife, you are choosing also your children ; that their degree of intelligence, their dispositions, their temperaments and tempers, will very largely depend on what she brings to the common stock. And it is well to know that, in this respect, the qualities of her near relatives are as important, if not more so, than her own. If among them there are a number of feeble, disharmonic or cranky constitutions, it is highly probable that, although she may reveal no trace of such defects, she will transmit them to some of her children.

In the presence of feminine charm and beauty, it is natural to man to perceive synthetically, that is to say, it is natural to perceive the object as a whole, irradiated in all its aspects

by the admiration evoked by any one feature. If she has a bewitching dimple or curl, a neat ankle, or a good back-hand stroke at tennis, a gift of happy repartee, or a way of making you pleased with yourself, you are apt to be blind to an ugly mouth, a malformed ear, a neck badly set on the shoulders, an uncontrolled temper or vanity, or a lack of gentleness; and you leave all such things to be discovered at a later date. Try, then, to observe analytically, feature by feature, and trait by trait; do not demand perfection in every detail; seek a certain harmony of the whole and do not overlook gross defects.

As regards moral qualities, there is one criterion of more value than any other; and that is her attitude and bearing towards old people. Nothing is more beautiful in young women than a spontaneous gentleness, patience, and deference to the old. If you can observe that, and also some sparks of true generosity, you are on sure ground; the rest lies with you to make or to mar. As affording subsidiary guidance, a critical observation of her mother may be of value; especially if there are points of real resemblance: for in the mother you may see what the daughter is likely to become. If the mother's personality does not evoke your deference and admiration, beware.

The general quality of the domestic circle is important. In an unhappy family circle, even an excellent disposition may have suffered severe twists; and you are not called upon to sacrifice your life in a vain endeavour to rectify twists for which the parents are responsible.

It is a nice and much disputed question, whether, in seeking a partner, one should choose a person of like nature with oneself, or one of widely different, even opposite, nature. Here we must discriminate. In all cases we need to seek a well-balanced disposition and harmoniously developed character. And, in regard to tastes and interests, a certain degree of community of tastes and overlapping of interests is highly desirable. If one partner is passionately devoted to the beauties of Nature and to outdoor life, while the other is totally indifferent, or dislikes the country and can be happy only amidst the turmoil of a great city, that is a very serious difference. If one were keenly interested in art or had a

strong taste for fine literature, and the other cared nothing for art or letters, that again would be a grave disparity. It is in respect of temperament and temper that a certain degree, even a wide degree, of difference may be not only harmless, but even advantageous. In these respects the one partner may well be the complement of the other. Then each will be able to correct the excesses of the other and, in some degree, to make good the other's defects.

And such differences will do much to preserve the piquancy of companionship, to keep at a distance that dullness and monotony through which the happiness of so many married couples is reduced to a very low level or positively wrecked.

How far should difference of social station be regarded as a serious bar to marriage? Romantic idealism is all in favour of mating the prince with the beggar maiden. Sober common sense condemns even slight disparities of social standing, of education and refinement. It is easy to exaggerate the importance of such differences. But it must be recognized that the man who marries a girl of a social stratum higher or lower than his own (more especially in the latter case) will need more of those qualities which are indispensable for all successful marriages—more strength, more tender consideration, a larger outlook, more delicate sympathy. In the story books, the difficulties are generally solved very quickly. The hero provides for his charming companion a course of lessons in French, Italian, and music; and the thing is done. In real life, the difficulties are more numerous, more subtle and more lasting.

Though love is commonly said to be blind to defects, it is not necessarily so. Analytic perception will hardly fail to discover some points in which the girl who attracts you falls short of perfection; and, since you will inevitably be aware of them after marriage, it is well to discover them at the earliest possible moment; for it is possible that they are of such a nature that your love cannot survive the discovery. It is true that it is difficult to exercise critical judgment when under the influence of strong admiration and especially when the sex tendency is also at work in us. Yet it is sheer folly to make no effort to do so. The poetic and mythological tradition, which represents sex love as a

mysterious entity, cupid's dart or what not, that falls upon us like a bolt from the blue, does much harm ; for, by the force of suggestion, it tends to paralyse our judgment. Remember that the continental marriages arranged by cool and calculating parents turn out on the whole just as well, and perhaps rather better, than our love-matches. There is no earthly reason why reason and sentiment should not co-operate in this matter, as they do in all other important decisions.

If an engagement has been entered upon, both young people should regard it as a period of testing and exploration ; admitting this frankly to one another, and making a clear understanding that either is free to withdraw. It would be an immense gain if society in general would recognize two periods of engagement ; a first period of informal engagement, of " keeping company," during which the two young people are free to enjoy one another's society without exciting remark and criticism. This period should be of indefinite duration ; though not less than two or three months. It should be terminated by a definite and formal breaking of all ties, or by a formal and solemn betrothal and the fixing of the date of the wedding. The second period should be short ; and, during it, no breaking off should be contemplated, except upon the most serious grounds.

Although society does not at present recognize these two periods of engagement, there is no reason why any two young people should not secure most of the advantages that would accrue from such recognition, by making it a part of their understanding. In America, under the social conventions that prevailed until recent years, the state of affairs I describe was approximately realized. It is a pity that, instead of advance of those conventions to a more formal recognition of the two stages of courtship, we are witnessing their dissolution in universal chaos.

Two objections may be made to any such proposal. First, it is commonly felt that a girl who has been engaged, and whose engagement has been broken, has lost in some degree her value in the marriage market, that she is, as it

were, a little shop-soiled or has become second-hand goods. It is for young men to see that, during the preliminary or first period of engagement, no trace of such soiling shall be produced. I say nothing about the horrors of the modern custom of "petting parties." Such practices are too loathsome to require any word of condemnation. But it must be recognized that the sex tendency craves for physical contact. This craving should be strictly held in hand during the preliminary period. It would seem wiser that it should not be indulged even to the point of a fleeting kiss on the cheek ; and certainly not to the point of taking the young lady on your knee. All physical contacts inflame and intensify the sex impulse ; and a titillated yet frustrated sex impulse is very prejudicial to health and to all calm judgment and genuine appreciation of qualities. The moment of formal betrothal is time enough for the first kiss. Promiscuous mauling and pawing, which have come into fashion in late years, are not only extremely undignified and in the worst possible taste ; they are fatal to happiness. If girls permit it, it is wanton cruelty on their part ; and for young men to lower themselves to it is rank stupidity.

The other and more serious objection to a period of engagement preliminary to formal betrothal is that love naturally demands finality and exclusiveness of possession for all time ; and that to avow love and yet contemplate the possibility of its termination seems to derogate from its perfection. That objection hangs together with the old fable of love as a mysterious entity. To pretend that love is such an entity mysteriously possessing us, that we have it whole and perfect or not at all, like measles or small-pox, is foolish in the extreme. Love is a sentiment which, like any other, grows, changes, develops. When it has grown to the point that justifies formal betrothment, still more when it has led to marriage, there are good and sufficient reasons to refuse to contemplate the possibility of its utter decay.

The trial marriage is not a possible social institution ; for many reasons, but chiefly because women lose their value in the marriage market so much more rapidly than men do. And, while marriage almost always improves man's physical

health, the happiest marriage brings risks to the woman's health which are without parallel in the man. No matter how highly civilized we may become, the childlike freshness of woman's early youth will always remain one of the aspects which most powerfully attract men. It is part of the marriage bargain, and one which most men tacitly accept and honour, that the man who enjoys the privileges of a lover during the woman's period of first bloom shall stand by her in after years, and, when some of that early bloom and charm shall inevitably have been lost, shall treat her with all the more tenderness and consideration. If the "modern woman" does not like to face and accept this fact, she is merely rebelling hopelessly against Nature. It is the part of wisdom for her to recognize and bow to inevitable facts of Nature. I have known a number of marriages in which, at the instigation of the woman, misled by modern fancies, the partners agreed that both were free to terminate the married state at any time. None of them has turned out well ; and it would have been foolish to expect it.

Mere facility of divorce tends strongly in the same direction as any such understanding between man and wife. For the obligation to stand by one another through thick and thin, which the accepted form of marriage entails, has a very real influence in leading both parties to make every effort at mutual adjustment and, thus, to make the best of a marriage which in some respects is, as most marriages are, disappointing to one or both of them.

Man, far more than woman, is a creature of vagrant fancy. It is much easier for him, while still loving and respecting one woman, to feel strongly the attraction of another. So long as a woman is in love, she is safe. The same cannot be said of man in general. Further, while a wife's emotions and intellect are fully engaged in the tasks of a mother, the man is to some extent by that very fact emancipated from her influence. He is apt to feel that his nose is put out of joint ; that he is a little outside, or on the edge only, of the picture ; and that makes a dangerous time for him. A woman cannot be wholly mother and wholly lover at the same time. She does well, then, to avoid any understanding, tacit or explicit, which may

weaken the man's sense of obligation to her ; and he should not seek or accept any such understanding ; though he might well make it a one-sided understanding, namely, that the wife shall be at liberty to terminate her contract at any time, after due notice given. I can see no serious ground of objection to that.

The last suggestion leads me to deprecate the over-emphasis which so many different lines of approach combine to lay upon sex love and sex exercise in general. A strong man can live, and live well, without love and without any indulgence of the sex tendency. The latter may cause him some uneasiness at times ; but not to a serious degree, unless he becomes afraid of it.

If, after mature deliberation, you have decided that marriage is not for you, then cut out sex altogether ; many a fine man has done it, and you can do it if you are resolute about it. It will be far better for your happiness and your efficiency, and you will avoid doing the harm to other people which any other less drastic line will inevitably result in. The wandering goat does no good to himself or to others.

By the time a man is mature, he should know at once when the sex tendency is stirring in him ; only on that condition can he hope to control it. Let there be no foolish sophistication and self-deception ; let us call a spade a spade and lust lust, however disguised its operations in ourselves or in others. Let there be no philanderings and platonic friendships and flirtations in which we pretend to ourselves that the tendency is not operative. If we flirt, let us do so without pretending that we are doing something quite different. And let us recognize the enormous influence of mere physical propinquity in exciting the sex tendency.

It is not without good reason, in this age of women clerks and stenographers, that many a man keeps a photograph of wife, or of wife and child, in a prominent place on the office-desk where he spends so many hours each week. In this matter, safety lies only in recognizing the weakness of human nature. As soon as the impulse of the sex tendency is at work in us, we can no longer judge justly ; all values are immediately shifted and confused.

It is related that, of old, certain Christian devotees of chastity, desiring to battle with Satan at the closest possible quarters, would sleep in the same chamber or even in the same bed with persons of the other sex. Gibbon, who mentions these moral athletes, adds the comment that "outraged Nature sometimes asserted her rights." Few moderns, perhaps, would carry the combination of stupidity with moral heroism to this extravagant point. Yet many persons who have no intention of indulging in sex laxities come very near to the same pitch of folly, lending themselves to situations that cannot fail to excite the sex impulse in any normal man.

The man who wishes to avoid adultery cannot afford to be friendly in an unrestrained way with a young married woman. Many a woman, without evil intentions and under the influence of modern nonsense about emancipation and so forth, will heedlessly expose both herself and him to situations that presuppose on his part a degree of self-control which very few men possess. And, of course, in many such cases there enters, as part motive of such conduct, a more or less subconscious desire to play with fire. As countless writers have told us, women desire to be desired ; and this desire prompts many of them to behaviour such as they would not indulge if they clearly understood the cruelty involved in it and the ungovernable nature of the sex impulse in man when once it is fully aroused. The law assumes that evidence of inclination and of opportunity may be taken as evidence of the fact ; and this assumption is solidly based on the facts of human nature.

Do not, then, pretend that you can be "ice in summer seas," or that you, as a civilized man, can rise superior to the temptations of the flesh. One touch of nature makes the whole world kin ; and in this respect, one touch on the hair-trigger of the sex tendency is more powerful than any other. Such a touch brings us all to one level and reveals our close kinship to the primitive savage.

CHAPTER XVIII

MARRIED LIFE

THE sanctity attached to all close relations, and, therefore, pre-eminently to the closest, is but the expression in outward law of that result towards which all human goodness and nobleness must spontaneously tend. . . . The light abandonment of ties, whether inherited or voluntary, because they have ceased to be pleasant, is the uprooting of social and personal virtue" (George Eliot).

We may well adapt to marriage de Tocqueville's wise words on life in general and say: "Marriage is neither a pleasure nor a burden, but a grave affair on which we enter of our own free will, and it is for us to conduct it to its inevitable end with honour. And the obligation to conduct marriage with honour is even greater than in regard to life; for we enter the latter without choice; the former is a road we choose for ourselves.

To marry is to undertake the gravest of all responsibilities, to assume a task that demands your utmost skill and strength, one in which, even if you play your part to perfection, disaster may nevertheless overtake you; for success here depends on your partner equally with yourself. And, while success means happiness in spite of all buffetings of fortune, failure means distress and misery in spite of all other successes.

Yet most of us enter upon marriage under the impulsion of instinct, half blinded by the magic power of sex, fettered in every direction by convention and ignorance. And the results are such as might be expected, such that our greatest student of human nature, Thomas Hardy, can write of "the antipathetic, recriminatory mood of the average husband and wife of Christendom." In view of this dismal result, it is no wonder that, in this age of emancipation from tradition, we hear on all sides proposals for abolishing

or completely transforming the institution of marriage ; and yet no tolerable substitute, tolerable from the point of view of the individual as well as from that of society, has been proposed. Therefore, it is for those who enter upon marriage to strive their utmost to live up to its demands ; and for those who doubt their capacity for success to abstain.

Even of those who enter upon marriage with deliberate forethought, too many are actuated by unsatisfactory motives and take a very partial view of the consequences and obligations they incur. " It is better to marry than to burn." It is pleasant to be surrounded by children over whom one may exercise despotic power. It is good to have someone to make one comfortable or to provide the material conditions of comfort. All these are legitimate considerations ; but they should all be subordinated to the view that marriage is the great school of character in which you may develop and enrich your personality by devotion to one primary duty, that of making another person happy. If you allow any other consideration, ambition, social duties, useful works, or anything whatsoever, to take precedence of this primary task, you are on the wrong road ; no matter how noble your ambition, how important your work, how indispensable your labours for the welfare of mankind. If those other affairs seem to you more important, then it is your duty to abstain from marriage.

It is pitiable to see how, at the very threshold of marriage, the young woman is in so many cases thrown into an utterly wrong attitude towards the whole affair by the pressure of foolish friends and relatives. They fill her head with thoughts of the social importance of her wedding, of the splendour of the ceremony and of the presents, of how charming she will look as the observed of all observers, of the social obligations she must now encounter and the etiquette she must observe in her new home. Something of all this is almost inevitable for most young couples ; but it should be reduced to a minimum. And those are fortunate who, after a simple ceremony attended by a few intimate relatives, can slip away to spend the first six months of married life in strict seclusion, a long *l'été-à-l'été* during which they may make solid progress with the lifelong

task of mutual understanding and adjustment ; may lay the foundations of their happiness, undisturbed by prying acquaintances, officious friends, fond advisers, and social obligations.¹

The physical basis of marriage is all-important. If it is entirely satisfactory to both parties, the most recklessly contracted marriage is likely to turn out fairly well. If it is all awry, the most fortunate constitutions, the most delicate sentiments, the strongest characters, the most generous and well informed deliberations will hardly succeed in making the marriage a happy one ; and it is much if they can prevent it from going to pieces on the rocks.

The marital embrace, which has this fateful influence upon all the relations of wife and husband is an act to which we are impelled by an overwhelming instinctive urge ; and yet it is one that requires to be regulated with the nicest consideration, the fullest mutual comprehension, and the greatest self-control. Every day thousands of newly-made marriages are wrecked at the very outset by the lack of such regulation. In too many cases the young people fall victims to the naive belief, entertained by one or by both of them, that the wedding rite has rendered all things permissible and removed all need for self-control. And they return from a brief honeymoon period disappointed, perhaps irritated or bored with one another, to seek distraction in a round of bridge-parties or other social events, to forget in work their lost "illusions," or to brood secretly and resentfully upon them.

Probably in three-fourths of the instances of what Hardy

¹ I cite in this connexion the words of a physician who has made a special study of married life. "A doctor will frequently trace a young married woman's unsatisfactory health to the first few weeks of married life, and he will be right so far ; but if he would go a little farther back, he would often find that the real origin of the trouble was rather to be sought in the last few weeks of her single life, weeks of an incessant restlessness, and multifarious things to see to, which left her energies seriously below par at a time when they ought to have been at their fullest. The change from girlhood to wifehood is inevitably a somewhat violent change, requiring a power of adaptation which is not to be expected from an organism already overtaxed ; and many a honeymoon would not have been the disappointing episode it turned out had but the bride been in a normal state of physical health, with her nerves thoroughly in order and able to cope with the new situation she found herself in." (Dr. G. Courtenay Beale in "Realities of Marriage.")

calls "the antipathetic recriminatory mood of the average husband and wife," this attitude is acquired in some degree during the honeymoon period, and in a still larger proportion is due to imperfection of the physical relation on one or both sides. A perfect embrace has a unique and remarkable effect in harmonizing the two lives, in reconciling them to defects of temper and character, in smoothing out difficulties and in creating sympathy between them. The Hindus speak of the male member as "he who brings peace in the household," and that expression embodies a deep-lying truth. But, for its perfection, the embrace requires complete mutuality of delight. It is only such mutuality that redeems it, renders it other than a gross and animal function, makes of it the culminating moment of all the course of love and courtship, rather than merely an instinctive excitement and a relief from physiological tension. Without this mutuality the embrace brings little pleasure, even if the urge to it be very strong; and it is apt to leave an unpleasant after-taste, some trace at least of that sense of dissatisfaction and degradation which almost always follows upon illicit and perverted sex practices.

The general irritability and the shortness of temper which in so many married women mar the domestic scene spring, oftener than not, from imperfection of the physical relation; and, although they may find outlet in a multitude of directions, they are apt to be concentrated on the unfortunate husband, who then can do nothing without provoking querulent criticism and reproach. Such imperfection is, in some cases, due to some physical incompatibility which, in some cases again, may be relieved by medical intervention; but more often it is due to lack of understanding and skill in the delicate art of love and courtship.

Perfect mutuality redeems the embrace. But there is another redeeming feature, which we cannot well afford to dispense with, especially in the early days of marriage, namely, the consciousness that the embrace naturally results in impregnation and thus initiates a new bond between man and wife, laying upon them an immense but delightful responsibility which they must inevitably share for many years to come, and in the discharge of which

each needs the devoted co-operation of the other. For this reason chiefly, the modern custom of marrying with the explicit understanding that there shall be no children for the first few years, is extremely dangerous. Apart from the lack of the redeeming influence just mentioned, the carrying out of any such understanding involves positive risks. The observance of it in any way whatever inevitably detracts from the perfection of the embrace and risks all the train of sad consequences that flow from such imperfection.

I am not denouncing the practice of birth-control in general. The practice of birth-control, in some degree and by some measure, is inevitable and essential to rational beings. It is not a new thing. What is new is merely the popular interest in and discussions of it, under the spur of the increasing need for it in the conditions of modern life. I know that the objections of those who deprecate it in every form and who would banish it entirely if they could are not without grounds. I have some sympathy with those many medical men who refuse the responsibility of giving advice in the matter. And yet the arguments on the other side are overwhelmingly strong. I do deprecate all birth-control antecedent to the birth of the first child. But, after that birth, the question has to be faced.

It is ridiculous and cowardly to refuse to face this grave question and to assert that the generation of children must be left wholly to Nature. The act of union is an instinctive act ; but it is also one which we do and must regulate by reason and control by will. The man who breaks down his wife's health and oppresses her spirit by recklessly "leaving the matter to Nature" and imposing upon her the bearing and care of a number of children beyond her strength is a fool or a knave, or both.

Even for a couple who welcome a large family and are in every way equipped to do justice to it, the spacing of the births is a matter of great importance. If the matter is left entirely to Nature, and if Nature works in the most exemplary fashion, a healthy young couple will normally produce not fewer than fifteen children, the births coming at intervals of eighteen months. But, for even the best

endowed pair, that number is very much too large and that interval is too brief. Even if the wife's health withstands the tremendous strain, her life becomes nothing but a perpetual round of child-bearing and of domestic cares. No woman should be asked to lead such a life. It involves an excessive predominance of the animal functions. Apart from this decisive consideration, it is to be considered that few, if any, couples have the moral right to claim for themselves and their progeny so large a share of the world's standing room, so many places at the banquet of life, so much of the good things which civilization, our common inheritance, places at the disposal of all its members. Nor can parents spread their love and care over so large a number without some considerable loss in intensity and effectiveness. In justice to the mother and the children, the interval between births should not be less than two years; and in general an interval of two and a half years is better. Even this interval would permit of ten or twelve children.

There are strict counsellors in this matter who, while recognizing the absolute necessity of birth-control, maintain that the only permissible method is complete continence. That professes to be a counsel of perfection. But it is not that. To follow it would be highly dangerous for the harmony of family life in the vast majority of instances. To advise two young people who love one another to live together in complete continence for periods of many months is foolish and worse: it is wrong. The following of such advice would involve all the risks of disharmony and a mental and physical strain detrimental to health. Not only would it subject the husband unduly to temptation in other quarters; but also it would deprive the couple of that reconciling influence, that renewal of tenderness, of gratitude and mutual interest, which the perfect embrace always brings. And the difficulties of married life are such that very few can afford to incur such risks.¹

There is a number of questions of policy in which husband and wife are equally concerned, on which some explicit understanding is desirable, and in respect of which

¹ Some further remarks on this topic may be found in the Appendix.

young couples are very apt, with the best intentions, to go wrong.

PRIVACY

It is natural, in the first enthusiasm of young love, to agree that there shall be no secrets kept from one another. In pursuance of this policy, some young couples agree that each shall have the right to read all the letters which the other writes and receives. This is a grave mistake, even though dictated by admirable intentions. No one can foresee or provide against the possibility that the time or the occasion may come when adhesion to this rule may be inconvenient and embarrassing, perhaps in a high degree. Then trouble is inevitable. In this as in other matters, let the individuality and privacy of each be respected by the other. In spite of the most perfect love between two people, each remains an individual whom the other cannot fully understand; each must retain an individual responsibility for private judgments and decisions which the other cannot in all cases share. We remain separate and apart, however much we may desire to abolish all barriers and merge our two selves in one.

“Le respect mutuel implique la discrétion et la réserve dans la tendresse même, le soin de sauvegarder la plus grande part possible de liberté chez ceux dont on partage la vie. Il faut se défier de son instinct d'intervention, car le désir de faire prévaloir sa volonté s'y déguise parfois sous l'aspect de la sollicitude.” (Amiel.)

We have to learn to tolerate differences, without feeling hurt or injured or depressed by the mere fact of difference; and the sooner and more frankly both partners recognize this necessity and admit it to one another as inevitable, the better for both of them. The craving for complete understanding, the desire to be understood by the other, is natural enough; but it is necessary to recognize that no such complete understanding is possible. Therefore forbear to probe, to apply “the fatal knife, deep questioning which probes to endless dole.” Let each be receptive, alert and sympathetic to the other; but do not demand, do not

expect, more than is possible in this regard. Mutual trust is of more importance than mutual comprehension ; where understanding fails, let there be trust.

In this matter of privacy, the question of chambers is of some importance. Where circumstances permit, the wife should have her own room to which the husband has access only on sufferance. He should have at least a dressing-room with a bed in it, so that the wife can shut her door on him, if and when she pleases. But it may be hoped that these occasions will be very rare. The best possible sleeping arrangement is two adjoining single beds made up with covers as one.

The practice of entirely separate rooms seems to me fraught with danger. Consider what must happen not infrequently. The husband comes home late, as is sometimes inevitable. The wife has gone to bed. He is reluctant to risk waking her from her first sleep ; and so he goes to bed without saying "good night" ; a chilling event. Or worse still ; there has been a little tiff (for the most perfect marriages will not escape such incidents) and each goes off to sleep without any act or sign of reconciliation—a horrible and disastrous event, even if it does not mean a sleepless night for one or both. Under the arrangement suggested, the husband who finds the door unlocked knows that he is welcome ; and, without breaking her sleep, he can whisper a few words the effect of which may be far-reaching ; he may even take her head upon his shoulder ; and, best of all, he may receive some little sign that, in spite of all disturbance of the surface, the current beneath runs strong and true. These may seem little things, but they are of enormous and cumulative effect ; and "very slight things make epochs in married life."

MARITAL JEALOUSY

In recent years it has become the fashion to inveigh against marital jealousy, and to denounce it as an emotion that always and everywhere is mean and reprehensible. This, I am certain, is false and pernicious doctrine. There is a pathological jealousy which commonly is rooted in a

guilty complex, a more or less repressed tendency to unfaithfulness, either actual or imagined only, or a more or less repressed memory of such unfaithfulness. And there is also an excessive jealousy which is merely a form of irritable weakness and lack of independence and self-confidence; this is apt to be shown where one partner is painfully aware of inferiority to the other in important respects, especially in respect of charm, tact and social ease and attractiveness, in all that goes to make popularity.

Putting aside such morbid and quasi-morbid instances of jealousy, which may be very distressing to both parties, jealousy has an important rôle to play in the lives of well-matched couples. Jealousy is the grand preservative of family life and marital faithfulness. If one's partner were really incapable of jealousy, as some foolishly pretend to be, why should one not indulge any wandering fancy and flirt or make love at large? A woman has every right to be jealous of her husband's conduct; for, as I said on an earlier page, most men are quite capable of being strongly attracted by another woman in spite of a sincere love for the wife. And the husband has every right to be jealous of his wife's conduct; for any lapse on her part is more serious in its consequences, more destructive of the family, than a corresponding lapse on his. Further, women are more in danger of being deceived and led on beyond the limit of friendliness they have prescribed for themselves, the limit of that which is wise and permissible. A woman is strangely susceptible to the pressure of desire on the part of another, whether in small or in large matters; and the more truly woman she is, the more tender and sympathetic her nature, the more susceptible is she to such pressure. It is probable that, in the vast majority of cases of seduction, whether of married or unmarried women, this susceptibility, rather than the sex tendency, plays the chief part.

Jealousy in respect of the loved partner is; then, not only inevitable, it is also right; and it is the height of folly for young married people to pretend that they are incapable of it, or to disguise it from one another, if occasion for it arises. Every person who loves another of the opposite sex in a normal healthy way, and whose love has been

accepted by that other, becomes jealous at the least sign of undue interest in, of any sex attraction experienced by that other towards, a third person. The absence of jealousy on such occasion would be sure evidence that love is absent.

Jealousy is thus one of the sure evidences of love ; and every one knows this so well (however violently it may be denied in the interests of some fantastic theory) that the absence of any sign of jealousy is accepted as a sign that love has departed ; and the attempt to disguise it is merely ridiculous. I do not mean that it should be exhibited to the world at large. I mean rather that, at the first and slightest and every occasion on which the conduct of the partner stirs a pang of jealousy, however slight, the fact that such conduct has caused pain should be made clear and the matter discussed frankly. In that way you provide against repetition of such occasions and the insidious development of an intolerable situation that may easily lead to disaster. The conduct complained of may be perfectly innocent and without knowledge of the pain caused. And, if you allow it to continue without making known your pain, you have only yourself to thank for the further consequences.

Where true love exists, such frankness will suffice to prevent the development of the situation and any repetition of such occasion of pain. If it does not suffice, then it is time to let the partner know that you do not propose to stand any repetition ; that each of you will go his own way and consider the marriage dissolved. It may seem that this is not consistent with what I wrote of the folly of entering on marriage with an agreement to separate at the wish of either party ; but a little reflection will show that it is consistent. I hold it to be highly conducive to married happiness that either party should be clearly aware that there are certain narrow limits beyond which all straying is forbidden, under penalty of termination of the agreement ; and that any forgiveness for such straying must and does come, if at all, as a free gift of grace to a repentant sinner, and is not an involuntary yielding to the promptings of passion, the force of circumstances, or the fear of what the world will say.

The denunciation of jealousy is so popular that many of my readers will remain unconvinced by the foregoing attempt to show its proper rôle. Even the penetrating Amiel throws a stone at it ; and I cite the passage because it exhibits the fallacious way of thinking in which the common error and confusion are founded.

“ La jalousie est une terrible chose ; elle ressemble à l’amour, seulement c’est tout le contraire ; elle ne veut pas le bien de l’objet aimé, mais elle veut sa dépendance à lui et son triomphe à elle. L’amour est l’oubli du moi ; la jalousie est la forme la plus passionnée de l’égoïsme, l’exhalation du moi despote, exigeant, vaniteux, qui ne peut s’oublier et se subordonner. Le contraste est parfait.”

This verdict, which condemns jealousy without reserve or qualification, is very popular, just because jealousy is all that stands between us and a promiscuity that appeals strongly to the imagination. If we were so constituted that we were incapable of jealousy, why should we not be promiscuous ; why should we not flirt and copulate wherever and whenever the inclination is felt, the sex tendency stirred by the proximity of another ? The question goes to the very root of manners and morals. The first answer that suggests itself is that such conduct might result in inconvenient uncertainties about paternity. To which the denouncer of jealousy may reply : But why all this fuss about paternity ? The prejudice which men harbour against bringing up as their own children fathered by others is itself merely one expression of this detestable jealousy. And besides, in these days, when young people are so wise and instructed, paternity and conception are matters entirely within our control ; and so this objection, if it be a valid objection, falls to the ground. Let us then be rational, let us extirpate jealousy by strenuous moral exhortation and enjoy ourselves as Nature may dictate.

To this there are two answers. First, we cannot extirpate jealousy, no matter how earnestly and unanimously we set about it ; or, at least, we cannot extirpate jealousy without extirpating love also. The passage cited from Amiel illustrates beautifully the common error and confusion of our thinking on such matters. Love is regarded as one

thing or entity ; jealousy as another entity, comparable but of opposite nature. Such opposition of love and hate would be valid ; for they are sentiments of opposite and incompatible nature. But, while love is a sentiment, jealousy is an emotion that springs from love, is rooted in it, and does not and cannot arise where no love is. Amiel's dictum that love is forgetfulness of self is true only of the pure tenderness of mother-love ; and even the mother's love is seldom of so simple constitution ; it commonly desires and demands some reciprocation. And it is never true of the highly complex sentiment of sex love ; there may be moments when a woman is so overwhelmed with compassion or tenderness for him she loves that she is ready to make sacrifice of everything, even love itself, for his sake. And it is conceivable that a woman, by a supreme effort to be generous, might bring herself to hand over her lover to a rival whom she judged to be better able to make him happy. But she would not achieve this without suffering pangs of jealousy.

Amiel says that jealousy is the most passionate form of egoism ; that is true, but it is true also of sex love. In the sentiment of sex love, egoism and altruism are most intimately blended. The lover desires the good of the beloved one ; but he desires that that good shall be achieved through himself and in partnership with him ; he desires also to share every pain and sorrow, and, in so doing, to enhance the one and to diminish the other. It is intolerable to him that his beloved one should have either joys or sorrows in which he has no share and of whose source he has no comprehension. These are unalterable facts ; they flow from the very depths of our constitution ; and no amount of moral indignation and denunciation directed against jealousy in general will have any appreciable effect. It would be equally reasonable and effective to declaim against the desire for food that arises when we are hungry.

It is true that in some societies it has been customary for a man to lend his wife to a friend occasionally as a special mark of esteem. Why, then, should not we learn to do likewise and extend the privilege to women also in the interests of sex equality ? The answer is that such a

custom can obtain only where sex love is virtually unknown, where woman's personality is ignored and undeveloped, where she remains merely an object of lust and the indispensable instrument for the propagation of the race, for the begetting of children who will aggrandize the father of the family.

The second answer to those who would extirpate jealousy in the interests of freedom and promiscuity is that sex love, which inevitably entails the susceptibility to jealousy, is the product of sublimation, and sublimation is essential to all, or much, of the higher life of society. How, then, about the ancient Greeks? By common consent they attained to the highest level yet reached in many forms of art and excellence. Yet among them the love of women was but little esteemed, and the respectable father of a family might associate with the *hetaira* without incurring reproach. Yes, and this was the weak spot in their civilization. It implied that woman remained a chattel; and it led to the vogue of homosexual love, the destruction of the family, and, thereby, to the rapid decay of that so brilliant yet brief blooming of a high civilization. If woman, as well as man, is to be civilized, sex love must continue; and the jealousy that springs from it must remain the guardian of her rights and of her purity. There is no other possibility.

The common error implied in Amiel's denunciation of jealousy is partly rooted in our failure to comprehend the essential identity of nature between the extremer and the slighter manifestations of an emotion; we give them different names and, in accordance with a deeply-rooted tendency, we then believe that they are essentially different things. Thus we distinguish the more intense and the slighter forms of anger, by calling the one rage or fury and the other displeasure or vexation or irritation. We speak of intense fear as terror, and of slight fear as trepidation or anxiety or timidity or caution. So also we reserve the name jealousy for the more violent instances; and we fail to see that such states differ only in degree of intensity from that pain and faint resentment which the most gentle and tender heart inevitably feels when he whom she loves and who loves her neglects her in favour of another and reveals,

perhaps by slight signs perceptible by her alone, that he has allowed himself to yield however little to the fascination of that other.

Be then jealous of one another, O wives and husbands ! And be frank and unashamed of your jealousy. If you have ground for pain in the conduct of your partner, do not pretend either to ignore or to disguise it ; for you will not succeed. Be honest, be frank, but be also just. I do not mean that you are to make yourself ridiculous before the world and a burden to your better half, by taking excessive precautions, by refusing to let your partner out of your sight and denying him or her the right to be on friendly terms with others of your sex. But any special friendship with, any repeated seeking of the company of, a young person of the opposite sex, any special propinquity arising through external circumstances, is justifiable ground for caution and frank speech ; and any slightest flirtation is a natural and proper occasion for jealousy. If married people wish to flirt, let them flirt with one another ; then no harm will be done, and in some cases the result may be excellent.

In this connexion I will venture to express an opinion which goes so directly against custom that I cannot expect to carry many of my readers with me. In my view it is foolish for young married people to attend dances. Women like dances in the main because they are opportunities for gaining admiration ; and the desire for admiration is natural and may be entirely innocent. But, in general, the pleasure of dancing, especially for men and in the modern style of dancing, derives largely from the sexual stimulation received. If this factor were subtracted, the modern style would soon be as dead as the dodo ; though dancing might survive as a fine art on the stage and, perhaps, in such forms as the minuet and other dances which require the display of grace and stateliness and the harmonious movements of a group. The young people will continue to dance ; but each young wife must face the question for herself. Let her remember this : when she swirls about, half-naked in the arms of another man, one of two things must be true ; either she is causing pain to her husband, or his love for her is of a very

tepid quality. And when she forces him to cultivate indifference to this situation, she is teaching him to be indifferent to herself and training him in the gentle art of seeking compensations.

What I have said of jealousy refers to the jealousy of sex love. Jealousy arising from friendship or love of other varieties is a very different matter. And one form of jealousy is especially injurious : namely, jealousy within the family. There has grown up of late years the myth that every child is inevitably jealous of its younger brothers and sisters. Do not believe it. It is not true. If children are jealous of one another it is, in all cases probably, due to infection from the parents.

Nothing is more despicable than jealousy on the part of one parent on account of the love shown between the children and the other parent. There is nothing inevitable or justifiable in such jealousy, and it can work only harm. The normal parent delights in the evidences of affection between all the other members of the family and does what is possible to foster and favour such affection. Yet, unfortunately, such jealousy is not very uncommon ; though most people have the grace to be ashamed of it and try to get the better of it.

When two people meet, there normally begins a struggle for ascendancy ; and this is very apt to occur and to be carried on as a fight to a finish between wife and husband ; one of them eventually establishing a complete dominance over the other. That is bad and should be most carefully avoided, even where one of the pair is from the first inclined to yield without a struggle. The only way to avoid this struggle and this undesirable issue of it is to arrive at a satisfactory division of labour and of authority. Nature and custom have marked out roughly the division which most of us do well to accept. The wife is naturally the maker of the home and should rule in it. It is for the man loyally to support her authority, especially over the children, and to support it not merely blindly but with comprehension, ready to give or even offer advice where it may seem to be helpful. Her

management of the servants, her choice of furniture and food, are her responsibility ; and especially her management of her daughters ; and her husband should most carefully avoid all undermining of these responsibilities, even by any well-meant but unnecessary assumption of them. I do not mean that he must never express an opinion or a preference, must never offer advice. I mean that he should be content to be overruled, if his opinion or advice is not accepted. The same holds good of the wife in relation to her husband's special provinces ; his professional work, the handling of the family finances, the decisions about the education and careers of the boys.

DISAGREEMENTS

In certain matters, such as choice of place of residence, the religious education of the children, the proportion of income to be spent on this or that, the admission or exclusion from the family circle of certain persons, Nature and custom give no clear guidance ; and in such matters, if there is not spontaneous agreement, frank discussion, with readiness to appreciate and sympathize with the other's grounds of preference, is the only way ; and it should result in tolerable compromises, if mutual concessions are made. Above all things, when a decision has been made and a step taken, let it not be a continuing grievance and ground of reproach that it was not in conformity with one's own preference.

In the joint task of guiding the children, differences of opinion must inevitably arise between the most considerate and harmonious spouses. Do not then undermine the influence of your partner by immediate intervention or protest. Seek an early opportunity in private to give expression to your view. By quiet discussion of recent incidents you may help one another very greatly in this most delicate task. And, in so discussing, always remember that your view may be mistaken.

If difference is acute, break off, with the understanding that the matter is open and that the discussion will be renewed after an interval. Don't fling out of the room

or the house and bang the door after you, as though that settled the question. But, if possible, go for a quiet walk and think it over, under the soothing broadening influence of Nature.

A form of compromise which is not uncommon is achieved in some cases by one partner learning to shut up like a knife whenever difference of opinion arises, whether in company or in private. Though the silent partner, perhaps as often as the blatant one, secures right of way when it comes to practice, this form of compromise is anything but satisfactory. It is perhaps better than perpetual bickering ; but it is almost inevitable that the wife and husband who arrive at it shall regard one another with something like contempt and repressed irritation. It should only be a last resort in a case of incurable blatancy.

It is almost inevitable that, when two people live in close contact, anger shall occasionally be provoked. There is no great harm in this ; so long as you keep your head and do not allow your anger to run away with your tongue. If you are angry, it is better to be frank about it. But never under any circumstances allow yourself to say bitter things which in cool blood you will have reason to regret. Never in the most indirect fashion imply that you regret your marriage, that you regard it as a mistake, that you might have married better, that you are disappointed. Such words produce an effect which can never be wiped out by any amount of passionate tenderness and devotion. If you find occasion for reproach, let the grounds of it be well considered before you give it utterance ; and let tenderness predominate over anger.

When a tiff or a quarrel has occurred, it may seem to you that the heavens have fallen and the end of all things is at hand. Don't take it too tragically ; remember that your partner is probably suffering just as much as you are, and seek an early opportunity to put things right between you. Sulking is always bad ; but between husband and wife it is damnable. There is a good old nursery rule : let not the sun go down on thy wrath. It is a good rule for married folk ; the moment of retirement is peculiarly favourable for the utterance of some sign that the breach is not

irreparable, that wounds will heal, that they are but a ruffling of the surface of the stream.

If, on reflection, you discover that you have been in the wrong, then, even though your partner seems to you to have been equally or more to blame, hasten to apologize and to retract. The intimacy of married life requires not less, but more, strict observance of all the rules of common politeness.

Nothing is more important for married folk than that they should frequently enjoy quiet talks *tête-à-tête*. Yet in busy lives, and with a houseful of children, it can only too easily happen that few opportunities for such talks present themselves. They should be, if necessary, deliberately arranged or concerted; and the lead should be taken by the wife. The breakfast-hour seems to me the best and most natural time for such talks. It is the one time of the day, when by a little management, quiet leisure can be assured; and the one time of day when the parents of a large family are justified in isolating themselves from their brood. Unfortunately, the practice of reading letters and newspapers at the breakfast table is very widespread. To read letters while at breakfast with husband or wife is bad; to read the newspaper is worse. I can see no excuse for it.¹ Why begin the day by soiling your mind with the sordid pages of a newspaper? The news will keep till the lunch hour or till the evening. You will probably pick up most of the news of any importance in the course of conversation during the day; and your ignorance of it will make you that rare and universal benefactor, a good listener.

Many people make a sort of boast of surliness at breakfast, regarding it as permissible at that time, if at no other. The generality of the condition is probably the main ground and justification of this common assumption. But it is merely an evidence of the rarity of good health and wise living. If at breakfast you are not at the top of your form, ready to enjoy the mere fact of being alive and the opening of a new day, then there is something wrong with your health or

¹ The common practice of laying the morning's letters on the breakfast-table is a disgusting offence against elementary rules of hygiene.

your conduct of life ; and you should revise the situation and put your finger on the fault.

You are bound together in the closest possible intimacy ; but that does not justify the relaxation of all self-control, the display of the " natural man," closely allied to the animals, who lurks beneath all the superstructure of character. It demands rather that you exercise a stricter, more careful and exacting self-control than in any other relation ; that you observe more scrupulously all the essential rules of courtesy and considerateness and even of formal politeness, both in company and in private. In both circumstances play up to your partner and play the game fairly ; try to bring out the strong points, give credit, admiration and even praise where praise is due ; don't be inhibited in this by the mistaken fear of " making her conceited " or of putting yourself on a plane of inferiority. If you follow this rule, you will be able to make gentle criticisms without offence where, after due consideration, you are convinced that criticism is justified.

You began as a mutual admiration society ; continue in that rôle. The fact that you are sexually attractive to one another ; or that you are in love with one another, is very important ; but it is not everything ; it does not warrant you in dispensing with any of the arts of courtship by which you made yourselves mutually estimable, in ceasing to suppress your less attractive features or in neglecting to put your best goods in the window. Rather you need to practise these arts the more assiduously ; for, in the intimacy of married life, your weaknesses will inevitably be discovered in spite of your best efforts to overcome them. Just there, in neglect to present one's best side, is the ground of the failure of so many marriages.

If, for any reason, tension between you becomes very great, and if you have tried in vain to overcome it by frank discussion and mutual forbearance, it is wise to agree to a temporary separation of defined duration. Such a period gives opportunity for distorting emotions to subside, for exaggerated emphasis to disappear, for due perspective in

reviewing the whole situation, for seeing more clearly the merits on the other side of the case and the faults on your own. Such separation by agreement is perfectly compatible with continued respect and affection on both sides.

If it becomes clear that all love is gone on both sides ; it may be worth while in some cases to preserve the form of marriage before the world ; especially and chiefly if you have children. Their interest should be the first consideration. But they gain little or nothing from a home in which parents do not at least respect one another.

If grounds for divorce have arisen on either side and separation, virtual or formal, has taken place, do not deny the release of divorce out of vindictiveness. The temptation to do so is very strong for a wronged wife ; but nothing is to be gained in that way. Be generous in this matter also, and you may at least have the gain of being remembered without rancour and perhaps with gratitude.

There are some matters of policy in which it is impossible to lay down a rule for all couples. One of them is the question of joint holidays. The decision must depend upon degree of similarity of tastes and on other questions. The couple who, by preference on both sides, participate in recreations and holidays are undoubtedly to be congratulated. For they strengthen their common interests ; they make their mutual sympathy more complete ; they build up a store of memories of shared experiences, which, even in the case of experiences that were disagreeable or terrible at the time, are pleasant to recall in common and which, when they were delightful or uplifting, make a very strong bond. The couple whose recreations are wholly different and who take their holidays apart, miss all these advantages : a very serious handicap. Nevertheless, where tastes differ widely, it is better to recognize the fact and to act accordingly, rather than that either one should be a martyr, and drag round after the other, a mere wet blanket and, perhaps, a source of recurring irritation.

There are certain considerations which are proper to wives and to husbands, respectively ; at least they are proper to the vast majority, though there are exceptions ; but beware

of regarding yourself as an exceptional case ; if you are inclined to regard yourself as such, examine most carefully the grounds of that opinion. In addressing the following chapters to wives and husbands, respectively, I assume that they belong to the vast majority.

CHAPTER XIX

TO WIVES

DO not forget that in taking you to wife your husband has paid you the highest compliment he can command. He has declared to the world that you are the woman he most esteems ; he has given you a degree of liberty which you could not otherwise enjoy without reproach ; he has given you, so far as he is able, an assured position in society. And, in so doing, he has made many sacrifices. He has sacrificed much of his freedom ; his freedom to flirt and make love where he pleased without serious reproach ; his freedom to travel, to live where and how he liked, to give up his job and try his hand at something else. He has virtually halved his income and assumed economic responsibilities of unknown extent. He has sacrificed much or many of his friendships with men, and perhaps also with women. He has resigned much or all of the easygoing comfort of club-life, which to most men is so congenial and refreshing. He rightly hopes that you will more than make up to him for all these losses ; and it is your primary task to see that this expectation shall not be disappointed.

Happy the wife whose man can honestly say that married life is far better than bachelordom, better even than the intoxication of prosperous courtship before marriage. Play up then and do all in your power to achieve that result. Do not neglect the intangibles which before marriage meant so much. Before marriage you had for him a charm and mystery, a brightness and an appearance at least of goodness and purity, which disposed him to kneel at your feet. It is for you to see to it that this delicate aroma is not dispelled. Like him, you are an animal ; but, like him, you are more than an animal. Like him, you are a personality in a world of practical affairs and moral obligations. But, unlike him, you are more than this ; you are, to some extent, the embodiment of the ideal, of all that makes human life worth while, of all that men most value and

aspire to in their better moments. Call it an illusion, if you like ; but, if so, regard it as an illusion that may play an immense and beneficent rôle in human life ; try to maintain it and to give it the largest possible basis of reality.

You have some elements at least of physical and moral beauty ; and they are the main source of your power over your husband. Therefore cherish them, make the most of them ; never throw away a point in the game by carelessness, by slackness, by over-confidence in your power.

The woman who appears in curl-papers before her husband, whether in the physical or the moral sense, is a fool and a slattern. Woman's beauty is strangely elusive and needs the aid and protection of judicious art.

In the matter of making love, be not the slave of your husband, but, also, be not his capricious tyrant. The whole affair is strangely irrational and hovers delicately and uncertainly between the grossly animal and the ideal. It is for you to determine the balance. Remember that his desire for union with you has an urgency which is unknown to you ; and do not be cruel. But, at the same time, remember that you have the right to withhold the privilege. If you are one of that class of women to whom physical union brings little or no delight, you can at least find pleasure in being kind to your husband and taking compassion on him. And, if you are of that class, do not regard yourself as for that reason a being of superior delicacy ; you are rather defective in a very serious respect ; you are incapable of giving your husband what a normal woman can give, the delight of perfect mutuality. Your defect places you in a very dangerous position ; and you need to do all you can to compensate him for it in other ways. Many a man puts up with coldness or ill-grounded capriciousness for many years, and then breaks away.

Mr. Robert Hichens writes of the " masculine propensity of seeking different things—opposite even—in the wife and the woman beyond the edge of the hearthstone, a propensity perhaps more tragic to wives than any other that exists in husbands." It is only too true that this propensity is present, if only as a latent potentiality, in your husband. Therefore, beware ; beware of monotony, of satiety ;

cultivate an infinite variety of things both great and small ; but always varieties of your better self.

“ Wives, forgive your husbands—once,” said the great Dr. Johnson. It is a good rule. You may fairly hope that the need will never arise ; but remember that it does arise in a very large proportion of cases. Do not be misled by modern nonsense about the equality of the sexes, about the “ double standard ” and the rights of woman, into the false assumption that a lapse on his part is as grave an offence as a lapse on yours. It is not so ; and no change of law or custom or tradition can abolish this difference, which is deeply rooted in biological fact.

In this connexion remember also that by any separation you stand to lose more than he will. Apart from the personal loss, which is imponderable and which we must assume to be equal on both sides, you would lose more in social status and esteem, you would lose in some degree the freedom which a defined and assured position gives ; whereas he would be regaining a freedom he has resigned on marriage.

As George Eliot remarks, “ There is no compensation for the woman who feels that the chief relation of her life has been no more than a mistake.” By a generous faithfulness you may retrieve a situation that seems hopeless.

It is well for wives to understand that the age of forty to forty-five is a specially dangerous age for husbands. At that age the wife, in the great majority of cases, has lost in some degree the bloom of youth that is so attractive to men ; and the man retains his vigour and susceptibility to feminine lures. And, further, he is very apt to hear a little voice within, whispering “ It is now or never. These are the last years of your full virility and masculine attractiveness.” Do not, then, rest on your oars at this time, feeling that the years during which you have retained your ascendancy guarantee its automatically continuing.

A wife whose husband shows any inclination to excess in alcoholic liquor has a grave responsibility. Some wives will, for the sake of good fellowship, aid and abet, and in this way, with the best intentions, do great harm. A puritanical

horror of all liquor is at least equally harmful, if the husband uses it at all. Let her set her face steadily towards the ideal of temperance in this matter. If the husband's tendency to excess becomes well marked or grows stronger, let her examine very carefully, into the question of her responsibility for it. Many a woman has forced her husband into alcoholic excess and an early grave, without understanding that she has played a chief part in bringing on the tragedy.

Perhaps the commonest type of such tragedy is the following. A husband, racked all day and every day of the week with the cares of his business or profession, looks forward to his evenings and week-ends at home as his time of compensation ; and he desires at the same time to make everybody there happy, to be jolly and gay with his family. In face of a wife who is short-tempered or querulous, sarcastic, resentful, unsympathetic, without humour, who in any way chills him, he finds that the only way to be jolly is to blunt the edge of his sensibilities with alcohol. And then, of course, increasing doses become necessary, and he is in serious danger. When, in these days, a mature man gives way to alcohol, there is always some ground for it ; and the ground, oftener than not, is in his domestic circumstances.

Some excellent wives make the mistake of hanging on to their husbands too closely. They are determined to be true companions to them ; and they overdo the part. They accompany their husbands on every possible occasion and make themselves martyrs to this duty, even when they would be much better employed at home or elsewhere ; and they run the risk of making burdens of themselves. There is generally a touch of unnecessary jealousy underlying such excessive assiduity ; and it is, therefore, a double-edged compliment to the husband. Some such wives elaborate the fiction that the husband cannot look after himself and that, like a small child, he needs their perpetual care. Study the question and learn to distinguish between the occasions when you should be there and those on which you had better stay away.

On the other hand, nothing can justify the conduct of the

wife who frequently dashes away from home on her own affairs and, for her own pleasure, passes long periods abroad, spending the money which the husband is earning by his professional labours. Some husbands are generous enough to consent to this ; but, though we should not be too proud to accept generosity, there are limits beyond which we should not go. A man does not marry merely for the privilege of supplying his wife's material needs. Even if the glamour and romance have departed, he still needs her companionship ; and the more so, the older he grows.

The wife who has a sufficient private income of her own is especially tempted to assert her independence and to break away partially or wholly for insufficient reasons. The wife who enjoys this undoubted advantage is under special obligations to use it with great circumspection. It is a melancholy fact that such economic independence of the wife, which theoretically may seem so conducive to the perfection of the marriage relation, seldom fails to mar it through giving her a certain harshness which is easily recognized but impossible to describe in words. Such possession is in fact an additional cause of difficulty in married life and demands, on the part of the wife, a quite exceptional tact and delicacy of taste.

It is a common weakness of married women to attach excessive importance to social consideration and display. Men seldom carry this folly to the same pitch, seldom sacrifice, as so many women do, their happiness, their character, their health, their all, on the altar of this fetish. It is a form of monomania for which there seems to be no cure, when once it has declared itself. But, if cure is impossible, there is some hope of prevention in those who are predisposed to this disease. Reflect therefore on the folly of it. What does it matter, why should you be rendered uneasy, if Mrs. Smith's motor car is a little smarter than yours, if she has more servants than she needs, a larger house than she can use, and a longer and more troublesome list of callers than you can claim ? So long as your home fulfils its primary functions, is tasteful, restful and happy,

you have the essentials and can afford to smile at the antics of the unfortunate social climbers.

If you have intellectual or artistic interests which your husband does not share, try to take him along with you to some extent ; that is possible in almost every case, if the aim is kept in view from an early stage. Extreme differentiation of interests, which is so common in America, is an evil from every point of view and is, no doubt, a chief cause of the excessive frequency of divorce in that so fortunate land. The social supremacy which women have so fully established in America requires of them a more scrupulous exercise of tactful consideration for their inferior halves. The American woman's life is in general made extraordinarily easy, comfortable and free ; and it is up to her to show the world that women can enjoy these immense advantages without abusing them.

Unfortunately there is an unmistakable tendency for women to shirk their primary duty and privilege in proportion as their lives are made easy and luxurious. The more they are relieved from the struggle to secure the primary needs of the family, the more they rebel against Nature and make much of the pains and hardships of the mother, in contrast with her joys and satisfying interests. And, in doing so, they imperil not only their own happiness, not only the position of woman in general, but also the whole civilization of which they are the finest flowers.

Let every woman who enjoys a luxurious home reflect on the enormous sum of human labour that goes to the sustaining of that home ; let her realize that it is an obligation of honour to make some return for all these services, and that the best return she can make is a family of children well born and well bred, who will carry on the torch and be leaders in various forms of good citizenship. Each such child is a precious contribution to the general welfare and can be produced only at the cost of much devotion to the tasks of motherhood.

The present-day attempt to prove that home-making and the care of a family can without detriment be combined with

professional activities outside the home is woefully lacking in honesty and good sense. A plausible picture is drawn of the professional woman who produces and brings up her quota of three children, according to some such fancy time-table as follows. Six weeks for the birth of each child—total, four and a half months. An hour a day on five days a week, devoted to the children between the ages of five and ten years, amounts at the most to a thousand hours, the equivalent of two hundred working days. From which it follows that the duties of a wife and mother need occupy not more time than the equivalent of one working year. All the rest of the woman's time and energy may properly go to her profession. And we are told of professional women who follow some such schedule with brilliant success.

I do not deny that a few highly endowed women may achieve some such programme without open disaster. But look more closely into the effects and you will find children showing signs of malnutrition of body, intellect or character, or of all three; perhaps also a husband labouring to make good the gaps in the home left by his wife, or, more probably, seeking his compensations elsewhere.

As I have insisted in an earlier chapter, the functions of the parents cannot be delegated without grave dereliction. To bear and bring up a family of reasonable size requires of a woman all her best energies and nearly all of her time during the twenty years of her greatest vigour and efficiency.

It is true that for many women there is need of serious occupation, satisfactory outlets for energies and capacities: the spinster, the grown girl not yet married, the woman who has brought up her family and still is vigorous and capable of more work than her home demands, all these need more opportunities than society at the present time affords. And this need is the chief ground and partial justification of the cry for professional careers for all women.

In this connexion I venture to make the following suggestion, although it falls outside the scope of this book. Why should we not have a civilian voluntary Red Cross Society. Its personnel need not exclude men; but it would naturally be in the main a corps of women workers who, by enrolment in it, would find a way of giving effective social service

whenever they might find themselves with a surplus of leisure and energy. Enrolment would presuppose a certain amount of training in some such institution as a hospital or infirmary. But would not a course of such training be advantageous to almost every woman? It would go far to qualify her for the care of a household, as well as of her own health; and it would fit her for effective social service of a most valuable kind, if she did not marry, if she had no family, and when she had accomplished the major tasks of motherhood. When once enrolled, each member could, at will, place herself on the active list or withdraw from it for any desired period. While on the active list, she would hold herself in readiness to respond to any call for her services from the office of the organization. And the work would chiefly consist in giving a helping hand in homes suddenly struck by sickness, homes suddenly deprived of the services of the mother, personal services to homes or individuals suffering under those incalculable blows to which humanity will always be subject, no matter how great the advances of science and of social organization. Such service would have that personal quality which enriches equally him who gives and him who receives, and without which all philanthropic activity is so relatively poor a thing. Such an organization would also go far to stem the present tendency to carry off every person suffering from any disorder more serious than nasal catarrh and to place him in a hospital, where he becomes a case and ceases almost to be a person. And this would be no small gain in many ways. The tendency I speak of threatens to be one more of the many modern influences that undermine the home; it threatens to deprive the home of the great educative influences of sickness, substituting for them a hard impersonal mechanical efficiency and thus making strongly for that *Schablonisierung* of modern life which is its greatest danger and drawback.

The young mother should not delegate her prime function of feeding her infant, unless there are very strong reasons. Unfortunately, in this matter she often has to stand up against great pressure: her own desire for freedom from a task that ties her very closely to her home for

many months, and imposes a careful regimen ; the solicitude of her husband ; the advice of a too complaisant medical man ; the example and urging of many acquaintances ; all these commonly combine to make her accept any slightest excuse. And, if she does not avoid emotionally exciting scenes, or if, as is too often the case, an inconsiderate husband agitates her in any way, by bad temper or demands of any kind upon her, she is very liable to find that, in spite of the best intentions, she is unable to discharge this duty. Let her, then, remember that, to the great majority of those who succeed in this matter, the exercise of this function is an intense delight ; that it establishes the relation between herself and her child on a firm foundation such as cannot be secured in any other way ; that no substituted nourishment is so favourable to her child's best development ; and that her own best welfare requires this natural completion of the cycle of activities.

An allied question, but one of less importance, is that of the use of anæsthetics during labour. Modern medical practice inclines strongly in their favour ; partly because their use simplifies the tasks of the medical attendant ; and some women argue hotly on the same side. Yet, I think, there can be little doubt that a woman, if she is perfectly normal in mind and body, and if all goes well, is wiser to do without this interference with Nature. If she accepts this aid to the full extent, she incurs some additional slight risk to her child, and she misses an experience which enriches her nature and enlarges her sympathies. A partial alleviation of her pain, if it is very severe, by a very moderate use of chloroform, is hardly open to these objections.

There is one grave fault which is almost peculiar to some married women, and that is a lack of reticence about their home life. It is often an expression of amiability, but also very often of egotism, of the desire to make interesting conversation. The woman who is guilty of this fault destroys the respect in which she should be held by her friends, and undermines the confidence in her of her husband and children. The home is a place and the family is a circle

where we may properly do many things that we do not care to advertise to the world in general. "She who willingly lifts up the veil of her married life has profaned it from a sanctuary into a vulgar place." George Eliot did not write those words without good cause.

CHAPTER XX

TO HUSBANDS

“ L'Amour sublime, unique, invincible, même tout droit au bord du grand abîme, car il parle immédiatement d'infini et d'éternité. Il est éminemment religieux. Il peut même devenir religion. Quand tout autour de l'homme chancelle, vacille, tremble et s'obscurcit dans les lointaines obscurités de l'inconnu, quand le monde n'est plus que fiction ou féerie et l'univers que chimère, quand tout l'édifice des idées s'évanouit en fumée et quand toutes les réalités se convertissent en doute, quel point fixe peut encore rester à l'homme ? C'est le cœur fidèle d'une femme. C'est là qu'on peut appuyer sa tête, pour reprendre du courage à la vie, de la foi en la Providence, et, s'il le faut, pour mourir en paix avec la bénédiction sur les lèvres. Qui sait si l'amour et sa béatitude, cette évidente manifestation d'une harmonie universelle des choses, n'est pas la meilleure démonstration d'un Dieu souverainement intelligent et paternel, comme elle est le plus court chemin pour aller à lui ? ” (Amiel).

OF your own choice you have made yourself responsible for a most delicate and difficult task. As in courtship, so also in marriage, the initiative lies mainly with you ; and yours is, therefore, the greater responsibility. Innocence and ignorance of some of the darker facts of life are natural to your bride ; probably in your eyes they are desirable qualities. It is, then, incumbent upon you to bring to your common resources some of that knowledge for lack of which so many marriages go astray. In this book I cannot go into details concerning the physical side of marriage. That topic requires a whole book to itself, and you should, before marriage, have carefully read some such book.¹

The first thing to understand is that your wife is very different from yourself. If she were not, you would merely have to rush into one another's arms and leave the rest to Nature. That is how young men too commonly conceive

¹ The best of such books of moderate length known to me is Dr. G. Courtney Beale's "Realities of Marriage" (Health Promotion, Ltd., Paternoster Square, London, E.C.). It is wise and well informed ; it has only a few passages which I would not endorse. I have touched on a few points of primary importance in the Appendix of this book.

the needs of the situation resulting from the tying of the marriage-knot. The conception is altogether too crude; as you are too likely to discover, to your dismay and consternation. Many a marriage is wrecked, or brought very near to irretrievable disaster, by the husband's natural urgency, unchecked by knowledge and delicate consideration. Don't expect to achieve everything at once. If you seek too urgently the "raptures and languors of lilies," you are too likely to reap something like the disappointments of vice. Your wife needs to be courted and wooed even more assiduously than before marriage; and far more depends on your success now.

Comparatively few women are capable of entering the marriage-bed with the *élan* which is natural to man. For your bride, far more than for you, it is an ordeal; it may be even a very painful ordeal; and it is for you to help her through it by the exercise of discretion, self-control, and delicate consideration. If you think of her rather than of yourself, you are the less likely to suffer that humiliation which sometimes astonishes the bridegroom on finding himself incapable of playing his natural rôle. The principle of mutuality is the only safe guide. But in this connexion it is important to know that, as on each occasion the woman is to be wooed and gradually prepared for her rôle, so also, in most cases, it is only after some considerable experience of love-making that a woman takes and gives her full share. It may be not until after she has borne one or two children that she becomes capable of a complete response and knows fully the satisfaction of the embrace. And, until that stage is reached, she is likely to regard it as an indulgence which she grants to her husband out of tenderness for him, rather than as a completely mutual intercourse. It is because in so many cases these facts are not known to either party that so many honeymoons are disappointments in some degree to one or both of them.

Let there be no claim of marital rights. Such rights, claimed and granted as rights, are not worth having and will very soon appear in that light to him who claims them. Many a man, who thinks he is acting only within his rights, makes his wife miserable, and completely destroys his own

chances of happiness and, perhaps, her health, by inconsiderate and ignorant conduct in this most essential matter.

When the first child arrives, do not feel hurt that you have to take a back seat for a time. If your wife seems fatuously concerned with what seems to you a strange creature of no great charms, rejoice and sympathize with her, and be grateful to her for all she has gone through in consequence of allowing you to love her. And let it be the same with the second and the third and with all that come. It is at these times that you may establish new bonds of sympathy and gratitude within your sentiment; but, if you are selfish and indifferent, you break down or gravely weaken the bonds already existing. Remember that, as I insisted before, the popular conception of love as a standardized entity that falls upon you ready-made is wholly false and misleading; love is a sentiment of highly complex nature, which changes and develops, and which may also deteriorate and decay.

If, then, you value your wife's love (and if you do not you should never have married her), cultivate it. The young husband who does not find opportunity several times a week to tell his wife that she is beautiful and that he loves her is taking foolish risks. It is not enough to take these things for granted; women delight in being told these things even when they are fully convinced of their truth. And, if the former statement is one that might be difficult to establish before a jury, the recording angel will surely deal lightly with you in this matter. If you omit to utter these truths as often as they will bear repeating, you are, at the least, denying a harmless pleasure to her and to yourself.

You do well to follow the same policy in regard to your wife's dress, accomplishments and work, both in small and large things. If it is the chief work of her life to make a home for you and your children; her success in the thousand-and-one little daily tasks which this great task involves is necessarily a matter of vast importance to her. We all need and crave for some recognition of our successes;

if you do not give such recognition, she will be driven to seek it elsewhere. Therefore be quick to appreciate both whatever she does well and her good intentions which do not turn out so well ; and be slow to criticize or blame. Make much of her strong points in your own mind ; and do not be inhibited from open praise. It is not necessary to flatter ; but use the loud pedal for your praise, and the soft pedal for criticism.

Let her know that she herself and her work are appreciated ; and that you need her support and sympathy. However important your professional work may seem to you, try to give your wife a sense of sharing in it and its rewards ; and, if at any time there arises conflict between what you owe to it and what you owe to her, put her claims first. That is implied in the marriage-contract. Whatever your work may be, even if you are leading a political party, making a world-shaking discovery, or composing a supreme work of art, it is of very much less importance than you are apt to suppose and can in no case justify you in cruelty to your wife, not even of the most refined sort.

If your wife proves hopelessly incompetent in some part of what you have a right to expect of her, do not grumble, openly or secretly. So long as her intentions are good and she does her best, you have no ground of complaint. Help her all you can and make little in your own mind of that particular department of her duties. If your steak is done to a cinder, and your potato uneatable, you can make out on bread and cheese. And it is better to go without buttons than to separate with the pain of reproaches in both your hearts.

If your wife is not merely incompetent but constantly neglectful of some part of her natural duties, the situation is more difficult. Gentle remonstrance and frank discussion are then in order. It may be that there is a difference of genuine opinion between you, and that there is something to be said on her side. But, if she admits her default and is defiant, there is something seriously wrong. There may be involved a very delicate and obscure problem in which your own conduct is a prime factor. But you are at a point

where it should be made clear that separation is the alternative before you.

In case of actual unfaithfulness on her part, you have to consider carefully how far you are yourself to blame. A husband should not only protect his wife ; he should also see that she is not exposed to temptation in any way which he can prevent.

If he has shown indifference and lack of jealousy ; if he has slighted or neglected her ; if he has given her cause for jealousy ; the blame is largely his and the fact should be regarded as an extenuation of the offence. Nevertheless, there are very few instances in which the husband is not justified in taking the extreme step. I cannot recall in literature a single instance in which the author has made out a clear case for forgiveness of the erring wife.

George Eliot speaks of " that sense of power over a wife which makes a husband risk betrayals that a lover never ventures on." Unfortunately, the inequality of position implied between husband and wife must remain, in spite of all improvements of law or refinements of custom ; for it is rooted in biological fact. It is not merely an economic or legal inequality. If, by law, one-half or three-quarters of everything the husband possesses or earns throughout his life should be made the indisputable property of his wife, the inequality would remain. Your marriage has meant for your wife the acceptance of far greater risks than it has incurred for you. There is the risk to her health, which no care or science can wholly avoid. There is the risk that she may be left without your aid and with children whom she cannot support by her own efforts. There is the risk that the marriage will prove a failure : for such failure is more bitter to her than to you ; it means the failure of her chief undertaking, perhaps her only way of demonstrating her worth and justifying her existence in her own eyes ; and it means a greater loss of esteem in the eyes of the world for her than for you. There is also the risk of the unfaithfulness of the spouse, which in general is considerably greater for the woman, and always a pain and a humiliation to her.

The greater strength of your position demands, then, the greater care and generosity on your part, that you may not abuse it. Watch your steps therefore, and, especially, do not indulge in "innocent flirtations." There are no innocent flirtations for married men ; for they have eaten of the tree of knowledge.

I say nothing about blustering, bullying, querulous grumbling and reproofs for small failures. The domestic tyrant is too obviously odious to require denunciation. But more subtly dangerous, and more difficult to avoid in face of a wife who is less than perfect, is the occasional cold and suppressed criticism that chills and hurts, if it does not inflame to anger. Humour, sympathy, and a background of unremitting tenderness are the only safeguards.

Take care that you do not shut your wife out of your special or professional interests. It may be that there is much of your professional activity which she cannot understand. But there are always the personal aspects of which you may talk with her, on which you may seek her sympathy and advice. If you are of the introvert type, begin early to make an effort to express yourself to her, to confide in her, to make her feel that you value her participation in your inner life. That will be good for her and good for you also. Do not be ashamed to depend on her ; the more you depend upon one another, the better for both of you. And if you are of the extrovert type, do not be content to express yourself to her. Be also receptive, receive her confidences, be sensitive to her expressions, her emotional needs. Reciprocity in all but anger should be the watchword of husband and wife.

Do not imagine that, when you have surrounded your wife with comforts and luxuries, provided her with opportunities for pleasures and amusements of all sorts, you have done your duty by her. It is a far more important part of your duty to her to give her scope and opportunities to give to others and especially to yourself, to give you sympathy in joy and disappointment, advice in perplexity, and good-fellowship in all things. If there seems to be on her side any reserve or reluctance in such things, do not hesitate by reason of shyness, or shame, or of pride in your own

strength, or of a mistaken consideration for her comfort, to call for them loudly and clearly.

Do not expect your wife to be rational on all occasions ; and, even if she is seldom what you would call rational, do not feel superior on that account. She probably has more good sense and much more intuitive insight and understanding than you have.

One of the chief things a husband has to learn is to adapt himself to the emotional nature of his wife and to the fluctuating physiological conditions which affect, in some cases very markedly, her mental life. It has been said that once a month every woman in the prime of life becomes a little mad. That is an overstatement of an important truth. Pregnancy involves similar departure from the strictly normal mental state, as well as considerable bodily discomforts. And at the change of life there may be still more marked disturbances, in many cases some irritability and tendency to depression which have mental as well as bodily grounds. At all such times, then, it is for you to show a corresponding considerateness, and to do all in your power to help her to pass smoothly through these trying times. Fortunately most women recognize their need at these times and are grateful for what is given ; and most men are quick to respond to it in their clumsy fashion. Therefore I do not dwell on this important topic.

Do not expect your wife to be always beautiful. . Beauty is strangely elusive ; and the most beautiful women are the most changeable. Perhaps before marriage you have seen her only at her moments of greatest beauty, full of joy and health and animation. She cannot always be like that. There will come moments of sadness, of depression, of sorrow, perhaps of resentment or disappointment, when her radiance will be dimmed. And, in the most fortunate instances, the surface-qualities peculiar to youth (and for many men these contribute very much to the beauty which enthral them) will diminish and disappear with the lapse of years. Learn, then, to regard them as but the sign and symbol of the qualities within ; learn to appreciate these, to see them as

of chief value, as treasures which will endure and grow, and in the further development of which you may play an active and beneficent rôle. Your love will inevitably change ; see that the change shall be in the direction of friendship, with more complete understanding and mutual trust and sympathy

One of the tragedies of life is the quick disappearance of the youthful bloom of women. They reach a high pitch of physical beauty in youth ; but they pay heavily for it in its more fleeting quality. A vast proportion, shall we say ninety-five per cent of married women, lose much of their beauty far more rapidly than they need do, partly through their own ignorance and neglect of hygiene, but more largely through the ignorance and lack of consideration of their husbands. The husband is commonly proud of the beauty of his wife when she is young. He has far better right to be proud and glad if his wife is still beautiful in middle age and in old age ; for he may justly claim some small credit. Happiness is the essential, the only effective, preservative of beauty.

In general, although your happiness is bound up with your wife's in a way that makes your mutual dependence inevitable, yet hers is more completely at your mercy. At a pinch, a man can harden himself to the cruel, the more poignant, aspects of life and can make his own life tolerable through his work and play outside the family circle. To do this is much more difficult for a woman ; she cannot achieve it in the same degree. Hence the greater obligation upon you to make her happiness your first consideration at all times.

One of the nice questions which confront nearly every husband is the extent to which he should take a share in and lend a hand with the tasks which are naturally and properly his wife's. Even in a household whose means are ample and in which every kind of hired service is available, the question arises ; but it is more constantly present in the household of limited resources. In this respect American

husbands are a model to the world, and many Englishmen would do well to emulate them. Yet, there is a happy mean in this matter as in most others. The natural tendency of the adoring young husband is to do everything for his wife so far as he can. And it is well that a man should be handy in the house ; able to boil an egg, make coffee and toast, and, if necessary, wash the dishes and give baby his bath. And to do these things occasionally may well be a delight to him. But he ought not to encroach unduly on his wife's domain of duties. He should do such services only as the substitute and lieutenant of his wife, submitting to her direction. And he must beware of pandering to mere laziness on her part. Some wives will complacently let things go to incredible lengths in this respect.

A special form of this question comes up in the management of finances and household accounts. It is common practice for the British working man to hand over to his wife the bulk of his wages, keeping a modest fraction for his personal use. That arrangement works very well, no doubt, in small households. But it throws much responsibility on the wife ; and in families of more ample means the man may well do more than he commonly does to help his wife in this part of her duties. It seems to me the ideal arrangement that the wife should know in a general way how much there is to spend and that the husband should keep and pay all accounts. The keeping of accounts is in most cases far easier for him ; and a niggardly care for pecuniary details is peculiarly incompatible with womanly charm and spontaneity. But in this matter, as in so many others, the personal qualities and tastes of both parties must be the decisive consideration. If your wife wishes to do things for herself and really takes pleasure in doing them, by all means allow her free scope. But be ready to relieve her if and when they become a burden.

Do not insist on small personal services from your wife. This is one of the odious forms of tyranny of which many husbands are guilty. To give an example ; one man of my acquaintance never learnt to cut the nails of his right hand and insisted for many years on his wife doing this for him,

although it was repugnant to her. What an incredible folly! And yet a type of many such.

On the other hand, do not be led by petty pride to forbid your wife to do for you things that she may like to do. Almost all women delight in mothering; and your wife will be all the happier if she feels that you depend upon her in many things. Accept such services and be grateful, even if you sometimes feel that you could have done better yourself. Mutual services and mutual gratitude are great bonds. It is one of the drawbacks and dangers of a large income that it is apt to narrow unduly the field of such services.

CHAPTER XXI

AGE

“ Savoir vieillir est le chef d'œuvre de la sagesse et l'une des plus difficiles parties du grand art de vivre ” (Amiel).

I CANNOT pretend to speak with authority of the great art of growing old gracefully ; for I have hardly begun to attempt the practice of it. But I will venture a few remarks

Old age has a bad reputation. It is necessarily aware of the approaching end, of diminishing vigour, of infirmities and lack of resistance to physical strains. It is shadowed by the inevitable shrinkage of the circle of friends and by an increasing knowledge of the tragedies and failures of many lives. Yet there is much to be said on the other side

Death is not a matter for fear and shrinking. Most of us slip out of life very easily when the time comes. We may feel sure that, if there is any life after death, it is of a very tolerable kind.

The greatest evils of old age in the past have been the bodily troubles to which it is subject, as the powers of repair and recovery diminish. But modern medical knowledge and hygiene have very greatly reduced these evils for those who are wise enough to take advantage of them all through adult life. The great thing is to recognize in due time the restrictions of one's powers and to adapt one's mode of life to them, gradually and increasingly if possible, rather than by any sudden giving up major interests and activities. We need to cultivate more and more the interests of the spectator rather than of the actor.

Leisure and the opportunity for pursuits for which we have never had time in middle life are the natural compensations of old age. How many books we have wanted to read ! How many places we have wanted to see ! How we have wished we had time to spend a winter wholly in the country and to watch the cycle of the year with that delicate enjoyment for which busy middle life affords so little time !

How we have wished that we had time to go into things and think them out for ourselves !

In old age we may renew our childhood's happy power to live in and for the moment, to enjoy to the full each moment as it comes, untroubled by anxious cares for the future. The ambitions and responsibilities of youth and middle age almost inevitably deprive us of, or greatly diminish, this power. But in old age responsibilities are lightened ; demands upon us are fewer. All men and all duties are less exigent. Every one is prepared to make allowance for age and to show deference and consideration ; and we need only to accept these concessions gracefully, instead of with a foolish bitterness, in order to reap many advantages from them. If we have lived reasonably well, if we have not grossly neglected our primary duties, if we have accomplished only a little good, and done no great evil, the world will be kind to us.

It is true that, if your name has been much before the public, you will be forgotten by all but a few, as soon as you shall have ceased to be active. But that is no misfortune ; it conduces to the tranquillity and serenity which should be the chief boons of age. Surely, it is the height of folly for an old man to be much concerned about his fame ! In youth and middle age such concern has some rational grounds : for fame and reputation give power, are great aids to the attainment of our ambitions and to the most public-spirited endeavours. And even that most irrational of all desires, the desire for fame after death, has for the young man the justification that it may sustain and intensify his efforts ; but in old age it is foolishness without mitigation of any kind.

If in old age we become physically more dependent upon others, we are more than compensated by increasing mental independence. It is the strength of old age that it needs little and can give much. If it can give nothing else, it can at least give opportunities for those personal services which, when willingly rendered and gratefully received, are the very salt of life, without which the most splendid career is but as a lonely journey through a desolation of snow and ice

If husband and wife are so fortunate as to grow old together, they can more than ever give one another aid and comfort, untroubled by the snags and storms and anxieties of earlier years. Let them cultivate together the pleasures of reminiscence, which, after all, are the surest, the least liable to disappointment, the least likely to be regretted. And they are of no mean order of intensity, especially when sympathetically shared. Man's joys are chiefly in anticipating and in recollecting. The joys of anticipation are precarious and troubled. The joys of recollection may be wholly serene.

A normal old age is not without its beauty; and, by exercising that wisdom which a long life brings us, we may make its beauty more complete. The old may and should, no less than the young, adorn and enrich their social circle; and they may render this service consciously and serenely, free from the multitude of anxieties that oppress the young.

Each of us, then, as old age approaches, may fairly hope to become one of those "who without sadness shall be sage and gay without frivolity."

APPENDIX

THE MANAGEMENT OF THE BODY

WITHOUT indulging in metaphysical speculation or theory, it may be laid down that it is sound practice to regard the body as a useful servant of the mind, one of great complexity and delicacy, which needs to be managed with care, judgment, and some little knowledge of its nature and functions. The body has a very great and wonderful power of recuperation and self-restitution, a power which enables us to abuse it for long periods before it begins to fail us seriously. But just this power is a danger, because it tempts us to continue abuses, luring us to a false sense of security.

In this short chapter I propose only to touch on those aspects of bodily health which are very directly under our own control, the control of mind; and in connexion with these I shall mention only certain topics which seem to me to need special emphasis, because so frequently neglected or misunderstood. I shall spend no time in emphasizing the importance of health and of the special topics touched upon.

There is a multitude of books dealing at great length with these various topics. The only excuse for their prolixity is the possibility that much repetition and insistence may bring home the importance of the care of health to those who are too stupid to recognize it readily.

The need of intelligent informed control of the body is great. It may be said: The animals are healthy without taking thought, then why should not we also leave our health to Nature? That is an impracticable policy for two reasons. First, we are, from the point of view of bodily health, far less well-born than the animals; our constitutions are far less resistant to disease and disorder. Secondly, under the conditions of civilized life, it is impossible to be entirely natural without losing much of our efficiency as members of society. And, although bodily health is very important, it is not an end in itself; it is only a means to a higher end, a means to efficiency, a condition of our playing our part in life in the most effective possible manner. If we are to do important work, we have to be ready to risk our health; but we can greatly reduce those risks by the command of a little care and knowledge.

In this field, temperance is more important than in any other. Unbalanced excessive devotions to this, that, or the other in the mental sphere are, in many cases, phases of development that do no harm and may even be productive of much good. But the same

is not true in the bodily sphere. By a short period of excess we may do a lasting injury that will leave us with impaired efficiency for the rest of our lives.

In this field of bodily hygiene the difficulty of temperance is displayed more vividly than in any other. There is a multitude of excellent books by medical authorities, high and low; but very many of them are marred by a lack of balance, by some almost fanatical insistence on some one aspect of health or on some special precaution or practice.

As soon as we begin to pay any attention to our health, we are in danger of falling into excess of one kind or another, and of becoming faddists. It is almost better to pay no attention to this absorbing topic than to be overmuch occupied with it and to fall a victim to fads.

THE USE OF OUR MUSCLES

A well-developed muscular system is in general a great asset; but a moderate all-round development is what we need. Specialism in athletics is a curse of our time, especially in America. A man should be ashamed to make immense preparations and to acquire a specialized and somewhat distorted development, for the sake of lowering some record by a fifth of a second. If he can accomplish some such result by a moderate course of training and one supreme effort, well and good. There is no great harm and no great good in such accomplishment. To take part in games with good temper and zest, without caring too much about the personal distinction that may be achieved, is far better.

In these days of newspaper notoriety and great rewards for athletic distinction, athleticism is easily carried to excess. Such excess is a temptation in the way of every young man who has any aptitude in this direction. The athlete is in danger of building up a mass of expensive muscles in excess of his needs, and of forming bodily habits that require the continuance of an excessive pandering to the body. He runs the risk also of seriously damaging his heart, the least damage to which is a lifelong disability. Even so mild and harmless-seeming a game as lawn tennis is not without its dangers. I have noticed that a strangely large number of tennis champions die at an early age. The physical strain, especially on the heart, of a long afternoon of keen tennis is enormous. This might be greatly or completely avoided, if tennis players would have the rudimentary good sense to rest completely for a few minutes after each set, lying in a long chair or, better still, flat on the ground. It is a deplorable display of human stupidity, when players cross over repeatedly after a set and, without a moment's rest, begin another. Yet, it is one that may be witnessed on thousands and thousands of courts on any Saturday afternoon in the summer.

While young and in constant enjoyment of outdoor exercise, a man may undertake very considerable exertions and long-sustained efforts without much risk and without special training. But a man past his first youth and of sedentary occupation needs to take special precautions. If he contemplates a strenuous holiday, let him go into some sort of training for it, and get into his stride gradually. It is perfect folly for the average man over thirty to dash off for a short holiday and plunge at once, without any preparation, into severe mountain-climbing or any other hard physical recreation.

A few minutes every day of fairly strenuous muscular exercises, are of great value to all, but especially to men in middle life. It does not much matter what form they take, so long as they suffice to accelerate a little the pulse and respiration. They should be done with conscious concentration and combined with controlled deep breathing. The heart and lungs, the former especially, are the chief objects of the benefits so secured.

With men above forty-five such daily exercises should be less strenuous than in earlier years. Every strain involves danger to the arteries, which are losing their elasticity, and which lose it the more rapidly the more they are strained. The number of men who, at fifty years or earlier, display on their temples distorted convoluted arteries is lamentable.

The muscles which, apart from the heart, are of most importance, and which are also the most apt to be neglected and unexercised by a normal day of a sedentary man's life, are those of the wall of the abdomen. Let the man in middle life be especially careful that these do not become wasted and flabby.

As regards posture there are only two points of real importance. It doesn't much matter how you carry your shoulders or whether you push out your breast-bone. But it is important to keep the upper part of your spinal column erect and to hold in your abdomen. About one man in ten allows the upper part of his spinal column to droop forwards to such an extent that in middle life he has acquired a lasting and disabling, as well as an ugly, deformity; and to correct its effect he has to push up his chin at the cost of producing yet another bend in his spinal column.

If a man does his daily exercises for some five or ten minutes night and morning, preferably stripped in fresh cool air, and walks several miles a day, that is sufficient for routine; and this, with a week-end game out of doors or a longish walk, in addition, is as much as any man needs. Anything beyond this is a luxury. In walking it is well to remember that a few sharp bursts that hasten the respiration and the pulse to a moderate degree do more good than much longer periods at a slow pace.

The rules for women are the same; but they need to avoid excess more strictly than young men; and girls need to select their games more carefully. All the heavier types of muscular exercise and strain are unsuitable for women. I doubt whether it is wise for any girl

to work with gymnastic apparatus, such as rings and parallel and horizontal bars; and I am sure that many men who use such apparatus do themselves harm with it.

Of all the muscles, the heart is of supreme importance. It sets the limit of our capacity and endurance; on it falls the strain, and it is the chief sufferer, when we over-exert ourselves. Yet it is the one muscle whose efficiency is absolutely essential to our general efficiency, both bodily and mental. To keep it in good order and capable of meeting the occasional great demands which emotion or effort may make on it at any moment, this should be the prime purpose of bodily exercises; to prepare it for great exertion is the main object of all physical training.

DIET

This is the grand field for faddists. One is tempted to be content with saying: Take a mixed and varied diet, and avoid excesses of every kind. If you follow those two simple rules, it is very improbable that you will go far wrong. But a little more may be ventured. The young need more food than the full-grown and suffer less injury from excess. Very few persons suffer from insufficiency of food taken into the mouth; but many, including very many children of well-to-do parents (especially, I think, in America) suffer malnutrition through taking the wrong sorts of food, through eating at wrong times and through insufficient mastication.

Sugar is the most readily absorbed fuel for muscular work, and active children need a fair quantity; but, even by them, it is best taken at meals and largely in the form of fruit. Milk is an excellent food for children; but it is out of place in the diet of a healthy adult, except in small quantities, as in tea and coffee. The soft-boiled puddings which our well-meaning parents used to thrust upon us, contain much good nutriment, but not in a good form. The common objection of children to rice pudding and the like is well founded. The starchy foods need to be well chewed before being swallowed; and we can hardly chew soft-boiled rice or tapioca.

In the main, adults need less starch and sugar, less flesh-food, and more green-stuff and fresh fruit than they commonly take. It has long been known that fruits and green-stuffs are valuable in that they provide the bulk of matter which the bowel requires in order that it may work efficiently. It cannot do its work thoroughly well on a highly concentrated diet. But we now know that they are also of great value for a second reason, namely, that they contain abundance of those essential mysterious substances, the vitamines. Fresh milk also contains much vitamine which is partially, if not wholly, destroyed by boiling. Therefore it is far better that children should take their milk unboiled, if it comes from a good source. We cannot hope to exclude all germs from our systems; we have rather to build up the body's power of getting the better of all noxious

germs, a power which a healthy human body normally has in a very high degree.

Most children like to chew raw fruit and vegetables ; we do well not to check them, but rather to follow their example and to retain the liking for them and the power of dealing with them, instead of pronouncing them indigestible. For the eating of such things is beneficial in yet a third way, especially to children : it cleanses their teeth and, by exercising both them and the jaw muscles, produces a healthy development of those parts and keeps them in order.

Three meals a day are sufficient for any normal person, and four are too many. It is of the first importance that the stomach should have time to deal with each meal and to empty itself, before it receives another charge of food. Therefore, three meals a day and no eating between meals is the formula children should be trained to observe. To go without a meal occasionally is much less injurious than to take an additional meal. And if we are sick, especially if we have fever, we do well to imitate the animals and go without food for a day or two.

We make altogether too much of the pangs of hunger. Every one ought to learn to despise them, to be indifferent to them. Any healthy adult may go without food for a week or ten days without injury and without serious distress. The contractions of the walls of the empty stomach, which play the chief part in generating the sensation of hunger, are of no consequence ; and the person who hastens to put something into the stomach as soon as such sensations are experienced will almost inevitably suffer from indigestion or surplus of food, or both. Afternoon tea is a great snare ; it is so genial a practice and so tempting. But why should we not drink the refreshing cup, without yielding to the temptation to upset our digestions by taking food at the same time ? It is possible that some people may manage four meals a day without injury, if they are careful to space them as widely as possible and to take little at each meal.

The English and American breakfasts are, I think, in general, far too heavy ; but the American is superior in including fruit. The continental breakfast of coffee and rolls and butter needs the addition of fresh fruit ; with that addition, copiously taken, it is, I think, the ideal one. But there is no harm in a solid breakfast, if lunch be correspondingly reduced.

A very few people grow fat through some constitutional defect ; but the vast majority of stout people are so simply by reason of gluttony. A very large proportion of men and women of the well-to-do classes carry the burden of excessive fat through all the middle years of life ; seldom into old age, for it generally kills them before that stage is reached. If one eats without restraint, one can keep the fat down by taking a great amount of physical exercise ; but that is a second best way for anyone who has serious

work to do. It tends to make one a merely physical organism in which, as in a milch cow, everything is subordinated to the digestion and metabolism of a maximum of food.

Excessive eating does not merely entail the risk of the evils of stoutness; it throws a burden on all the bodily organs, especially on the kidneys, and tends to bring on that so-frequent malady of middle and later life, a too high blood-pressure and the danger of apoplexy, that rupture of arteries by which so many elderly people are gravely disabled and from which so many die prematurely.

The consumption of candy and sweet things in general is enormously overdone, especially by many women; and in America it assumes the proportions of a vast public scandal. The statistics of the matter are appalling, when we reflect that every bit of artificially prepared sugar is in reality unnecessary and in the nature of a luxury, almost all of which is injurious rather than beneficial.

In middle life we need to become more careful about excess of food and especially of flesh-foods; for it is the latter which throw most strain on the kidneys and arteries.

As regards drink, the need of moderation in alcoholic liquor is too obvious to require mention. And the cocktail habit is too great a curse of modern England and America to require any word from me. Tea and coffee, properly prepared, are useful, especially for those whose work is chiefly of the brain. To say that they are drugs is true, but it does not condemn them. Properly used, they help us to get the best work out of ourselves and to enjoy life. But excessive indulgence in them ranks with excess in alcohol and candy as a modern scourge. We easily become habituated to their refreshing effects; and it is good practice to cut them down severely from time to time, or to go quite without them during holidays; thus we may avoid becoming dependent on them, and may renew our susceptibility to their refreshing influence.

A very large proportion of civilized folk do not drink sufficient water. In England the old prejudice against water dies very slowly. A glass of water on rising and one some two or three hours after each meal is excellent practice. It matters little whether it be hot or cold. But best of all is to take it as it comes; even if it be tepid, it is still an excellent drink and will do its essential work. You cannot always and everywhere obtain it just at the temperature which your particular fad may dictate. A glass of water, especially if sipped slowly, will often serve to banish the slight discomfort that may arise from an empty stomach.

Here I will venture on a suggestion irrelevant to the general theme of this book. If in the British Isles good drinking water could be made as universally accessible as it now is in the United States, in every public place, in all refreshment bars, hotels, trains, theatres, etc., etc., together with some cleanly means of drinking it, such as the automatically supplied paper-cups, this would do more for the

cause of temperance in alcoholic liquor than all the efforts of all the temperance societies have yet achieved or are likely to achieve to the end of time. America leads also in other matters of public hygiene. The exposure of food of all kinds to dust and germs in our shops, and in the refreshment bars of our dirty ugly railway-stations, seems very loathsome to anyone who has been accustomed to the better American practice. In this respect America gives a splendid example to the world.

In hot weather and when for any reason perspiration has been freer than usual, more water is needed. When the urine is of dark colour or deposits, on standing, a sediment, it is, in the great majority of instances, an indication that insufficient water has been taken. Water is the great vehicle of poisonous waste-products which, if not rapidly and completely carried out of the system, do much harm. It is a melancholy reflection that in English athletic training, the denial of a sufficient supply of water has been, until recent years, a rigidly enforced tradition. In my time as an undergraduate we were compelled, by appeal to our honour, to suffer continuously from thirst throughout our training; with the inevitable result that we seldom felt perfectly fit and often went "stale." Many generations of undergraduates have been made to suffer the same injurious discomfort.

In all matters of diet, it is important that children should be led as tactfully as possible to avoid faddy likes and dislikes and to take with relish whatever food is good. Innumerable cases of malnutrition and serious ill-health are due to finicking likes and dislikes acquired during childhood. A scraggy girl, who takes an idiotic pride in her slimness, will shrink almost with horror from milk, butter or cream. Another, the horrible state of whose bowels is revealed by her pasty complexion and perhaps by her malodorous breath, will refuse all salads and most fresh fruits and will live chiefly on meat and candy. A third in a similar condition will aver that she finds it quite impossible to drink a tumblerful of water before breakfast.

THE BOWELS

More unhappiness of civilized folk is due to constipation than to any other cause. It is not only that a very large proportion of them, especially women, suffer through it chronic depression of their health, with headaches, mental depression, general malaise, and early loss of beauty and youthful bloom, but also that these effects are so often destructive of all family harmony and happiness. Piles also, which are extremely common and which in their slighter forms are distressing and, in severer forms, make life almost intolerable, are due in the main to constipation. The person with chronically overloaded bowels, from which vile poisons are constantly

absorbed into the blood, cannot play a normal rôle in life, cannot radiate happiness and goodwill.

No one should be content with less than one good evacuation every twenty-four hours. Some authorities tell us there should be three, one after each meal. But that, in my opinion, savours of faddism. Two, I think, are better than one; and night and morning are the natural times. The ideal order of events on rising is: a drink of water, exercise, bowels, cold bath. But in this matter the prevalent false doctrine of habit is at fault. Some authorities, misled by it, insist on the importance of regularity as regards time. Here, as in other spheres, the important thing is to avoid the formation of a bad habit, namely, to avoid forcing the bowel to acquire the habit of tolerating a mass of material without an effort to evacuate it. A small mass of material in the unspoilt lower bowel excites it to reflex contractions, and, at the same time, sets up those obscure sensations which we speak of as a call of nature. We should always respond to this call with as little delay as possible. It is a call for voluntary activity to co-operate with these contractions of the bowel. The natural animal never, or very seldom, suffers from constipation, because he answers this call promptly. The house-dog suffers from it not infrequently just because he is trained to withhold the natural response to this call. It is for the same reason in the main that constipation is so dreadfully common in civilized men and especially in women. The inadequate provision of sanitary accommodation in homes, schools and places of work, and the natural modesty of the child combine to induce this bad habit of unnatural tolerance by the bowel.

In the regulation of the bowel, the preservation of its natural sensitivity and intolerance is of the first importance. Then comes the morning drink and the diet rendered sufficiently bulky by fruit and vegetables. There are also a few "tips" which should be generally acted on.

The nervous centres for evacuation of the bowel and of the bladder are closely associated, so that the activity of the one naturally stirs up the other; he whose bowel shows any disposition to be sluggish should not neglect to take advantage of this fact. Again, the gas which to some small extent naturally accumulates in the bowel, and which we commonly regard as merely a waste-product, has its function; namely, by dilating the bowel, it evokes its reflex contractions and thus, and by its direct mechanical action, promotes evacuation. The natural position, the one which is most favourable to complete evacuation and the only one which does not involve risk of hernia or rupture, is that of squatting; and though our lavatory pedestals are seldom constructed to favour this attitude, a low stool for the feet provides a remedy for this almost universal defect.¹

I once heard a medical man advise a patient to take his newspaper

¹ In all my wanderings about the earth I have only once, namely, in a New York Club, found a properly, a sensibly, constructed lavatory pedestal.

to the lavatory each morning after breakfast and to perch there reading his paper, until an evacuation was secured. That is very bad practice. The process should be rapid, and completed in the course of, at most, two or three minutes; and the stool should be soft and unformed. If this is not the case, something is at fault. It is possible, for elderly people especially, to do much harm by straining.

The constant use of aperient drugs is bad, and the extent of this practice is deplorable. But occasional use of them is much better than even slight constipation; and no one should hesitate to use them as an occasional remedy. One grain of calomel at night and a teaspoonful or less of Epsom salts in the morning is the most generally useful form. A supply of these (the calomel in one-grain tablets) should be accessible in every household. It is one of the prime duties of parents to see that their children do not wreck their lives through neglect of these simple rules.

I say nothing about general cleanliness, except that the morning cold bath is an excellent practice for all younger people. To take a hot bath daily in place of it is injuriously luxurious for any healthy person. If it be taken, it should be very brief.

The care of the teeth is a topic that may be used to illustrate the evils of faddism. We are told on good authority that the now fashionable disease, pyorrhœa, is a new creation of recent years, due entirely to the practice of frequently washing the mouth and teeth with strong antiseptic substances which impair the natural germicidal powers of the mouth. Moderation is then necessary here also. A good scrub once a day is probably sufficient; possibly two are better. It should not be forgotten that the saliva is the natural medium by which the teeth and mouth are washed and kept sweet. In a healthy person it has its due antiseptic power.

THE PHYSIOLOGY OF SEX

The management of the sexual apparatus in those in whom the sex impulse is strong must always be a delicate and difficult task. Something has already been said on this topic in foregoing chapters of this book. But a plain statement of some of the more important physiological facts may help to a more intelligent control of this system of functions.

In men the seminal fluid accumulates gradually and continuously and, in so doing, sets up a tension, a state of increasing excitability of the whole sex apparatus. This tension normally leads to a discharge which recurs periodically, at intervals determined by the rate of secretion of fluid; it may be as often as two or three times a week; it may be much less frequently.

All this may go on in automatic fashion, as a process in which only the nervous centres in the spinal cord are operative. But, in

addition to these spinal centres of control, there are two other centres or areas of nervous control concerned in the sexual functions. One of these lies at the base of the brain ; the other in the great brain itself. Let us call them A, B, C, the spinal, the basal, and the cerebral centres. These three centres are intimately connected in such a way that the excitement of any one easily spreads to the other two. The excitement may begin in any one of them, more especially A and C. In A it may be originated by the process going on in the sex organs, or by external stimulation of them, or, more commonly, by both. In C it may be originated by a word or sentence, heard or read, by visual perception of any appropriate object and by a multitude of associative processes. When the excitement is confined to A, the whole process of discharge may take place without affecting the mind appreciably ; as sometimes during sleep. More commonly the excitement of A, however caused, spreads to B. Then the subject becomes aware of the physiological tension, as an uneasiness accompanied by an impulse to activity which, though powerful, may remain very obscure. If the excitement spreads further and reaches C, the state becomes definitely one of sex desire in which some imagery or thinking of sex objects or processes plays a part ; as in the dreams that often accompany the process of discharge.

If the excitement is originated in C by perception or by some associative process, it normally spreads downwards to B, and usually also to some extent to A, bringing about, through the mediation of A, the physiological changes which normally precede and accompany the discharge.

Anyone, then, who wishes to control this troublesome apparatus will avoid as far as possible the excitation of it either at A or at C, except upon those occasions when he may properly bring the whole apparatus into play. Trouble arises from the periodic accumulation of the seminal fluid ; for this sensitizes the whole apparatus and is apt to keep the whole of it in a state of partial excitation that is very disturbing.

The boy and the young man need to know that the management of this function is not an easy matter for the most normal and well-informed young man ; and that a few errors are not a matter for painful shame and bitter self-reproach and humiliation. To err is human, but we should err as little as possible ; and to let this function have its head and to indulge itself unchecked, still more to stimulate the apparatus unduly in any of its parts, is to invite difficulty, distress and disaster.

In woman the nervous apparatus of sex has the same three principal parts. But there is an important difference in their functioning. There is nothing corresponding to the seminal reservoirs, which in man play so large a rôle in initiating excitation of the whole system and in keeping it in a state of sub-excitation. Largely, perhaps

mainly for this reason, the parts C and B function more independently of A. Excitation is initiated with much greater relative frequency in C, and, much oftener than in man, remains confined to C, or to C and B, without spreading to A. This is the fact described in another terminology by Ellen Key, in saying that in woman love begins in the soul and descends to the body, while in man it begins in the body and ascends to the soul. It is the explanation of the greater rôle of fancy and imagination and of that need, referred to in an earlier chapter, for the gradual preparation of the wife by the gentler arts of love for the embrace of her husband. It is also a ground of the more natural acceptance of the manifestations of sex by women. In man the sex impulse is apt to make itself felt as a tremendous demoniac force welling up within the organism, a force which seems to act disturbingly upon the mental life from without, and which is something to be struggled against or submitted to. It rises like a sudden storm that may sweep all before it; and then subsides completely, leaving him cool, indifferent, or even shocked, disturbed, alarmed or disgusted, by these manifestations of a force over which he seems to have so little control. It is more difficult for man to synthesize this energy with the rest of his personality, to sublimate it; it is easier, but disastrous, to continue to treat it as an irruption from without, something detached from the organized personality.

In an earlier chapter the necessity of birth-control was admitted. A few words on its practical aspects are in place. The usual medical recommendation is the use of a sheath by man or wife, perhaps combined for greater security with the use of a solution or pessary of some quinine salt by the wife. Those who have not enough knowledge to use these things properly, and wish to have it, should obtain it from a medical adviser. The practice, permitted and even recommended by the churches or some of their representatives, of avoiding marital intercourse at all other times than that midway between two monthly periods is very ineffective for birth-control; it should certainly not be relied on where the wife's health imperatively demands avoidance of conception.

The method which may almost be called the natural method, that of avoiding the entrance of the seminal fluid, is in very bad odour with medical men. It is reputed to result in nervous trouble for both parties. As regards a healthy well-balanced man, the risk of this is negligible, if he does not yield to the influence of medical suggestion. It requires a certain degree of self-control on his part; but reasonable self-control never yet injured anyone seriously.

The real drawback to this method is that it is apt to leave the embrace incomplete on the part of the wife; and that is prejudicial to health. But an intelligent man who keeps in view the principle of mutuality should be able to understand himself and to manage with sufficient skill to reduce this drawback to small proportions.

The method is superior to others in being less offensive to the delicacy of the woman ; if well managed by the husband it detracts less, from her point of view, from the naturalness and spontaneity of the embrace.

Although in man the sex impulse is so turbulent and forceful, it is extremely liable to disturbance and inhibition by other emotional excitements, a fact which wives need to know and to recognize in husbands, especially if this liability is present in high degree. There is a story which I tell, not as an amusing anecdote, but because, if it be not a literally true story, it is yet very instructive. A man, who through premarital experience had every reason to believe himself normally constituted, married a young woman to whom he was genuinely attracted. He found himself, to his astonishment and dismay, incapable of playing the most essential part of the rôle of a husband. He said that his wife, when he saw her in her white night-gown, looked so like an angel that all sex excitement disappeared completely. It was the penalty he paid for the loose living in which he had vented his sex impulse, without sublimating it, without synthetizing it with the rest of his personality.

REST AND SLEEP

There has shown itself in some force of late years an endeavour to persuade us that almost all of us can with advantage cut down our hours of sleep. It dates, I think, from William James's famous essay on "The Energies of Men," which maintained the view that nearly all of us fail to put forth more than a small fraction of the energy we might command if we understood better the art of living. The doctrine is a dangerous one and not well founded. It is true that in very many of us there is lack of internal harmony and consequent waste-consumption of energy in internal conflicts. It is true also that most of us, under the spur of circumstances that make a strong appeal to our sentiments, could energize for a considerable time at a much higher rate, could put out a much greater volume of energy, than we normally do. But, as even James's own examples show, the consequence of such abnormally intensified vitality is a wearing down of the organism ; when the strain relaxes, when circumstances no longer demand the extremity of effort, the organism sinks down, more or less emaciated according to the duration of the strain ; and a considerable period of additional rest is required for its restoration. And, if the strain is renewed before recuperation is complete, the organism may respond again—but there is danger that some neurasthenic condition will result.

I speak in the light of considerable personal experience and study in this field. And the topic is so important that I may be excused

for citing some of it. In my last year at college as an undergraduate, I trained for and took part in the boat-races, and I worked ambitiously for my final examination, seeking to make up for lost time, under conditions of emotional stress of another kind. When I was told that I had attained what I was working for, I fell on a couch and slept solidly for many hours; and I began to regain the weight which I had lost. For some thirty years I have struggled to reduce my sleep to a minimum, being loth to waste more time than necessary. I never succeeded in reducing it below an average of seven hours; and I know now that I have really lost much time through cutting it down a little below the optimum duration: for, in consequence, I was, during many hours, less alert and efficient than I should otherwise have been.

In several experimental periods of very much reduced sleep, it was found by a colleague and myself, using a very delicate method of testing our efficiency, that, during the first few days of the period, our efficiency actually increased; but that this was followed by a long period of diminished efficiency during which, in spite of unrestricted sleep, we returned only slowly to the normal level; and of this diminished efficiency we had no subjective evidence.

The truth seems to be, then, that, although the will, the developed character, has a wonderful power of mobilizing, directing, and applying great reserves of energy, correspondingly great recuperation is required after such efforts; and this is best effected during sleep.

And there is another line of reflection which points in the same direction. Even if it were possible to continue without exhaustion to call up and to expend over long periods an amount of nervous energy much greater than the normal or average (if, as James suggested in his essay, we somehow derive this energy from some region outside the organism) we should subject various bodily organs (other than the nervous system) to undue strain, more especially the heart and arteries. And, if a man should succeed in living for a period of years at this level of exalted output, it is almost certain that he would pay for it by a premature breakdown of these or other parts of his body. We hear, with wonder and a desire to emulate, of the immense activities of such men as Napoleon. But are there any instances of such men who have achieved a normal length of active life? We do not know exactly how or why it is so; but it is undeniable that the bodily organs wear out and that their powers of complete self-restoration become gradually less as age advances. The over-worked horse or dog grows prematurely old; and it is the same with man. Good hygiene prevents premature deterioration; and a most important part of it is a sufficiency of rest and especially of sleep.

Each of us must find out for himself how much sleep he needs, The number of persons who habitually sleep longer than they need to is, I think, very small; but insufficiency of sleep is common

enough. Many persons sleep poorly, because they aim at more sleep than they need; not needing very much, because they exercise both mind and body so little during the day. The remedy for them is more work. This form of insomnia is very common in invalidish persons, in those who excuse themselves all exertions on the ground of their poor health.

Insomnia in persons who are active during the day and in pretty good bodily condition is generally due to some lack of mental harmony, to some conflict going on in the depths of the mind. It is apt to be accentuated by anxiety and annoyance over the wakefulness. What makes lying awake in the small hours of the morning so trying to many people is just this annoyance over the fact of wakefulness and the vexation of the baffled effort to sleep. The great thing is to take it calmly, to realize that, if one is not sleeping, one may still be resting very effectively, that while one lies quietly in bed in a relaxed attitude, the heart and other organs are getting their needed rest, their opportunity for recuperation.

Accept such periods as enjoyable opportunities for quiet reflection and reminiscence, such as are all too few during the days of a busy person, and you will sleep more and will benefit more from the periods of waking rest.

As the years advance, long unbroken sleep, sleep of seven or eight hours, becomes rare, and we are less capable of making up, by means of extra sleep, for periods of exceptional and sustained exertion. Many men of middle life make an absurd fuss about their sleeplessness. They make it a frequent topic of conversation and are always trying to impress their friends with a sense of their martyrdom to insomnia; and they go about complaining that they are *so* tired. This is a mild form of hysteria and should be strictly avoided.

One may, I think, go so far as to say that the wakefulness of elderly people during a part of the night is actually beneficial in many cases. If an elderly man of energetic temperament were to sleep through the night as unbrokenly as in youth, he would be in danger of wearing down his bodily organs prematurely; though he needs less sleep than when he was young, his body needs the hours of relaxation in bed. Such hours are often intellectually productive. The state of bodily rest and passivity of mind is favourable to new combinations new points of view, the discovery of neglected aspects.

For people past middle life, the practice of sleeping for a short time in the afternoon is much to be recommended, especially if they do not enjoy long sound sleep at night. Very many such persons reject this recommendation, saying: I couldn't possibly sleep during the day; or—If I were to sleep in the day, I shouldn't sleep a wink at night. Both answers are very foolish. If you think you cannot sleep in the daytime, you can at least lie down for half an hour in complete relaxation; and that will do much to preserve your health

and render you more alert for the remainder of the day. And in all probability, as soon as you have learnt to relax and lie restfully, you will sleep. Such daytime sleep is not only of great value in making one capable of full and zestful activity during the evening, but also, if it is not overdone, it conduces to better sleep at night. Very many women would enjoy better health, and do much to preserve their good looks, if they observed this practice. And, in general, it is easier for them to secure the necessary period of quiet. The main difficulty here in many cases is that women do not give one another any opportunity for such rest. They keep popping in on one another or ringing up on the telephone, "just to ask how you are," a pernicious question at all times, very few excepted.

MENTAL HEALING AND THE GENERAL CONTROL OF MIND OVER BODY

This is a large and much disputed topic on which much has been written, but in regard to which we are very far from the last word. The churches have recently begun to take a more lively interest in it, spurred on by the claims of many esoteric systems of faith-healing and mind-curing.

Among those who recognize that the mental life may exercise vast influence for good or ill on bodily health, there are two main schools of thought, which may be broadly distinguished as the religious and the medical. The religious school believes that by suitable exercises of the nature of prayer, by learning to throw ourselves into a properly receptive mental attitude, we can open a way for an influx of spiritual energy which somehow reinforces the restorative powers that are present in every organism; that we, in some obscure way, not at present definable more clearly, may obtain access of beneficial power over our bodies from some external source, variously named God, or the Spiritual Universe, or the cosmic reservoir of energy, according to the type of cosmology we accept.

The medical view is that, no matter how great an influence our mental life may exert on the bodily functions, it is all a matter of favourable or unfavourable use and direction of the energies intrinsic to the organism. It recognizes that, if a patient accepts unquestioningly the religious view, the possession of that belief may greatly conduce to the favourable influence of the mental life on the bodily processes.

This divergence of opinion is the main obstacle to effective co-operation between the minister of religion and the medical man, such co-operation as the Emmanuel movement seeks to achieve, a co-operation which can certainly be very effective in many cases. What, then, should be our attitude to this deep question, pending the verdict of that prolonged and open-minded medical investigation of the problem which alone can determine the issue between the two

schools? We must recognize that the limits of the power of the mental life over the organic processes of the body are quite unknown. There is much evidence supporting the view that such influence may, and in some cases does, go much farther and deeper than the orthodox physician is willing to admit; and we should be open-minded and receptive to evidence pointing in this direction. If, on other grounds, a man has firm religious belief, he is entitled to the benefits it may bring him in the way of mental calm and steady favourable control of his bodily functions; and it is not for the physician to weaken this influence by casting doubt upon it. His part is to guard his patient against neglect of direct medical, and especially surgical, intervention, which may, at least, be a short cut to relief from disorder.

As regards mental influence on health, the primary need is to avoid the unfavourable influence of too much concern with it, the nursing and making much of little weaknesses; and especially we must avoid using them as a means to make ourselves more interesting to our friends, to command their sympathy and attention. This is a fault to which women are peculiarly prone; and every woman who regards her health as in any way less than perfect should examine herself critically and honestly from this point of view.

We must also strictly avoid making use of any supposed departure from health as an excuse to ourselves for shrinking from any difficult task, or as an excuse to ourselves or to others for failure to achieve what we have set out to do. These three faults, namely, allowing ourselves to dwell mentally on our bodily health, using supposed departures from it to excite sympathy and attention, and using them as excuses, are three great sources of ill-health and of neurotic disorders.

In youth our ignorance makes us very liable to entertain false beliefs, unnecessary anxieties, and foolish practices concerning our health. I well remember how for some years, before I had made any medical studies, I restricted my daily allowance of water unduly, because I was impressed by the remark of some classical author concerning a great man, to the effect that "he was a man in whom there was the greatest dryness of frame." It is a trivial instance of our liability to be misled into absurd errors in the management of our bodies. Civilized mankind suffers a vast amount of needless distress through such errors, through groundless anxieties which disturb the health, and through practices intended to be remedial or preventive but in reality noxious.

We need to have more confidence in the intrinsic powers of adjustment and restoration which the organism possesses. We need to give them free play and opportunity. Internal mental conflict, anxiety and fear, especially in the form we call "worrying about our health," these are the great opponents of health; if we can avoid them and at the same time observe the simple rules of bodily hygiene, we have perhaps done enough for our bodies.

Yet the question remains—How far can we mentally give positive assistance in the restoration of bodily functions and even structures that have become deranged or disordered? There is a large class of disorders that are properly called functional; by which we mean that there is no gross bodily disease or defect involved. And in many disorders in which there is structural or organic defect, even of a gross nature, there is very frequently some complicating functional disorder. In all such cases there is the possibility that much may be done by mental treatment. But that is a matter for skilled medical guidance; and the sufferer should put himself under such guidance. The main difficulty here is to know to whom to turn for assistance. The medical world unfortunately is still divided, as regards all this field, into warring schools, each of which thinks almost less than nothing of the methods of its rivals. Fortunately, there is now growing up a body of physicians who take a sober middle position, who are prepared to recognize the vast importance of mental influence and to apply in their treatment whatever methods may seem most appropriate to each case.¹

The distinction between functional and organic disorder is in nearly all cases a delicate matter, to be achieved only by a physician expert in this field. To assume that any symptoms are of purely functional nature without thorough examination by such an expert is always to risk overlooking some organic defect that may, in many cases, be remedied, perhaps by very simple measures, but which, uncorrected, may involve the patient in a long and futile struggle. This is the danger of resort to any of the various systems of mind-curing which proceed by ignoring or denying the physical basis of the organic diseases. Even if it be admitted that mental influences may and commonly do affect the course of organic disorders for good or ill to an unknown degree, and that a right mental attitude towards them is important, it remains also true that in many cases the methods of orthodox medicine may effect a speedy cure.

We must not be content to adopt a wise attitude towards our own health only; we have a duty to others in this matter, to the members of our family in the first place, but also to all our friends. A nervous timid way of regarding health propagates itself from one generation to another and spreads out in widening circles. To be constantly inquiring after the health of others is to direct their attention to a matter which should be as little as possible an object of attention; and to make it the staple of our conversation is to do injury both to ourselves and to our friends. If we make any such reference in a conversational way, it should only be to remark how fit we feel, or to say how glad we are to see our friend looking so young and rosy. There is an old story which, if not true, might well

¹ Those readers who wish to know more of these disorders and of the various schools of medical thought concerning them I may refer to my "Outline of Abnormal Psychology," London and New York, 1926.

be so. The friends of a timid man, wishing to joke him out of his weakness, arranged that on a certain day each one should greet him with condolences on his sickly appearance. The plan was carried out, and the unfortunate man crept home and promptly died.

Let us, then, be a little stoical in this matter and err on the side of indifference rather than of excessive solicitude. Our capacity for suffering is limited ; it is not so great as our imagination paints it. The old conception of eternal torture for the wicked is merely the extreme instance of this general error. When the body is racked too severely, Nature mercifully dulls our sensibilities and draws the veil of unconsciousness over us. In this form of misfortune, as in others, anticipation is apt to be worse than the reality ; and there is nothing that we may not bear without loss of dignity. The more severe any suffering that may fall to our lot, the briefer will be its duration.

Our joys and our sufferings are mainly of the imagination, of anticipation and recollection ; and over these functions we can exert a very considerable control, the greater the more we have disciplined ourselves to exercise such control. Let us learn this art early and practise it throughout life ; then, when we review the whole and weigh the good against the evil of our experience, we shall be able to return a favourable verdict.

INDEX

- Active tendencies, 10, 12, 24, 96
 Adam Smith, 60
 Admiration, 55, 59, 167, 185
 Adultery, 222
 Age, 201, 264
 Alcohol, 247
 Alexander, 61
 Ambition, 60, 65, 126, 139
 American husbands, 262
 — women, 249
 Amiel, ix, 135, 168, 169, 170, 171,
 186, 195, 196, 229, 233, 254, 264
 Amusements, 173, 182
 Anæsthetics, 252
 Anger, 17, 34, 40, 239
 Animals, 11, 26, 29
 Arnold, Matthew, 213, 266
 Athletic specialization, 268
 Authors, influence of, 54
 Avoidance, 27

 Beale, G. C., 209, 225, 254
 Beauty of women, 204, 216, 260
 Bergson, 33
 Betrothal, 209, 218
 Birth-control, 227, 277
 Bloom of youth, 220, 261
 Bowels, 273
 Breakfast-time, 240
 British thinkers, ix
 Brothers, 202
 Buddha, 25
 Butler, Bishop, 63

 Candour, 81, 181
 Candy, 272
 Censoriousness, 155
 Chambers, 230
 Character, 47, 56, 68, 123, 132
 Characters, incomplete, 123, 126
 Charm, 144
 Chesterfield, 147
 Childhood, 174
 Children, modern, 3
 Choosing a mate, 214
 Codes, 2, 131
 Coleridge, 92
 Compassion, 142
 Compensation, 99, 133
 Complexity of life, 2
 Conflict, 14, 109
 Conscience, 58
 Constipation, 273

 Co-operation of tendencies, 14
 Correction of disposition, 25, 27
 Courage, 118
 Courtesy, 74, 79
 Cowardice, 118
 Cruelty, 120

 Dancing, 236
 Death, 264
 Democracy, 169
 Dependence, forms of, 162
 Desire, 14, 15
 Didactic man, 154
 Diet, 270
 Diffidence, 190
 Disagreements, 238
 Dispositions, 19
 Dissipation, 213
 Divorce, 220, 258
 Double standard, 205
 Doughty, x
 Drilling, 79
 Drink, 272
 Dryden, 96

 Egoism, 151
 Egotism, 126, 151
Élan vital, 25
 Eliot, G., 7, 37, 223, 246, 253, 258
 Emerson, xii
 Emmanuel movement, 281
 Emotion, simulation of, 166
 Emotional contagion, 51, 188
 Energies, 24, 97, 113
 English schools, 1, 23
 Envy, 158
 Eroticism, 213
 Exaggeration, 164
 Exhortation, 44
 Exigency, 177
 Extroversion, 43, 123

 Faddists, 270, 273
 Faith, 195
 Falling in love, 97
 Fame, 265
 Family atmosphere, 51
 — influences, 102, 172, 202
 Fantasies, 192
 Fat, 272
 Fatalism, xi
 Faults, 150
 Fear, 20, 25, 26, 27
 Flattery, 164

Flirts, 22, 205, 221
 Forcing, 47
 Freud, 39, 50, 189
 Frigidity, 21
 Functional disorder, 283

Games, 183
 Generosity, 139
 Gladstone, 57
 Gluttony, 30
Götterdämmerung, 4
 Green, T. H., 62
 Grumbling, 257
 Gushing, 164

Habits, 72
 Happiness, 105
 Hardening process, 23
 Hardy, Thomas, 225
 Harmony, 113
 Head and heart, 10
 Heart, care of, 269
 Hedonism, 160
 Henley, 115
 Heredity, 215
 Hichens, R., 245
 Hobbes, 158
 Honeymoons, 255
 Honour, man of, 130
 House-work, 185
 Human nature, 7, 8
 Humility, 129
 Humour, 33
 Hunger, 271
 Hustlers, 129
 Hypocrisy, 139
 Hysteria, 104

Ideal state, 172
 Ideals, 59, 60, 133, 167
 Immoderation, 161
 Impulse, 14, 15
 Incompatibility, 216
 Independence, 188
 Indiscretion, 156
 Individual peculiarities, 18
 Infancy, character in, 49
 Inferiority complex, 101
 Inhibition, 30
 Inquisitiveness, 157
 Insincerity, 163
 Insomnia, 280
 Instincts, 11, 120
 Integration of personality, 56, 114
 Intellect, 10, 12, 32
 Intellectualism, 186
 Intelligence, 8
 Interests, 88
 Introspection, 1
 Introversion, 42, 45, 127

James, William, 165, 278
 Jealousy, 159, 230, 247
 Joint holidays, 242
 Johnson, Dr., 246
 Judgment, 148
 Jung, C. G., 133, 167

Kaye Smith, 57
 Kempis, Thomas à, 116
 Kipling, x
 Klages, Ludwig, 169

Languages, 48
 Laughter, 33
 Lecky, ix, 47, 106, 108, 115, 185,
 212

Leisure, 169, 264
Libido, 25
 Loquacity, 156
 Love, 219, 232, 254, 256
 — and ambition, 111
 — and blindness, 217
 Loyalty, 125, 139
 Lust, 206

Madonna, 25
 Making love, 245
 Malice, petty, 210
 Marcus Aurelius, 115, 177, 212
 Marital embrace, 226
 — rights, 255
 Marriage, 207, 223
 — and health, 210, 215
 Master-purpose, 170
 Master-sentiments, 65, 115
 Materialism, xi
 Maternal tendency, 24, 124
 Mechanization, x
 Medicine, 43
 Mental healing, 281
 Meredith, G., 7, 98
 Meticulous man, 159
 Modesty, 207
 Montessori, 71
 Moral athletics, 69
 — qualities, 54, 122
 — sentiments, 116
 Morons, 9
 Motives, 121, 138
 Muscles, use of, 268
 Mutuality, 226, 255

Nalvety, 57
 Native tendencies, 10, 96
 Nature, love of, 91
 Negative sentiments, 137
 New and old, 4
 Nietzsche, 158
 Nightingale, Florence, 66
 Nobility, 105

- Novel reading, 5, 7
 Nursing, 49, 251
- Obedience, 180
 Oedipus complex, 21, 50, 53, 188
 Officiousness, 154
 Opposed qualities, 128
- Paley, 63
 Parental tendency, 24
 Parents, 3, 200
 Passivity, wise, 193
 Pater, Walter, 107, 185, 199
Persona, 133, 167
 Perversions, 103
 Plasticity, limited, 176
 Posing, 167
 Posture, 269
 Precautions overdone, 182
 Precocity, 179
 Pride, 128
 Prigs, 31
 Principles, 76, 80
 Privacy, 229, 253
 Professional women, 250
 Promiscuity, 235
 Prudery, 101
 Psychology, ix
 Public school type, 2, 23, 60
 Punctuality, 74, 79
 Purpose, 115
- Qualities, 118, 136
 Quarrels, 37, 239
 Quietism, 116
- Reason, 15, 117, 218
 Recuperation, 267, 282
 Red Cross, civilian, 250
 Reformers, 199
 Religion, xi, 134, 193
 Religious sentiment, 114, 125
 Reminiscence, joys of, 266
 Repression, 39
 Rest, 278
 Romance, x
 Romantic love, 98
- Salad, principle of, 84
 Sarcasm, 33
 Scepticism, 160
Schablomisierung, 169, 175, 251
Schadenfreude, 157
 Scherer, 168
 Schopenhauer, 25
 Self-assertion, 125
 Self-control, 18
 Self-criticism, 4, 6, 17
 Self-improvement, 31
- Self-knowledge, 1, 4, 5, 54, 59
 Self-observation, 17
 Self-respect, 64
 Sentimentality, 90
 Sentiments, 54, 95
 Serenity, 265
 Sermons, 23
 Shaftesbury, 63, 82, 146
 Sex, 12, 21, 22, 27, 101, 206, 214,
 219, 221, 275
 — instruction, 29
 Simplicity, 180
 Sleep, 278
 Sociability, 183
 Social display, 248
 — position, 178, 217
 Sophists, vii
 Sorrow, 113
 Sponging, 163
 Stoicism, 115, 213
 Strachey, St. Loe, 62
 Stupidity, 38
 Subconscious conflict, 110
 Sublimation, 95, 97
 Sympathy, 142
 — primitive, 16, 143
- Tact, 147
 Taste, 145
 Tastes, 82, 85
 Temper, 45
 Temperament, 41, 43
 Temperance, 267
 Terrorizing, 191
 Tocqueville, A. de, 212, 223
 Tradition, moral, 179
 Trial marriage, 219
 Triviality, 168
- Unhappiness, 109, 113
 Utilitarians, 63
- Vagrant fancy, 220
 Values, scale of, 118
 Vanity, 126
 Volition, 31, 56, 63
- Weak tendencies, 34
 Will, 31, 56
 — exercises of, 69
 Wilson, Woodrow, 57
 Wisdom, x, 149
 Wives, rich, 248
 Wolsey, 61
 Wordsworth, 91, 93
- Youth and age, x, 184
 — and happiness, 197
 — modern, xi

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