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PERSONAL PSYCHOLOGY

PERSONAL PSYCHOLOGY

A PRACTICAL GUIDE TO SELF-KNOWLEDGE, SELF-DEVELOPMENT, AND SELF-EXPRESSION

BY

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AND OTHER WORKS ON PSYCHOLOGY

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TO THE MEMORY
OF MY OLD MASTER AND FRIEND
SIR JOHN ADAMS
(*Professor of Education in the University of London* 1902–22)

PREFACE

TO THE SECOND EDITION

THE demand for a second large edition of this book within three months of publication is decidedly encouraging. I sincerely thank the Press, eminent psychologists, the public, and countless former students for their cordial reception of my attempt to make psychology personal, clear, and practical.

Preparing the second edition has enabled me to correct a few errors that crept into the first edition.

MORLEY DAINOW.

UNIVERSITY OF LONDON CLUB,
LONDON, W.C.1.
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PREFACE

TO THE FIRST EDITION

THIS book is written for the layman. It is written in answer to a great many requests received by the publishers and the author for further information of a general and helpful nature on the psychology of the individual. The book has been so arranged as to be a help to any reader desiring self-development. It offers no easy road for this purpose but attempts to present clear knowledge and sound methods based on the findings of modern psychology and the author's wide and varied experience.

Questions have been placed at the end of each chapter. Readers, by attempting to answer them, will be helped to gain fuller assistance in self-development.

I express my cordial and deep thanks to the undermentioned friends for kindly reading the book in proof and for contributing most valuable suggestions: F. S. Hayburn, Esq.; Louis H. Lindars, Esq., F.I.B.; Alfred Lees, Esq.; A. S. Andrews, Esq., and my cousin, Samuel H. Dainow, Esq., B.A.

MORLEY DAINOW.

UNIVERSITY OF LONDON CLUB,
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PERSONAL PSYCHOLOGY

CHAPTER I

INTRODUCTION

PROGRESS appears to be external—Progress must also be internal—The scientific method—The use of scientific laws—Read actively—Questions on the introduction

Progress Appears to be External

TO-DAY our means of communication work with dazzling effect. Daily, indeed hourly, our superbly efficient newspapers, talkie films and wireless inform us of events and developments which are the result of ceaseless work going on in all directions to improve the world. The improvement appears to be almost entirely external. We learn of wonderful mechanical developments which while making labour less make the results of labour more. We do not learn of developments that help us to clearer thinking, to finer experience or to more enduring happiness. During the past few years there has been even greater progress than usual. "Improved mechanism, cheaper production" have taken place "with a reduction of arduous toil and a consequent increase in the general standard of living. For example, the modern electric lamp gives us more than four times the illumination we could get twenty-five years ago from the same number of units of electricity." [1]

[1] Sir Frank Smith, K.C.B., F.R.S., Secretary, Department of Scientific and Industrial Research.—*News Chronicle*, London, 21/6/32.

In our environment, in the world around us we are making excellent progress. If, for example, our own room be too dark or too cold or too warm we can by means of lighting or heating or ventilating machinery remove the defect. In our outer world we are thus gradually solving every difficulty of discomfort and increasing every possibility of comfort. But in our inner world, in our thinking, in our feeling and in our use of all of these we have made very little progress indeed. Our machine-made age with its rapid, almost breathless, *tempo* appears to be serving its own ends, bigger production and bigger business; but it does not realise that these are but subsidiary means to a greater end. All industrial and commercial progress should eventually help to improve the fine and noble art of living. But mechanical progress and its attendant processes, though helping in some ways, seem also to have produced in us an almost perpetual restlessness, a ceaseless uneasy strain. We seem rarely to be able to be in

> . . . "that blessed mood
> In which the burthen of the mystery
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lightened." [1]

There are many causes for this tiring strain. Some of them will be elucidated in the following pages. One outstanding cause may be speed, so vitally essential to industrial and mechanical progress but not so essential to personal progress. "Psychological changes only come about very slowly; if they occur

[1] Wordsworth: "Lines Composed a few miles above Tintern Abbey, July 13, 1798."

quickly and suddenly it is a bad sign."[1] "Many valuable emotions and much important thinking can only grow up as the result of long periods of quiet."[2]

Progress must also be Internal

We look to industrial progress to remove the drawbacks and increase the advantages of environment. This improves our livelihood, the earning of our living. But to increase the value and pleasure of the processes of living—clearer and deeper thinking, refined feeling, beautiful expression, efficient action —we must look to human progress, particularly to mental progress. In our own growth from childhood to adulthood we noticed that mental progress took place in many ways. Now, for example, a discussion on politics at the family dinner-table is understood by us whereas only a year ago it appeared "above our heads." In the growth of people we know we notice mental progress. Two years ago, for instance, a certain colleague of ours could be described as conscientious, accurate, industrious and reliable; but when important or difficult points concerning accounts or sales or advertising were discussed he said very little. We used to describe him as "a splendid servant." Now, however, thanks to promotion and a rise in salary, the same quiet, inarticulate man has developed into a most helpful colleague. Not only does he now take part in discussions of difficult points beyond the routine of the business but he makes useful, practical and constructive suggestions. We could go on describing innumerable similar facts about ourselves

[1] S. Freud: *New Introductory Lectures on Psycho-Analysis.*
[2] Bertrand Russell: "On Locomotion"—*Everyman*, 13/10/33.

and about other people showing definite, marked and pleasing mental and emotional and moral progress. This would take up very much time and space. We need to use a more economical and penetrating method that will give us the essence, the essential value, of the necessary facts and thus enable us to apply this knowledge usefully to our own efforts in personal progress.

The Scientific Method

We can take a lesson in method from industrial progress. Industry has progressed as the result of the application of many processes such as the observing and recording of facts; the arranging of these facts in accordance with certain early assumptions and later conclusions; the testing of the assumptions and the conclusions under clearly defined conditions called experiments; the formulating of laws to express the conclusions and the consequent predicting of more useful facts to be observed and of more developments to be noticed and applied. All these processes are part of one method, the Scientific Method. We must try to pursue the same method in the study and developments of ourselves. "Unless we deliberately and systematically study human nature in a . . . somewhat scientific way we had better not claim to be psychologists, either more or less."[1] We cannot however pursue a perfectly scientific method, for human experience is very difficult to observe. Human experience, though often intense and frequently clear, becomes most elusive

[1] Sir John Adams: *Everyman's Psychology.*

when about to be described or understood. For example we can never observe at the exact moment we experience anything, all that is included in our experience. If you and I were to see and hear a performance of the opera "Peer Gynt" and were then asked to describe our impressions or feelings or ideas caused by the opera we would have to render a description, not at the actual moment of seeing the opera, but just a little later. In describing how we were impressed, what we felt and thought, we would miss something in the telling. Facts about human experience, therefore, are likely to be much more difficult to observe than facts included in most sciences. So difficult and elusive are these facts of human experience that they have often been regarded as beyond the scope of scientific work.

But all sciences commence with certain assumptions. "Every science accepts certain data unquestioningly. All the natural sciences assume that a world of matter exists altogether independently of the perceiving mind."[1] Physiology assumes that living bodies exist and are subject to the usual laws of chemistry and physics and of other sciences. Astronomy assumes the existence of the stars and the planets and other solar bodies and that their movements follow the usual laws of physics and other sciences. Psychology assumes the existence of human experiences, however difficult they may be to describe. The sciences, after the usual processes of observation of facts and experimenting to test observations, make conclusions and state laws. A

[1] William James: *Text Book of Psychology.*

law enables us to describe the relations of these facts concisely and comprehensively. A law also enables us to become aware of further facts and relations between facts. A law can thus explain and anticipate.

The Use of Scientific Laws

A scientific law can be practically useful. There is one law in psychology, for instance, that you cannot learn too soon; it is so useful. What are the remarks in conversations or the thoughts in readings or the sayings in entertainments among your recent experiences that you can, at this moment, accurately recall with relish? All of these are readily and pleasingly recalled for many causes. The strongest cause was that you had unconsciously applied a certain useful law when experiencing them. The law is: "No Impression Without Expression."[1] The remark you heard or the sentence you read was immediately commented upon by you. You said or thought at the time you heard or saw it: "Jolly good!" or "This exactly describes so and so's view." This response on your part to the remark or thought helped to complete the psychological process of hearing it or seeing it, understanding it and applying it. In making this response you obeyed a law and gained something useful.

Another law worth mentioning, though it is used so constantly by you that you hardly regard it as a law, is the Law of Causation.[2] Wherever you see a

[1] William James.

[2] It is admitted, of course, that advanced scientists to-day no longer accept this law as applicable to the highest, or rather deepest, realms of science; but as we are not entering these realms the law is very useful for us.

result you must assume that there was a cause. Wherever you see a cause you must assume that there will be a result. If, for instance, you arrived at your shop or office this morning and found the waste of yesterday's work still round your desk or table or counter, this is a result. You immediately assumed the cause: no cleaning or clearing away was done after you left work yesterday. Later investigation confirmed this. You thus acted on the Law of Causation and discovered the cause. Again you found that a scientific law could be practically useful.

Read Actively

"Self-education is the beginning and end of all education."[1] What you contribute to this book is vastly more important than what you may learn from it. Excellent advice about reading is given in a most popular work on science, issued some years ago. "The reader of this book will not have made the best use of it unless, instead of accepting its judgments, he uses them to form his own."[2] I ask you, therefore, to question every thought that you read in this book until you either wholly accept or wholly reject it. Your acceptance or rejection is not as important as your effort in making either. Reading must always be an active process, never a passive one. "Impression without expression is not a complete psychological process."[3]

At the end of each chapter of this book are

[1] T. Edmund Holmes: Introduction to *A Montessori Mother.*
[2] H. G. Wells, Julian Huxle y and G. P. Wells: *The Science of Life.*
[3] William James.

included questions to enable you to make your own replies to the author's thoughts. Tackling these questions will effectively help you to build up your own personal progress.

QUESTIONS ON THE INTRODUCTION

1. Describe briefly how the trend of industrial progress appears to affect the human individual.
2. Mention some mental processes necessary for improving the art of living.
3. What is the Scientific Method?
4. Give an example of the practical use of a Scientific Law.
5. Why is it difficult to build up a Science of Psychology?
6. How can you make reading an active process?

BOOK I
YOUR PERSONAL DIFFICULTIES

CHAPTER II

(A) WHAT PERSONAL DIFFICULTIES ARE

HAPPINESS and unhappiness—Progress and retrogress—A short preparation for self-knowledge: four questions to ask

Happiness and Unhappiness

IT is very rare indeed or almost impossible to meet with an individual who is happy for a long time, for happiness for any length of time can pall. There is a satire of Dean Swift's in which he pictures men and women who live to two hundred years. Swift's biting comments on their miserable existence effectively points the moral that even mortal life itself, if possessed for too long a time, can become painfully unendurable. Most people with a normal span of life pass through many years without even very brief and rare moments of happiness. One of the main causes for this may perhaps be the severe strain under which many of us in this industrial age have to perform our work. For example, the conditions and customers in a shop or the arrangements and rules of an office seem occasionally to depress the workers in both. Curiously, psychological research has shown that neither workers in a factory nor toilers in the open are as susceptible either to depression or to other mental illnesses as those who work in shops and offices. A much more effective cause of the absence of occasional and deep happy experiences is the inability to make the right use of leisure. Only the select few who have developed wholesome

interests, attractive hobbies, fascinating studies or other absorbing leisure occupations can have happy experiences.

One of the chief causes of both happiness and unhappiness in human beings, apart from those who enjoy their work and those who enjoy their leisure, is to be found in the home and in social life. The joy of a mother in her child, the joy of a father in his children are of the purest joys of mankind, while the children are young. Mothers and fathers in early parental life can at times be very happy people indeed. The joys of lovers need no emphasis from me but, alas! they are usually of short duration, unless accompanied by the deep, unchanging, affectionate ties of friendship. This brings me to another delightful cause for happiness, wholesome and intimate social life, a life enjoyed by friends drawn to each other by sympathetic understanding and common worthy interests. The mass of mankind, however, appears to have very few occasions for happiness, though there are many occasions for excitement and thrills such as visiting the talkies, watching football matches or other games contests, going to "the dogs," to the "dirt" track, or attending race meetings or other popular entertainments.

Progress and Retrogress

Lack of good health is, of course, a serious difficulty to personal progress. Causes of ill-health naturally vary with individuals. The most obvious help is to consult your own medical adviser and follow his advice or undergo his treatment. This

is usually effective for ills which are definitely concerned with the body; but the ill-health which is much more difficult to cure is that which concerns the mind[1] rather than the body. The inability to experience occasional moments of happiness is a form of mental ill-health. The inability to progress in one's occupation, due to an absence of real interest or ambition and consequent energy, is often the result of mental disease. One of the most universal influences preventing both happiness and success is fear. Some people fear their seniors at work. Some people fear the possible loss of employment. Many people are afraid to go beyond the routine of their job. Many others are afraid of everyday experiences such as being in the dark, hearing thunder, seeing lightning, walking during the evening or night through a lonely road or over a large open space, travelling alone in a railway carriage or travelling in a crowded railway carriage, standing near the edge on the roof of a high building. This list of fears could be very considerably extended. Fear of something or another is a real and not easily surmounted difficulty in the personal development of very large numbers of people.

In the course of our daily work or of our leisure activities most of us meet with very many difficulties. Frequently we experience a temporary loss of accuracy in performing our compulsory or voluntary tasks. Even more frequently do we temporarily

[1] "'Nerves' are to be regarded as no longer being of physical origin but as based—at least to some extent and often entirely—upon conflict, and upon an attendant unconscious process."—Dr. H. Crichton-Miller: *New Psychology and the Parent.*

experience a slight loss of memory. We cannot recall either the name of an important individual or the date of an important communication or the essential thought in an important conversation. Occasionally, even important engagements are overlooked. There are, of course, many causes for all these, most of them unconscious.

Shyness, a characteristic much more universally possessed than most people appear to recognise, can be a cause of unhappiness. An exceptional social boldness or confidence is very often merely a temporarily assumed attitude to hide real shyness. In our vocational life this shyness prevents our being of the fullest possible use in our work. Touches of inefficiency are very often tolerated by us because we do not possess the personal and moral strength and courage with which to correct and guide another worker—even a junior. In our leisure life this shyness prevents us giving cheer and encouragement to others and accepting these gifts for ourselves. Shy people, therefore, are not pulling their weight at work and are certainly far from getting the best out of their leisure life.

Failing to understand our relatives, our colleagues, our playfellows or even our intimate friends produces painful personal difficulties. Another most annoying personal difficulty is that of not making the progress in one's occupation merited by one's consistent standard of work. Very many more difficulties could be enumerated. All of them are the results of processes going on within us of which we are for the most part unconscious.

A Short Preparation for Self-knowledge : Four Questions to Ask

What do you know about your own personal difficulties? Have you ever tried to name some of the most important? Such an attempt would be a good step forward both in self-knowledge and in self-preparation. Do you know this old proverb:—"A bad man conscious of his badness is better than a good man conscious of his goodness"? For the former there is hope but for the latter despair, for he is unconsciously beginning to degenerate. In writing down a list of your own personal difficulties you may be puzzled as to where to start. I therefore suggest at least four questions that you should ask yourself.

Question 1: In my contact with other people do I always follow or do I occasionally follow and sometimes lead? If so, why?

Question 2: In my reading or discussion do I see a point quickly or slowly? Do I usually combine quickness with accuracy or slowness with accuracy?

Question 3: Am I generally honest in my opinions, judgments, actions and letters?

Question 4: Am I generally good natured?

Please spend a few minutes in answering each question. Briefly write down your replies. These will make you more clearly aware of some of your personal difficulties and of how you have dealt with them in the past. You will thus to some extent be prepared to understand and apply what is to be described and suggested in the next chapter.

CHAPTER III

(B) HOW PERSONAL DIFFICULTIES ARISE

CONFLICTS are always with us—The ordeal at breakfast—Occupation brings conflicts—Leisure brings conflicts—Conflicts in solitude—How conflicts arise—Questions about conflicts

Conflicts are Always with Us

ON all working days we start the morning usually very early. Some of us are called, most of us wake ourselves. In either case we are aware of a struggle, particularly if we live in a cold climate. On rising we go through the processes of toilet and dressing which even with simple living folk are exceedingly complicated. If we tried to count the number of actions we perform and the number of things we handle and use during this fairly short period, we would be amazed. To most of us, however, the period has become a routine one and of course we are not very clearly aware of much conflict; but the conflict is nevertheless there, existing somewhere in our minds. If you doubt whether this conflict actually exists then please note what you do during a break from your work, when you have a long week-end or when you have a really restful holiday. Do you perform the routine actions at about the same early time and with the usual rush? You don't, because during a long week-end or during a restful holiday you wisely try to avoid conflict.

The Ordeal at Breakfast

At breakfast there are many ordeals or joys for us. Do the contents of the breakfast appeal or not? Is there some pleasing or unpleasing correspondence for us? Are the people at the breakfast table in a nice mood, pleased to see us, and is their pleasure reciprocated by ourselves? Lastly, does the daily paper tell us of some wholesomely thrilling news of fine achievements or does it merely tell us of weary political disappointments, of international sensations or of lamentable social scandals? Breakfast you see, therefore, has its many problems.

Occupation Brings Conflicts

After solving these we dash out to our factory, office, institution or shop. Many of us have the misfortune every day to be part of a struggling crowd trying desperately to fit itself into a train, bus, tram or coach which is far too small for it. We reach our destination after perhaps a short or long walk and begin the important part of our day.

If we are new to our occupation there are scores of problems of various kinds which we have to solve. Each problem brings in its train conflict. One moment we may be learning a task either disappointingly simple or bewilderingly complex. Later on we may find the advice or command of a senior somewhat trying. Presently discipline may become irksome. Occasionally or frequently we may become impatient with the routine of our duties. If we are experienced in our occupation we may find the monotony far from cheery, the inaccuracies of juniors

very trying, the slowness in the completion of a big job or in the clinching of a deal worrying to our tempers or lack of them.

During the pauses in our work whether for rest or meals we again find conflicts. We feel that our particular football or cricket team has done well but a colleague mockingly suggests otherwise. We have enjoyed a certain drama and say so, only to find that others despise our judgments. An important political or economic or literary or scientific or religious change is announced and we express our dissent only to be told in superior terms of our ignorance or lack of understanding. If we desire to be helpful in our work, or socially helpful to our fellow-workers, difficulties therefore abound.

Leisure Brings Conflicts

At home, while we are grateful for the affection and devotion and constant kindness of our dear ones, we find many differences. We disagree on food because the variety in diet is not enough. We disagree on the items in the wireless programme or even in the appreciation of wireless. Our estimates of relatives and family friends differ. We do not share the admiration expressed for certain visitors and our expressed admiration for other visitors appears to have little support. Our recreations differ. We may not like cards. Others do. Dear old Uncle, "a tired business man," finds dominoes soothing. We loathe the simple and easily decided game. But the greatest conflict of all comes when we are alone.

Conflicts in Solitude

The number of people who can remain alone for a long time is small. When we are alone the unpleasant experiences of the day rush up in our minds and we go over them mentally not because we want to but because we must. There seems to be a fascination in going over our past pains[1] and disappointments. Few individuals can stand this. That is why we remain as long as possible in company or at some leisure occupation, reading or knitting or playing cards or even playing patience. We do not like to be alone with ourselves. The experience is not happy. We try to avoid it. If there is nobody at home or in our lodgings to save us from ourselves we rush out to the cinema or to other places of entertainment. We must have any company but ourselves. When alone, our conflicts are even more strongly with us, and generally we don't like them.

How Conflicts Arise

In the morning we are perpetually compromising. We desire to linger in bed, but we must get up. At breakfast we want to read our paper, but we must talk. On the way to work we want to think, but we have to listen to a neighbour's tale of woe. At work we would like to tackle some of our tasks in our own way, but we have to follow the tradition of the house. We are perpetually doing things we really

[1] "Sensations of a pleasurable nature are not characterized by any inherently impelling quality, whereas 'painful' ones possess this quality to a high degree. The latter impel towards change, towards discharge."—S. Freud: *The Ego and the Id.*

don't want to do. Our real tendencies to thought, to feeling, and to action are repressed. But the repression fortunately is not completely effective. Our deep, underlying tendencies want to express themselves. Our duty to our environment, relatives, work and society compel us to obey or adapt ourselves to them rather than to express ourselves fully. We are not really living our own lives, we are merely living for others. But our tendency to live is ever forcing us to express ourselves often in opposition to the views, feelings, and actions of others. That is why we are in perpetual conflict.

QUESTIONS ABOUT CONFLICTS

1. Give an example of a conflict at work (e.g. do you always agree with the methods used at work or at play?).
2. Give an example of a conflict at home (e.g. do you always agree about the way of spending a holiday?).
3. Give an example of a conflict in your social life (e.g. do you agree in joining others in approaching a friend of yours, a Father who appears to be treating his Son wrongly).
4. Do you often spend ten minutes entirely alone reflecting about yourself? If so, write down what happened on the last three occasions.
5. How do conflicts arise within us?

CHAPTER IV

(C) HOW PERSONAL DIFFICULTIES ARE SOLVED[1]

WORKERS solve conflicts—How workers solve conflicts—Are the workers mentally inferior?—Conflicts away from work—Away from work we are all abnormal—A plan for self-development: general—A plan for self-development: details—Questions on self-development

Workers Solve Conflicts

IF you stand for some minutes any week-day morning in an important street in a large town you will be passed by thousands of fairly contented people rushing to their work. If you will travel for a few hours in the town by bus or tram or train you will note many types of workers carrying out their jobs with efficiency and satisfaction. There will be postmen delivering letters quickly, accurately, courteously. Street sweepers will be speedily sweeping dust and refuse with skill and will reply to any reasonable question civilly and helpfully. Navvies will be forcefully and happily breaking and making roads. Policemen will be guiding traffic or guiding travellers with dignity and friendliness. Bus conductors will collect your fares with a "thank you" aptly expressed and will most readily give you information or advice about reaching your destination. Bus and taxi drivers will be driving their vehicles with marked skill and great care. Shop assistants will welcome you

[1] "Conflict with its emotional tension and accompanying indecision and paralysis of action cannot persist indefinitely; it is a biological necessity that some solution of the difficulty should be found."—Dr. Bernard Hart: *Psychology of Insanity.*

nicely and will go to tremendous effort to get you the things you want. If you will enter the great offices of banks, merchants, insurance companies or newspapers you will have the same happy experience of seeing numerous workers working quickly and apparently contentedly. In factories you will find a positive radiation of cheerfulness as each skilled or unskilled worker gets on with his job. In the popular restaurants and cafés there will be neatly dressed and willing girls to bring you quickly and satisfactorily any item of the appetising menu. In the hotels and boarding-houses waiters will be ready to greet you and the members of the domestic staff will be keenly preparing the bedrooms, many taking a pride in neatness and thoroughness. At the railway stations you will find obliging officials, ever ready porters, some of the latter sweeping with effect and rhythm both scientific and artistic. Everywhere you will find eagerness, pleasantness, and varying degrees of contentment or even pleasure.

What is the underlying fact behind all these experiences? The underlying fact is that millions of workers—whether of the working, middle or upper classes—are apparently solving their conflicts while at work.

How Workers Solve Conflicts

How are these millions solving their conflicts? If you asked them they couldn't tell you how, because they are for the most part unconscious of their great devotion to duty and to service. I hope you do not doubt this devotion and service. Just think for a

moment of the arduous and dangerous work of a traffic policeman or of the perpetually unpleasant work of a sewer cleaner or of the painfully awkward, exhausting, and skilled work of a coal-miner. All these occupations call for the highest, the best qualities in a man. To say that these splendid workers are paid is true; but it is not the whole truth. Watch a policeman on traffic duty and you will be moved to admiration at the number of kind and unasked-for actions he performs at his dangerous and worrying post. Watch a bus-conductor at work for some hours and you will be delighted with his patience, good humour, kindness, ready wit, sympathy, and sociability.

These men have solved their conflicts while at work by unconsciously making work a means of expressing many of their deepest tendencies. If you are a disciple of Freud you will think that the policeman or the bus-conductor or the salesman or the crossing-sweeper is helpful to ladies for an obvious reason. If you are a disciple of Adler you will think that the bus-conductor being usually a man of small stature must compensate himself by becoming a figure of big stature in the eyes of his passengers. If you are a disciple of Jung you will think that generations back the policeman's ancestor was a tribal leader who fathered his tribe. Whatever be your school of psychology, please recognise that millions of workers find fine and full self-expression in their work because during work they not only give all their mind to it but they are ever ready to seize varying opportunities for a full expression of all their deepest

tendencies, now asserting themselves, now co-operating, now remaining silent, now talking. The secret of their conflict solution is frequent and varied expression. But they obey a necessary though not a harsh discipline, for they feel with Goethe, though unconsciously, that "there can be no freedom without order and no liberty without law."

Are the Workers Mentally Inferior?

People who toil, whether on the land, in the mine, in factory, warehouse, office, institution or shop and who are for the most part contented and sometimes happy in their toil, have efficiently adjusted themselves to their environment, as regards their work. The individual who is able to adjust himself to his environment can be called a normal or average individual.[1] All workers are more or less normal individuals. But in the processes of adjustment were difficulties really experienced? Some reliable authorities have suggested that normal people have no problems or difficulties or conflicts. The efficient adjustments of normal people are regarded by these authorities as not only natural but as a sort of mental inferiority, in much the same way as they regard the instinctive actions of insects who are born to be adjusted to their environments. Ants for example, immediately on coming to life, become toilers of various kinds, performing amazing feats of strength, skill, ingenuity, and social usefulness. Must we therefore conclude that the millions of workers we have been admiring are but human insects? One authority, for instance, writes: "The very normal people who

[1] See pp. 183–4 for the distinction between the normal and the abnormal.

have no trouble in adjusting themselves to their environment are as a rule too sleek in their own contentment to fight hard for any radical changes or even to take much interest in seeing such changes made."[1] The assumption here is that because normal people have adjusted themselves to their environment they are not likely to take part in any forward movements for improving their conditions. This assumption is not borne out by facts. If we compare the conditions of work and the remuneration of workers to-day with those of fifty years ago we can point to very many improvements, such as shorter hours, healthier factories, offices, shops and schools, accident-prevention mechanisms, higher remuneration, and above all, a complete change of social attitude to workers. The normal individual is therefore not inferior mentally to any other member of society; though far less susceptible to change.

Conflicts Away From Work

When, however, we consider not the workers at work but all of us at leisure, at home or at play or in idleness, forced or voluntary, the presence of conflicts is more pronounced and the solutions much more difficult. In our leisure the tremendous urge of wage or salary earning and the strong force of tradition of our craft, profession or trade are no longer present to move us and guide us. The easy and ever present opportunity for social co-operation experienced at work is not now experienced.

[1] Dr. H. W. Frink: *Morbid Fears and Compulsions.*

Hundreds of thousands of workers lead a much fuller and a more contented life during working hours than after working hours. This is partly due to the fact that hundreds of thousands of workers prefer to follow rather than to lead or initiate. They have adapted themselves to their tasks and only do real thinking or have deep feelings stirred when any change is introduced or discussed. In their leisure life, however, there are no foremen, no managers, no directors to tell them what they ought to do. They have to find out what to do themselves. Many of you do this by following your social leaders, the important people in your village, city, town, suburb or district. You will join their clubs, attend their parties or their other social engagements, if possible. In this case you are merely carrying out a process socially which worked very well vocationally. But the social environment is not the same as your vocational environment. There is not the same bond of unity of purpose. You soon give up the social engagements, for there are social obstacles much harder to remove than any obstacles at work. You do not admit this. You usually give some superficial reason such as the expense involved or the dull people you met. "It is a characteristic of human nature to be inclined to regard anything which is disagreeable as untrue and then without much difficulty to find argument against it."[1]

You will not solve your private conflicts or your social conflicts by following or avoiding other people. "We are not here in life to find facilities made for

[1] S. Freud: *Introductory Lectures on Psycho-Analysis.*

us to do our work . . .; we are here to make them."[1] There are many lucky people who have these facilities made for them either by a church dignitary or other worker who has a social gift or by a really good social club which caters for social life as well as for sports and games. But these fortunate people are only occasionally fortunate. Sooner or later they must go home and face their own thoughts and longings.

Away From Work We Are All Abnormal

In your leisure life you must follow a different method from the one you follow at work. You must do your own leading. We all find difficulty in adjusting ourselves to our homes, relatives, friends, and acquaintances. We all find difficulty in gaining peace and harmony and cheerfulness when we are alone. We are thus all more or less abnormal. Freud has pointed out that we always perform two kinds of thinking. One kind we perform most frequently at work and often in leisure, a thinking devoted to a practical task, to real things. This is called Reality Thinking. It often produces immediate and frequently practical results. The other kind we perform often at work and constantly in leisure, a thinking devoted to no particular task, a sort of meditation, a day dreaming, a wandering from subject to subject with neither rhyme nor reason. We seem to be pushed along by some force within us, usually pleasurable, but occasionally morbidly painful. This kind of thinking Freud calls Pleasure Thinking.[2] It is this thinking that is both the result

[1] Matthew Arnold: *Letters.* [2] See also Chapter XII, page 104.

and the cause of all our deep inner tendencies, hopes, fears, wishes, desires, appetites, all that make up our deepest self. The greater part of this thinking goes on unconsciously. Sitting in your armchair at home by a bright fire after a good dinner you may indulge in a reverie and suddenly think of an important letter unanswered or of an absent friend or of a promised visit from an affectionate relative. You certainly did not know a moment ago that these matters would be thought of by you. But something within you must have caused[1] them to come up, something of which you are unconscious. It is by investigating your own pleasure thinking that you may help yourself to the possible solution of your conflicts. If you are frequently unhappy, constantly depressed, always irritable, continuously afraid of something or somebody, then you are very abnormal. The best solution for you is to consult a doctor, trained and experienced in psychology. But many of you are only occasionally, not chronically, unhappy, depressed, irritable, afraid, and do not feel that you want to go through the long and partly distressing, partly relieving, but always expensive, ordeal of examination by a psychiatrist. Whatever be your mental ills they do not seriously unfit you for your work or your play or your other social activities.

A Plan for Self-development : General

It is possible to remove the causes of occasional depressions, fears, irritations, and other such unpleasant experiences and make them rarer and rarer

[1] Here I am applying the law of causation to our own pleasure thinking.

in life. The first step was mentioned on p. 15—a step in self-knowledge. The next step is deeply and sincerely to make and carry out a well-planned, well-thought-out effort towards self-guidance. Self-care, self-discipline and training have not only cured many a sick man of bodily ills, they have made him a healthy man, able to enjoy his leisure and work. "Personal hygiene has secured triumphs over disease in the individual as striking as those previously attained by measures of environmental hygiene affecting the health of the aggregate of mankind."[1] Self-guidance and self-development will complete the task of personal hygiene. As the latter has helped to bodily health, to the right adjustment of the body to environment, so will the former help to mental health, to your complete personal adjustment to environment.

A Plan for Self-development : Details

There are many aspects or views by means of which you can examine yourself. What are you like at home? Are you regarded as a responsible individual? Are your wishes considered? Are your requests carried out? Do you often make suggestions so that others at home reap advantages therefrom? What are you like at work, particularly in relationship to the other members of the staff? Are you regarded as an important individual whose opinions are valued, whose wishes are considered? Are you looked upon merely as one of a number? The answers to all these questions will tell you whether you stand

[1] Sir Arthur Newsholme: *Medicine and the State*, 1932.

out amongst those at home, amongst your friends, amongst the other people in your business, in your factory, in your office. A good word by which to name this social aspect of you, this social self, is Personality. Personality is then one view of you, a view of what you are like in your relationship with other people.

Personality is always being expressed in your bearing, in your talking, in your actions towards others. Do you understand quite clearly the meaning of your messages to others and the meaning of their messages to you? Are you "quick in the uptake"? Are you interested in your work or in your leisure activities? Are you able to attend for any length of time to either a vocational task or to a leisure activity? Can you after some considerable time remember the essential points of either of these? When you have to carry out an order or give an order do you follow out a definite, clearly understood plan or are you without a plan, haphazard? Do you perform your work or do you indulge in your social life merely always following what others say and do, or do you occasionally make useful suggestions for improvements? The answers to all of these questions tell us of another aspect of yourself, of your powers of thinking, of reasoning, of learning, of attending, of remembering. A good name for all these activities is Mind.

In your relationship with other people are you reliable? If you once give your word is it your bond? Are you generally honest? Are you painstaking? Are you conscientious? If you witness an act of

injustice or an act of discourtesy or an act of impertinence do you take notice or do you ignore the incident? Once you have made up your mind that a certain step is necessary, having clearly and carefully thought it out, are you usually persuaded by others to give up your own resolution or are you able to carry out your own ideas? The answers to these questions will reveal your character, your moral force. Character, then, is another aspect of yourself.

So far I have mentioned Personality, Mind, and Character. How have you liked these questions? Have any of my questions reminded you of incidents in your work or in your play? How do you stand unpleasant remarks? How do you react to criticism? If a reasonable joke is perpetrated against you do you lose your temper or do you join in the fun? Are you patient? Are you sympathetic? Are you frequently bad tempered? Can you see the other person's point of view and make allowances if he or she be lacking in qualities like courtesy, fairness, deep thinking? The answers to all these questions will reveal another aspect of you, your Temperament.

I do not suggest that Personality, Mind, Character, and Temperament are four entirely different parts of you; but I do suggest that they are distinct viewpoints to take. They are important sides to consider and develop. They are, of course, bound to overlap. Temperament is really a considerable part of Personality. Character is also a very big part of Personality. It is impossible to show fine qualities of Personality and of Character without at the same time having an able and well-developed Mind. As

a successful plan demands that we should proceed step by step, the plan for self-development will be outlined under the four names in the following order: Mind or Mental Development; Character Development; Temperament Development; the Development of Personality.

QUESTIONS ON SELF-DEVELOPMENT

From what you have read so far can you classify the four questions about personal difficulties given on page 15? Before you read another line try to do so at once.

You will find, of course, that the first question touched on Personality, the second on Mind, the third on Character, and the fourth on Temperament.

Question 1. *Personality.*

(*a*) How is Personality shewn?

(*b*) Describe one quality of Personality.

(*c*) Dr. Johnson, Charles Dickens, Nelson, Wellington, Marlborough, Queen Victoria, General William Booth, Gladstone, Disraeli, Haig, Admiral Beatty, Oliver Cromwell, and Shakespeare all possessed great personalities, some greater than others. Can you group these names into two lists, one containing the names of those possessing the very greatest personalities and the other list containing the rest?

Question 2. *Mind.*

(*a*) How do you shew your Mind?

(*b*) Mention three processes in the performance of which you have to use your Mind.

(*c*) Arrange these men in a rough order of merit as to mental ability: Sir Isaac Newton, Edgar Wallace, Mr. Micawber, your Newsagent, your Tailor, your Tobacconist.

Question 3. *Character.*

(*a*) How is Character shewn?

(*b*) Describe one quality of Character.

(*c*) Arrange these men in a rough order of merit as to goodness of character: Dr. Johnson, Charles Peace, King David, Jacob, Barabbas, Horatio Bottomley.

Question 4. *Temperament.*

(*a*) How is Temperament shewn?

(*b*) Describe one quality of Temperament.

(*c*) Can you see any points of similarity in the temperaments of the following: King Solomon, the Queen of Sheba, Cleopatra, Nell Gwyn, King Henry VIII?

BOOK II
MENTAL DEVELOPMENT

CHAPTER V

(A) HOW THE MIND WORKS

INTRODUCTION—The conscious mind or consciousness—Self-consciousness—The fore-conscious mind or fore-consciousness—The unconscious mind—Repression—Sleep and dreams—Dreams: Their function and meaning—Advice about dreams—Our attitude to our unconscious minds—Questions on how the mind works

Introduction

THE following brief scheme of attempting to understand how the Mind works has developed and been developed as the result of very much study, very much reflection, and very varied experiences. I have been a student and worker in psychological problems for over thirty years. My varied experiences during these years have embraced many vocations: librarian, secretary, teacher, lecturer, public speaker, consulting psychologist, research psychologist, private soldier, staff officer (non-commissioned), exhibition organizer (including publicity and conference direction), advertising salesman, sales manager, managing director, journalist, and author. The brief scheme to be outlined I have found of practical use: but the essential, underlying, connecting idea is of course due to the great work of Freud.[1]

[1] It would be an impertinence for me to regard myself either as a disciple or even as a critic of Freud. The cardinal principle of Freudian psychology is the preponderating power of the sex instinct, its importance and unceasing influence, and attempts at expression. Freud, indeed, would trace every personal difficulty and every subsequent mental ill to the unconscious repression of *libido*, the sex energy, which unconscious repression, he maintains, causes morbid anxiety or what most people call nervousness. In a lecture delivered before the British Psychological Society in

The Conscious Mind or Consciousness

At this moment you are reading this book. The colour of the ink on this page, the shapes of the letters, the forms of the words, the form of the page and the lights and colours of the room or place in which you are reading are all sending messages to you. You are conscious of all of these. Of some you are clearly conscious, such as the words on this page. Of some you are vaguely conscious, such as the clock ticking on the mantelshelf or the colour of the curtains by the window. The former is the centre and the latter is the margin of your conscious field. The conscious part of your mind wanders quite naturally from the centre to the margin. It is as natural and appears as rhythmic as the movement of your heartbeat or your breathing.

There is a further complication in your consciousness. Not only are you conscious of what is outside you but you are conscious of yourself. You are aware that you are reading this book. If your name were suddenly and loudly called out you would become still more clearly aware of yourself. Your self-consciousness would be stimulated. In addition to the natural mind-wandering of your consciousness from the centre to the margin of your conscious field, you can also mentally wander from what is outside you—this book—to what is inside you—yourself.

London in March, 1935, Dr. Ernest Jones, the leading British exponent of Freudian psychology, stated that for over twenty-five years students of psychology in all countries were trying to find out what other forces in us moved us so strongly as sex. This recognition of the existence of other forces in us in addition to sex is one that all students of human nature will readily support.

Self-consciousness

Self-consciousness being a natural characteristic has of course an advantageous use. In any semi-public activity self-consciousness may help to make you more efficient. A teacher addressing a class or a speaker addressing an audience is enabled by self-consciousness to speak more distinctly or more loudly or more quickly or more slowly. Though a natural process or quality self-consciousness if used or possessed to an extreme degree is bound to militate against the efficiency of any undertaking. If you possess extreme self-consciousness I recommend you to study the advice I shall give you with reference to fear.[1] What I shall suggest about abnormal fear can be used in attempting to diminish extreme self-consciousness.

The Fore-conscious Mind or Fore-consciousness

At this moment it is possible for you mentally, without any effort, to leave this book or your room and suddenly concern yourself or be concerned with the interesting party you went to last evening or the pleasant companion you hope to meet later on to-day or the very unpleasant incident that happened to you at work or during leisure yesterday. Sometimes your mind may go off at a tangent, not to personal matters, but to interests. If I mention, say, an instrumentalist, this may cause you to leave this book and think perhaps of Pachmann playing the piano or Kreisler playing the violin. This form of mind-wandering from the consciousness of outside things, such as this book, to the consciousness of

[1] See pp. 188–193.

past pleasing or past painful experiences proves that there is another mental process trying to push its contents into consciousness. The name of this mental process is the Foreconscious Mind. While you are attending to the reading of this book you are at the same time with the same process of attending controlling the fore-conscious mind. If at any moment you feel tempted to go over the movements of Mendelssohn's "Spring Song," which the great violinist rendered so well the other day, you can by concentrating, by reading this book intensely, control the mind-wandering. Sometimes the past incident becomes insistent and a better plan is always to have by your side or in your pocket a sort of "mental safety valve." Very often at a dinner party or at a conference or in conversation with friends, your fore-conscious mind suddenly presents you with a thought, a suggestion, a name, an idea. Do not throttle the idea. Jot the thought, the name, the suggestion down on a piece of paper or, better still, in a notebook. Jotting down the idea will preserve it for future reference. Jotting down the idea will immediately relieve you of the great pressure of the fore-conscious mind. You will then more easily be able to continue with your present task.

The Unconscious Mind

As you are reading these pages many thoughts, wishes, illustrations and criticisms come into your mind. Your fore-conscious mind sent up the memory of Kreisler or of the unpleasant incident at work. Many other pleasing or displeasing memories

have also entered your conscious mind. From where did they at this moment come? Every day, every hour, indeed every minute, there spring within us ideas and feelings the origin of which we can never satisfactorily find out. Have you ever while resting at home after a day's hard work and apparently thinking of nothing in particular, suddenly seen in your mind a place that you visited many years ago? Have you seen a face in your mind that you have not seen for many years? If you are musical, have you suddenly thought of a melody which you have not heard for at least fifteen years? Have you suddenly risen from your chair and gone and taken a book from your shelf, which book you certainly had no intention of looking at for some days? Why did you choose this particular book? Have you ever suddenly thought to yourself that a certain colleague had many good points that you had not so clearly noticed before? Have you ever suddenly thought to yourself that a certain member of your club had many bad points that you had not so clearly noticed before? Have you ever on reading in your newspaper a libellous description of a startling incident concerning a most eminent statesman or publicist said to yourself immediately: "This is an infernal lie!"? Have you ever on meeting an individual for the first time thought immediately: "He (or she) is rather nice"? Have you ever on meeting an individual for the first time thought immediately: "I don't like him (or her)"?

Have you ever been able to outline clearly step by step before entering a conference or even before

meeting a friend just for a cup of tea, the definite subjects of the discussion or conversation, particularly the thoughts that you yourself were going to say? Can you tell at this moment of what exactly you are likely to be thinking two minutes hence?

The answers to all these questions will show that much of our feeling and thinking, many of our expressions and actions are apparently being produced somewhere, though without definite conscious direction.[1] There must, however, have been some direction.[2] We are neither aware of these activities nor of their direction. We are unconscious of this mental activity. A most suitable name for it therefore is the Unconscious Mind. The Unconscious Mind is for ever working. At this moment, while you are reading this book and consciously taking in my words and my meaning and commenting on them, your unconscious mind is working away; but you are not aware of the mental activity. That is why the activity is called the "unconscious mind." The unconscious mind contains a record of all your experiences since you were a complete being, distinct from your Mother.[3]

Repression

With the gift of life we inherit, amongst other powers, the unconscious power of repressing the activities of the unconscious mind, of keeping their

[1] "Analytical psychology re-affirms the view that the most vital forces that influence human life enter it on the deeper levels and are not imposed from without."—Dr. H. Crichton-Miller: *New Psychology and the Teacher.*

[2] Here again am I applying the law of causation.

[3] There is no need to go back further in your history, though the eminent psychologist Dr. C. G. Jung maintains that our unconscious minds contain influences that go back far beyond our mothers and fathers.

clear effects from our consciousness. The unconscious mind works purely internally, but the conscious mind is naturally working with externals as well. Repression is a power possessed by healthy human beings; but it can be seriously weakened by severe ill-health or by a sudden intense experience, like a fright or a financial shock or a disappointing love affair or any other intense experience. When repression is severely shaken we think, feel, and behave abnormally, showing unreasonable anxiety, morbid fears, startling prejudices or suspicions or other abnormal characteristics.

Sleep and Dreams

All human beings generally go through a period once during each working day and night during which both the conscious power of attention, which keeps the fore-conscious mind in its place, and the unconscious power of repression, which more or less keeps the unconscious mind in its place, are not being used. This period is sleep. During sleep we seem to lose the conscious power of attention and the unconscious power of repression. As a result the fore-conscious and the unconscious minds are active. This activity is called the Dream. When we wake we remember only a part of our dream. This is because the moment we wake the conscious power of attention and the unconscious power of repression both come back immediately into use. The remembered part of the dream is called the "clear" or "manifest" part; the unremembered part the "hidden" or "latent" part. There are many people who state and maintain that they never dream. In such cases the whole of the

dream has apparently been more the result of unconscious activity than of fore-conscious activity. When such a sleeper wakes the whole of the dream is latent or hidden, being immediately repressed into the unconscious mind. We all dream; but very many of us forget the greater part or whole of our dreams.

Dreams : Their Function and Meaning

Dreams are a subject of never-ending discussion. They intrigue us all. We would like to know their meaning. The remarkable feature of dreams is that they appear to be so unlike our ordinary experiences of life. During a dream we go through situations of the most unusual and novel kind. We find ourselves expressing thoughts, experiencing feelings, performing actions, meeting people, witnessing scenes, partaking in orgies, the like of which is certainly not our lot in our waking existence. Dreams, like all natural processes, have, of course, a useful purpose to perform. The main purpose of a dream is to exercise during the night the mental energy that we have been accumulating during the day. If we did not dream we should wake up feeling fatigued or even exhausted. Dreams exercise mental energy and therefore after sleeping we wake up with a certain amount of freshness.

The meanings of dreams vary according to the experiences of the individual. In olden times the meaning of a dream was regarded as an indication of some future happening. This, as you remember, was the case of the dreams of Pharaoh as interpreted by Joseph. To-day the meaning of dreams

is regarded as throwing some light on your immediate or remote past, rather than on your future. Dreams often contain incidents which appear to have some relationship with your experiences of the day; but the actual arrangement of the incidents is very peculiar. Sometimes the arrangement forms a pleasing experience which brings a quick and pleasant result without much labour. A dream frequently experienced is that of being able to move through space like a bird and so visit a lover or a friend or a relative or a desired country. A dream is a mental activity, a movement of the unconscious mind. The unconscious mind contains records of our experiences, of our hopes, of our fears, of our thoughts, of our ambitions, of our sexual desires, of our desires for food and for dress, of our concern for ourselves and for those near and dear to us. Dreams, therefore, deal with these intimate experiences and tendencies.

A dream of flying through space must be interpreted on the lines that we interpret any other human experience. Your experience at this moment in reading this book is a highly involved one. You look at this page; you see a number of peculiar black marks; you interpret these black marks and as a result you are aware of my meaning. The black marks are letters on this page; they are signs and symbols of my thoughts. You experience the signs and symbols and are aware of my thoughts. Similarly, a dream contains signs and symbols. In interpreting my thoughts as expressed on this page you took the symbols of letters and words and you saw what was behind them, my meaning. Of what can

flying be a symbol? If you fly do you not without much effort and time achieve a desired result? Flying is then a symbol for an easily achieved pleasant result. You desired to achieve a necessary result without going through the inevitable hard work. That is all that your dream means. The dream does not mean that you had either flown through space like a bird or that you were going to fly through space like a bird. Flying through space was merely a symbol of the desire that most of us have of achieving a pleasant result without going through the unpleasant but essential process of very hard work.

Advice About Dreams

I have taken as an illustration a very simple dream dreamed by very many people, but I must put it on record that dreams must never be treated lightly. Dreams involve your most intimate wishes, hopes, desires, ambitions. Do not therefore tell your dreams except to a most intimate and reliable friend. If you frequently experience a dream of an unpleasant nature which causes you to wake up with a shock you would no doubt like to throw light on it. The most helpful way is, of course, to consult a qualified psychiatrist. You will then learn that there has been definite strong unconscious cause for this dream. If however you prefer to find out for yourself why this dream was experienced by you, you will be able to do so, though not as effectively as when consulting a qualified individual, by making and keeping a record the moment you wake of what seemed to you to be the essential points of your dreams. Such a

task demands perseverance and patience. Many students of themselves have found such a record of no small help in understanding themselves and of great use in self-development, self-expression, and self-realisation.[1]

Our Attitude To Our Unconscious Minds

From what we have learnt from dreams, night dreams and day dreams, and from the tens of thousands of reliable, if not truly scientific, reports of mind analyses, by psycho-analysis and by other methods, we can convincingly conclude that the unconscious mind contains our deepest, most loved and most hated thoughts, feelings, and consequent tendencies to expressions and to actions.[2] It is but a natural characteristic of mental growth and development that these thoughts, feelings, and tendencies become connected with important people and things in our growing life dating from early childhood. Mother, Father, Nurse, Home, Pets, Places, Religion, School, Heroes, Heroines, our Country, Relatives, Love Affairs, Frights, Fights, Troubles, Weaknesses, Triumphs, Musical Pieces, Plays, Films, Games, Holidays, Travel, Food, Personal Habits are some of the people and things and conditions round which feelings, thoughts, tendencies

[1] A distinguished dramatic critic, the late William Archer, definitely stated that he conceived the plot of his successful play "The Green Goddess" as a result of keeping a daily record of his most intense dreams. He was inspired to do this by reading Freud's *Interpretation of Dreams*.

[2] "Other branches of psychology may make . . . valuable contributions to the detailed study of the proper use and development of human abilities for any given purpose. But nowhere else than in the psychology of the unconscious is there to be found the knowledge which may enable us to employ these abilities in a fundamentally more reasonable way."—Professor J. C. Flugel: *A Hundred Years of Psychology* (1833–1933).

to expressions and actions have become so very strongly and separately fixed in our unconscious minds that they appear to act and certainly to affect our actions separately. It is going to save your time and my space if I can give a useful name for these groups of united feelings, thoughts, and tendencies ever working in the unconscious mind. The name is Complex.[1] We all have complexes in our unconscious minds. We build up complexes quite naturally. One of the most powerful, most sensitive, and most frequently acting complexes is the complex about ourself. We are all sensitive about appreciation when we put forth our best efforts for service. Appreciation gracefully and tactfully expressed pleases us and spurs us to do more, for appreciation stimulates our ego or self complex. Unfair and damaging criticism we do not like for the reverse reason ; it does not stimulate our self complex.

Our thinking, our reflection, our listening, our talking, our reading, our conduct, are always being influenced unconsciously by our complexes. We cannot escape our complexes. But we can make the best use of them by one of two methods. If, as is the case with some of us, our complexes get out of hand, preventing our normal working and living, we can consult a qualified psychologist for the necessary treatment. If, as is the case with most of us, our complexes interfere with our normal living, we can guide them into enjoyable, sensible, and useful expression by carrying out the training and discipline to be described and explained in the following pages.

[1] Suggested by Dr. C. G. Jung.

QUESTIONS ON HOW THE MIND WORKS

1. What mental work do you perform with your conscious mind?
2. (*a*) What does your fore-conscious mind do?
   (*b*) What helps your fore-conscious mind to assert itself?
   (*c*) How should you deal with an interruption by the fore-conscious mind?
   (*d*) How do you usually keep the fore-conscious mind in its place?
3. (*a*) Describe briefly the unconscious mind.
   (*b*) What is Repression?
4. (*a*) What is a Complex?
   (*b*) Mention some of your own.
   (*c*) What is the proper attitude to complexes?

CHAPTER VI

HOW TO WORK THE MIND: (A) INTEREST

INTRODUCTION—What is interesting?—What interesting experiences contain—What interests are—The value of interests—How to develop interest—Interests create life—Questions on interest

Introduction

THE first step in mental development must be the acquisition of Interest, which is a combination of feeling and knowledge. Interest will therefore be the first subject considered.

The next step is using Interest. You use Interest to be able to attend and to concentrate. The next chapter therefore deals with Attention.

One of the important results of attending is Observation, which is consequently next considered. To observe really well, so as clearly to be aware of what is profound as well as of what is obvious, means the complete understanding of that to which you are devoting yourself. Understanding involves Thinking and Reasoning. These form the next section.

It is impossible to make mental progress unless you can remember the essential points of your study or your craft. How to remember the essential points of any particular undertaking is discussed next.

All the activities mentioned above will help you to learn what others have put forth or to perform processes that others have practised. The world, however, is always moving forward. Changes are

always going on in ideas and in methods, changes so very different as almost to be regarded as new. The next and concluding section, therefore, deals with mental processes necessary for the understanding and possibly for the introduction of such changes.

What is Interesting

"How interesting?" is a remark that you often apply to what is usually a pleasant experience. There is more than pleasantness in the experience. The experience has contained something different from the usual run of your day's experience, so different as to be novel or even apparently new. We all like a break from routine. Our minds will always be stimulated by variety. There is even more than pleasing variety, novelty, or apparent newness in an experience that is called interesting. Something has arisen out of the experience that you can keep for ever, something for which you should be grateful. It may be the recognition that an item of this present experience has been identified with something you already know or it may be that you have learnt a new amazing fact or a new welcome idea or seen a new and forceful application of an old thought. Whatever it may be it is a pleasant addition to your knowledge and an enjoyable stimulation of your understanding.

I have on hundreds of occasions during a lecture performed an experiment in psychology which never fails to interest an audience. My audience is asked to pay close attention to what I am about to do in order to be able to tell me immediately afterwards

all that I have done. With my left hand I then lift up a book, gently open it, read it for a few seconds, and slowly replace the book. With my right hand I then quickly pick up another book, turn it round, open it, look at it with closed eyes and replace it roughly with a bang. The members of my audience on being asked to describe my actions often fail to report that they saw me close my eyes. I am then able to point out that observation means to note all essential happenings and that it is very difficult to perform observation efficiently. The experiment was interesting because it was a break from the routine of listening; it had much variety and it ended by easily increasing knowledge and pleasantly deepening understanding of a definite mental process, observing.

What Interesting Experiences Contain

Interesting experiences have both qualities of novelty, of changes from routine and qualities of unity, which relate them to the knowledge we already possess. These qualities we find in Nature and in everything around us, in the infinite and engaging variety of creatures and of objects and machines which are manifestations of many laws by means of which we both distinguish and classify them. Very early in life we exhibited a powerful and increasing tendency to be aware of these varieties. As we grew a little older, with the help of language and with the guidance of parents and teachers, we learnt to classify these varieties. Quite a number of us to-day, though grown up, very fortunately still notice varieties and resemblances, but

only in connection either with certain occupations, whether professional or amateur, such as gardening, or with certain leisure activities, such as reading fiction or history or motoring or sewing or politics. Very many such experiences are interesting because while at one moment they strikingly shew us variety, at another moment they increase our knowledge and make more complete our understanding by bringing the variety into line with the unity of our previous knowledge. We experience a thrill of identification.[1]

What Interests Are

We have a short name for such activities. We usually call them "Interests." Interests are activities or hobbies or subjects or any leisure or vocational occupation to which we voluntarily give time and effort and even money and in return for which we have intense and enjoyable experiences. Interests[2] used in the plural mean any subjects in the pursuit of which it has become easy and speedy for us to have these pleasing and profound experiences. Interest used in the singular means our own tendency to have these experiences with any particular subject or task.

The Value of Interest

When I was a college student many years ago I heard one of my teachers, Sir Thomas Percy Nunn,[3] describe Interest as "that which provokes activity."

[1] "The flash of identification between things never before regarded as alike."—Professor Alexander Bain.

[2] Interests can also be regarded as the intellectual, constructive and, of course, emotional development of complexes.

[3] Professor of Education, University of London.

The work or the study that you do with the aid of interest is always your best work or study. "What the scholar does because he likes to do is worth ten times as much as anything which he is forced to do when he dislikes it. The full fruits of intellectual training can only be secured from work that is a pleasure. The secret of the success of many self-made millionaires" such as Andrew Carnegie "is not wholly or chiefly extraordinary ability but extraordinary interest. Their whole soul is in their work. No power is wasted while they are at it, though much is misspent for want of guidance."[1]

How to Develop Interest

To develop interest, first find what interests you already possess. Review yourself during the past few months. To what purposes or subjects or occupations have you been voluntarily giving your leisure time, willing effort and part of your pocket-money? Your answers to these questions will tell of your own interests. But are these interests of real value? When a man has an interest in a business, we mean that his mind and effort are definitely turned towards making the business a success and getting a return, some of the profit. Are you getting any mental profit or real value out of your interests? This all depends on how you devote yourself to your interests. If the time you give to your interests is casual and not regular and if the trouble you take with your interests is superficial and occasional, then these activities are merely opportunities for passing away the time.

[1] Professor James Ward: *Psychology Applied to Education.*

They are not interests of real value. To make them of real value you must devote regular time, regular and deep thought and become conscious of making some progress in them. This will not cost you extraordinary effort, for the interests are already with you; but the time and the effort will repay you a thousandfold.

Interests Create Life

In devoting yourself to your interests you are finding real life; you are becoming more alive. Your leisure will then bring very many moments of pleasure. Your conversation will be worth having, for in talking of your interests you will be enthusiastic and informative, perhaps also illuminating. Being alone will no longer bring loneliness but enjoyable reading or thinking or exercise or occupation. Being with others will no longer breed shyness. You will enjoy yourself in talking to them about your beloved subjects and they will enjoy your talk, deriving pleasure and profit from it. Meanwhile you will be making the best step forward in self-development. You will become an individual with interests, interesting to others. At the same time you will be quite unconsciously dismissing mental ills such as irritations, depressions, and fears. Your ability to expound one of your absorbing interests will even make you patient with somebody who knows nothing about it. Your evident delight in your hobby will allow no scope for constant melancholy. Your readiness to welcome any new suggestions or further development will give neither time nor opportunity

for fear to creep in. A great philosopher, Spinoza, drew our attention to what he called the "expulsive power of the higher emotions." This is the meaning of that wise saying, "Perfect love casteth out fear." By acquiring abiding interests you will be increasing and deepening your experience of the more pleasing emotions, like wonder, admiration, delight, round useful and fascinating subjects and occupations, and at the same time you will be considerably lessening the frequency of your experiencing the displeasing emotions of depression, irritability, anger, fear. In devoting the greater part of your leisure to sensible interests you will be improving your art of living, developing clearer thinking, wider and deeper understanding, glorious enthusiams, and, incidentally, very useful habits.

QUESTIONS ON INTEREST

1. What is the difference between Interest and Interests?
2. Describe fully, in not more than 200 words, one of your interests. State what you are doing to develop the interest, what its value is to you, and how you are realising this value. State also to what other interests this one is leading you.
3. Write down a list of ten of the thoughts, conditions or things you most desire in life. After finally finishing your list compare it with your answer to Question 2. Are you making any headway towards acquiring the ten?
4. Name five really interesting people you know and write down why you find them interesting.
5. Describe one task in your work that you find really interesting.

CHAPTER VII

HOW TO WORK THE MIND: (B) I. ATTENTION

KINDS of attention—Steps to attention: The value of an aim—The value of an interest—What suitable environment means—Bodily adjustment—Selection of object—Mental adjustment or concentration—An exercise in concentration—The great value of con centration—Unity and variety—Questions on attention

Kinds of Attention

I AM sure that this book so far has not been easy to read. At times, perhaps often, your mind has wandered away from this book to your own affairs or to other matters. You have thus experienced difficulty in attending to these pages. Attention is a mental process of vital importance to everybody in every walk of life. Without attention no achievement of any kind is possible. With attention achievement of almost any kind[1] is possible. On exciting occasions and to exciting subjects you attend with ease. Listening to and seeing a talkie, watching football, listening to a colleague's account of a remarkable incident are examples of experiences to which we all attend without conscious effort. The attention thus performed is usually termed involuntary, or effortless, attention. This type of attention is very useful, but its results are not of the best. If we always performed involuntary attention we would only attend to exciting incidents, but the excitement would be stimulated from without. We should ourselves contribute little to the experience except that of being

[1] Within limits, see pp. 143–144.

an audience or spectator. The full and best value of the experience would not be held by us, for we had been too passive.

Steps to Attention

The attention that you are giving me at this moment is not involuntary. There is effort. I am not gifted either with style or clarity or any other exciting or pleasing quality to lessen the effort of your attention. This effortful attention, usually called voluntary attention, is valuable.[1] If you will keep it up you will gain full value or at least the best value from any experience. To keep up voluntary attention is difficult; but there are at least seven steps[2] which can help you. I shall now explain these seven steps. They are: Aim; Interest; Suitable Environment; Bodily Adjustment; Selection of Object; Mental Adjustment; Variety and Unity.

The Value of an Aim

To what are you going to attend? Do you really know? Answer this question clearly. At this moment, of course, you are attending to this page, to my message, to points about attention. The understanding of what is attention forms your aim. This aim is a conscious guide to you. It has both positive and negative qualities. The positive qualities help you to follow your aim, getting closer and closer to it. The negative qualities help you to avoid following any other aim.

[1] "Voluntary attention is the essential factor in General Intelligence." —Professor Cyril Burt: *British Journal of Psychology*, 1909.

[2] Partly adapted and developed from some thoughts of the late Professor Hugo Munsterberg.

Before you can hope to attend well to any subject or object or person or process you must ask yourself what particular aspect or aspects are of the utmost importance. When you have carefully and clearly answered this question, write the answer down. This will define your aim. At this moment, for example, your aim is to gain clear and full and practical information as to the different steps necessary both for attending during the next few minutes and for developing the power of attending on any other important occasion.

The Value of an Interest

I have already pointed out to you how important and valuable are interests. They form the most lively essence of your mental being. To realise them you perform much work without apparent effort and your immediate gains are considerable. You acquire information with avidity; your understanding of certain problems develops quickly and pleasingly; your progress in them gives you intense pleasure, increases your confidence and helps you to express yourself well. As an individual you become much happier and abler. As a member of society you become more attractive and useful.

You must, therefore, try to connect that to which you are at present attending to one of your main interests. You are, for instance, now attending to my remarks. My remarks concern the acquisition of the power of attention. How is this power important to you? What are you likely to gain by acquiring voluntary attention? You can readily answer

these questions by stating that no study has ever been achieved and that no skill has ever been acquired without the right use of this particular mental process of voluntary attention. You thus have a deep interest in learning to attend because attending will always help you to progress in whatever you undertake. Attention is, therefore, most important to you. Do you really feel keenly and sincerely that I am stating the truth about you? How can you test whether your feeling is keen? The best test for keenness is constancy of activity. The enthusiastic archaeologist for example is constantly taking journeys to make a survey of historical remains and is constantly referring his findings to reliable authorities. You must, therefore, be constant in following out these steps in attention which are now being described. How can you test the sincerity of your feeling? The acid test of sincerity is the readiness to make a sacrifice, even to experience discomfort or pain. At this moment you may want to leave the reading of this book for an activity much less difficult and much more enjoyable. By giving up the other pleasant activity and going on with the reading of this book you are proving the sincerity of your feeling. To feel an interest in any task, therefore, means to realise keenly and sincerely its important value.

What Suitable Environment Means

Attention is best obtained when you can work or study without distraction. There must be no competing activities such as might seriously disturb you.

If you can arrange to read this book or perform any interesting or useful leisure occupation in a quiet room, protected from noise, your effort to attend will be less exhausting than if in the same room other people are making disturbing noises. Suitable environment is, therefore, a common-sense protection necessary at the commencement of any study or work. After some weeks devoted to a hobby or to a study your ability to withstand distraction will increase. As a general rule, however, you must try to carry out any serious work or study in an environment where disturbing influences are not likely to break in.

Bodily Adjustment

Standing is not as convenient a position as sitting. This is because standing strains the heart much more than sitting. Healthy people, of course, do not feel the strain of standing, but even healthy people feel the strain after standing for some time. Sitting, which occasions no hard strain, is therefore naturally a better position for reading or listening or studying than standing. In sitting, however, you must choose a chair that gives you the necessary support, and no more. The best of study or reading is not done on a settee or couch or other alluring form of attractive seating. Choose a chair that gives adequate support to your seat and to your back. When you obtain the necessary satisfactory support you are able to adjust your body to the task that you have undertaken, to see clearly the lecturer who is speaking, to hold or place comfortably the book you are

reading, to study conveniently the diagrams you are trying to understand.

Selection of Object

You must be able clearly to see the book you are reading or the slide you are watching or the speaker you are hearing. The lights of the room must be adequate. Your distance from the speaker or from the book must be such that you are not experiencing eye-strain or ear strain. You must, therefore, be able to select with ease and clearness the object to which you are going to attend. You do this by observing the distances which, from your past experience, have been the most comfortable for you. Some people like a book under their very noses; others like a book quite ten inches away from their eyes. Some members of an audience prefer to be in the front row when listening to a lecture; others prefer to be in the body of a hall; others, again, prefer to be in the gallery. These considerations are matters of taste, but the main condition that matters is that you should be able to see clearly if you are reading or watching and hear distinctly if you are listening.

Mental Adjustment or Concentration

This is the most difficult and the most important of all the steps to ensure Voluntary Attention. The difficulty exists because our minds are always doing many things at the same time.[1] As you are reading this sentence and see the words Income Tax, you are immediately reminded of your own payments due or made. You will immediately think of other

[1] I.e. the fore-conscious mind "doing its bit."

accounts or of other money problems of your own. This mind wandering is from a subject, this page, in your consciousness or conscious mind to a subject, Income Tax, existing somewhere else in your mind. The best way to deal with an interruption like this is always to have a reserve notebook with you and to jot down at once any suggestion about Income Tax or any other money problem that has come to you. This act will relieve your mind of the strain of reading my writing at the same time as considering cash problems.

It may be, however, that your mind will suddenly and unaccountably wander from this page to any possible different subject, perhaps to one of your interests, or to a book you have recently read or to a friend to whom you were speaking this morning. This is inevitable in an undisciplined mind. Put this book down and jot down the thought that has come to you about one of your interests or your books or your friend. Turn again to this page. I will now describe an exercise on concentration which thousands of my students have found beneficial in developing their studies.

An Exercise in Concentration

The following exercise has been found very helpful by a large number of students in the development of concentration in the study of any special subject or in the acquisition of any special skill. It consists of three simple steps.

The first step is to choose one of your main interests. Let me take as an example an interest in

economics or the way nations to-day are facing the problems of obtaining and distributing wealth. On the one hand we find that methods of production are progressing so wonderfully that commodities are being produced in increasing number at decreasing cost and with decreasing labour. On the other hand we find that the number of unemployed is continually increasing all over the world. There seems, therefore, a tremendous contrast. From the point of view of production the world is getting richer. From the point of view of consumption the world is apparently getting poorer. These are thoughts that you acquire when pondering about an interest like economics.

The second step of the exercise has just been illustrated. First of all I chose an interest, economics. Secondly I thought about it. This latter is the second step of your exercise; but your thinking must be thorough. It must lead to an important conclusion. The conclusion in this case was that a sound economic system must bring about a better relationship between production and consumption than exists to-day. The second step must not be finished until as a result of your thinking about an interest you have made some kind of important or, at least, useful conclusion.

The third step is, graduate each week the amount of time you spend daily at this exercise. For the first week two or three minutes daily will be enough. For the second week try four minutes. For the third week try five minutes daily. You should weekly increase the time given by a daily minute until you are able to devote at least ten minutes daily to the exercise.

The Great Value of Concentration

In concentrating on any particular subject you are almost part of the subject. The great painter painting a picture, the great poet composing a poem, the great scholar elucidating a difficult passage in a classic work, all lose themselves in their great subjects, and the results are outstanding productions, if not masterpieces. To concentrate evidently means to adjust your mind and your work so perfectly as to make progress in understanding inevitable.

"No great success can be achieved without concentration of two kinds: first, concentration on the main project, and, second, concentration on its details. All the great people of the world, in politics, commerce or professional work, make everything subordinate to the main purposes of their lives, and when they are at work display extraordinary powers of concentration."[1] "Concentration is the secret of success in politics, in war, in trade, in short in all the management of human affairs."[2]

Unity and Variety

Attention, particularly in its most intense form of concentration, is decidedly exhausting, both mentally and physically, for beginners.[3] This exhaustion can be decreased by a process which at the same time increases your power of attending to any special subject. You must vary your methods of study or of any activity that you are performing. For example,

[1] Lord Riddell.
[2] Emerson.
[3] "It must be remembered that concentration is an exhausting mental and physical business for those who are unaccustomed to it. Therefore to begin with the strain should not be too prolonged."—Lord Riddell.

if you are attending to a book on the history of science, you start your task by reading for a short period, say twenty minutes or half an hour. At the end of this period change your methods of study. Stop reading, lean back in your chair, and reflect upon what you have read. In your mind go over the essential points, the theories that you have tried to understand, the experiments that have been described, the way these experiments support or contradict the theories. After a few minutes of such reflection write[1] down the names of the scientists mentioned, the years during which they worked, the importance of their particular theories. This variation in your methods of study, your reading, reflecting and writing will both diminish the exhaustion brought about by concentrating and increase your power of attending to this particular subject, the history of science. Please note, however, that while you have indulged in a variety of activities you have also unconsciously observed unity. All your varied actions have had a common link, that of advancing further your knowledge of a particular chapter in the history of science.

[1] "Any work that deserves thorough study deserves the labour of making an extract; without which indeed the study is not thorough."—Professor Alexander Bain: *Practical Essays.*

QUESTIONS ON ATTENTION

1. Why is voluntary concentration useful?
2. How does a clear aim help in attending?
3. Is Interest helpful in attention?
4. Describe an exercise to help in mental adjustment to a particular study or task.
5. How do you make use of the principles of variety and unity in helping to attend to a special subject?

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CHAPTER VIII

HOW TO WORK THE MIND: (B) II. DISTRIBUTIVE ATTENTION

WHAT distributive attention involves—Natural basis—Exercises to develop distributive attention—Theories of distributive attention—Importance of distributive attention—Questions on distributive attention

What Distributive Attention Involves

CAN you while reading a story at the same time follow a conversation between two friends? Can you while serving one customer at the same time notice what another customer is doing? Can you while dictating a letter observe what a junior is doing and issue instructions to the latter? Affirmative answers to these questions reveal that you are able to distribute your attention at any one moment over more than one process or over more than one object. We all need to distribute our attention instantaneously over more than one process or over more than one object. The pedestrian walking through busy streets while traffic is at its worst must be able to distribute attention instantaneously from pedestrians on the pavements to cars on the roads. Drivers of motor cars cannot drive efficiently without distributing their attention over many subjects or objects at the same time. At one moment the driver's hands control the wheel or gear lever, the feet control the accelerator, brakes or clutch, or at least are ready to control one or more of these; the eyes are watching traffic ahead, road signs, oncoming traffic; the ears

are listening either to conversation, to horns, to the noise of the engine or to other noises. Indeed nobody can become a good motor driver without possessing this power of distributive attention.

Natural Basis

The possession of distributive attention is probably in origin natural. At an early age some children exhibit without any help a natural ability in games. Games of course involve distributive attention. You can test your own powers of distributive attention by attempting to perform two tasks instantaneously. Work out a simple arithmetical task and at the same time repeat a piece of poetry. Do you work from one task to the other? Do you at one moment add two and two and in a successive moment say a word or two of the poem. If you do this then your power of distributive attention is not very strong.

Exercises to Develop Distributive Attention

As distributive attention is so important both for safety in moving through our streets and roads and for efficiency in very many kinds of work a very large number of my students have been helped by performing a few simple exercises. One simple exercise is performing arithmetical tasks on paper and at the same time saying aloud the words of a poem learnt some time ago. These exercises should not take longer than a minute, but both the amount of arithmetic done and the words recited should be gradually increased. Another simple task is to read a book upside down for not more than a minute.

Within seven days you ought to double the number of words you can read in a minute.

Theories of Distributive Attention

Further development in distributive attention may be acquired if you will consider the theories advanced so far to explain this type of attention. One theory suggests that most of our actions are performed automatically. This moment you are perhaps sitting, reading, breathing, holding your pencil or your watch or supporting your head with one arm, crossing your legs. You are therefore performing many activities. Most of these activities are performed by you without effort, quite automatically. Your breathing, your looking, your sitting, the way you are using your hand to support your chin or the way you are holding your pencil, these actions are all done automatically. You really are performing only one process, according to this theory. The one process is understanding what you are reading and mentally commenting upon it. According to this theory if you can make most of your activities automatic your mind will be freer to deal with the main activity.

Another theory attempting to explain distributive attention is the alternating theory.[1] According to this theory we alternate mentally from one activity to another; but the speed with which we mentally alternate is too great for our consciousness to be aware of the alternating. If I take a lamp bulb containing electric light, suspended from a plug by a

[1] *The Distribution of Attention*, E. Neil McQueen, M.A., D.Sc.

good length of flex and twirl the lamp round my hand, you would see a curve of light. In reality, however, what was placed before your eyes was a sequence of lights. The sequence was arranged so very rapidly that the accommodatory muscles of your eyeballs could not adjust themselves to each different position. You therefore interpreted the moving sequence as a continuous arc of light. Similarly this theory suggests that one moment you are reading, one moment you are breathing, another moment you are supporting your head, another moment you are hearing the noise outside, another moment you are aware that you are sitting. These alternate awarenesses take place so quickly that you are not conscious of the particular changes, you are only apparently conscious of the result.

Importance of Distributive Attention

Whichever theory you care to support you must realise that distributive attention is of extreme importance. People known as absent-minded are those lacking in the power of distributive attention. Absent-minded people, however, can have considerable powers of concentration. Distributive attention, therefore, is only of extreme importance when the tasks to be performed are very complicated and demand attention to each detail. If you are watching a demonstration of a highly complex piece of machinery which is performing six or seven operations at the same moment then you need to distribute your attention as equally as possible over six or seven or more operations. When walking along a

very busy street during a very busy period you need to distribute your attention over very many other people and objects in order to avoid crashing into them or being knocked over. In the privacy of the study distributive attention must give way to concentrative attention. In the laboratory, however, where you may be performing an experiment involving two or three operations, you will need to change your concentrative attention to distributive as the particular experiment demands. In performing your experiment you will need distributive attention. In calculating the results of your experiment you will need concentrative attention.

QUESTIONS ON DISTRIBUTIVE ATTENTION

1. Describe Distributive Attention.
2. What are the Theories of Distributive Attention?
3. How can you improve your power of Distributive Attention?
4. How is Distributive Attention important?

CHAPTER IX

HOW TO WORK THE MIND: (C) OBSERVATION

OBSERVATION is a means, not an end—On being generally observant —Questions on observation

Observation is a Means, not an End

ATTENTION and concentration bring with them many delightful results. One result is that if you attend to any subject or to any job you gain observation about it. Observation is not a power or force of the mind[1] that you can switch on as it were. Rather is it a mental process or attitude, the direct result of attention. The difference between observing and seeing or hearing is that in the former you see and hear more of the essentials of a thing or a talk and understand more of the essentials of the thought. Not only by observing do you see more of anything; but you see more *into* anything. The qualities and attractions of observation have been highly praised by many writers. "Observation is the most enduring of the pleasures of life," writes George Meredith,[2] for instance. This means simply that if the ordinary activities of life such as looking at a shop window or reading a newspaper are performed with full voluntary concentrated attention, you will gain full and enduring value from the experience. Observation is thus the consequence of attention, and attention is best performed in the service of a real abiding

[1] "Observation is no independent faculty. . . . We observe the things which are significant to our purpose, our motive, our interests, and our knowledge."—*Times Educational Supplement*, 22/10/27.

[2] *Diana of the Crossways.*

interest. Observation must always therefore be a means, but never an end. It may be a means to the expression of a general interest in scenes and places. A splendid example of this was Charles Dickens. "Dickens . . . as a child drifted over half London. . . . He saw and remembered much of the streets and squares he passed. . . . He went the right way unconsciously to do so. . . . The only way to remember a place for ever is to live in the place for an hour . . . Dickens . . . stamped his mind on these places."[1] Observation may be a means to a special interest, such as zoology, as in the case of the celebrated American scientist, Louis Agassiz. "There are some men whom it is an education to work under, even though the affair in hand be foreign to one's ultimate concern. Agassiz was such a one, recognised by all as one of those naturalists in the unlimited sense, one of those folio-copies of mankind, like Linnaeus and Cuvier. . . . To see facts and not to argue . . . was what life meant for Agassiz. . . . No one sees farther into a generalisation than his own knowledge of details extends and you have a greater feeling of weight and solidity about the movement of Agassiz's mind owing to the continual presence of the great background of special facts, than about the mind of any other man I know."[2]

There is no need, therefore, for you to acquire observation as a special aim or subject or asset. Observation will come to you as part of your progress in attention, as part of your development of any or of all of your interests.

[1] G. K. Chesterton. [2] William James: *Letters*, Vol. I.

On Being Generally Observant

As for being generally observant, this is a matter of taste, and often bad taste. Did the postman have a moustache? Was the man who just passed you in the street wearing glasses? Did you notice the face of the waitress who served your lunch? Did you note that two people at your luncheon table were foreigners and that they were French? An individual who can answer all these questions satisfactorily may be one who makes a hobby of noticing trifles and has a definite interest in everyday happenings. On the other hand, he may be an individual with a more or less empty mind which he is always trying to fill with unimportant details, very often to crow over others with an absurd triumph of what he calls his powers of observation. This is wasted or rather misplaced energy. If this individual used his attention to people in order to serve a genuine interest in people so as to study them and be able at a glance if possible to say something useful and penetrating about a stranger on first meeting, then his questions would reveal a useful interest in human nature. But he would find his task colossal, for the number of resemblances between human beings is stupefying in its immensity. When we are lunching we are generally too deeply interested in the talk of our friends or the quality of our food to trouble to notice keenly insignificant characteristics of people around us. If we do notice the latter we are not likely to be interested in the former, which is a pity, as we cannot really enjoy our lunch or our company. Observation must always be part of a higher, deeper

purpose and must never be cursory or unnecessarily comprehensive. If we have to observe things in general when out it is because they are necessary to our fundamental purpose, getting to our destination safely. A motorist must observe the raised hand of the traffic policeman, but he need not trouble to notice whether it is well manicured.

QUESTIONS ON OBSERVATION

1. How can you acquire observation in your work or your play?
2. Define the place of observation in any task or study.
3. Why is general observation undesirable?

CHAPTER X

HOW TO WORK THE MIND: (D) THINKING AND REASONING

INFORMATION about things—How was this information acquired?—How we learnt the meaning of things (the concrete)—How we learnt the meaning of thoughts (the abstract)—Abstract and general knowledge—You are always thinking, quickly—Thinking deliberately—An example for thinking and reasoning—The essence of reasoning—Questions on thinking and reasoning

Information About Things

WE all have a good knowledge of a vast number of things. What is water? What is a pencil? What is a penny? You can all answer these questions easily. Of water you will say that it is an apparently colourless liquid that we drink. You will say that a pencil is a long and round thing made of wood with a core of graphite that can make its mark on being pressed against any kind of paper. A penny you will tell me is a copper coin of a certain size, weight and thickness but of low value that you use to purchase certain things or services. The above are descriptions of certain kinds of water, pencils and pennies. I can show you water that you would not drink, pencils that can only write on certain material, and take you to countries where your pennies would not purchase anything. You will immediately reply that there are different kinds of water, different kinds of pencils and that different countries have different coins. If we discussed many such things further we could draw up for each thing a list of

qualities or properties. Eventually we would tabulate an enormous amount of information about an enormous number of things.

How was this Information Acquired?

We began as infants by using our senses, seeing, touching, moving, lifting, and so forth. We soon, without help, became aware of differences in our experiences of things. One sweet was larger than another. One doll was white and another was black. As we grew older and acquired language, we were able to name[1] these different things and their differing qualities. Without knowing exactly what we were doing, we were attending, observing, comparing to find agreements in qualities, contrasting to find differences in qualities and, by the effortless but increasing use of language, naming the results of all that we found.[2] Thus did we build up our extensive information about the things we handled and saw and about the people we met.

How We Learnt the Meaning of Things (the Concrete)

Very early in life we found, often unaided, that things and their qualities had effects on us causing us to change our actions towards them. If we rushed

[1] " . . . in giving a thing a name we give it a handle . . . one by which we can . . . apprehend it whenever we will. For by pronouncing the name when the object is present, the two—name and thing—necessarily become associated, so that by means of the name we can recall the object to mind, when without it this would be difficult."—Professor James Ward: *Psychology Applied to Education.*

[2] "The children learnt to count as they crossed the floor of their cottage and as they were engaged in spinning; they learnt the meaning of long and short, wide and narrow, pointed and blunt, round and angular from the materials they handled; they could make a fire, lay the table and sweep the cottage at an early age, and out of doors they observed the things that were done by fire, by water, by air, and by wind."—Pestalozzi.

against a fence we were hurt. If we dropped a frail doll it broke. If we quickly swallowed a large sweet we felt uncomfortable. This was the beginning of our first acquaintance with the most important quality possessed by everything around us: its place in the world, its place for us and its consequent influence on us, affecting our pleasures and our actions. Another word for this very important quality is *meaning*. To know the meaning of a thing is to be aware of its value, of our pleasure from it, of its use, of its constituents, above all of how we are to act towards it. A child knows part of the meaning of a ruler when it can use it to draw all sorts of straight lines. A child knows part of the meaning of a sweet on eating it. Use and pleasure are perhaps the earliest parts of meaning we acquired because in our infancy we so very frequently used and consumed many different things. The questions starting with "How?" were the earliest questions we asked and the answers usually shewed us the uses and enjoyments of many things, such as our bodily organs, fingers, thumbs, foods, drinks, sweets, cups, saucers, spoons, plates, knives, forks, glasses, toys, books, pencils, pens, and very many other objects. We found also that the same things could be put to different and better uses, that, for example, a cup was used to better effect as a drinking vessel than as a plaything. This is a distinction in value, a difference between harmful use and good use. Questions may now have begun to be asked commencing not with "How?" but with "Why?" When we did this we made a mental jump.

How We Learnt the Meaning of Thoughts (the Abstract)

When we deal with things purely from the point of view of their use and express our knowledge accordingly we are describing things. A pen is used for writing. A spade is used for digging. The writing and the digging are qualities of the pen and the spade respectively. The child mind extends its knowledge of things by asking questions about their uses. With what else can we write besides a pen? With what else can we dig besides a spade? When we answer to the first question, pencils, chalks, crayons, paint brushes, and to the second, shovels, picks, any strong and fairly sharp and large instrument, we increase the range of the child's knowledge with more descriptions of things. But when we are asked: "Why must we use the cup only for drinking and not for horseplay?" our replies will do more than describe things. Our replies will attempt to explain certain hidden relationships, laws, principles, all of which help to make up what we know as an ordered world. At the same time we are helping the child to see more clearly the meaning of the thing, cup, that not only is it a thing to be used for drinking but a thing *only* to be used for drinking. In one process we both extend the knowledge of the child by making it aware of the existence of a limit to its actions regarding a cup and we deepen this knowledge, we fix it more deeply in the mind. Now when the child asks: "Why can't I throw this cup about like a ball?" our reply gives more than description, it is an attempt at explanation. Descriptions, however detailed, give only the results of our experiences

through our senses. Explanations, however simple, use the results of our sense experiences but involve the employment of other mental powers in addition to those used with the senses. These are higher powers. What we experience with our senses are concrete things having qualities that can be seen, touched, moved, felt, smelt, tasted. But the qualities of which we are aware by the higher powers of the mind cannot be seen, heard, tasted, smelt or touched. They can only be conceived in the mind because they are abstract, non-material qualities or properties.

With our senses we see a red book, a blue book, a green book, a black book. All these books have a common quality, colour. Colour is general to all these books. But what do we mean by the word general? We mean that which can be applied to all of these books. The meaning of the phrase "that which can be applied to all" is a piece of knowledge that we have concluded or inferred from what we have seen. Inferring or concluding is a higher, more complicated experience than seeing or hearing or smelling or tasting or touching. Though we cannot infer or conclude without having originally used our senses we can infer or conclude without at the moment using our senses. When we infer or conclude we do not necessarily use our senses, yet we become aware of sense or meaning.

How, for example, did we ever come to learn the meaning of death? Have you ever seen death or heard death? You have perhaps seen a dead man or a dead woman or a dead child or you have heard

of the death of a friend or a relative or a neighbour. That was a sad experience, but only a sense experience. You saw a dead man, but you did not *see* death. You inferred that death had taken place from the details you experienced by using your senses. What is Death? Death is a piece of knowledge that you cannot experience by your senses, though by them you can experience its effects. Death is abstract, not concrete; it is general. It is part of the knowledge existing in your mind. Outside you, you saw certain things and concluded from them that death had taken place. As a result of the mental process of concluding you understood the sense or meaning of death.

Abstract and General Knowledge

This recognition that we can experience abstract and general knowledge is not easy to make, but it must be made. If I mention John Galsworthy I want you to remember a particular great English writer. This is a piece of knowledge limited in time and space. Here on this page at this moment you see the words John Galsworthy. In your mind at this moment exists the knowledge of a certain definitely named English writer. If I mention three characteristics or qualities of Galsworthy: sincerity, ideals, reform, they are items of knowledge not limited in time and space as the words "John Galsworthy" or the individual that was John Galsworthy. The qualities can be applied to many others writers, such as George Eliot or Charles Dickens. They can be applied not only to writers but to members of many

other professions or trades. The qualities have no limit of application. They are general. But you cannot see or smell or hear or touch or taste these qualities; you cannot experience them with your senses, though you can with your senses experience their manifestations. You can read a sincere explanation. You can hear a sincere apology. But you cannot see sincerity; you can only infer or conclude its presence. How did you ever become aware of sincerity? You became aware of sincerity by the same old processes by which you acquired your knowledge of things plus the use of the higher powers of the mind, used in concluding, inferring and other such processes. As a child you listened to the story of a servant who was *sincerely* devoted to his master. You heard your mother describe one of her friends as *sincere* in her remarks. You heard your father describe one of his colleagues as *sincere* in his help. Your child mind comparing and contrasting these experiences pulled out or extracted or abstracted the common characteristic—being sincere or outspokenly truthful. One day you were being told of a daringly truthful boy when you interrupted and said: "I know; a sincere boy." As you grew up you noticed in all similar incidents: a sincere friend, a sincere book, a sincere prayer, a sincere criticism, a sincere speech, a sincere admiration; a common quality, that of being truthful in spite of temptation to the contrary. Eventually you recognised that this was a general quality in all these experiences and that in each experience of your senses you observed the indications, the evidences

of this general or common quality. It was obviously convenient to have a word to use for this common, general, non-material quality and the best word was sincerity. Wherever you experienced an individual whose expressed remarks were true without, or in the face of, self-interest, you concluded that the condition, an abstract quality called sincerity, had been brought into play. But the conclusion was in your mind. Whether the abstract quality exists out of our minds is a disputatious point upon which we need not enter. It is going to help us very much to understand ourselves, our friends and other people, books, newspapers, the world around us, indeed everything and everybody, if we will admit the existence of general, abstract, non-material qualities. We express our awareness of these abstractions by using words to stand for them, by using words as signs or symbols for them. We must assume that other minds than ours are also aware of these general, abstract, non-material qualities and, like us, use words as signs or symbols for them. When, therefore, we point out to a child that it is against all decent order or morality to play about with cups and saucers as if they were playthings we are, in using the word "ORDER" and "MORALITY," making use of abstract qualities. These are not real in the sense that cups and saucers are real. Cups and saucers can be seen and touched and moved. Abstract qualities are real in another sense. Life means more than seeing or touching or moving. Life means more than using our senses; life means to be aware of the arrangements by which all the things we can

experience can be used to the best advantage. But what exists behind these arrangements of order and efficiency is abstract, general, universal, non-material knowledge. A better word for all of these words is idea or thought. The higher powers of the mind that you used, quite unconsciously almost as a matter of custom or habit, for becoming aware of ideas or thoughts, are called intellectual powers. There is a very convenient name for the use of these powers. It is thinking.

You are Always Thinking, Quickly

If I said that Mr. John Wellingnap Johndick Brown was a fool because he married his widow's sister you would reply that I was a fool for talking of marrying a widow's sister. You spotted the absurdity of the phrase "marrying a widow's sister." If there is a widow there must be a dead husband. How can a dead husband marry again? In the course of our daily life we are always assuming the existence of a satisfactory relationship between things and between people. If we walked into our bedroom after lunch and found the bed unmade, our pyjamas or nightdress unfolded and the other things of the room in a disordered state we would immediately think that something was wrong. Perhaps our housekeeper or maid had fallen ill or had been ordered to get on with a different and more important task. If our Managing Director suddenly walked into our office and offered us without reason a ten-pound weekly rise in salary we should think that he was ill or peculiar. These two illustrations

are examples of glaring interferences with the order abounding around us. The order exists, so we rarely notice it. Any interference with the order we soon notice. An inaccurate statement in our newspapers, an exaggeration by a colleague or friend, a remarkably different command from a senior or a remarkably different request from a junior are soon noticed and corrected by us. This judgment of relations between things around us and people around us is spontaneous thinking. Some call it sagacity or intellect or intelligence or instinct or intuition or observation. Whatever you call it, it involves quick judgment, quick use of knowledge of things, of people and of their relationship with each other, which relationship is unconsciously based on abstract principles such as efficiency, decency, courtesy, co-operation, sympathy and many many others. These relationships are carried out because we all obey certain principles, certain abstractions, certain pieces of general, universal, non-material knowledge.

Intuition is usually confined to quick and accurate judgments of people and art forms. Sagacity is usually confined to judgment of business propositions or business matters. Intelligence is often confined to judgment of things rather than thoughts. Intellect is usually regarded as being used for thoughts rather than things. Your spontaneous thinking—whether you call it intuition, intellect, intelligence, or sagacity—is not only called forth by external incidents such as I mentioned previously, e.g. the unmade bed, the unexpected and astounding offer of a rise in salary. It is always going on inside you,

though often you are too busy working or talking or playing to be fully aware of all that is going on in your mind. Sometimes this spontaneous thinking is going on urged by curiosity, by a desire for more information on a topic of conversation or reading or study. Sometimes the mental process goes on in order to tackle a really important task, often worrying us or pleasing us at work or at play. A necessary increase in sales; a necessary decrease in the cost of production; a need for an improvement in the efficiency of a method used in our vocation; the complete removal of the lack of understanding by the other members of the Committee of our sincere motives for helping the Tennis Club; the determination to make dear, sad Aunt Esther feel that life can still give her worth-while experiences by acts of kindness to needy folk—these are but a few of the ends our thinking tries to serve. But the ends are always difficult to attain, which makes the laborious process for their attainment jolly and interesting if we can improve our thinking. The development of sagacity, intuition, intelligence and intellect is best acquired by daily exercise in your work and in your interests. But the exercise must be thorough. When you think quickly and accurately you often think superficially; but when you try to think deeply and widely you deliberate. By improving your deliberate thinking you will improve your spontaneous thinking.

Thinking Deliberately

Can you answer the question, What is a bird? You will immediately reply to this effect: it is a

living creature covered with feathers; it can fly, it has two legs. If I ask you to mention a few birds you will immediately say: pigeon, sparrow, swallow, lark, hen, goose, swan, and many others. Have you ever wondered how you came to use and understand a word like "bird," which means all kinds of living creatures having certain qualities, such as feathers, flying, two legs? Have you ever considered how you came to use and understand words like "sparrow," "pigeon," "swan" which have a narrower meaning than the word "bird?" If you have followed me closely you will know that by comparing and contrasting, by quick thinking, by noticing the common qualities in all feathered, flying, two-legged creatures and by picking out these qualities, you formed the meaning of words like "bird" and "sparrow" in your mind by the aid of language. You named them. You mentally held together the qualities that you had seen and touched: having feathers, flying, two legs, by learning the word "bird." The word "bird" became a mental unity that you could use. Other names for mental unities are, of course, thoughts, ideas, concepts, abstractions, general qualities. Just as in your mind you made a unity of observed qualities: having feathers, flying, two legs, into an abstract quality—bird, so did you also make mental unities like sparrow and pigeon and other such names. Again, we come across the same processes. You, by using your senses, attending and observing, note certain things and qualities. By thinking you pull out the common, identifying qualities of concrete things and make abstract wholes or mental

unities or thoughts of them in your mind.[1] You have in your mind somewhere an enormous number of these concepts or thoughts or ideas. When you were little children you were on the look-out for agreements and differences between ideas, though bless you, you didn't in the least know what an idea was. Your perpetual mental energy was shown in the countless questions you asked of your elders. Your perpetual mental alertness—your spotting of similarities or contradictions—was shown in your comments either on the actions of your elders or on your own actions or on what you saw and experienced. Where is your mental energy to-day? Why aren't you perpetually spotting agreements and disagreements, noticing common and uncommon qualities? It is because you have for years been subject to a stern discipline of home, school, society, and work where you have been forced to notice only the ideas and the differences and combinations of ideas that are relevant. Painful experience, in the form of ridicule, punishment, frustrated or wasteful energy, has taught you the advisability of at least saying little. In many of you the fault has been that you have noticed little and thought less. This may be, perhaps, one of the chief causes of the lack of mental progress in all individuals, the lack of real co-operation between different classes in a nation and the lack of real constructive co-operation between nations.

[1] "The work of thought in its completeness is . . . to form the material of our experiences into an organised whole; the process consists in connecting like with like, overlooking special differences in each case and picking out and comprehending general agreements and repeating the process again and again."—Professor James Ward.

I have just expressed some thoughts of which the main one is that most of us do not think enough and do not think deeply. Is this true? Do you give much thought to your work? If you are a member of an important private firm or of an important public department do you clearly know what your job is, the complete relationship of your job to your firm or department, the immediate past history of each, the immediate future possibilities of each? If you will try to answer these questions you will have to think deeply, you will have to produce thoughts about your work, yourself, your employers, your hopes for the future, their hopes for the future. You will simply be applying to bigger things the thinking processes you applied as a child to the everyday things you handled. You have gradually become aware that there are arrangements in which everyday things fitted, good arrangements, well thought out arrangements, arrangements which when you first knew them gave you a certain mastery. The very young child, for instance, who knows that going too near a fire is dangerous has a little more power over its environment than the very young child who has not learnt that lesson. What do you know of the conditions and important processes in and important influences affecting your vocation and your leisure occupations? What do you know of your real, proved and possible abilities in reacting to each and all of them? To strive to supply this knowledge is both a worthy and a very useful undertaking, but it demands thinking as deeply and as broadly as possible. Another name for the last eight words is

reasoning, but it is of the utmost importance to remember that the real process involved is thinking, the noticing of common qualities in many things and processes; the drawing out of these common qualities into unities or wholes, thus unveiling meaning; the finding of other things and processes that can now be covered by these wholes, thus making their meaning deeper, wider, and clearer.

An Example for Thinking and Reasoning

I am going to take as an example[1] a type of work or hobby that may not appeal to all my readers, but it is one that is very useful both in vocations and in leisure occupations. My example will be Public Speaking. Let us first tackle this difficult activity from the point of view of how it is done well. You have often heard good public speakers. Perhaps some of you have heard great speakers. What are the earliest impressions they make on you? They impress you by their confidence. A good speaker stands up when called and immediately appears to be cool, calm, undismayed by the ordeal of facing a thousand faces. His voice is distinct and often pleasant and his words and his gestures follow without apparent effort. Soon you lose the novelty of this daring and efficiency and follow his meaning, his message, which is immediately understood and enjoyed by you. You appreciate his clearness; you chuckle at his jokes; you are carried along by his enthusiasm. You punctuate his telling points with

[1] "Every attempt at an explanation must be preceded by a description of the thing that is to be explained."—S. Freud: *Group Psychology and the Analysis of the Ego*, 1922.

applause. You admire the cleverness of his arguments and the skill with which he advocates his proposals. When he sits down you feel you have had a fine intellectual treat which you have wholesomely enjoyed. You express your pleasure by a vigorous clapping of hands.

You have now been viewing the speaker from two aspects; one was his manner, the other his matter. The former was composed of his appearance, his confidence, his voice, articulation, gesture, pauses, and his effective use of all of them. The latter contained his message, his arguments, his criticism, his stories, his examples, his use of statistics, his simple commencement, his well sustained middle, his eloquent and almost poetic end.

How did he achieve his manner? Some of this came by nature. His appearance and voice, for example, have always been good; but much of this was acquired by training and experience. His confidence, his articulation, his gestures, his pauses, and his expert use of all of these were the result of very much practice. You conclude therefore that the manner of a good speaker is partly natural and partly acquired by training under the right teachers and by getting the right experience. The analysis of a speaker's manner and the conclusion are what your thinking have found for you. By thinking you analyse your experience into common identifiable qualities and judge that your experience was good or bad because of the qualities your analysis has demonstrated. You will say that his manner was good because of his appearance, voice, articulation,

gesture, and his uses of these. This extension of thinking to make judgments of its results, to make conclusions, to infer, is all that is meant by reasoning. How did he achieve his fine quality of matter? Some of this came by nature for he has always been known to be profound in understanding, clear in exposition, persuasive in exhortation, convincing in argument, and enthusiastic in all the three latter characteristics. But much of it was acquired by education, both in the narrow sense of school and in the wider sense of life. His scholarship, by means of which he gave those excellent and apt examples, those apposite and illuminating stories, those illustrations from history, biography, and literature, had to be acquired under teachers at school and at college and under seniors in life. His reasoning, his mastery of words, his lofty ideals were mostly learnt as a result of much reading, thinking, reasoning, discussion with authoritative minds, and wide and varied experience in life itself. Here again your thinking means analysing the contents of his speech into various qualities, and judging as a result of these qualities the great value of the speech. You can now judge not merely how he spoke well but why he spoke well. The former judgment of manner was partly based on your senses of seeing and hearing and can be easily tested by listening to other speeches. The latter judgment, of matter, needs much more than the senses can give; it needs the higher powers of your mind, the intellect, all your learning, all your power to reason. The supreme test of your reasoning powers, your intellect, comes when you are informed of the

qualifications of another speaker whom you have not yet heard and whom you are asked to hear. You know something of his views, his learning, his history. Can you now predict whether this new speaker is likely to deliver a really good address? You know now what are the essentials for the good manner of a public speaker. You know now what are the essentials of the good matter of a public speaker. If you make an anticipatory judgment now you must justify it. You justify it by stating what he ought to possess. Another way of stating this is to say that you are now giving your reasons.

The Essence of Reasoning

For a brief guidance in reasoning you can sum up what you have done into four steps.

Firstly, observe your problem. Use sagacity or observation or intuition or intelligence. One word for all this is thinking. Draw out the essentials of the problem.

Secondly, state these essentials briefly. Here you are making a guess. A long and scientific word for this is hypothesis or assumption.

Thirdly, you support your guess from your own past knowledge and your own learning.

Fourthly, you test your guess by experiencing or applying it. You have judged that the new speaker will be adequate or inadequate. Go and hear him. How does your present judgment compare with your anticipatory judgment? That is the acid test of your reasoning. If there is agreement between these two judgments you have reasoned well. If there is

disagreement between these two judgments you have learnt of more profound reasons for judging of public speaking. By thinking and reasoning, therefore, you have increased your knowledge of a very difficult and important social activity. You have in this subject deepened and broadened your mind.

QUESTIONS ON THINKING AND REASONING

1. What is the difference in meaning between a reliable accountant and reliability?
2. (*a*) What is an idea or a thought?
   (*b*) What is meaning?
   (*c*) How do we acquire thoughts or ideas?
3. Intelligence, Intuition, Sagacity, Intellect, are words meaning very much the same processes. What do they mean? Do their meanings differ?
4. (*a*) State briefly what you know of a certain book or a certain speaker.
   (*b*) Pick out six of the most important and valuable qualities.
   (*c*) Why are these qualities valuable?
   (*d*) How can you now judge another book or another speaker on the same subject?
   (*e*) What have you been doing?

CHAPTER XI

HOW TO WORK THE MIND: (E) MEMORY

MARVELLOUS memories—Natural retentivity—What memory is—Two kinds of knowledge—An example of arbitrary knowledge—Association of ideas—How mnemonics work—Why mnemonics are ineffective—The first step in memory training—The second step in memory training—The third step in memory training—The fourth step in memory training—Summing up memory training—Questions on memory

Marvellous Memories

MEMORY appears to be the most obviously useful, the most envied and the most frequently mentioned of all mental characteristics. Stories of marvellous memories abound and are usually true. They impress us because we generally find the task of remembering many insignificant details extremely difficult. A marvellous memory story also has entertainment value. Take this one for example.

> In his book *More Tramps Abroad*, Mark Twain gives a graphic account of a performance, given before the viceroy, by a memory expert who is well-known in India. In one of his feats each member of the audience was asked to think of a sentence, which might be in any language. Then the expert went round the circle and heard from each person the first word of his sentence. Then he made a second circuit and heard each of the second words, and so on. While he was doing this a bell was rung at irregular intervals. When all the sentences had been completed, the expert repeated each sentence complete and also mentioned each occasion on which the bell had been rung.[1]

Exceptional, remarkable, miraculous feats or tricks such as these astound us. We are filled with admiration for them and they arouse an intense curiosity amounting to wonder. Many of us envy

[1] *Common Sense and Its Cultivation*, Dr. Hanbury Hankin.

the possession of such a gift. But the envy is ridiculous, for the gift of miraculous memory is either due to highly intensive training on comparatively useless material or to exceptional natural retentivity or to both of these.

Natural Retentivity

We all possess retentivity. Retentivity varies with each individual. One man can reproduce with ease at the age of forty nursery rhymes he learnt at the age of four. Another can often reproduce without any mental effort details about cricket scores and performances going back perhaps over forty years. Some of us can always give required dates or figures; others can equally give required quotations. There are many influences causing these differences in retentivity. One is our different natural endowment. We all retain different parts of our experiences. Some women will always remember patterns, colours, details of fashions. Another influence is our different experience. The man who can recall nursery rhymes with ease probably spent more hours learning and reading them than most of us. A third influence is the peculiar internal and external conditions operating at the time of any particular experience. The other day a man just under fifty could tell me details of a prize-winning incident at his infant school when he was under four years of age because the experience was at the time delightfully pleasing. The same man could also without effort recall the details of the death and funeral of his brother which took place when he was barely

six, because the experience at the time was intensely sad. Our habits, whether at work or at leisure and our interests also, influence our retentivity. If we have acquired a habit of periodical reading we are able to recall with ease a required illustration or reference. If we have an interest in politics or in economics or in finance we can without apparent effort reproduce an important fact or extract. Retentivity is a natural quality of mind and a natural characteristic of our experiences. It is the basis of any memory for any particular branch of knowledge; but it is only the basis. Sometimes as a basis it is too broad and many of us would wish that our retentivity were not so good. We would like to be able to forget certain parts of or whole experiences. Retentivity is a quality we have by nature and therefore needs no effort to acquire. But very much of what we retain passes into our unconscious minds. We would like to be able to recall the important parts when required.

What Memory Is

If this book has any value to you whatever, you would like to remember its messages and details of advice. You would like to keep these in your mind to inspire you, encourage you, and help you when necessary. This involves memory, the power to use past knowledge appropriately. Before knowledge can become past knowledge it has to become present knowledge, it has to be experienced, received clearly and convincingly. If you have understood and applied what I told you about Interest and Attention and

Concentration you will have no difficulty in well receiving any knowledge.

Two Kinds of Knowledge

But knowledge differs in both interest and attention. To some knowledge, such as the theme of a story or the detailed explanation of a scientific process, you give interest and attention without much effort. But to other knowledge, such as a list of names or terms or addresses or telephone numbers or words of a foreign language, you find difficulty in giving interest or attention.

The knowledge that is easy to learn and therefore remember is rational knowledge: a piece of knowledge whose minute parts are united by some principle. You will always remember the plot of a story or the details of a scientific process. Point follows point in a certain understandable order we call reason. But that a certain distinguished man's Christian name George is followed by Bernard Shaw represents no order. The name for the top of your room is ceiling and for the bottom floor. This arrangement again follows no apparent order. The arrangement in both cases is non-rational or arbitrary. Rational knowledge is easy to remember and arbitrary knowledge difficult.

An Example of Arbitrary Knowledge

After coming in direct contact with over ten thousand human beings of all ages I can state as an undeniable fact that correct spelling appears a difficult attainment. This is because the spelling of

words is arbitrary knowledge. Take words like bough, cough, dough, enough, rough, tough. They resemble each other in spelling but not in sound. From the way the words are spelt you cannot judge all the sounds. Similarly you may experience difficulty in trying to remember the names of members of your business or your club. You may meet similarity in facial features and build, but differences in names and tastes. You may meet men with similar names but differing in every other characteristic. Names again are arbitrary knowledge and therefore not easy to remember. Numerous other examples can be given.

Association of Ideas

Many methods have been introduced to make difficult knowledge easy to remember; but these methods are never really completely successful. They are all based upon two principles which bind together the minute parts of all of our experiences. If you look at any shop, you will see the shop window, the door, the name of the shop. All these exist together in your experience. Another word for together is contiguity. In recalling the shop window you will also recall the name and the door because when you experienced them they were together in your experience, they were contiguous. You remember the items by the principle of contiguity. If I say "Least said" you reply "Soonest mended." If I say "The evil that men do" you reply "lives after them." If I say "God save" you reply "the King." All the second parts of the quotations were given by you as

the result of contiguity. When I mentioned a shop you could have recalled Selfridge's or Barker's or Whiteley's or Horne Brothers' or any shop you know. You recalled these not by the principle of contiguity but by another principle. If I mention football you might say cricket. If I mention David you might say Jonathan. If I mention Charles Dickens you might say Thackeray. All these items have a principle or bond or connection of similarity.

These two principles of connection, contiguity and similarity, commonly called association of ideas, are always being used by us when seeing or hearing or attending or thinking. We are not conscious of these principles, but they are working in our minds all the same.

How Mnemonics Work

These principles have therefore been used to help to remember difficult or arbitrary knowledge. Take the two words: principal, principle. The items of knowledge, principal, a head, principle, a law, are arbitrary. To make principal and head contiguous and principle and law contiguous will help us to remember the appropriate spelling and right use of the words. Can we insert between the two difficult items principal and head an easy item? Let us try to use similarity. A is the head of the alphabet and principal spelt with an "a" means head. E comes after a few letters in the alphabet and principle spelt with an "e" means a law. But principles are learnt by us after experience and experiment and observation.

Here we have inserted an easy association or connection between a difficult association. Connecting easy knowledge with difficult knowledge appears to make difficult knowledge easy to remember. This expresses briefly the principle of very many methods for improving the memory. The methods are usually called mechanical aids or mnemonics.

Why Mnemonics are Ineffective

If in trying to learn many details of difficult knowledge such as names of people, technical terms or words of a foreign language you use mnemonics, you entail tremendous labour which can be avoided. Mnemonics will help you to absorb knowledge in the exact form in which it is given to you. The process of absorption is called cramming. The results of cramming are nearly always temporary. They may last during an examination; but they rarely last longer. The chief objection to the general use of mnemonics is that they cause you to learn by heart and not with heart. There are, of course, sections of knowledge which have to be learnt by heart, such as recitations, parts in a play. Here, of course, the emphasis is on the form of the knowledge.

There is a definite place for learning by heart. In the case of anything in which the form is of the very essence of the business in hand, then learning by heart is both justifiable and desirable.[1]

When we have to learn knowledge in the exact form in which it is given to us, e.g. technical terms, words of a foreign language, names, addresses, telephone numbers, legal terms and phrases, then learning by heart

[1] Sir John Adams: *The Student's Guide.*

may be used; but these particulars will neither remain with us permanently nor become part of our working knowledge. Other methods must also be used.

The First Step in Memory Training

If you set out to remember any knowledge, whether it be the vocabulary of a foreign language, the principles of banking, the parts of a motor car, or the facts and laws of any particular science, you must only try to remember the particular knowledge. Your memory can only be improved or trained piecemeal, that is, by devoting your efforts to the particular subject and only to the particular subject. Your improved memory for French may or may not improve your memory for the times of certain good trains to and from a certain important railway station; but your first step towards gaining a useful French vocabulary is to confine your efforts to the learning of French. The first step in memorising the times of certain trains to and from an important railway station is to confine your efforts to the necessary data. The selection of a narrow branch of knowledge for your memory training is most essential for progress in memory.

The Second Step in Memory Training

To remember the details of any subject or any method of work is a task to be carried out because you are interested in the subject or the method. Enumerate the various aspects of this interest. For example, you are about to learn the French language because it will enable you to satisfy many wants. It will increase your usefulness at work, particularly if

in your case your firm either sells or buys in France or the technical methods used by your firm owe much to French influences. It will increase your pleasures socially, as you are likely to meet French people in your own social circle or during your holidays. It will widen your range of reading. It will increase your self-confidence and your feeling of power and usefulness by being able to converse in French. If you will before trying to remember any branch of knowledge enumerate the many advantages that will accrue to you from knowing it, you will deepen your interest. Interest in a subject is one of the three main continual supports of your memory for it. It seems to help to create a mental tendency within you that can best be described as "the will to remember."

The Third Step in Memory Training

You can never hope to remember even the most simple fact unless when you first experienced it you understood it. The tests of understanding are at least two. Can you state the fact in your own words? Can you make a useful application of the fact? In learning French, for instance, you learn that *pécher* means to sin and *pêcher* means to fish. The words differ in meaning and in accent, the former having the acute (′) and the latter the circumflex (^). Now form sentences in which you use each word with the right meaning. Write the sentences down and use the right accents. These little exercises will help you to grasp a useful principle, that wherever we experience a difference in meaning between two almost similar words we must find some difference

in their form to help us to be aware of the difference in meaning. Incidentally, these exercises illustrate a useful law in a science that you are now learning, psychology. I am perpetually asking you to do something, to express yourself. I always ask you to perform expression after I have told you something, after you have experienced impression. "Impression without expression is no complete mental process." If you read or if you listen without sooner or later making some response, your reading or your listening is not efficient. You have learnt nothing from your reading or from your listening unless you react to your reading or to your listening either by reproducing the essence of what you read or of what you heard in your own words or by carrying out a suggestion from what you read or heard. This response on your part is your way of completing your understanding of your particular lesson. What you have well understood you will well remember.

The Fourth Step in Memory Training

What have you done so far in trying to remember the steps necessary in memory training? You have narrowed your field to one branch of knowledge, remembering part of a lesson in memory. You have enumerated the various advantages to yourself of being able to remember important knowledge, such as the important terms in a certain legal contract or the essential parts of a certain machine or the essential steps in a certain important routine task. You will not move from one point in any of these subjects without really understanding it and to understand

it you must state its meaning in your own words and apply this meaning to something else you know by finding points of similar meaning in this something else. But all these processes involve concentration. This is the fourth step in memory training.

Summing Up Memory Training

To remember well is to limit your memory training to a special subject or task. Be interested in the subject or task. Understand every step or point as you go along. Concentrate during your training. "There is no memory improver like the honest and earnest concentration . . . on the facts you wish to master."[1] "Lord Riddell had an amazingly good memory. . . . He once told me how he cultivated it as a young man studying law. He would read through a two or three column report of any important law case in the *Times*, sit down and write the gist of it, then compare it with the report, again and again, and the time came when after reading a report once he could practically repeat it. Interest and concentration are the secrets of a good memory."[2]

[1] Sir John Adams: *The Student's Guide.*
[2] Walter Grierson on "Lord Riddell." *John o'London's Weekly*, 15/12/34.

QUESTIONS ON MEMORY

1. (*a*) What is Retentivity?
   (*b*) Give two examples.
2. Distinguish between the two kinds of knowledge we have to remember and state, with examples, why one is easy and the other difficult to remember.
3. Why are mnemonics unsatisfactory?
4. Distinguish between learning by heart and learning with heart.
5. (*a*) What is the best way to try to remember the essential points about memory training?
   (*b*) What are these essential points?

CHAPTER XII

HOW TO WORK THE MIND: (F) IMAGINATION

PLEASURE thinking—How pleasure thinking began—The frustration of fancy—Pleasure thinking goes on—An almost insuperable difficulty—The method of repose—The method of pose—Three essentials to creative thought—A suggestion for invention—A suggestion for intuition—A suggestion for imagery—A suggestion for inspiration—Questions on imagination

Pleasure Thinking

SIT down comfortably in an armchair. Try to think of a nice holiday or week-end you had some time ago. See the place in your mind. Recall the pleasant incidents, the enjoyable moments, the dear companions. What will happen during the next few minutes? You will go off into a reverie. You will see again pleasing sights. You will live again pleasant moments. You will recall with a smile how very funny a certain fat man looked when going into the water. Then suddenly you may think of a brother of yours whom you last saw on a big ship going on a long journey. You may hear his good-bye again. You will certainly see his face. Then suddenly you will think of foreign lands, of travel, of the joy of wandering from place to place. Many, many other thoughts, pictures, happenings will come out of part of your mind. What is bringing them out? We know not exactly, but the great Freud has supplied a good name for this type of mental energy, ever mentally living over again past experiences, pleasant or unpleasant, and ever commenting on them, ever anticipating future experience. The process goes on,

rich in results, but vague in aim. It just goes on giving pleasure or pain in accordance with the incidents and scenes recalled. Pleasure Thinking is the name of this process. It is distinct from thinking and reasoning which make up reality thinking, for reality thinking most definitely serves a purpose, a very useful and important one. Pleasure thinking is just the perpetual motion of mind, the incessant energy, the inexhaustible mental liveliness. It serves no conscious, no deliberate, no set purpose, but it has many functions. The absence of conscious purpose is restful. The lack of discipline and control is soothing. The reviving of feelings is either enjoyable or painful. But, and here comes the greatest value of pleasure thinking, there may arrive a sudden suggestion about or a better interpretation of a past incident or the solution of a past problem. These may be of enormous help and value.

How Pleasure Thinking Began

Those of us who as little children had the good (or bad) fortune to be tended by devoted parents or nurses were encouraged in one delightful characteristic of child life. We were allowed to say things or do things in our own way, just for the sake of saying or doing them. Why did we say unconsciously funny things? Why did we perform uncommon acts? We did these because as part of the inherited gift called life we wanted to deal with our environment in our own natural, untutored way; a way that we alone wanted for no apparent reason; but a way that we obviously enjoyed. We played.

We used our energies with but one simple result, to please ourselves.[1] Play is as natural in the child as any other natural process, such as breathing or drinking or eating or sleeping. Play did not merely show itself in what we did with our hands and legs and toys and food and everything we handled. Play also showed itself in what we said, what we wrote, what we thought. But what we said, what we wrote and what we thought were so very different from the usual that they were called fanciful. Fancy is the beginning of Pleasure Thinking in the child and is merely the manifestation of Play. A child's drawings, a child's stories, a child's sayings are pleasure thinking in its early beginnings. These follow no conscious thought but merely an unconscious wish. They bear little relation to external reality but they are real experiences of the child. When pleasure thinking, when indulging in "flights of fancy," the child possibly sees more than we do, has been sensitive to much more than we judge, is mentally working away much more energetically than we surmise. No adult mind has yet succeeded in fathoming the depths of a child mind. Certain great writers have, of course, succeeded in supplying children with really childlike stories.[2] But most of us grown-ups—particularly over-burdened or over-fussy parents and nurses—have tended to despise and limit a child's fancy. A child's fancy, particularly when it almost disregards or tries completely

[1] See also pp. 155–7.

[2] Scottish authors have played a distinguished part in this work. R. L. Stevenson's *Treasure Island*, Kenneth Graham's *Golden Age* and *The Wind in the Willows*, and Sir James Barrie's *The Little White Bird* are four delightful examples.

to change external reality, can be very trying. The remarks seem lies. There was a certain little girl called Kitty aged six who lived near Kensington Gardens and was much given to fancy. One afternoon I called to see Kitty but was told by her mother that she had been sent to bed as she had come back from Kensington Gardens with an awful lie.

"What was the lie?" I asked.

"Oh! She said she had seen hundreds of yellow lions running round the Gardens."

"May I see her?"

"Oh yes! You are about the only one to whom she tells the truth."

I ran up to Kitty's bedroom and found her rising from a kneeling position.

"Hello Kitty," I said, "what have you been doing?"

"Oh," she replied, "I have been asking God to forgive me."

"Indeed!"

"Yes, and what do you think God said?"

"I have no idea."

"Well, God said, 'Please don't distress yourself, dear Kitty. I have often mistaken those yellow poodles for lions myself.'"

The Frustration of Fancy

Our schooling with its demands on us to attend to routine processes like learning reading, writing and arithmetic soon seriously limited our attempts to escape from or in our own way to improve upon reality. We were taught that two and two made

four and though we would have liked two and two to make other numbers we found that in order to progress with our school work we had to be satisfied with the dull, prosaic fact that two and two make four and no other number.[1] In countless other ways[2] we, as children, found that we had to develop reality thinking to progress in school studies or leisure activities; that we had to bend our minds to external reality and produce work in accordance with certain definite and uniform patterns that were imposed on us by wise teachers and a wise world. Soon after leaving school millions of children found in the world of work and of social life an even more forcible insistence on their following patterns of behaving, of working, of speaking, and of thinking arranged for them and followed by all other people. Thus we grew up into more or less average normal individuals rarely, if ever, indulging in fanciful pleasure thinking. We had been forced to suppress the more enjoyable mental energy.

Pleasure Thinking Goes On

Fortunately for many of us pleasure thinking can never be suppressed. We are always doing it. Resting between periods of work; travelling to and from

[1] Lady Gwendolen Cecil told me that one day when she was giving her nephew, Lord David Cecil, aged 4, a lesson in arithmetic and told him that two and two made four he calmly replied: "Why not five?" It is interesting to note that Lord David Cecil has since developed into a poet and penetrating literary critic.

[2] The eminent London psychiatrist, Dr. Crichton Miller, goes as far as to suggest that religious training is an influence against fancy. What fancy is to the individual myths are to the race. "As Christianity dominated the Latin races first, it suppressed to a great extent the evolution of folk lore in its original form; so that these races are much poorer in legend and myth than the more Northern races."—*The New Psychology and the Teacher.*

our places of work; waiting between meals; resting in the evening, are occasions when pleasure thinking pours forth a rich treasury of wishes, desires, hopes, fears, suggestions, criticisms, regrets, attitudes. At times the flow is slow and the contents are sparse; at other times the flow is quick and the contents rich; at times we appear to be like spectators passively watching a pageant or hearing a story ; at other times we are re-acting again the important incidents of to-day or days ago, shewing triumph in our minds where in our real experience previously we had shown failure; shewing wisdom now where formerly was folly. We may be lions while pleasure thinking though we were lambs when reality thinking. But our own apparently hidden depths of knowledge, of experience, of feeling, of thinking, appear to be able to furnish ideas, thoughts, suggestions, attitudes, tendencies to actions which may be of the greatest value to us when we have to perform reality thinking. There is a deep delight in pleasure thinking. It requires no effort and the results are entertaining and hopeful. This delight and these results make pleasure thinking dangerous, as dangerous as a drug. For if we struggle with adversity, fight our enemies, love our friends and satisfy our desires *only* in pleasure thinking we become fantastic creatures, living creatures with no art of living. Then we live only in fantasy. Our living is not real living. We do not meet life. We are ever escaping from life into our own minds. We descend into the inner chamber of our being, and there, with our own mentally made spectators and conditions, have

our pleasures, satisfactions, pay our penalties and take our rewards. It is fascinating; but it is not living. We are merely consoling ourselves for the absence of living. We are running away from life. We are making straight for the lunatic asylum. Pleasure thinking is meant to be a natural safeguard and help, as a means to an end but not as an end in itself.

An Almost Insuperable Difficulty

We perform our pleasure thinking with one great unconscious motive, the emotional expression of mental energy. It would perhaps be truer to say that our pleasure thinking goes on within us in obedience to this unconscious but joyful or painful motive. If the motive is unconscious can we consciously make use of the rich and attractive vein of pleasure thinking? Here there appears an almost insuperable difficulty. Consider the following views.

> "The mind is as a fading coal, which some invisible influence, like an inconstant wind, awakens to transitory brightness; this power arises from within, like the colour of a flower which fades and changes as it is developed, and the conscious portions of our natures are unprophetic either of its approach or of its departure."[1]

> "Mental processes . . . are very imperfectly controllable. . . . The most perfectly trained scientist or poet can no more be sure, that he will be able to make his mind produce the solution of a complex problem, or a new poetical image or cadence, or a really original sonnet on the death of a monarch or a president, than can the most perfectly trained clergyman be sure that he will feel really sad at Tuesday's funeral or really joyful at Thursday's wedding."[2]

[1] Shelley.
[2] Graham Wallas.

"We cannot kindle when we will
The fire which in the heart resides;
The spirit bloweth and is still,
In mystery our soul abides."[1]

"He who bends to himself a Joy
Doth the winged life destroy."[2]

It seems, therefore, that the task of consciously controlling the unconsciously propelled pleasure thinking is impossible, for the moment you attempt to control it you perform reality thinking, not pleasure thinking. You will understand this better when you realise that pleasure thinking goes on not only during the day but during the night. In the day it is called day-dreaming but pleasure thinking when you sleep is called dreaming. If you attempt to make immediate use of a dream you wake up and the dream has gone. Similarly with day dreaming.[3] If you attempt to make conscious use of day dreaming you may have an experience like coming up against a brick wall. You are stopped violently. Any conscious attempt to direct or apply day dreaming will meet with failure. We can, however, get over this difficulty. Our results may be brought about unconsciously but our training or preparation for them will have to be conscious. There are two methods which can produce useful

[1] Matthew Arnold: *Morality.*
[2] William Blake.
[3] "When a dream is born in you
With a sudden clamorous pain,
When you know the dream is true
And lovely, with no flaw or stain,
Oh then, be careful, or with sudden clutch
You'll hurt the delicate thing you prize so much."
—Robert Graves: *A Pinch of Salt.*

results from our pleasure thinking. These will now be described.

The Method of Repose

There are obviously then two mental energies within us. One is limited either by the job we have in hand and its conditions or by what is outside us; the other apparently has no limit. The former is, of course, Reality Thinking and the latter Pleasure Thinking. At times we find the continuance of Reality Thinking difficult because the work we are doing or the hobby we are following suddenly presents a difficult problem for which we are unable at the moment to find the right solution. We need to pause, to reflect, to consult others or to look up books of reference. Pleasure Thinking however appears to flow as from a tap; it is apparently effortless. Although the mental flow is effortless it impinges often against the mental energy of Reality Thinking and sometimes instead of going on with our immediate task we follow a flight of fancy or a fantastic suggestion which, for the moment at any rate, throws no light on the immediate task in hand.

If Pleasure Thinking, instead of impinging on Reality Thinking, were to be allowed expression on definite occasions,[1] we might be helped in many ways. Pleasure thinking having its innings on certain occasions, as it were, would not impinge so much while we were reality thinking. Furthermore, pleasure thinking having certain definite occasions

[1] "To put away one's own original thoughts in order to take up a book is to sin against the Holy Ghost."—Schopenhauer: *Selbstdenken*, Vol. 2.

for expression would occasionally, or often, help us with our reality thinking.

In the earliest systems of education known, particularly amongst Eastern peoples, there was always a certain discipline whose main function appeared to be to allow for the unrestricted flow of pleasure thinking during definite periods. This discipline was solitary reflection or relaxation. Every day for a period of time the student was encouraged to remain entirely alone, preferably in a comfortable bodily position and was asked to meditate[1] upon his studies, upon their deepest significance. This discipline is well worth practising. Every day some time ought to be reserved for the opportunity of free unrestrained uninterrupted pleasure thinking; but this should be done when you are quite alone. It does not matter when you do it, although the discipline will serve you best if done either at the beginning or at the end of the day. You must be entirely alone and free from interruption. Inform those with whom you live that for a quarter of an hour or so you desire no interruptions whatever. Lock yourself then in your room. Choose a comfortable armchair. Sit in it. Try to see a restful scene or, if you cannot see things clearly in your mind, try to think of a peaceful occasion or time in your life when things went fairly smoothly. Just let your mind wander on. This in the early stages will be found to be a trying and disappointing experience. When you are alone

[1] "The sages enjoined this meditation with the intent that we might, where we had been weak, conquer in imagination, kill the dragons which overcame us before and undo what evil we might have done."—A. E. (George Russell): *Song And Its Fountains.*

under the conditions I have described most of you will not feel comfortable. You will want to get out of the room; you will want to join others; you will not like to be alone. Instead of experiencing peaceful thoughts you will be unable to resist having unpleasant thoughts. The remembrance that you have not carried out a promised task, or of a trifling but annoying incident in the office; the remembrance of a painful social setback—all these will come back to you with increasing clearness and annoyance. Your first few minutes alone will be decidedly unhappy and you will not thank me for this discipline. The awful processes of adjustment that we human beings have to perform in order to live decently take from us much more than we realise. When we are alone disappointments, fears and awful presentiments appear to be our lot. Persevere, however, with this discipline daily. Soon, perhaps within a few days, you will be able to sit alone in your armchair and immediately on trying to think of some peaceful or restful scene your pleasure thinking will pour forth pleasingly, soothingly; but with at least two kinds of values. One value will be the rest, the peace, the relief from strain. The other value will be the resultant effect of rest, that you will rise from your chair much refreshed mentally.

If you will keep up this discipline of relaxation, of mental rest, of permitting pleasure thinking to go on during definite periods, you may realise another and most beneficial value which will seem incredible. One of the most difficult problems in life is to

understand our fellow-beings and to make the right interpretations of their words, of their actions or of their lack of actions towards us. Solitary reflection on the lines I have suggested will frequently help you to see your friends' or colleagues' words or behaviour in the right light. Somehow you will be developing mellowness of judgment, a depth of insight and a sympathy with the other person's point of view. The value of solitary pleasure thinking may be often further enhanced. Difficult intellectual problems of work, difficult intellectual problems of study; problems that have baffled you for days and days—new light on these problems may come to you in a flash during or as the result of your solitary reflections.

Some of the following quotations and illustrations may help you to see that what I have just been advocating is very sound.

"It is, I think, a general experience that new ideas on a subject come when one is not thinking about it."—Sir J. J. Thomson: *Observer*, 22/9/31.

Milton speaks of the

> "celestial patroness who deigns
> Her nightly visitation unimplored
> And dictates to me slumbering;
> or inspires
> Easy my unpremeditated verse."

> "For oft when on my couch I lie,
> In vacant or in pensive mood,
> They flash upon that inward eye
> Which is the bliss of solitude."
>
> —WORDSWORTH.

"I could be imprisoned in a nutshell and count myself master of infinite space."—*Hamlet.*

"The conclusions at which I have from time to time arrived, have not been arrived at as solutions of questions raised; but have been arrived at unawares—each as the ultimate outcome of a body of thoughts which slowly grew from a germ. Some direct observation or some fact met with in reading, would dwell with me: apparently because I had a sense of its significance."—Herbert Spencer talking to George Eliot.

Wordsworth describes a high state of imaginative illumination:

"Reason in her most exalted mood."

Alfred Russell Wallace hit upon the theory of evolution by natural selection, in his berth during an attack of malaria at sea.

Charles Darwin was compelled by ill health to spend the greater part of his working hours in mental and physical relaxation.

The Method of Pose

By the method of repose one part of your mind rests and the other part of your mind does the rest. Your reality thinking is apparently resting; your pleasure thinking is working away. But there is no conscious attempt on your part to direct it. If it follows any direction at all, the direction is due to your own particular recent or remote worries, hopes, desires, fears or ambitions. The contribution of pleasure thinking to reality thinking may, however, help in the removal or at least in the lessening of worries and of fears, in the strengthening and elevating of desires, of hopes and of ambitions. By proceeding with your interests, keenly and sincerely, you may be able to make full use of the contributions of pleasure thinking. If your interest be essentially practical, the improvement of things, the better use

of physical forces, then the contribution will be in the direction of inventions. If your interest be literary or artistic then the contribution will be imaginative. You may become aware of more arresting imagery in language; of a different way of telling an old story; of better rhythms, rhymes, and more profound thoughts and of more pleasing and beautiful expressions in poetry; of different conflicts and situations in tragedy or comedy or farce; of new aspects in picturing nature and life in line or colour or in more than one dimension; of different and more melodious movements in music, vocal or instrumental. If your interest be in improving the lot of your fellow-men either by economic or financial or religious influences the contribution may lead to inspiration, the highest achievement of the human mind. Whether your interests lead you to acquire invention in scientific application, imagination in artistic production or inspiration in social progress there are definite attitudes and disciplines which will help you. This is what I mean by pose. "Our mind is not likely to give us a clear answer to any particular problem unless we set it a clear question."[1] Whether your question is one of invention in science, imagination in art, or inspiration in social fellowship, there are three essentials which must be developed in you.

Three Essentials to Creative Thought

The three essentials are: Interest, Knowledge, Experience. You must be so devoted to your science or to your art or to your philosophy or religion that

[1] Graham Wallas: *Art of Thought.*

any development of, or any hindrance to, any of these, thrills you or grieves you more deeply than a personal triumph or a personal loss. Indeed, you must for the moment be the interest. Every suggestion must be eagerly welcomed in case it has the germ of a new idea. Every task suggested must be enthusiastically undertaken in case it may reveal a new aspect or justify an important assumption. Wide and deep knowledge is necessary to enable you to put into their proper place any wild or sane ideas, any superficial or profound explanations, any insignificant or significant facts. Experience, particularly practical experience, is necessary so that you are able to tell at once whether the latest suggestion can be satisfactorily applied or whether it is merely impossible theory. Interest or Feeling; Knowledge or Learning; Experience or Practice are the three basic essentials which you must possess before you can produce a really new and useful invention or a really new and beautiful development in art or a really new and helpful scheme for curing social ills.

A Suggestion for Invention

Many inventions have been evolved by accident. During the Great War for example a metallurgist, Mr. H. Brearley, "was investigating the erosion of rifle barrels. He tried various steels to see whether he could make an improvement in existing practice, and among others he made a small charge of steel containing 14 per cent of chromium—larger than had ever been tried before. The mechanical properties, however, were not such as Mr. Brearley was looking

for and the broken test pieces were thrown away in the corner of the laboratory with many others.

"About a fortnight later one of his assistants called his attention to the fact that one particular pair of test pieces was still bright and had not rusted as all the others had done. Mr. Brearley found that it was the steel containing 14 per cent of chromium. He tried to etch the steel with acid and found that it was resistant.

"He immediately realised that this was something new, and before saying anything about it, had a knife blade forged from this material; he left it exposed to the weather in his garden for about a month and at the end of that time it was perfectly bright.

"Owing to the stress of War work this discovery lay dormant for a time, but eventually resulted in the well-known cutlery steel which is rapidly displacing the old carbon steel knife."[1]

Over twenty years ago a French chemist, Edouard Benedictus "accidentally dropped a bottle on the floor of his laboratory, and noticed, to his surprise, that it did not break, but merely 'starred,' the pieces keeping together. He remembered that previously the bottle had been filled with certain chemicals which, having evaporated, had left a coat of celluloid-like enamel inside. Having performed a series of experiments, Benedictus produced the first sheet of Triplex unbreakable glass."

Many inventions have been evolved owing to necessity. "Necessity" we have often been told, "is the mother of invention." But who was the father? I suggest that the pleasure thinking of great

[1] *The Times.*

minds produced the other parent. Necessity is an external influence, stern, strong and expensive. We know little of the failures but much of the successes brought about by necessity. As for very many years to come we shall be experiencing very many disadvantageous conditions in living, necessity will be compelling us to invent mechanical appliances or systems for improving these conditions. In wireless, for example, we see brilliant developments going on in rapidly reducing the time, trouble and cost and increasing the clearness and variety of communications over longer and longer distances.

Neither the accident[1] of fortune nor the force of necessity would result in inventions being produced unless there were trained, keen and experienced minds perpetually trying to improve machines and processes. An inventive mind needs no suggestion from me as to how to invent a better type of a certain machine or a simpler type of chemical or physical process. But if one of your interests is mechanical and you would like to improve the machinery you use, the method described in the following sentences may be useful.

There are two views from which you can consider any appliance, process or machine. One view is by looking at the thing in front of you, examining it very closely, stating its functions and value; analysing out its parts and their relation to each other and to the whole of the thing; stating the whole of your knowledge of this particular appliance, process or machine as a result of considering the actual object

[1] Accident is regarded also as an influence in Poetry. "Divine accident is still the hope for poetry."—Cecil Day Lewis: *A Hope for Poetry*, 1935.

in front of you. The other view is to consider the class of objects represented by the thing you have just been examining and from your own knowledge and experience and by reflecting, stating the essential conditions or properties that must be satisfied by an appliance or a process or a machine to be the ideal of its particular kind. If now you compare the results of both views you may, perhaps, find a point or two which you have not noticed before and which may cause you to proceed with a development of some inventive value.

A Suggestion for Intuition

The first view is, of course, the practical view and the second the theoretical. The better the combination of both views the more likely the hope of an inventive result. But the theoretical view is often not complete as we still lack knowledge of the full nature of physical forces. One of the greatest inventors of the last century, Lord Kelvin, who used electricity constantly in his researches and inventions, is reported to have said that he did not know what electricity itself was. This limit to our theoretical knowledge has caused some interesting anticipations, almost prophecies, in science.

> . . . a century ago Prout made a bold hypothesis in which all elements were built up of hydrogen. He had little experimental data to support his suggestion. In fact, the fractional atomic weights were prominent data which could not be reconciled with it. It is quite likely that he had little to support him, but a "reasonableness" born of faith in a simple natural scheme. However, a hundred years later the *hydrogen ion* is found playing a stellar role in the theory of atomic structure.[1]

[1] M. Luckeish: *Foundations of the Universe*, 1926.

Sir Isaac Newton in his "Optics" writes:

"Should they (i.e. atoms) wear away or break in pieces, the nature of things depending on them would be changed." Modern chemistry and physics teach us that changes in constitution cause changes in substances. Over two thousand years ago Virgil the poet and Aristotle the philosopher without being able to make reliable observations stated that the Mason Bee could carry earth to stone. Two thousand years later a scientist, Swannerdan, by observation and experiment confirmed this.

More than two thousand years ago there were thinkers who guessed there must be such particles (atoms). They called them "atoms"—a Greek word meaning "a thing which cannot be cut up into smaller bits." The guess was a brilliant one, for in those days there were no laboratories stocked with all manner of marvellous instruments and devices for examining matter.[1]

The examples quoted above show an extension of knowledge beyond what is immediately practical; a judgment of future possibilities; an insight[2] into the forces of Nature or into the development of our understanding and application of these forces, which understanding and application go to make up that vast and useful body of knowledge we call science. Such quick "insight into reality"[3] can be called intuition.

Intuitive judgment is not merely confined to students of Nature and of science. It can be displayed in the study and experience of any and every possible human thought and endeavour. Great artists have been known to show it when estimating the early efforts of young artists. Great Ambassadors have shown it when conducting delicate negotiations.

[1] From L. Smith and Dale: *Science of To-day.*

[2] " . . . the flash of perception that makes reasonings unnecessary." —*Letters of William James*, Vol. II, letter to Mrs. Henry Whitman, 7/6/1899.

[3] From *Belief in God*, Bishop Gore.

Leaders—military, political and business—have shown it when choosing their assistants. In ordinary life we all use it when meeting strangers in business or social life. Women are rumoured to possess a more accurate and deeper intuition than men; but psychological research has so far failed to be gallant enough to support this rumour.

Amongst engineers there is an important difference in the judgment of a job. One kind of judgment is called estimating. This is merely reality thinking applied to find out the full details of the job, time, cost, amount of labour and so forth. The other kind of judgment is called "guesstimating." This is merely intuition being used to give an instantaneous estimate. Some time ago I was told of a timber buyer who would take one look at a shipload of timber and immediately make a very valuable judgment of its origin, value and use.

These two examples point out the way to develop intuition. Primarily it is a function of interest. If you are genuinely interested in people, if you really like your fellow beings, you will probably observe many points about each person you meet, about each acquaintance you know, about each friend and relative you like or dislike. As a result of your deep interest and profound observations you will develop intuition or the power to judge people accurately and quickly. A friend of mine, for instance, who occupies a very important post in a large firm of retail drapers is often called upon to use his intuitive judgment of customers. A customer, after ordering goods, desires credit and this gentleman is called

upon to interview the individual. As a result of a very short interview, not lasting more than a few seconds, my friend is able to judge at once whether the customer should or should not receive credit. His judgment is generally reliable.

Psychologists have not been known to possess a high degree of intuitive judgment of their fellow beings. They are probably too deeply interested in the purely scientific aspects or the purely theoretical considerations of human nature. Salesmen, managers of large retail businesses and staff managers all possess fairly good intuitive judgments of people because this is part of their job. To develop intuition in any particular kind of knowledge you need, therefore, both to be interested in it and to have much experience with it.

A Suggestion for Imagery

Can you at this moment in your mind see the face of your Mother or your Father or your Sister or your Brother or the face of anybody you like? Can you at this moment hear the voice of a friend? Can you now, without having them in front of you, scent lavender or a cigar? Can you in your mind taste milk chocolate or beer? Can you, without moving your hands or your feet, go over the motions of hitting a ball with a bat or kicking a ball with your foot? If you can have any or all of the above experiences you are using imagery. Imaging, or the making of imagery, takes place every time you use your senses. If you look at a picture of the "Laughing Cavalier," besides the experience

of seeing, you are also making a record of this picture in your mind somewhere. Later on if you recall this picture in your mind without looking at the picture outside you, you are using imagery, the visual record you made when you first saw the picture. Imaging means to experience the results of sense experience without actually using the senses. Individuals vary in their imagery. Some of us can see again and again in our minds faces, designs, scenes we originally experienced when using our eyes. Others can hear again in their minds voices or the sounds of instruments which they originally experienced when using their ears. Visual imagery, or seeing things in our mind and auditory imagery, or hearing sounds in our mind, are the two kinds of imagery most of us usually possess. Other kinds, such as recalling smells, tastes or movements, are not so usual, though they can be acquired by training. When you merely see again what you first saw or hear again what you first heard your imagery is reproductive. Can you see King Edward VIII in your mind? Can you hear a great singer singing in your mind? This is merely asking you to perform reproductive imagery.

Can you in reading a short story see the characters in your mind? Can you after listening to a description of a house see the house in your mind? If you can do this, you are performing interpretative or reconstructive imagery. You can all see a penny in your mind. That is reproductive imagery. You can all see a black cat in your mind. That is again reproductive imagery. But can you now see the black cat

bending down trying to nibble the penny? This is not now reproductive but interpretative or reconstructive imagery.

Reconstructive imagery is merely recombining imagery we already possess into all kinds of different patterns. To see Mr. George Bernard Shaw dressed as a Boy Scout or Mr. Winston Churchill clothed or unclothed like Mr. Gandhi are examples of reconstructive imagery—not of a very high type. The natural tendencies of play and of fancy are seen in the reconstructive imagery of children. In recent years many art masters and art mistresses have encouraged children to draw and paint of their own free will. The results, without revealing many born artists, have revealed many drawings and paintings of some artistic value. In drawing, in painting or in any art expression such as literary composition or musical composition, the technique of the art has to be first learnt. Reconstructive imagery is then used to express some thought or some emotion or some action, the thought, emotion or action coming, of course, from the pleasure thinking of the artist. The artist does not set out to use imagery in a certain way; the artist has a powerful urge to express a certain thought or a certain emotion or to picture a certain action and in using his technique uses the particular imagery in a reconstructive manner. The artist arranges lines or colours or words or thoughts or solid forms or musical sounds, all of which we know, into patterns so strikingly different and arresting from those we have seen or heard or read before, that we call the patterns new. But what is new is

not the imagery, not the lines, the colours, the shapes, the forms, the musical notes but the remarkable arrangements of these, arrangements so remarkable, so different, so pleasing, so illuminating that we often call them new. But the elements were not new for they were part of reproductive imagery; the arrangements were new, they were part of reconstructive imagery.

Imagery has many values. Two at least may be emphasised. Imagery is essential in learning, particularly in learning to perform or understand complicated actions. If you have to learn how to control a highly intricate machine, your ability during training to visualise or see in your mind the movements or actions *before you actually perform them* will help you to master the machine. If you are learning a foreign language, your ability to visualise the meanings of the words will help your memory[1] for this foreign language. Very often seeing in your mind how ridiculous you look performing a certain action prevents you doing the action and thus making a fool of yourself. The reverse applies even more effectively. Seeing in your mind how well you can perform an action, you eventually perform it well. Seeing pictures in the mind can be a help in learning, in thinking and in living. "Every picture tells a story" was used for many years in a famous advertisement promising to cure backache. Whether the backache could be cured by the medicine whose use was advocated I am not competent to state; but the

[1] "If what is described in the French is really *visualised*, words will rarely fail the translator to express in English the mental picture thus clearly formed."—Ritchie and Moore: *Translation from French.*

pictures used told stories. Illustrations in books, on posters, in our newspapers and magazines attract us. They tell us much; they entertain us more. Many please us. We linger over a sea view, a mountain view, a sunset, a country scene, a strong handsome face, a ravishing figure. Pictures will always attract. We like them. We make up our own stories in lingering over them. Pictures in words also attract. They tell so much in such little space or rather they suggest so much. We do the rest. When Hamlet says: "I could be imprisoned in a nutshell and count myself master of infinite space" we realize at once the tremendous extent of pleasure thinking. When Samuel Butler wrote: "Life is like playing a violin solo in public and learning the instrument as you go along" we see at once some explanation for our awkwardness on many occasions. Tennyson in singing:

> "Love took up the harp of life and smote on all the chords with might;
> Smote the chord of Self, that, trembling passed in music out of sight."

tells us beautifully that there is no selfishness in love. Goethe in trying to tell us how great a mind Shakespeare was succeeds in this passage: "His characters are like watches with dial-plates of transparent crystal; they show you the hour like others and the inward mechanism is also visible." Imagery can often, of course, be used amusingly. H. G. Wells in *Kipps* points out that when Kipps was trying to eat peas with a fork he found the latter an instru-

combination of imagery can charm, as in Sir Jame Barrie's delightful thought that when the first bab laughed for the first time its laughter broke into thousand pieces and that is how the fairies wer created. Imagery can be used to view death wit hope. Shelley in lamenting the death of Keats crie out—

> "He is not dead.
> 'Tis we are dead, not he.
> He is part of that loveliness
> Which he himself made lovely."

A distinguished modern poet "A.E." is perpetuall using imagery delightfully. He asks:

> "Why does my fancy soon forsake
> All that is perfect to the eye,
> The ruffled silver of the lake,
> The silent silver of the sky?"

He answers:

> "It is not that my heart is cold
> To Beauty, for my pulses beat
> As bloom and odour jet their sweet
> From tiny fountains in the mould,
> And many rainbow trumpets blow,
> But still my heart divines from these
> How near are the Hesperides."[1]

Imagery can be a source of guidance, informatio and delight. "The retention by the thinker of hi emotion and its effective communication to othe is most likely to take place when it is associated wit a vivid and easily retained image." To be able t reconstruct imagery is a useful and delightful occupa tion. In technical work it is a help in learning. I salesmanship and advertising it may be a ver

[1] *Voices of the Stones.*

illuminating process. The salesman must vary his talk; the advertiser must vary his story and illustrations. In window display reconstructive imagery is of countless value. As a leisure occupation the search for good imagery in reading gives your reading an added relish. It also enables you to criticise an author's imagery. You will appreciate the following illustrations. "Anemones like stars that shake in a green twilight pool."[1] "The august, inhospitable inhuman night remaining magnificently unperturbed."[2] "Her words were like sea foam breaking idly on granite."[3]

"If I should die,
Think only this of me.
There is some corner of a foreign field
That is forever England."[4]

"Life like a dome of many coloured glass
Stains the white radiance of eternity
Till Death shatters it to atoms."[5]

The constant search for good imagery will give you pleasure, improve your tastes and perhaps, if you are interested deeply enough, help you to produce reconstructive imagery, so remarkable as to be new and pleasing.

A Suggestion for Inspiration

Hitherto I have not used the word Imagination often, but it could be applied to every thought and suggestion in this chapter. I have refrained from using the word Imagination because it is usually

[1] Sir Henry Newbolt.
[2] Sir William Watson.
[3] Harold Brighouse: *Hepplestalls.*
[4] Rupert Brooke.
[5] Shelley.

used to mean a separate and special power like seeing or hearing. Imagination is not a special power. It is the way we use any of our powers to produce a certain end. The end must be something new or at least so very different as to be worthy of being regarded as new. To produce something new is to create. Can the mind create? The mind certainly cannot create a new thing. Every so-called new thing is made up of old parts. A wireless receiver has wires, a valve, a graduated indicator and receives waves. But all of these have been in existence for a long time. A wireless receiver is not a new thing; it is a new arrangement of old things. The human mind, in the case of Marconi, produced a new arrangement, a thought. The human mind can create not things but thoughts. It can, of course, be argued that the human mind does not even create a new thought; it becomes aware of it; it discovers what is already existing, rather than creates This argument may be ingenious but it does not really matter as long as we understand that there are possibilities of thought relations yet to be discovered. As these relations have hitherto been unknown, when we come to know them we must regard them as new. The possibilities of the new are endless. Every moment is a new moment, for no two moments are the same. Further, every successive moment differs at least in one particular from any previously experienced moment. It differs in time and in all that time may come to imply. To endeavour to anticipate future experience in order to find out different and better combinations than

past experiences, that is looking imaginatively. You can not only look imaginatively; you can hear imaginatively, touch imaginatively and perform every possible mental process imaginatively. To think imaginatively is to try every possible way of understanding and expressing your thoughts until perhaps you may suddenly be aware of a thought that has not yet been understood and expressed. To be imaginative is to think, to use reality and pleasure thinking as deeply and as broadly as possible. Wordsworth called poetry the breath and finer spirit of knowledge. Imaginative thinking is the breath and finer spirit of thinking and reasoning. When imaginative thinking is applied to problems of society, to the understanding of the relationship to each other of individual members, of classes in society, of races, of nations, so as to evolve laws that will make for fair and firm understanding between individuals, classes, races and nations there will be developed true and progressive Inspiration. At present the science and art of production has reached a very high standard in practice. At present the science and art of transport and distribution of wealth has theoretically reached a high standard. But the true relationship between production and distribution is prevented by a lack of understanding of finance, particularly of international finance. The result is, that while wealth is increasing everywhere, poverty abounds in every country. If we could think imaginatively in economics, reaping the full advantage of the daring and initiative of capitalism, yet minimising its rank injustice and its many disadvantages, we

might evolve a financial system which would dismiss poverty as our scientific system of production has removed waste. This would be an example of real, lasting, progressive Inspiration.

QUESTIONS ON IMAGINATION

1. What is Pleasure Thinking?
2. (*a*) Describe the Method of Repose.
   (*b*) What is its value?
3. How can you proceed to invent a new development of a machine?
4. (*a*) What is Imagery?
   (*b*) Of what use is Imagery?
5. What is the Method of Pose?
6. Can the Mind create?
7. What is Imagination?
8. What is Inspiration?
9. How can Intuition be acquired?
10. What are the essentials to Creative Thought?

BOOK III
CHARACTER DEVELOPMENT

CHAPTER XIII

(A) THE MEANING AND IMPROVEMENT OF CHARACTER

WHAT character means—Kinds of character—Can we change our characters?—Free-will or determinism?—A practical compromise—Questions on the meaning and improvement of character

What Character Means

THERE are many mental powers we clearly possess and frequently use which are difficult to describe and more difficult to define. We experienced this difficulty, for example, with Imagination on page 131. We are now going to experience this difficulty again with Character. We all possess Character in varying degrees and we constantly show our possession of it. What is it really? In our conversations and in our reading of newspapers, magazines and books, the word character is used in many meanings. In applying for a post, for example, and thus in dealing with strangers, character means our record, references or testimonials. In describing people we know, character is very often used to mean the nature of a person, human nature.[1] In producing a play we use character to mean a part or a rôle in it and character-acting the ability to play special parts or rôles. In referring to certain peculiar or odd or picturesque individuals who are often termed "a

[1] "The discriminating study of character is among the choicest diversions that life has to offer."—*New Minds for Old*, Esmé Wingfield Stratford, 1934.

regular character"[1] we really mean by this phrase a kind of personality. But when we praise a man for his "force of character" we mean that he has shown his power of pursuing and carrying out a truly worthy end and that in reaching this end he has faced opposition, mastered difficulties and defied discouragements. This is the meaning of most importance to us. Character must, therefore, be regarded as the acquired tendency to perform acts in obedience to a well thought-out end, though the conditions prevailing tend to prevent the performance of the actions and the realisation of the end.[2]

Will Power and Character Power can be regarded as synonymous terms, that is, as possessing the same meaning. It will not help you to clear thinking and to sound development if you use the word Will as it has been used[3] hitherto in books, lectures and in conversation. It has been used to mean a distinct and separate power that each individual can call upon in an emergency. There is no such distinct and easily available power. If you will carefully follow

[1] "Some people have a knack of always looking queer and unusual. Whenever one sees one of them, one comments automatically, 'There goes a regular character.' The chances are, of course, that the man is not a 'character' at all, but quite an ordinary sort of individual, a devoted father, perhaps, or a keen follower of league football."—*Evening Standard*, 27/3/35 (Dudley Barker: "My Notebook.")

"He was a great Character; one of those of whom numberless anecdotes are told."—G. K. Chesterton on Coleridge, *Illustrated London News*, 4/8/34.

[2] Professor William McDougall defines Character as: "Resolution, decisiveness, consistency, sustained effort in the face of difficulties, the preferring of remoter to nearer ends.—*Character and Personality*, Vol. 1.

[3] "Many psychologists no longer believe in the old concept of will. Most people think that the will is some mysterious force which one can, as it were, grab out of the universe, draw to himself, and have work within him like yeast in dough. This popular idea of will is questionable; for actually a strong will is largely a name for the habit of persistence and success and a weak will is but a name for the habit of failure."—H. W. Hepner: *Psychology in Modern Business*.

what is going to be said about character and earnestly carry out the advice about its development you will be able to achieve all the benefits described in books and by lecturers and teachers when they refer to the development of "will power."

Kinds of Character

Character has at least two constituents: actions, the actual performance; ends, aims, ideals to be realised by the actions. Characters vary in accordance with these two constituents. If the aim be worthy, of use to society as well as to the individual self as, for example, in the case of a public benefactor or a great statesman, we call the character good. If the aim be unworthy, be of no use to society though of use to the individual self, as for example in the case of a public swindler, we call the character bad. A strong character will perform actions in obedience to ends, worthy or unworthy, for criminals can possess strong characters. Strength of character is shown not by the worthiness of the aim but by the skill, speed, consistency and continuity of the actions. Weak characters may be both good and bad for they are considerably influenced by environment and by companions. If the environment be simple, disciplined and free from temptations and the companions good, a weak character will merely copy the actions of others without being clearly aware of the worthy ends in view. If the environment be difficult, undisciplined and full of temptations and the companions bad, the weak character will merely copy the bad actions of others

without being clearly aware of the unworthy ends in view.[1]

> "How oft the sight of the means to commit ill deeds
> Results in those ill deeds being done."
>
> —Shakespeare.

Can We Change Our Characters?

Are strength and goodness of character matters of acquisition or endowment? Do we acquire them or are we born with them? What we learn and what we do in our very early years play a big part in the formation of our characters. During this period we learn much of ideals, such as honesty, kindness, decency, loyalty, and acquire useful or useless habits of industry, perseverance, thoroughness, punctuality. The Jesuits, who founded an efficient system of education, are supposed to take up the attitude: "Let us have the child. You can have the man." Wordsworth refers to the child as "father to the man."[2] The preponderating number of defects in character can be traced to childhood experiences. Many and many a selfish character, for instance, has had the foundations laid in, or out of, the nursery. If, however, you will consider the most important aspect of character, the result of the combination of ends and actions, you will be able eventually to change the bad results of the influences and habits of

[1] John Ruskin in *Praeterita*, his autobiography, writes of his childhood: "My education at that time was too formal . . . leaving my character cramped indeed but not disciplined; and only by protection innocent."

[2] Professor C. H. Spearman, Emeritus Professor of Psychology, University of London, now of Harvard, writes in the *Star*, London, 26/11/34: "Existing evidence suggests that character may be a product of heredity, but is scarcely affected in essence by any subsequent education or training, although upon it can be built up separate qualities like perseverance or truthfulness."

childhood. Before you can hope to bring about a change in your character you must be convinced that character can be changed. To be convinced means that this knowledge, that character can be changed, must be made a part of you.[1]

An impressive number of learned authorities do not think that character can be changed. They consider that our characters are determined at birth and after that by environment. Their attitude is expressed by Shakespeare—

> "There is a divinity that shapes our ends,
> Rough-hew them how we may."

The opposite attitude to this hopeless point of view has been expressed by W. E. Henley—

> "It matters not how straight the gate,
> How charged with punishments the scroll.
> I am the master of my fate.
> I am the captain of my soul."

Here is expressed the free-will point of view, that we all have freedom to develop our characters.

Free-will or Determinism?

Which is the correct point of view? The answer to this question has not yet been made completely; but you will find the succeeding argument[2] very useful and the result most practicable. Society is a development of our social existence which, on the

[1] "A man . . . does not truly and effectually possess anything until it has become a part of himself. . . . A knowledge which can be detached from him is not worth the name, but knowledge which cannot be detached from him is knowledge which has passed into emotion and expresses itself in conduct; it is knowledge dynamic, alive."—Professor E. T. Campagnac: *Education.*

[2] Adapted from Professor William McDougall's *Social Psychology.*

whole, works very satisfactorily. Just consider for a moment some of the advantages that society or social arrangements give you hourly. Take as an example one of your meals, breakfast. You enter the breakfast-room and find the table laid with linen, cutlery, crockery, food. All these have been supplied by your mother or a maid or by your landlady or by the staff of the house in which you live. If you did not live in the midst of social arrangements which make up society and you had to go and get your cutlery, your crockery, your water, milk and coffee, your bread and butter and eggs and bacon and marmalade and salt and pepper and any other victuals you desire, you would find that breakfast would entail very considerable trouble and would take a very long time. There are many other illustrations that can be given of the advantages gained and enjoyed by living in society. On going to your work you get into a bus or tram or train or coach. Society supplies the vehicle and the staff; you, in return, pay some money and are carried to your destination.

Social arrangements are beneficial for us. They save time, they save trouble, they ensure convenience, they help to efficiency and happiness. But in order that these social arrangements can be carried out quite satisfactorily, each individual member of society must believe in and show responsibility. In riding to work society shows its responsibility by providing efficient vehicles and staff. You show your responsibility by having your fare ready. The result is a social arrangement of undoubted advantage.

For efficiency to be observed, responsibility has to be kept up to a certain pitch with supporting qualities, such as punctuality, accuracy and so forth. Each individual member of society is, therefore, accountable for carrying out his or her responsibility in any or in many social arrangements. If you are accountable then you must be susceptible to praise or to blame. If you carry out your responsibility well you are entitled to praise. If you carry out your responsibility badly, such as being unpunctual or inaccurate, then you should be blamed. Praise and blame are the necessary methods adopted to keep individual members up to their full, or at least workable, responsibility and thus keep society going.

If, however, you support the theory that every individual possesses a complete freedom of will, of being able to act in any way that he or she desires, then praise and blame are useless. However much we praise or blame the individual, the latter can ignore us because of this power of freedom of action.

If you support the theory of determinism, that we possess no freedom of action but that our acts are the results of our inherited nature or of our environment, then praise and blame are unfair. If we have inherited a weak character and if environment is too strong for us and we fail in our responsibility, then surely it would be unfair to blame us.

A Practical Compromise

It seems, therefore, that neither the theory of our complete freedom of action nor the theory of our complete enslavement is sound, assuming, of course,

that we recognise that society is beneficial. We must have praise and blame as helps towards the expression of responsibility, otherwise society will be broken up and we shall find ourselves in a state of civilization even lower than that "enjoyed" by primitive man. We are not completely free to perform any kind of action. There are at least two limits to our conduct. One is the limit of Nature. As natural beings we can lead efficient lives only if we obey certain laws that physiology teaches us, such as having a certain amount of sleep every twenty-four hours, a certain amount of food twice or thrice daily, a certain amount of periodic rest, a continuous supply of fresh air. If any individual attempts to defy these physiological essentials he will fail. He or she will find a limit to his or to her actions. In addition to this limit of Nature there is a further limit, the limit of individual nature or endowment. You may like to become a great singer like Caruso or a pianist like Paderewski or a great painter like Turner or a great preacher like Spurgeon. You undertake the right amount of training during many years of discipline; but unless you have a certain endowment of voice and other gifts and sensitivities you are not likely to become another Caruso or Paderewski or Turner or Spurgeon. There is another limit, therefore, to the actions of each individual, the limit of inherited tendencies. Within these two limits, however, the limit of Nature and the limit of inherited nature, you can regard yourself as possessed of freedom of action.

QUESTIONS ON THE MEANING AND IMPROVEMENT OF CHARACTER

1. State the most useful meaning of Character.
2. (*a*) What kinds of character are there?
   (*b*) How do they differ?
3. (*a*) What do you mean by "Free Will"?
   (*b*) What is Determinism?
   (*c*) What is the right attitude to both of these?

CHAPTER XIV

(B) THE INSPIRATION OF IDEALS

Two points in character development—What is an ideal?—Three aspects of ideals—The living value of ideals—The greatest ideal of all—Questions on the inspiration of ideals

Two Points in Character Development

THE two constituent processes necessary for developing character are: actions and ideals. Your actions are a combination of nature and nurture. The way you talk, the way you walk, the way you write, the way you greet a friend, the way you help an invalid, are all actions involving both natural and acquired movements. Your ideals you have acquired consciously and unconsciously from many experiences, your play, talks, reading, explanations and example of your parents, teachers and others, sermons, talkies, theatres, your constant associations and discussions with members of your family, with friends, with members of your social and business circles and your colleagues at work. You cannot at the same time investigate the possible necessary training both of actions and of ideals. You must consider these one at a time. As ideals should always be inspiring us and as the right kind of ideals lead to the right kind of actions we shall consider ideals first.

What is an Ideal?

What is the meaning of an Ideal What ideals do you hold and follow? An ideal is a combination of a great idea and deep and sincere feeling. If, for

example, you possess and continually carry out the ideal of justice, of fair play, of equality of treatment, as far as it is reasonably possible, of all the people you know and are likely to meet, then you have a great idea, Justice, combined with deep feeling. You acquired this ideal after many years of varied experiences, reflection, education, social intercourse, contact at work and play. All of these were conscious experiences, consciously developed and consciously felt as thoughts, feelings and actions; but their full effects were developed unconsciously within you. The effects were unconsciously joined up within you into what is often called the better part of you, or your better self, your conscience or to use the modern psychological term, your "ego ideal."

An ideal can also be termed a moral sentiment for a sentiment means the development of feelings round any important thing, person, place or idea. This development is so constant, strong and intimate that if anything happens to the subject of your sentiment, your feelings and thoughts and tendencies to action are stimulated. You have, for example, a sentiment about your Mother, that is if you are not too unwisely modern. You take pleasure in pleasing your Mother. You experience pain if you displease her. If you hear good tidings about your Mother your feelings are stimulated pleasantly. If you hear bad tidings about your Mother your feelings are stimulated unpleasantly. Similarly with a moral sentiment. If you are a true lover of justice to your fellow beings you take pleasure in just actions. You are pained by unjust actions. You try to express thoughts or

support proposals for keeping the principle or ideal of Justice active and helpful.

Three Aspects of Ideals

All ideals, which are strong combinations of great ideas and sincere and deep feelings, can be viewed from three aspects. In building up knowledge of any and every kind we try to make our knowledge as accurate and as truthful as possible. The highest ideal in knowledge building is therefore the Truth.[1] In performing conduct of any and every kind we try to make our actions as widely useful and as beneficial as possible, in other words as good as possible. The highest ideal in behaviour is therefore the Good. In our experiences in which feelings are an essential part we try to become more and more deeply sensitive to finer and more pleasing considerations. The highest ideal in sensitivity is therefore Beauty. Truth, Beauty and Goodness are ideals that we try and try and try to reach. We can only approach them; we can never reach them.[2] The more we learn of what is near the Truth, the more our performances approach to Goodness, the more deeply we feel the touches of Beauty, the more are we aware how far off we still are from being able fully to experience these elusive qualities. Consider any subject you are studying or like to study, such

[1] " . . . a profound love for truth . . . is the crown and glory of an intellectual education. . . . To produce it is the sublimest office the teacher has to discharge."—Professor James Ward: *Psychology Applied to Education.*

[2] " Aye, but a man's reach
Should exceed his grasp!
Or what's a heaven for?"
—Robert Browning

as Contemporary History; the secret of the atom; the power and application of electricity; the problems of international finance; the full meaning of religion. Learned volumes are continually being published on these subjects telling us more and more about them and showing us also that we know less and less. Scholars have been inspired by Truth, but no one authority on any one subject is ever convinced that he or she knows the whole truth of the subject. The greater the mind the less is the assumption that the complete truth has been grasped. Great minds can see how very much more is still to be known compared with what is already known. The keen awareness of new knowledge to be acquired inspires great minds with zest for more learning, more experiment, more investigation, more discussion, more reflection. "What is Truth?" asked Pontius Pilate with a jest. But it is the search for Truth that gives zest to all inquiring minds.

Goodness and Beauty render their secrets even less readily to our efforts. Saints who follow the Good as scholars follow the True have developed the highest standards of conduct in the hope, but rarely in the certainty, that they were realising Goodness. Great artists have been even less certain than scholars and saints, for no artist has succeeded in explaining how the rendering of beauty was possible. When an artist attempts to explain his inspiration he descends from poetry to prose, and beauty seems to be farther off.

Truth, Beauty and Goodness are the "holy of holies" of the mind. They can be grasped momentarily when we are pursuing our studies,

performing our work or living with our dear ones enjoying life, art or Nature. We cannot enjoy the sun by facing its mighty glare, but by noticing the glorious effects of its rays on clouds, mountains, valleys and seas. In a similar way are we uplifted by Truth, Goodness and Beauty. We cannot experience them directly; but we can gain full value from them in trying to reach them in our learning, in our doing, in our feeling.

The Living Value of Ideals

What is the value of Life? Do not trouble to find out the meaning of life. The solution to this problem has been the unenviable task of generations of philosophers who have as yet failed to give us a completely satisfying answer. The great point about life is that we have it and therefore we must make the best use of it. This indeed is the great value of life, the opportunity of making the best use of it. Hundreds of thousands, perhaps millions, of people lead narrow, limited, joyless and depressed lives during their leisure because they do not try to make the best use of life. The best use of life can only be made by possessing and perpetually, whenever possible, obeying ideals.[1] One of the most expressive phrases in our language is "Thank you"; [2] but it is often used by us not as an expression of gratitude but of sarcasm, not as a gesture of implicit affection but of implicit hate. If "Thank you" were used by us

[1] "As the pupil consciously adopts an ideal for his own life so far he begins to educate himself and assumes an independence incompatible with determination by some other person."—Professor James Ward: *Psychology Applied to Education.*

[2] A thought suggested in a talk with Mr. Bernard Campion, K.C.

more often as it was meant to be, as an expression of courtesy and good fellowship, we would be making a better thing of life. Many modern psychologists, poets and philosophers of all ages have convincingly pointed out that our life seems to be a mixture of love and hate, with the latter predominant. We are inclined almost by nature to hate because, as modern psychology points out, our lives from the cradle start with suppressions and repressions and continue with constant increasing inhibitions. This, of course, is life as it is. Our newspapers and our talkies flourish exceedingly because they minister to this hate. A few murders or the confessions of a notorious criminal or the sordid details of a sexual case send up the circulations of our daily and evening papers to dizzy heights. Talkie films showing murders, assaults, fights, sexual stories, the results of killings, quarrels, attract millions nightly.

The Greatest Ideal of All

This is, of course, human nature as it is. But need human nature be so? What are the occasions in life that move us not only deeply but with that pleasing tone that leaves us feeling better, happier, more hopeful, kinder men and women? Are not those the occasions when we have been able to do or receive a kind act?[1] Why does such an experience refine and ennoble us, if only for a very brief moment? It is not only because such acts are unconsciously

[1] "Where'er a noble deed is thought
Where'er is spoken a noble thought
Our hearts in glad surprise
To higher levels rise." —LONGFELLOW.

"We needs must love the Highest
When we see it."

following the ideal of the Good but because the Good, like the True and the Beautiful, is really part of a greater ideal, Love, Love in its widest, truest, best and most beautiful sense. To make the best use of life is to be ever alive to the principle of Love. There are countless occasions during the day, at work, at play, in journeys, at home, when the ideal of hate, unconsciously acquired and obeyed by us, is expressed. As long as you do this there is no hope for fine character development. But if you will try daily, at first occasionally but soon frequently, to acquire the ideal of love there is hope for your character development. "Thank you" can be used as a genuine expression of gratitude, of sympathetic co-operation. This helps to the acquisition of the Great Ideal in you. On page 22 I pointed out how the workers of the world successfully solved their personal difficulties. They did it unknowingly, unconsciously, by obeying the Great Ideal. They serve others without effacing themselves. They are good, they are true, but being unaware of this they are not prigs. Neither do they talk cant about being good and true. To a sympathetic and understanding mind their behaviour is beautiful. It arouses refined and pleasant feelings. The most important and most influential step in Character Progress is to try to acquire the great ideal of Love of your fellowkind. It must be done quietly but firmly. It does not demand that you should suffer fools gladly or bores kindly or bad people sympathetically. It simply means that you must try to realise that all other human creatures are sensitive like yourself; that they have burdens

and difficulties like yours; that they appreciate slight, natural, unforced, reasonable recognition and appreciation as you do. On many occasions[1] in the office, the shop, the factory are you approached for information, for guidance or for an extra task. You are, of course, busy and worried; but if you can assist others, even momentarily, you are building up the Great Ideal[2] in you. You are not likely to gain any material reward for your action. You will gain a reward much better than material. You will develop a deeper interest in life, in people. There will come more zest in your life. A smile will come to you more readily than a frown. Moroseness, depression, dejection will be less frequent. Real unalloyed happiness will be your portion on occasions and the memory of these occasions will brighten your inevitable dark hours. You will have acquired Character and you will be regarded affectionately and admiringly as a "real character" in the best sense.

[1] The old Mechanics' Institutes had a very fine motto: "To make a man a better mechanic we must make the mechanic a better man."

[2] "The ideal of life is the complete self-realisation of the individual. This implies a proper fulfilment of his duties to his fellows. Accepting these terms, a man finds a permanent and growing significance in life, an ever-widening sphere of interest in the perception of powers which find their fullest exercise in new efforts to make the best of himself and of the world. While he is animated by this experience he can never become listless. Life will retain its charm and dignity. Its inherent interest will remain."—*Times*, 1/3/24.

QUESTIONS ON THE INSPIRATION OF IDEALS

1. What are the two constituent processes in the improvement of character?
2. (*a*) What is an Ideal?
   (*b*) Describe one Ideal you have.
3. Of what value are Ideals to us?
4. (*a*) Define the Greatest Ideal.
   (*b*) How can you try to reach this?

CHAPTER XV

(C) IMPROVING OUR ACTIONS

INSTINCTIVE actions—The power of play—The acquisition of habits: Why we fall into habits—How we can rise into habits—First step: understanding—Second step: feeling—Third step: preparation—Fourth step: launch—Fifth step: perseverance—Sixth step: seize opportunities—Make habits your servants—Questions on improving our actions

Instinctive Actions

IT is by our actions that we give life and expression to our ideals. An important part of our actions is contributed by Nature. Talking and walking, for example, we perform because we possess the necessary apparatus. We inherited the tendency to walk and to talk and at a very early period in our lives we began to perform these actions almost unaided. We are just made that way. Such actions are called instinctive actions. Instincts are inherited tendencies to perform actions, to have feelings and to acquire knowledge. Sucking, breathing, swallowing, digesting, making vocal sounds, seeing, hearing, tasting, smelling, touching are examples of instinctive tendencies. Human beings are not as richly endowed at birth with instinctive structures and tendencies as are other living creatures. The lower we go in the scale of life the more richly endowed with instincts do we find living creatures. Insects, for example, appear to be born with complete instinctive developments both in structure and tendency. "The branded epeira (a type of spider) cannot be taught by her mother to make her wonderful

nest, for her mother died when the first cold of last winter came. Yet at the proper time she will make her silk bag, ovoid in shape, crowned with a scalloped rim, composed of compact white satin and of reddish-brown wadding, covered with patterns of spindle shape in fanciful meridian waves."[1] Within the limits of their instincts, insects and other lower animals are efficient creatures; but these creatures are unable to adapt themselves to any unusual situation. It is only when we come to the highest animal of all, ourselves, that we find the least instinctive complications and the highest possibility for adaptation. The human being "starts off comparatively unencumbered by special instinctive furniture and adapts itself as it grows up by learning what to do."[2]

The Power of Play

As we come into life with instincts undeveloped we are dependent on our Parents. This is the period of infancy, in the case of human children a long infancy. During this period we are able by nature to give most varied expressions to our instinctive tendencies. One of our instincts, for example, is to make vocal sounds. At first we make quite unintelligible, monosyllabic sounds like "goo," "gah," "ooh," "ah." But soon, with the help of our Parents and nurses and aided by another instinctive tendency, the tendency to imitate, we are able to make intelligible sounds, to utter names and later

[1] *Instinct, Intelligence and Character*, G. H. Thomson.
[2] *Science of Life*: H. G. Wells, Julian Huxley, and G. P. Wells.

to express sentences. Such an achievement is entirely beyond even the highest animals such as anthropoids. They have inherited not merely instinctive tendencies but structures preventing variety of actions. They appear to be made to a fairly fixed pattern. They can, for example, express a certain number of intelligible sounds, generally signifying certain emotions such as hunger, fear, anger, sex; but they cannot acquire that variety of expression which leads to the acquisiton of oral language.

Variety in responses to situations is our chief help in developing our actions. When you indulge in varied acts without any definite end in view you are indulging in play. The tendency to play is an instinct of the utmost value. Infants do not learn to play. They play as naturally as they breathe. In giving expression to the instinct of play they learn to perform an enormous variety of actions. By play also knowledge is extended and emotional experience enriched and refined. One of the most outstanding characteristics of modern education is the much increased attention given to this instinct of play. Other scientists see in play the hand of progressive, evolutionary[1] Nature and regard the play of children as a gift of Nature, as the unconscious preparation for life's activities.[2] The great, valuable outstanding fact is that Man is superior to all living creatures in virtue of his gift of variety in behaviour and that this variety was in his infancy continuously expressed as play with most beneficial effect.

But even in the play of infants there are rules,

[1] Whether Darwinian or Lamarckian does not matter. [2] Karl Groos.

aims, goals, intentions, ends, in other words the beginnings of ideals. Here we have again the two constituents of character formation, aims and acts; ends and means; results and methods; ideals and instincts. Even the most elementary play or game demands for its enjoyment repetition of performance; but the performance must be accurate and entail less and less time and trouble. To perform actions, in obedience to ends, so as to take less time, less trouble and be accurate, means a definite type of behaviour known as habits.

THE ACQUISITION OF HABITS[1]

Why We Fall Into Habits

The tendency to acquire habits is instinctive. You have yourself acquired a very large number of habits. Many are very good; some are not so good; some may be quite bad. The instinctive tendency of imitation has been a great help to you in forming habits. Other helps have been a natural laziness that made you follow the easiest path, the path made easy by others who have gone before us. This is for example one of the causes of the uniformity and very slow changes in the dress of men. Another help is the natural disinclination to strike out on our own, to be conspicuous, for ridicule and wrong interpretations are often the lot of the pioneer.

How We Can Rise Into Habits

Are you satisfied with your habits? There are always better ways of carrying out your vocational

[1] Nobody dares write about Habits without acknowledging the great teaching on this subject given by the pioneer psychologist William James. All that I write on this subject is inspired by him.

duties. Do you know them? There may be a best way of performing a certain task of work or of carrying out a certain undertaking at play. Do you know it? Both questions can be answered by acquiring the right habits.

Habits are actions performed automatically; but performed in obedience to some good, or even great, purpose. You must always bear in mind the unity of ideals and actions. Habits have many values. They save time. They save trouble. They ensure accuracy.[1] There is a definite discipline consisting of six clearly defined steps by means of which you can acquire any new good habit and, incidentally, rid yourself of any old bad habit.

First Step : Understanding

The new habit you are about to perform must have a clear and important meaning for you. Can you answer this question: Why should I acquire the new habit? Your answer must be perfectly clear and must also state an important value. The answer may lead to finer achievement in work or to finer enjoyment in leisure.

Second Step : Feeling

Do you really desire this achievement? This is the most important step in habit making. You must desire the end deeply and sincerely. Remember that deep feelings mean constancy in action and sincere feelings mean sacrifice by action. You can stimulate

[1] "The extraordinary command of details displayed by a great statesman or a great naturalist is due to a habit of systematic organization which leaves no fact isolated, to a habit of understanding as much as possible in order to leave as little as possible to remember."—Professor James Ward: *Psychology Applied to Education.*

a deep and sincere desire by connecting the proposed achievement with some of your main interests. If you progress in your work you will become more confident, stronger, of more account in your firm or business, happier in your work and a bigger money earner. If you progress in your leisure occupation you will increase your social status. You will gain respect and affection. You will become a more useful member of society. Do not deceive yourself. You cannot successfully acquire a habit unless you deeply and sincerely desire the purpose of the habit. This must be clearly stated by you, understood by you, deeply and sincerely felt by you.

Third Step : Preparation

To acquire a new habit means to some extent a change in your life. It must be undertaken in a really serious mood. Take a little time to prepare yourself. Do not rush headlong like a sea wave on the seashore, otherwise you may share the fate of the sea waves and rush back. Prepare yourself for the new habit by concentrating for about a minute or two daily for about ten days. Think only of the value of the purpose of the habit, of what you will have to do to get nearer to attaining this purpose, of the arduous task in front of you, of the possible recompense later.

Fourth Step : Launch

You have by now clearly thought out the value of the new habit. You deeply and sincerely desire the value. You have prepared yourself. Choose a

definite convenient day and time in which to start. Consult your calendar or diary carefully and choose a day and time when you are likely to be ready to undertake an important duty and task. Having fixed the day and time launch yourself into the new habit with all your possible energy. "A task well begun is half done." Take precautions that you shall not be interrupted. Let your intimates know that on a certain day for a certain short limited time you will be unavailable for any purposes whatever.

Fifth Step : Perseverance

Keep up the discipline daily or weekly as the case may be. After a short period do not think to yourself, "I have been good, I shall now slack." To stop after a short period of practice is bad for your character development. It will show that while you may have many resolutions you really possess little resolution. There must be no exceptions whatever to your daily or weekly task. Keep on with it. It will not be easy; but no worth-while achievement has ever been easy. There must be no exception. You must keep on and if you keep on you will get on.

Sixth Step : Seize Opportunities

During the day or evening you may, by chance, meet somebody who is studying the subject or performing the skill that you are trying to study or develop. Talk about the subject or the skill. Ask pertinent questions. Try to answer pertinent questions. Try to obtain some knowledge, some hint, some clearer light on any difficult points of your

own study or preparation. Be on the alert to enrich your efforts with the findings from another mind with whom you have by chance been brought in contact.

Make Habits Your Servants

A habit should always be acquired as one of the means for realising a worthy or an enjoyable purpose, for getting nearer an ideal. A habit must be one of the means, but never an end in itself. If you do not observe this point of view you are likely to become a slave to routine, a creature of habits, an individual unable to change habits quickly. There are many excellent workers in offices, factories and shops who can do their best work only under certain conditions and usually always by the same methods. If such workers are placed under slightly different conditions or asked to introduce a slight change in their work the efficiency of their performances is seriously affected. This is because, amongst other characteristics, such people are routinists. To avoid such a defective characteristic you will gain much help by developing another habit, that of changing minor habits. The way you read your newspaper, the way you go to work every morning, the way you arrange your luncheon interval have all become habits. Occasionally, say once every fifteen days, introduce a slight change into one of these habits. If, for example, it is your custom to commence reading your daily newspaper by glancing either at the political or at the social or at the sporting or at the financial columns, reverse this order and commence reading

your paper by looking first at the columns which are usually the last looked at. Such a change you will find annoying at the start; but persevere. In many hundreds of cases have I found that changing minor habits definitely limits the unconscious but powerful tendency to become merely a routine mind.

QUESTIONS ON IMPROVING OUR ACTIONS

1. (*a*) What is an Instinct?
   (*b*) Describe one instinctive tendency.
2. (*a*) What is Play?
   (*b*) What is the value of Play?
3. Describe the six steps for the acquisition of good habits.
4. (*a*) What are the values of habits?
   (*b*) How can you prevent yourself becoming a slave to habits?

BOOK IV
TEMPERAMENT DEVELOPMENT

CHAPTER XVI

(A) HOW SENTIMENTS ARE ACQUIRED

TEMPERAMENTS are difficult to classify—The theory of the glands—Classifying our feelings—A list of feelings—The James-Lange theory of the emotions—Simple and complex feelings—Primitive emotions and temperament development—The acquisition of sentiments—Being sentimental or having sentimentality—Development of sentiments—Temperament development—Questions on how sentiments are acquired

Temperaments are Difficult to Classify

No satisfactory definition has yet been produced for Temperament; but we all know what it is. We can think of our intimate friends as differing in temperament. One man we know is generally calm in a crisis, always ready to "pour oil on troubled waters." Another man can be easily moved to excitement, bad temper and nasty remarks. These are differences in temperament. The oldest scheme of classifying temperaments was to divide them into four: cheery, sad, quarrelsome, stolid. The theory behind this classification was that we all had certain liquids, humours, in our systems causing these differences. This old classification is of little use because everybody we know, including ourselves, at different times displays different temperaments. On a bright summer's day on holiday when we are feeling well we are naturally cheery. When business is bad, when there seems to be a succession of disappointments and an enormous increase of hard work without apparent compensation, even the best of us may feel somewhat sad. When we have arranged for certain

work to be performed in a certain way or for certain entertainments to be carried out in a certain way, in the realising of either of which we have used up much time, money and trouble, we are all likely to be irritated if some idiot butts in and seriously upsets our well-laid plans. In the presence of precocious children or of excessively conceited young people it is wise for us to shew a stolid temperament. The classification of temperament appears, then, to be somewhat difficult to arrange because every active and interesting individual at different times expresses different temperaments.

The Theory of the Glands

The most modern attempt to explain temperament is based upon some very useful and remarkable knowledge about our glands. As a result of this it has been suggested that our temperaments are the direct and immediate results of the conditions of our glands. If our glands are in good condition we exhibit cheery, hopeful and attractive temperaments. If we have the misfortune to have a defective gland or defective glands we are likely to become melancholy, irritable, unattractive. Some truth is no doubt implied in these suggestions. Most people are likely to be miserable when their glands are defective. Many people are likely to shew attractive temperaments when their glands are working well. No doubt there must be some relationship between our glands and our temperaments. It is possible, however, for an individual possessing defective glands to triumph over the defects and frequently exhibit a hopeful,

cheery and attractive temperament. It is also possible for an individual enjoying apparently perfect physiological health to possess a dull, stolid and unattractive temperament. While you cannot hope to develop pleasing and jolly temperaments without also attending to your glands, to your bodily health, it does not follow that by developing bodily health you therefore develop an attractive temperament. There is more in temperament development than merely bodily development.

Classifying Our Feelings

As the classification of temperaments appears to be a difficult proposition, let us consider the feelings. Can we classify the feelings? There have been many attempts to classify the feelings, but no attempt has, so far, been completely successful. A completely successful scheme would help us immediately to distinguish between two very different feelings, such as, for example, fear and anger.

One scheme, for instance, puts forward three kinds of feelings: vague, clear, and intense. A vague feeling is a mood, such as irritability. This is a mood in which most things and conditions and people appear to affect us slightly unpleasantly. A clear feeling is an emotion, such as anger. Anger is a clearer, stronger, more deeply felt experience than irritability. A very strong or intense feeling is a passion, such as rage. According to this scheme, therefore, we have three levels of feeling: a mood or vague level such as irritability; an emotion or clear level such as anger; a passion or intense level

such as rage. This scheme is useful in so far as it helps us to see differences in the level or the depth or the strength of our feelings; but it is not a completely helpful scheme as it does not help us to distinguish immediately and fairly clearly between various feelings, such as, for example, disgust and curiosity. The scheme, however, gives us useful information: it enables us to distinguish between moods, emotions and passions.

A List of Feelings

Have you ever tried to enumerate some of the feelings you have yourself experienced? I have asked this question of over four thousand people and I append below a list of the feelings enumerated by these people. The list covers a very wide range of feelings. In the list are feelings which resemble each other and feelings which are contrasts. For example, feelings like antipathy, objection, dislike and dissent appear to be similar. But feelings like antipathy and attraction, sadness and joy, hope and despair appear to be dissimilar. There surely ought to be some method by means of which we could group together the feelings that are similar and distinguish clearly between the feelings that are dissimilar.

LIST OF FEELINGS ENUMERATED BY OVER 4000 PEOPLE

Abandoned.	All-is-lost feeling.	Apathy.
Able.	Amazement.	Appetite.
Achievement.	Ambition.	Appreciated.
Admiration.	Amusement.	Appreciative.
Admired.	Anger.	Approval.
Adoration.	Anguish.	Arrogant.
Adored.	Animosity.	Ashamed.
Affection.	Annoyance.	Assurance.
Aflame.	Anticipation.	Astonishment.
Alert.	Antipathy.	At Home.
Alive.	Anxiety.	Attraction.

LIST OF FEELINGS ENUMERATED BY OVER 4000 PEOPLE (*contd.*)

Awake.
Awe.
Awe-inspiring.
Awkward.
Awkward in a crowd.

Bad temper.
Balmy.
Beastly.
Beauty.
Beauty of a sea trip.
Benevolence.
Benignity.
Bewildered.
Bewitched.
Bitten.
Bitterness.
Blinded.
Boiled.
Boredom.
Brave.
Bright.
Bubbly.
Buoyancy.
Burnt.

Callousness.
Calm.
Capable.
Capricious.
Care for others.
Carried-away.
Certain.
Charm.
Cheeriness.
Choleric.
Clean.
Cold.
Comfort.
Compelled.
Competition.
Completion.
Composed.
Conceit.
Concentration.
Conscientious.
Condescending.
Confidence.
Confused.
Considerate.
Contemplation.
Contempt.
Contentment.
Controlled.
Convinced.
Creepy.
Critical.
Cross.
Cruel.
Crying.
Curiosity.

Dazed.
Dazzled.
Dead.
Debunked.
Deep.
Defeat.
Dejected.
Delicious.
Delight.
Dependent.
Depression.
Deprived.
Desire.
Desire for work.
Desire to get away.
Despair.
Desperation.
Despondent.
Determined.
Devotion.
Diffidence.
Dignified.
Dirtiness.
Disagreeable.
Disappointment.
Disapproval.
Discomfort.
Discontent.
Discouraged.
Discovery.
Disdain.
Disgust.
Dishonest.
Disillusionment.
Dislike.
Dismal.
Dismay.
Displeasure.
Dissatisfaction.
Dissent.
Dissipated.
Distaste.
Distress.
Dolorous.
Done-up.
Doubt.
Dowdy.
Dread.
Dressy.
Dried up.
Drowsiness.
Drugged.
Drunk.
Dubious.
Dullness.

Eagerness.
Earnest.
Ecstasy.
Elation.
Elevated.
Embarrassment.
Emotional.
Enamoured.
Enchanted.
Encouraged.
Energy.
Enjoyment.
Enlightened.
Enraptured.
Enslaved.
Enthralled.
Enthusiasm.
Entranced.
Envy.
Exalted.
Exasperation.
Excitable.
Excitement.
Exhaustion.
Exhilaration.
Expectant.
Exuberance.
Exultation.

Facetious.
Failure.
Faith.
False.
Fascination.
Fastidious.
Fatigue.
Fear.
Fed-up.
Feeling.
Fellow-feeling.
Festive.
Feverish.
Fiery.
Fit.

LIST OF FEELINGS ENUMERATED BY OVER 4000 PEOPLE (*contd.*)

Flattered.
Flighty.
Fond.
Foolishness.
Foreboding.
Forlorn.
Forsaken.
Free.
Fresh.
Friendliness.
Fright.
Frivolity.
Frozen.
Funny.
Fury.
Fussy.
Futility.

Gay.
Generosity.
Gentleness.
Genuine.
Giddy.
Giggly.
Gladness.
Gloom.
Glory.
Goodness.
Good temper.
Gracious.
Grand.
Gratification.
Gratitude.
Greatness.
Grief.
Guilty.
Gushing.

Happiness.
Hard-boiled.
Hasty.
Hate.
Hating at first sight.
Haughty.
Haunted.
Healthy.
Heartbreak.
Heavy.
Helplessness.
Highly strung.
Hilarious.
Homeless.
Homesick.
Honest.
Hopeful.
Hopelessness.
Horrible.
Horror.
Hot.
Humiliation.
Humility.
Humour.
Hungry.
Hunted.
Hurt.

Ignominy.
Ignorant.
Ignored.
Ill-at-ease.
Illness.
Ill temper.
Imaginativeness.
Impatience.
Impish.
Inability.
Incapable.
Indifference.
Indignation.
Inefficiency.
Inferiority.
Inferiority-complex.
In form.
Ingratitude.
Innocent.
Inquisitiveness.
Insecure.
Inspiration.
Insufficiency.
Insulted.
Intensity.
Interest.
Interesting.
Intoxicated.
Intuitive.
In tune.
Irritability.

Jaded.
Jealousy.
Jocose.
Jolly.
Joy.
Joyful.
Jumpy.
Keen.
Kept down.
Kindness.
Kruschen feeling.

Laughing.
Laziness.
Leaden.
Lethargy.
Light.
Liked.
Liking.
Lively.
Liverish.
Loathing.
Loneliness.
Longing.
Longing for affection.
Longsuffering.
Loose.
Losing.
Love.
Love at first sight.
Loved.
Loyalty.
Lucky.
Luny.

Mad.
Malicious.
Masterful.
Meanness.
Meek.
Melancholy.
Mercy.
Merry.
Mighty.
Mildness.
Mischievous.
Miserly.
Misery.
Modesty.
Moody.
Morbidity.
Morning after the night before.
Morose.
Mortified.
Moved.
Mystified.

Naughty.
Nausea.
Nerves.

LIST OF FEELINGS ENUMERATED BY OVER 4000 PEOPLE (*contd.*)

Nervousness.
Nice.
Normal.
Nostalgia.
Numbed.

Objection.
Obliged.
Obstinacy.
On-edge.
Optimistic.
Oppressive.
Ostentatious.
Out-of-form.
Out-of-place.
Out-of-tune.
Overbearing.
Over-borne.
Overlooked.
Over-powered.
Overwrought.

Pain.
Panicky.
Passion.
Passionate.
Patience.
Pathetic.
Pathos.
Peace.
Perplexity.
Persecuted.
Perversity.
Pessimistic.
Petulance.
Phlegmatic.
Pity.
Pleasant.
Pleased.
Pleasure.
Plucky.
Power.
Praised.
Preference.
Prejudice.
Presentiment.
Pride.
Prosperity.
Pugnacious.
Punished.
Puzzled.

Quaint.
Quaking.
Quarrelsome.
Queer.
Quick.
Quiescent.
Quiet.

Radiant.
Rage.
Ravenous.
Ravishing.
Rebuked.
Refreshed.
Regret.
Relief.
Religion.
Remorse.
Repentant.
Reproach.
Resentment.
Resigned.
Resolved.
Respect.
Responsibility.
Rested.
Restful.
Restless.
Restricted.
Retiring.
Revenge.
Reverence.
Right.
Riled.
Robbed.
Romantic.
Rotten.
Rough.

Sadness.
Safe.
Sanguinary.
Sanguine.
Sarcastic.
Satisfaction.
Scorn.
Secure.
Self-consciousness.
Selfishness.
Sensitiveness.
Sentimental.
Sentimentality.
Seriousness.
Sexy.
Shallow.
Shame.
Shock.
Shy.
Silly.
Sincere.
Sinful.
Sleepiness.
Slick.
Slighted.
Sloppy.
Slow.
Smiling.
Smug.
Snug.
Sobby.
Sober.
Sociability.
Solitude.
Sombre.
Sorrow.
Sorry.
Sour.
Spellbound.
Stiff.
Strain.
Strong.
Success.
Suited.
Sulkiness.
Sunny.
Superciliousness.
Superficial.
Superiority.
Suppressed.
Sure.
Surprised.
Suspected.
Suspense.
Suspicion.
Sweet.
Swindled.
Sympathy.

Teasing.
Temper.
Temperature.
Temptation.
Tender.
Tender-hearted.
Tense.
Terrible.
Terror.
Thankful.
Thirst.
Thoughtful.

LIST OF FEELINGS ENUMERATED BY OVER 4000 PEOPLE (*contd.*)

Thrill.
Tight.
Timid.
Tingly.
Tipsy.
Tiredness.
Tolerance.
Tolerated.
Tranquil.
Triumph.
Troubled.
True.
Trying.

Unable.
Unbelievable.
Unbending.
Uncertainty.
Uncomfortable.
Uncomfortable in a crowd.
Uncontrolled.
Unconvinced.
Understanding.
Undignified.
Uneasiness.
Unfriendly.
Ungratefulness.
Unhappiness.
Uninspired.
Uninterested.
Unjust.
Unkind.
Unlucky.
Unmerciful.
Unsuited.
Untrained.
Unusual.
Unworthy.
Unyielding.
Up-against-it.
Upset.

Vain.
Vanquished.
Vengeful.
Venomous.
Vexed.
Vicious.
Vigorous.
Vile.
Violent.
Virtuous.

Wakefulness.
Wanting.
Warmth.
Weak.
Weariness.
Wicked.
Wild.
Winning.
Winsome.
Wise.
Wonder.
Worry.
Worthwhile.
Wrought.

Yellow.
Yielding.

The James-Lange Theory of the Emotions

Before, however, I proceed further with any scheme for classifying the feelings it is useful to mention a theory of the emotions put forward over fifty years ago by two distinguished psychologists working at the same time in different countries. One was William James, the eminent American psychologist, and the other was the distinguished Danish physiologist, C. G. Lange. These authorities maintained that our feelings are experienced as a direct and immediate result of bodily processes. You think that you cry because you are sad and laugh because you are glad. The James-Lange theory maintains that you laugh, therefore you are glad; that you cry, therefore you are sad. Any classification of emotions, therefore according to this theory, should be based

upon the various kinds of bodily processes, bodily movements, bodily actions which accompany our emotional experiences. This theory cannot for many reasons help us in our attempt to classify the emotions. One reason is that for the same bodily process there is more than one emotion. Turning pale, for instance, is with some people experienced with shame, in others with fear, in others with pride, in others with joy, in others with sadness. Another reason is that one particular emotion may be accompanied by different bodily processes. Some people in experiencing fear run away, others remain still, some cry out in terror, others are terror-struck to silence. A third reason for not supporting the James-Lange theory entirely is that the theory allows no scope for the growth and development of the mind. Faced with the same situation an adult and a child will have different experiences, due to a difference in mental growth and consequent understanding. Faced by the same situation an individual of moderate intelligence and an individual of high intelligence may react with different feelings. A further point against this theory can be made by stating that amongst very sensitive and artistic people only the very slightest bodily processes are displayed when experiencing the deepest emotions. Indeed, superficial minds with shallow feelings are likely to exhibit more intense bodily action than profound minds with deep feelings when experiencing certain emotions like appreciation, delight, enthusiastic admiration, wonder. There is, however, one very valuable lesson to learn from the James-Lange theory, a lesson similar to that which

we learnt from the glandial theory. The lesson is this. There is undoubtedly an intimate and useful relationship between bodily conditions and processes and emotional experiences. If, for instance, you feel rather depressed and pessimistic consider how you are bearing yourself. Are you walking along with your head bent? Is your face carrying a miserable expression? If so, raise your head, push your chest out, try to look pleasant. There are occasions when slight little acts like these will help you somehow to become less depressed, less miserable. Indeed, they may cause you to laugh at yourself and the mere laughter or chuckle will act as a slight tonic.

Simple and Complex Feelings

Professor William McDougall, the eminent English psychologist, formerly of Oxford, then of Harvard, and now of Duke University, U.S.A., has put forward certain findings about the feelings which can help us in a scheme of classification. Briefly, McDougall suggests that there are some feelings, instinctive feelings, which we experience as part of our natural endowments. They are primitive as other instinctive or natural powers, such as breathing, swallowing, digesting. These emotions he calls "primitive simple emotions." Some primitive simple emotions are: fear, curiosity, disgust, anger, elation or self-assertion, depression or the opposite of self-assertion, tenderness, love, or its basis, sex. These emotions are primitive or primary because they are part of our life inheritance. The little girl of two or three does not learn tenderness: she is tender to

her dolly or to her pets as naturally as she is thirsty or hungry or tired or sleepy. Little children shew curiosity without any help from anybody; it is part of their nature.

Very early in life, however, as we come more and more in contact with people, food, things, animals, toys, places, we grow more and more attached to them.[1] Our experiences of these people and places and things have emotions as important parts. Two or more primitive emotions can be experienced instantaneously. The little child, for example, learns that her mummy is not well. Immediately in the child's mind are experienced together both tenderness and fear: tenderness for her mummy and fear for the illness. The two emotions experienced together produce a resultant emotion which is neither primitive nor simple, an emotion which we know as anxiety. Anxiety appears to be made up of at least fear and tenderness and is therefore called a complex emotion. Have you ever been disappointed by somebody for whom you feel tenderness? If you have, a slight anger has entered into your experience. Anger and tenderness experienced together form a resultant emotion, reproach. Reproach therefore is a complex emotion. Probably most of the emotions enumerated on pages 168–172, compiled from the answers of over four thousand people, are complex emotions.

Primitive Emotions and Temperament Development

We can now throw a little light on our temperaments. The individual who by nature possesses

[1] At the same time we are building up complexes and of course sentiments.

much anger and elation is likely to develop into a dictatorial and tyrannical temperament. The individual who by nature possesses depression and tenderness is likely to develop into a peaceful, gentle, considerate, retiring, somewhat melancholy temperament. The individual who possesses curiosity, tenderness and some elation by nature will probably develop into a hopeful, jolly, cheery, attractive temperament.

The Acquisition of Sentiments

Our temperaments are therefore partly due to Nature, to the natural inheritance of primitive simple emotions and to nurture, to the acquisition of complex emotions. This acquisition of complex emotions begins very early in life. We form attachments for and antipathies against persons, things, places, animals. These emotional developments become so strong and intimate that if anything happens to the particular person, thing, place or animal we experience intense emotions about them. If a toy or doll be dropped on the ground, for example, a child will cry. If a new hat is placed on a doll the child will express delight. These intimate emotional attachments have a name. They are called Sentiments. We acquire sentiments[1] about Mother, Father, Nurse, Sister, Brother, Toys, Food, Pets, Home, School, and about all the people we meet, the things we use and play with, the places we visit. If our early experiences of a person, place,

[1] At the same time that we acquire sentiments we form complexes. The powerful roots of sentiments are complexes, ever growing and working in our unconscious minds.

thing or animal contain only unpleasant emotions like fear, anger, disgust, we build up an unpleasant emotional attitude against the person, place, thing or animal, a sentiment of an unpleasant type, a sort of prejudice. If our early experiences of a person, place, thing or animal contain frequent pleasant emotions like wonder, self-assertion, tenderness and occasional unpleasant emotions, we build up an emotional attitude towards the person, place, thing or animal, a sentiment of a pleasant type, a sort of preference. Preferences urge us with feelings, thoughts and actions towards a person, place, thing or animal; but prejudices urge us away from them. Prejudice against anything can be eventually dismissed by experiencing pleasant emotions with it. A child's prejudice against a dog, for example, can be soon dismissed by feeding the dog, playing with the dog, being escorted by the dog. All these activities have brought into play pleasant emotions like tenderness, elation, curiosity, and have thus helped to form a preference which negatives prejudice.

Being Sentimental or Having Sentimentality

To become sentimental about any person, animal, place or thing is the result of developing sentiments or if you prefer the term complexes about the person, animal, place or thing. This is sensible and natural. The man without sentiments is the man without deep feelings and enthusiasms, a man with little enjoyment in living. Where the object of a sentiment is important, like a Parent or School or useful

hobby, sentimental development is enjoyable and useful. But where the object is not important, such as, for example, keeping a collection of letters from relatives containing only full details of illnesses long since forgotten, the sentimental development is not so useful; it then becomes sentimentality.

The stimulation of an ordinary normal sensible sentiment is done by referring with intelligence, taste and enthusiasm to its subject. Some time ago Mr. St. John G. Ervine delighted readers of the *Observer* by writing a series of articles on Mr. W. Somerset Maugham. It was obvious that St. John Ervine had built up a sentiment about Somerset Maugham as a playwright and expressed his feelings accordingly. But every emotion expressing admiration, fellowship, friendliness was justified by convincing examples from the plays of Somerset Maugham. St. John Ervine wrote, apart from the pleasure of expressing his own delight, to inform, entertain and illumine his readers about an outstanding contemporary dramatist. Extremes of emotion exhibited were justified by the very high literary standard of the examples or quotations given. If, however, we indulge in emotions not so much to increase knowledge or to stimulate pleasure in craftsmanship but merely to indulge over and over again in the emotion itself, this is an example of sentimentality. Many people will read a sad book or see a sad play or sit out a sad talkie very many times. They like having tears drawn from them. They love to go through the same emotions again and again. They are out merely for feelings, for crying or weeping. This tendency to

indulge repeatedly in feelings without connecting the feelings with the objects or the subjects of sentiments is sentimentality. Such people are very trying to meet if you have had a bereavement. Whenever you meet them they indulge in a weep, not out of sympathy for you or for the dead relative but merely to enjoy the stimulation of their feelings. Sentimentality is, therefore, marked by at least two characteristics: unworthy objects, insignificant things and chronic and unnecessary indulgence in feelings. To decrease sentimentality, make the objects or subjects of your sentiments worthy or important and indulge in emotional expression only as the occasion warrants.

Development of Sentiments

We acquire sentiments as naturally and as easily as we grow our teeth or hair. The only conditions are frequent experiences of the object with frequent pleasant and occasional painful feelings. Our strong sentiments for our home or for our country are examples of the natural building up of sentiments. Our teachers, our schools, our parents, our friends, our reading and other experiences have helped us to widen the range of our sentiments. Not only have we sentiments for things and for people but also for certain experiences and certain subjects. Religion, history, mathematics, other natural sciences, geography, philosophy, are subjects about which many men and women enthuse. The first beginnings of these enthusiasms are within ourselves of course, but we owe to our wise and gifted teachers and other helpers our first expressions. A sentiment

for a subject of study or skill is more complex and subtle than a sentiment for a person or place or thing and is usually called an Interest. Religion, history, mathematics, the natural sciences, geography and philosophy are interests. They are sentiments built up round subjects of study. As we develop a deeper knowledge of our interests we become aware of important reasons, laws and principles, of great ideas of supreme importance such as Justice, Order, Truth, Decency, Humanity. For these great ideas we acquire sentiments. Such sentiments are even more refined and make us even more sensitive and gentle than interests do. We therefore need another name. These sentiments for great ideas are called Moral Sentiments or Ideals. These as you have already learnt are vital in forming character.

Temperament Development

The basis of our temperaments is therefore natural and is made up of primitive simple emotions, like anger, fear, curiosity.

The development of our temperaments is due to the acquisition of sentiments round the right people; sentiments round the right subjects, or interests; sentiments round the right great ideas, or ideals. Can we change the basis of our temperament? To inherit anger of more than normal amount may make us too pugnacious. To inherit disgust of more than normal amount may make us far too fastidious, fussy and even irritable. There is a way of guiding our natural emotions which will be outlined in the next chapter.

QUESTIONS ON HOW SENTIMENTS ARE ACQUIRED

1. Why are Temperaments difficult to classify?
2. Why is the Theory of Glands inadequate for our purpose?
3. Distinguish between: mood, emotion, passion.
4. What is wrong with the James-Lange Theory of the Emotions?
5. Distinguish between a primitive and a complex emotion.
6. (*a*) What is a Sentiment?
   (*b*) How do we acquire Sentiments?
   (*c*) Distinguish between a preference and a prejudice.
7. (*a*) What is Sentimentality?
   (*b*) Why is it bad for us?
8. Describe three of your own Sentiments.

CHAPTER XVII

(B) HOW TEMPERAMENTS CAN BE CHANGED

INTRODUCTION—Fear—Differences between the abnormal and the normal—Have you abnormal fears?—Examples of abnormal fears and their causes—One method of controlling abnormal fear—An alternative method of controlling abnormal fear—Questions on how temperaments can be changed

Introduction

THE example that I am going to take to help you is Fear. I choose Fear because it is the most powerful and the most universally experienced of all feelings. The methods and ideas that I apply to Fear can be applied to any other emotional experience such as, for instance, anger, self-consciousness or shyness, disgust. There are very many people who are painfully shy. Quite a number of people occasionally find themselves disgusted with normal conditions or normal causes, although many other reasonable people they know are apparently not disgusted with the same causes or conditions. Self-consciousness is an almost universal characteristic of people who perform artistic or responsible work. Whatever be the exceptional or abnormal characteristic or characteristics that fit you, you can learn how to deal with them from what is going to be written about Fear.

Fear

Fear is the most powerful of all the emotions. It is the strongest force in social discipline. Hundreds

of thousands of people are law-abiding citizens not so much because they like to be good but because they fear the consequences of being bad. As fear is an emotion, an inherited quality, it must also serve a useful purpose. The purpose is protective. If our fathers had not feared the dark, the unknown, strange and new developments and thus temporarily retired from them, or protected themselves, they would not have survived and we should not be here to-day. Normal fear is therefore useful; but abnormal fear is a most serious drawback to personal progress.

Differences Between the Abnormal and the Normal

To decide whether like most people you possess normal fear or like exceptional people you possess abnormal fear there are some indications to help you. One is the relationship between the cause of an experience and its expression. If in walking along a busy street or in jumping on or off a bus you have the misfortune to brush up against another individual, you are both for the moment irritated, you both apologise spontaneously and you pass on. The cause is a simple incident and the expression is a brief apology. If, however, although you bave only brushed lightly against another individual the latter commences to shriek and to gesticulate wildly then there is obviously no proportion between the trifling incident and the intense and alarming expression. You have some reason for concluding that the other individual is, temporarily at least, abnormal. There is no proportion in the relationship between the

trifling, everyday incident and the alarming, outrageous expression.

Another indication is the time element. On seeing a certain individual to-day you hardly notice him. You are certainly unaware that six months ago you brushed up violently against him or her in a train or bus crush and that you both apologised. The incident was transient, it was forgotten. It had no time quality for you or, apparently, for the other individual concerned. If, however, on seeing this man or this woman again, the latter immediately without any justification reminds you loudly of the previous long-forgotten incident; tells you how it has been pondered over often; and hopes that the misfortune will not again occur of being pushed or pressed or trod upon by you, however slightly, this expression shows that the original unimportant experience certainly possessed a time value. It had remained in the mind of the other individual concerned. It had, evidently, been thought about, gloated upon, feared. It was not a transient experience but a chronic one, an insistent one. This again is an indication of abnormality in an individual, the chronic or insistent quality of a quite unimportant incident.

Have You Abnormal Fears?

Another indication of abnormal fear is in the cause of the feeling. How is the emotion of fear aroused within you? Is it aroused by trifling conditions such as entering a dark room or hearing thunder or seeing lightning or witnessing any kind of stormy weather

or when you are on the top of a high building? Do these conditions bring fear into your life? Is the fear gentle so that you are able to stifle it? Is the fear strongly felt so that you immediately become excited? Do you turn pale? Do you move about restlessly? Do you close and open your hands in distress? The causes above mentioned are ordinary conditions of living, constantly met with. To fear them slightly is normal; but to fear them to such an extent that you become excited, upset, unable to get on with your particular occupation or leisure task suggests that you may be more or less abnormal with reference to these normal causes.

Examples of Abnormal Fears and Their Causes

The best advice to give to anyone who has somehow acquired abnormal fear is to undergo treatment under a qualified and experienced psychiatrist (mind doctor). The latter will pursue a technique in accordance with his or her own point of view, but the main aim will be sympathetically to discover and remove the original causes of the abnormal fears. Very often abnormal fear in an adult can be quite easily traced to an intensely unpleasant experience in childhood. Some years ago I was present at a dinner-party where the conversation during dinner was most interesting. I was particularly impressed by a lady on my left who during dinner expressed her opinions and judgments of individuals with exceptional emphasis and a laudable brevity. I thought to myself this lady must have had much business and administrative experience and was particularly well read. In

fact during the dinner I developed a profound respect for her intellectual powers. Judge my astonishment when, the dessert being served, on my offering her an orange she immediately turned to me and in soft tones of abject weakness, with a ghastly pallor on her face, muttered: "Please take those oranges away!" Everybody at the table was astonished. Some months later I discovered that this lady's father had been a famous authority on, and collector of, valuable Eastern carpets. He was also a very selfish and cruel man. The lady whom I met at dinner, at the age of five was given by her mother an orange to munch. She wandered round the house and walked into the room where her father kept his most valuable carpets. The little child was standing on a valuable carpet eating her orange when suddenly in walked the old gentleman. He, undoubtedly, was immediately afraid that the little girl might drop some orange juice and stain the very valuable carpet. He rushed forward, caught hold of the child very roughly and thrashed her mercilessly for daring to eat an orange while standing on a valuable Oriental carpet.

Some years ago an M.P. of some distinction and vigour in a casual conversation told me that he was afraid of spiders. If he saw a spider in a room he was unable to prepare an effective speech or carry on with his other work, which was that of being a journalist and author. I turned the conversation to his memories of his early life. He told me that as a very young child his mother had died and that his father, whose business interests made him go abroad

very much, had handed the infant over to two maiden aunts who lived in a small seaside town. The maiden aunts were, of course, devoted to the little boy and brought him up with every care for his physiological development. The old ladies were both afraid of spiders. My informant told me that he remembers quite clearly as a very young child of four or five how the fear of spiders was constantly impressed upon him, almost daily.

Some time ago, at a party, I was asked by a lady if I could throw any light upon her fear of beetles. She was at that time holding an important and well-paid position as a departmental manager in one of the largest stores in the West End of London. As I knew one of the General Managers of this concern I learnt that the lady in question was exceptionally efficient, except on one or two occasions, the occassions turning out to be those when she happened to see a beetle. After some little conversation the childish cause was revealed. The lady's mother was given to flirtation, but always stopped before the flirtation became too intimate. One of her men acquaintances took the stoppage rather badly and sent the mother a parcel. The mother opened the parcel in front of her daughter who was then aged seven. The parcel appeared to contain a box which contained a second box and then a third box and when the third box was opened out came a horde of black beetles, which naturally shocked the mother and the little daughter—in fact, gave the latter a serious fright.

Many other examples could be given to prove

conclusively that often abnormal fear of a certain condition or of a certain object or of a certain normal matter has been originally caused by some terrible experience during childhood. To remove the abnormal fear treatment by a qualified practitioner will, undoubtedly, help. There are many people, however, who would like to be able to control abnormal fears themselves.

One Method of Controlling Abnormal Fear

Our abnormal fears vary in many ways. They vary in their causes. They vary in their intensity. They vary in their expressions. Some people though obviously afraid still carry on with difficult tasks. Others are so terror-struck that they must remain still. Please understand, therefore, that abnormal fear must be regarded as a very complicated subject, varying in its causes, varying in intensity, and varying in its results. Nevertheless there is one method of controlling abnormal fear which has been used effectively by me and by a fair number of my students. In explaining this method I have to be autobiographical. I do not do so with any air of conceit or with any desire to be regarded as more than an average individual. I write only of my own experience in this matter because I believe I am thus able to tell the truth about the control of abnormal fear in the life of at least one man.

For some eleven years of my life I had an abnormal fear of the sea. During that period I always refused to accompany any friends on a holiday tour that

meant travelling by sea, even though it only involved crossing the English Channel. The cause for this abnormal fear took place in my teens. I was spending a holiday one summer in a seaside town in the south of England with my parents. My parents were old and allowed me considerable freedom. The landlord who let the flat to my parents took an interest in me. He noticed me diving in the sea one day, complimented me and invited me to go with him the next morning to the pier to receive some diving lessons from a well-known professor who was giving diving demonstrations off the pier every day. The next morning at 7 a.m. I accompanied my friend to the pier, met the professor, and watched the latter make some dives. In my eagerness to watch the professor I slipped off the pier and fell into the sea. At that time I was a moderate swimmer. I immediately came to the top of the water, swam about, looked up to the pier, asked calmly for a rope, climbed up the pier and walked straight back to my residence. I had received a terrific shock; but, like an ignorant fool, told nobody. At breakfast that morning my Mother pointed out that I was not my usual self, as I was a very talkative boy. I replied something to the effect that I was thinking about something I was reading—which was a lie—and went out immediately after breakfast to avoid company. As mentioned above, for at least eleven years I distinctly feared the sea and avoided all possible association with any activity likely to bring me into contact with the sea. When the Great War broke out I was one of those who joined the Army fairly

early, and in October, 1914, I found myself on a troopship travelling through the English Channel. A few hours after we left England some men were chosen for guard duty and I had the ordeal of being placed for duty on the forecastle head. I was a private at the time. When the sergeant left me standing on the forecastle head I must have experienced terror. I remember immediately clinging to the rail and looking at the enormous sea-waves which were sweeping over the boat. The boat, an old troopship which had served during the South African war, was being shaken about like a matchbox. We were just going through the Bay of Biscay and the storm we were experiencing was as bad as any about which I had read or heard. As I stood clutching the rail, facing the wild waves, I suddenly said to myself: "Where is your psychology now? It is up to you to control this terror. What are you exactly fearing? Death? You joined the Army for a great adventure. Death may surely be a greater adventure!" This series of sudden thoughts acted like a tonic. The idea that death might be "a greater adventure" seemed to give me courage. I let go the rails and marched up and down that deck feeling ready for any emergency. I looked boldly at the waves. The higher they reached, the more fiercely they thrust themselves against the boat, the more I liked them. Inwardly I chuckled.

The method that necessity forced me to use appears to involve two definite steps: first, facing your fear; second, finding some kind of guiding thought or formula. Some weeks later I found

myself in India. On the first night of my landing at my Station I was put on guard outside the magazine, some 200 yards from the guardroom. The night was very dark. As I stood on duty I heard noises that I had never before heard in my life, the yells of jackals and what I imagined were the howls of a hyena. As I stood, almost quaking with fright, I saw in the darkness a pair of greenish eyes. At that moment I did what a soldier must never do—I dropped my rifle—but I did not lose my presence of mind. As the rifle dropped I saw the eyes disappear. I realized with a flash that these creatures were more frightened of me than I was of them. Here again is the same procedure: first, facing your fear; second, finding a guiding thought, a leading idea, a practical formula.

Some months later I had another ordeal on guard at a post in Dum Dum which was regarded as dangerous. It was regarded as dangerous because some time previously a British soldier, while on guard during the night, had been brutally murdered by a stab in the back from behind. As I reached this post I felt peculiar for the moment, possibly a touch of fear pervading me. Immediately, however, I assured myself that as I had been for months in training and had played a moderately useful part in exercises and games I stood a sporting chance against my enemy. In addition, I was fully armed with a fixed bayonet, rifle, rounds of ammunition, and there were two other armed sentries within shouting distance. Very soon I walked round this post boldly, even defiantly, looking for an opportunity to meet an

enemy; but none came. Again the same procedure was followed: facing my fear; finding a practical formula, that I stood a sporting chance against any enemy.

This method, with all its advantages, demands for its successful use a quickness, an alertness, a determination and also a degree of good health, all of which may not be possessed by any particular individual. There is, therefore, another—a slower and more detailed—method of controlling fear which I shall now describe.

An Alternative Method of Controlling Abnormal Fear

This slower method is very similar to the method already given under the acquisition of good habits.[1] There will therefore be a certain amount of repetition, inevitable but useful. Consider your particular abnormal fear or fears under three divisions: Understanding; Desire; Action.

Under Understanding you must recognise that:

(*a*) the abnormal fear needs controlling;

(*b*) it is necessary to develop a rival impulse, tendency, or feeling;

(*c*) the rival impulse or tendency should be the development of a favourable attitude to the dreaded object (e.g. in my case, the sea) as often as is conveniently possible.

Under Desire you must consider that your tendency to lessen the dread of the sea and to efface or dissolve childish memories or the memories of other terrifying experiences must be deeply and sincerely felt.

[1] See page 157.

Under Action you must follow out the discipline enumerated under Habit Formation, thus:

(*a*) preparation for the ordeal of facing the dreaded object (e.g. in my case, the sea);

(*b*) launch; choose the most suitable time for your opportunity in actually making contact with the dreaded object (the sea) and make the contact as confidently and as coolly as you possibly can. Starting modestly or strongly depends entirely on your health and on your usual ways of doing things. If you are bold by nature go ahead and get the ordeal over. If you are timid by nature make a modest effort at first.

(*c*) no exceptions; keep the discipline up ceaselessly. Keep on day after day if possible, or week after week.

(*d*) seize opportunities if they come your way. If a kind friend invites you to join a motoring party to the seaside, tell him quite frankly of your fear. Then join the others, if you can, in a sea bathe.

QUESTIONS ON HOW TEMPERAMENTS CAN BE CHANGED

1. How can you tell the difference between a more or less abnormal person and a more or less normal one?
2. (*a*) Give some examples of abnormal fears, those of your own and of a few people you know.
   (*b*) What is a common cause of abnormal fear?
3. The best advice to give anybody suffering from abnormal fear is to send them to a psychiatrist. What other advice can you suggest?
4. Is there any method by which man or woman can alone attempt to dismiss abnormal fear? If so, describe the method.

CHAPTER XVIII

(C) TOWARDS A SENSIBLE TEMPERAMENT

THE author's question and its consequences—Temperament is receiving increased attention—We all have temperament—Common-sense about temperament—Questions on towards sensible temperament.

The Author's Question and Its Consequences

WHEN you reach this page I suggest that you take a little rest from reading. Please spend at least a quarter of an hour in trying to draw out the briefest essence of all that has so far been discussed in this book and try to answer this question: "Where is he leading me?"

* * *

I assume now that you have accepted my suggestion and I hope that your answer to my question resembles the following. As regards mind, I have tried to help you to develop mental ability. As regards character, my aim has been to help you to acquire strength and independence with the right ideals. As regards temperament, the acquisition of sensible temperaments should be your intention; but the task is much more difficult than those required by mind and character development and the end less easy to define.

Temperament is Receiving Increased Attention

"Strachan Davidson, once Master of Balliol, of whom a fine story might be told of self-sacrifice to overcome a friend's

imperfection to build character, said in his old age: "When I was young I thought there was nothing like brains. When I was middle-aged I thought there was nothing like character. Now that I am old I know that temperament matters most." —From a letter in *The Times*, 8/8/33.

The subject of temperament has received continuous and increased attention in recent years, particularly since the Great War. Immediately after the War and even during the War journalists and other publicists were very busy analysing the psychological qualities of the various War leaders, military and civil, and trying to trace from these the possibilities of defeat or victory or the justifications of defeat or victory. In the social, political and financial turmoil that is still going on since the War ended certain gigantic human figures stand out. Each one has been subjected to many searching analyses to find out the secret or secrets of compelling greatness. In every one of these individuals qualities of mind and of character, though important, are not as important as qualities of temperament. Lenin, Trotsky, Stalin, Mustapha Kemal, Mussolini, Poincaré, Hitler, Lloyd George, Franklin Roosevelt cannot be regarded as abler in mind than say Einstein or Freud or Bergson or many other scholars or learned judges or lawyers such as Wilfrid Green, or stronger in character than Dimitroff, the Bulgarian, or Tom Mooney, the American,[1] or the late Lord Devonport or many other social or political leaders, or many unknown war or civil

[1] Mr. Tom Mooney, the American Socialist, was arrested in 1915 as the result of a "framed-up" charge that has long since been proved utterly without foundation. Mr. Mooney has been in prison since then, but has been offered his freedom on parole. He refused this, and will only accept a pardon and unconditional release.

heroes. National leaders not only possess a deep understanding of their nation's or country's position and power; they not only carry out this understanding with tremendous strength and courage, but they possess a deep and unshaken faith, an infectious and ever-expressive enthusiasm, a gloriously hopeful attitude, which causes them to make zealots of believers, believers of doubters and friends of critics. This is the public side of these great individuals and the public activity of temperament should be termed Personality, of which you will read more in the next chapter. But what are these individuals like in their private lives, alone or with their nearest relatives or intimate friends? The world knows little of this side of them because in most cases there is little of good to tell. If there were, we should soon know about it. Now and again facts are described which lead us to the safe conclusion that many of these great ones are great only in public. In private life they are very vulnerable, moody, "touchy," fussy, difficult. Hitler, for instance, is very faddy about food, does not drink, has been disappointed in love and, like Mussolini, is an out-and-out exhibitionist.[1] Mustapha Kemal found marriage to a charming, educated and devoted wife somewhat trying. Trotsky now finds that the life of a scholar and writer gives him more wholesome compensation than that of a national leader. If we turn from the

[1] An exhibitionist is an individual who is abnormally fond of exhibiting himself on every possible occasion, not only in person but in countless photographs. Sociologists have pointed out that such exhibitionism is a danger to the future of the respective political philosophies Nazism and Fascism. Hitler and Mussolini have centred these schools on figure-heads. When, as is inevitable, the figure-heads depart, there is bound to be a consequent fall in the number of supporters of the systems.

subject of national leaders to other conspicuous individuals in two activities which interest all of us, the talkies and games, we find temperament always being expressed and discussed. Australian cricketers and American boxers are regarded as possessing better fighting temperaments in test matches and contests than English exponents of such sports. The brilliant English tennis player, Austin, has often been informed that his temperament and not his tennis, lets him down in international matches. Some years ago, in a discussion on Temperament at a meeting of the Industrial Section of the British Psychological Society, I pointed out that we ought to recognise a difference between Temperament and Personality, the latter characteristic coming out more conspicuously on public rather than on private occasions. Mr. Frank Tilley,[1] a friend, wittily replied: "If the speaker had just come from Hollywood as I have, he would have found that many film actresses possessed much temperament but little personality!" Artists, whether actors, actresses, musicians, singers, painters or sculptors display marked differences in temperamental qualities, that is, in feelings. This is no doubt due partly to nature and partly to their deep and sincere devotion to their respective arts.

We All Have Temperament

Where any individual displays a more than average ability in anything, temperamental differences are also shewn. Whether the ability be at work, doing a certain special job in a better way or during leisure,

[1] Director of Advertising, Radio Pictures Ltd.

talking in a better way or arranging a better picnic party, temperament plays its part in the enthusiasm, the graciousness, the sporting spirit, the modesty or the conceit, the overbearingness or other such qualities.

Common-Sense about Temperament

It is more accurate to regard ourselves as possessing temperaments rather than temperament. In the office, for instance, we usually shew an even, considerate, pleasant, sociable, adaptable temperament. In the card-room at our club, if on losing, or at home at dinner on finding our favourite dish not being served, our temperament might not be so considerate or pleasant. Most of us shew differences in temperament in accordance with differences in our experience or in our environment. We either possess many temperaments or differing degrees of self-control.

I am not going to give a tiresome counsel of perfection by writing that you should try always to have temperaments that are cheerful, pleasant, considerate, sympathetic, sociable, adaptable. At times it is necessary to be unpleasant and unsociable. Sternness, dignity, almost severity and unsociability are necessary, for instance, when dealing with a new maid who quickly mistakes kindness and consideration for an invitation to familiarity and loquacity. We need to fit our temperament to the individual and to the occasion. Many people find great difficulty in thus expressing their temperament. Three considerations can help you.

Firstly, you must set your body right. Many

temperamental difficulties, such as abruptness of manner, brusqueness of talk, apparent lack of sympathy, may be due to your own aches and pains. If you are ill or if anybody else is ill allowances must be made for unlikeable temperamental displays. The first step to a sensible temperament is bodily health. If necessary consult your medical adviser and follow his advice. If not necessary, carry out the usual common-sense physiological aids to good health.

Secondly, you must minimise your own abnormal characteristics. Do rude people make you "go off the deep end"? Do overbearing people put the "wind up" you? Do "non-stop" talkers make you "throw in the towel"? Do men you interview, lacking the courtesy to offer you a chair, make you wild? Do juniors boasting of their little games' achievements make you sick? Do individuals bragging of their kindness to others fill you with a sickening disgust? If you have any or all of these experiences to an uncontrollably disturbing degree then you are slightly abnormal. Again, if necessary, consult your psychological adviser and follow his advice, for he may draw up and remove the unconscious causes. If not quite necessary, go back to the chapters of this book that you have found of some merit and be quite certain that you really, deeply, clearly understand them; that you are deeply and sincerely carrying out the appropriate disciplines.

Thirdly, try to maintain the attitude of the perpetual student. We are always growing in time. We can similarly grow in mind. The mind can be ever young if you will but be a perpetual student. Every

experience, a letter, a talk, an order, a meal with a friend, has something of value for you. You need not trouble to note every experience; but certain experiences must be periodically surveyed by you as if they were of the utmost importance. They probably are. When did you last have a talk with your Managing Director or your Manager or your Sales Manager or your Works Manager or your Foreman? What was it about? What good did it do to you? When did you last meet that dear old friend whom you rarely see nowadays? What did you talk about? Of what pleasure was the meeting? State the value of the experience. How can this guide you to a future experience of the same kind? This attitude of perpetual studentship[1] made real by the periodical questions, examinations, statements and resulting realisation of yourself will help to temperamental balance, proportion, appreciation of and gratitude for the good things others give you, pride in yourself, an increased sense of power and worth in the good things you can give others.

[1] ". . . with a natural instinct to discern
What knowledge can perform, is diligent to learn."
—WORDSWORTH: *Character of the Happy Warrior.*

QUESTIONS ON TOWARDS SENSIBLE TEMPERAMENTS

1. Describe how Temperament is receiving increased attention.
2. Distinguish between Temperament and Personality.
3. Describe the three points to consider in order to achieve a sensible temperament.
4. Give two examples—one from work and one from leisure—of the attitude of perpetual studentship.

BOOK V
THE DEVELOPMENT OF PERSONALITY

CHAPTER XIX

(A) THE NATURE OF PERSONALITY

LEVELS of personality—Justification for using the word "personality"—A personality at work—The basis of personality—Questions on the nature of personality

Levels of Personality

PERSONALITY is but a development of temperaments. It is the display of temperament on public occasions and with conspicuous effects. If you stand in a busy street you will see countless people pass you. They are members of crowds. They pass by unnoticed. They are persons. But if you look round more observantly you will notice that some of the persons stand out a little from the rest. Here you notice a handsome woman; there a pretty frock; here a distinguished-looking man; there a jolly-looking man. These people are more than persons. They have qualities which make you pick them out from the rest of the people. They have individuality as shewn in the face, the frock, the bearing or the facial expression. Suddenly you hear a few people near you talk. They are evidently waiting for a bus and they are discussing how to get to their destination. One of the party immediately attracts your attention. His voice, his laugh, his terseness in giving advice and his quickness in making a decision all help to bring home to you his individuality. There is more for you in the experience. You make an immediate judgment—based on your unconscious

mind, of course—that he is an outstanding fellow, that you would like to know him, that you like him. This outstanding quality of individuality is what I mean by Personality. It does not differ in kind from Temperament, but only in the conspicuousness of degree of expression.

Justification for Using the Word "Personality"

To use the word Personality, as I use it, to mean the conspicuous display of Temperament, demands some justification. Amongst authorities on psychology the word personality has been generally used to mean the whole of our being. For example, Dr. Morton Prince, the eminent American psychologist, defines Personality as, "the sum total of all the biological innate dispositions and tendencies of the individual and all the acquired dispositions and systems of dispositions."

Dr. Bernard Hart writes[1] of "that homogeneity which is the ideal of the normal personality" and again, "the main body of consciousness—or, as it is usually termed, the personality or ego."[1] Professor J. G. Flugel refers to the super-ego[2] as "a highly valued and influential portion of the personality."[3] These writers mean by personality the whole of an individual, another name for the self. Other writers of eminence take a narrower view. Professor C. G. Jung writes, "With the same justification as daily experience furnishes us for speaking of an outer personality (*persona*) are we also justified in assuming

[1] *Psychology of Insanity.*
[2] That part of us formed by the Ideals mentioned on pp. 146–8.
[3] *A Hundred Years of Psychology* (1833–1933).

the existence of an inner personality (*anima*)."[1] This comes nearer my use of the word personality. We can look more or less upon *persona* as personality and upon *anima* as temperament. Professor Jung comes still nearer when he writes[2] "the personal relation is in that element which the Englishman called 'personality.'" Professor William McDougall with British abruptness almost confesses word bankruptcy, thus—

"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."[3]

But he evidently comes nearer clarity in another thought. "Marriage is a discipline that develops character and enriches personality."[3] You usually enrich something that can be displayed. Professor McDougall's thought emphasises the conspicuousness of personality. But perhaps the best authority for using personality as I try to use it is that of my old teacher, Sir John Adams,[4] who writes—

"The meaning of the term is to some extent to be gathered from its etymology. In the ancient open-air theatres of classical times the audiences were so large that the unaided voice was unable to make itself heard by all the people. Accordingly, artificial aid was required. It would hardly have done to supply the heroes with plain speaking trumpets, so a compromise was effected by using masks which were contrived, as Goldsmith might have said, "a double part to play." For they not only functioned as megaphones but served to indicate the rôle that the actor was playing. In these old times they had not the great number of characters in a play that we have to-day. Three was the usual maximum number of important characters on the stage at a time.

[1] *Psychological Types.*
[2] Ibid.
[3] *Character and the Conduct of Life.*
[4] Emeritus Professor of Education, London University.

Accordingly it was easier then than now to "duplicate" parts. But when an actor played two parts in the same play it was necessary that the audience should know which person he was on each appearance on the stage. Here the mask came in aptly. One mask might represent Ajax and another Zeus, so that the audience had no difficulty in knowing when the hero appeared and when the god. The name of the mask in Latin is *persona*, so it will be seen that the megaphone function was the more important in the minds of the old classical actors. (The derivation of the word is given as *per*—through, and *sono*—I sound.) But the identification value is the one that has survived to the present day in the words *person* and *personality*."[1]

A Personality at Work

Let us imagine that we are seeing an outstanding personality at work. What are the processes being performed? We shall find that there are at least five processes which can be distinguished.

The bearing of the man, his voice, his methods of address, all immediately gain our attention. There is something both different and distinguished about them. This touch of pleasant variety is enough to make us attend.

It is ridiculously easy to gain the attention of other people. You have only to do something different and others will attend to you. In our streets a crowd is easily attracted if any pedestrian or motorist does something different. The crowd, however, soon melts away unless the "something different" is something much more than different, something interesting. To hold the attention of others you need to stimulate their emotions. Telling a story, describing a sensational experience, painting an attractive or a dreadful picture, these are examples of holding attention or maintaining interest.

[1] *Everyman's Psychology.*

Both the processes so far—gaining and holding attention—can be achieved by any ordinary entertainer. Neither process needs a very high quality of mind or performance.[1] The great personality, however, goes on to perform another process, inspiring confidence.

To inspire the confidence of others means more than gaining attention or holding attention, it means gaining respect. There is only one way of gaining the respect of others and that is to supply a need efficiently. The speaker who gives us the relevant facts or the necessary explanation of facts; the actor who makes a fine interpretation of a well-known character; the demonstrator who gives an accurate and convincing demonstration of a certain method —these are examples of inspiring confidence by gaining respect. The respect is gained by the high standard of the actual performance, by "delivering the goods" required. We do not respect a speaker unless in discussing a point he is able to tell us something of its history, something of its value, something of its application and illustrating all of these with striking facts and incontrovertible statements.

In gaining the attention of others the speaker for example was noticed; in holding the attention of others and stimulating their interests he was liked; in inspiring the confidence of others he was respected; but will he be remembered? He will be remembered if in addition to all these processes he is able to contribute to the discussion or to the activity some

[1] "The most fluent talkers or most plausible reasoners are not always the justest thinkers."—Hazlitt.

constructive idea, some suggestion that will help others to move forward mentally with a completer grasp and a possible further development of the point at issue. To be able to achieve this, he must have thought carefully and clearly about his subject.

There are occasions when, in his contact with others, whether as speaker to an audience, whether as teacher to a class, whether as preacher to a congregation, it becomes necessary for authoritativeness and decisiveness to be established quickly. To deal effectively with an interruption; to settle convincingly a doubt, these are examples of leadership. Leadership, of course, demands courage, sincerity, deep understanding of whatever is being discussed; but in addition to this, leadership involves quick and strong action. Every expression of leadership implies perhaps a touch of cruelty but it is not a conscious cruelty. In the sincere and eloquent advocacy of his own point of view an able speaker is bound at the same time to treat opposing points of view with some contempt or even scorn. Undue tolerance may very often mean a lack of sincerity in conviction and a lack of clearness in thinking. Leadership with reference to any immediate point in a discussion demands singleness of mind and directness of action, both of which may help to strengthen the talker or the speaker or the demonstrator.

Personality, therefore, in expressing itself uses almost at the same time at least five processes: gaining attention; holding attention; inspiring confidence; constructiveness; leadership.

The Basis of Personality

Is the gift of personality a natural one, like a good voice or good looks, or is it to some extent an acquired one, like speaking a foreign language? Every great or outstanding personality possesses a natural tendency to self-assertion, to excel over others, to exhibit his or her own powers before an audience, to miss no opportunity of giving himself or herself a free or paid advertisement. We all possess this self-regarding and self-expressing and self-glorifying tendency to some extent. This tendency is the natural basis of personality.

In the lives of great or outstanding personalities we see it being expressed at a very early age. John Ruskin at about the age of three corrected an able artist who was painting his portrait. The Countess of Oxford and Asquith at the age of five broke the rules of her father's house by walking down the grand staircase in a "nightie" at a late reception and saying to the astonished audience of Society folk: "This is I, Margot." Winston Churchill when about fourteen, at Harrow, impulsively dashed forward to do things which were usually done by senior boys.

In many of us the natural tendency to self-expression and action is helped by another natural tendency, our liking for our fellows. This is usually termed the gregarious instinct.

"We are not only gregarious animals, liking to be in sight of our fellows, but we have an innate propensity to get ourselves noticed, and noticed favourably by our kind. No more fiendish punishment could be devised, were such a thing physically possible, than that we should be turned loose in society and remain absolutely unnoticed by all the members thereof. If no one

turned round when we entered, answered when we spoke, or minded what we did, but if every person we met "cut us dead" and acted as if we were non-existing things, a kind of rage and impotent despair would ere long well up in us, from which the cruellest bodily tortures would be a relief; for these would make us feel that, however bad might be our plight, we had not sunk to such a depth as to be unworthy of attention at all."[1]

[1] William James: *Text Book of Psychology.*

QUESTIONS ON THE NATURE OF PERSONALITY

1. Distinguish between a Person, an Individual and a Personality.
2. Define the meaning of Personality.
3. What are the five processes performed by a Personality at work.
4. What natural tendencies form the basis of Personality?

CHAPTER XX

(B) THE NURTURE OF PERSONALITY

DISTINCT or distinguished?—A glance at great personalities—Personalities rather than personality—Towards a strong personality—Gaining attention—Stimulating interest—Inspiring confidence — Being constructive — Leadership — Questions on the nurture of personality

Distinct or Distinguished?

THE tendency to self-realisation and the tendency to like our fellows form the natural basis of personality development. All human beings possess both of these, but in varying degrees. If you possess both of these to a moderate degree then you must not try to become a distinguished or outstanding personality, unless you are so devoted to a great cause that you may be prepared to die for it. Most of us prefer to live for our causes. We are likely to do more useful work that way. If your tendency to self-realisation and your liking for your fellows are moderate in degree, resign yourself to the acquisition of a type of personality which, while it may not dazzle or perpetually arouse admiration, will produce something more valuable and more lasting. A quiet, peaceful,[1] distinct personality will arouse respect and a gradual liking, of more permanent value than immediate intense admiration and wonder. The man who talks or acts only when occasion or opportunity demands inspires trust and respect and builds up a permanent liking. Many a solid reputation has

[1] "Few are qualified to shine in company, but it is in most men's power to be agreeable."—SWIFT.

15—(C.83) 20 pp.

been built up by quiet industrious men and women who rarely speak or move; they never say the wrong things; occasionally they say the right thing.

Being as natural and unforced as possible may help you to acquire a quality of personality of the highest social value, charm. Charm is difficult to define.[1] Like innocence and beauty we know it when we see it but it baffles description. There are at least three or four conditions that help to produce charm: naturalness, ease, aptness, cheer. What is the most charming incident you have ever seen? Will you not agree that seeing a smile on the face of a healthy, attractive baby of about five to six months is perhaps one of the most charming experiences you have had? Why was it charming? It was natural, effortless, cheerful. Charm, of course, also embraces touches of delicate sympathy, refinement, generosity, consideration for others, understanding.[2] Stupid people are rarely charming. Selfish people can never be charming while obviously displaying selfishness. There is the classic story of an advertising manager who was so charming in refusing orders that one interviewer said of him:

> "He kicked me downstairs
> With such excellent grace,
> That I thought
> He was shewing me out."

Angry people are not likely to be charming while

[1] *Webster's Dictionary* defines the word "charming" as follows "Lovely; amiable; pleasing; attractive; enchanting; captivating; enrapturing; alluring; fascinating; delightful; pleasurable; graceful; winning; bewitching."

[2] "Scott's charm was the charm of a man of perfect manners, able to interest himself in whatever was interesting his friends and always finding it easier to think and talk about others than about himself."—J. L. Hammond: *C. P. Scott, of the "Manchester Guardian."*

displaying anger, though one may experience a certain attraction for a beautiful virago.

Another quality often possessed by the quiet personality is that of gentlemanliness or of being ladylike. I use neither word in the snobbish sense as meaning a member of the upper classes of society. I use it in Cardinal Newman's sense when he writes—[1]

"It is almost a definition of a gentleman to say he is one who never inflicts pain. . . . He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out."

To be a gentleman or a lady in this sense is to have a sensible temperament as outlined on pages 198–200 "The only outward and visible sign of a gentleman is the personality produced by the inward and spiritual grace which causes him to be a gentleman."[2] "The people of Wiesbaden spoke of the departing British soldiers as gentlemen."[3] They meant that the British soldier abroad was well mannered,[4] considerate and a peace lover. It was said of Krassin, the Soviet Russian Ambassador to England, that he would not hurt a fly. All his staff loved him. Garibaldi, the great Italian revolutionary leader, inspired a devotion in his followers of such affection as almost to amount to love. Milton has told us that, "Peace hath her victories no less renowned than War" and that "they also serve who stand and wait." The quiet, gentle, charming, distinct personality is as valuable for co-operative

[1] *Idea of a University.*
[2] The Rev. E. L. Macassey: "Are You a Gentleman?"—*Daily Express.*
[3] *Time and Tide,* 25/10/29.
[4] "To have a respect for ourselves guides our morals; and to have a deference for others governs our manners."—Sterne.

humanity as the strong, compelling, distinguished personality.

But if either by nature or by circumstance you cannot or must not wait for occasions or opportunities, you must make them, then you can learn by studying great personalities. A salesman, for example, must acquire an active, an expressive and at times a forceful but always a fairly strong personality. He is expected to talk and be alive. He cannot wait for opportunities. His job is to make them ever and always, ceaselessly. His personality must be not merely distinct, quiet, respect earning; his personality must be distinguished, entertaining, likeable, interest arousing.

A Glance at Great Personalities

While the self complex, the self-regarding sentiment and the society complex, the love for and the desire to shine among our fellow beings, urge an individual to acquire and shew personality on any and every public occasion, a great Personality possesses also many other very important qualities or powers: great understanding, great faith, great courage, leadership. Einstein was only a young Patent Office official, but he understood more than most physicists understood, believed in his theories, had the courage to put them forth and did so with famous results. Marconi, a mere boy, building on Clerk Maxwell's theories of electro-magnetic waves understood the practical aspects of these. Experts of the day ridiculed his proposals. They told him his ideas were impossible to carry out. Marconi, with

great faith and courage and great determination, went on with his experiments and at the age of twenty-seven his wireless signals from Cornwall were received in Newfoundland. Colonel Lawrence of Arabia understood his job better than anybody else in the world, believed in himself; courage and determination did the rest. Charles Haddon Spurgeon at the age of twenty, without education or preparation, believed he had something to say. He understood how to say it better than anybody else in the world. He said it with such marvellous skill, courage and determination that he is known as the greatest preacher who ever lived. These men, now among the immortals, had great understanding, great faith, great courage, great determination. They also had leadership, that hard quality that knows not wavering in time or opinion. It is now agreed by all historical and military authorities that Napoleon's "victories were due to the factor of speed, to the rapidity of execution which the Emperor obtained from his subordinates."[1] Lord Reading, one of the greatest personalities of our day, is described by an intimate friend[2] thus, "All his life he has been a man of action." It was truly said of Spurgeon, "He had no uncertainties" and that he had "an uncompromising directness of speech." Leadership means quick and decisive action, whether by word or deed. Nelson's famous blind eye gesture immediately jumps into our minds as an effective illustration of leadership. There is still another essential quality

[1] Edward Shanks: "The Glamour of Napoleon." *John o' London's Weekly*, 19/11/32.
[2] Lord Riddell.

of great personalities worth enumerating. Some of the great personalities I have mentioned are now dead. What has helped to give them immortality? I shall take two examples. In 1934, one hundred and fifty years after the death of a great Englishman, *The Times* on 14/12/34 published a leading article about him, entitled "A Great Man." Some seven years after his death one of our great newspapers discussing the life of a great Norwegian called him "almost the perfect civilized man." The great Englishman, Dr. Johnson, and the great Norwegian, Dr. Nansen, are remembered because they had both led lives of great devotion to their fellow beings.

Personalities Rather Than Personality

We shew different degrees of personality in accordance with differences in our environment and differences in our activities. Many a man is a lion at his office or at his club; but meet him at home and you find him more like a lamb. Some men when discussing politics talk like dictators; but discuss the higher mathematics and they are no longer dogmatic. It would perhaps be nearer truth to regard ourselves as possessing personalities rather than personality. We all know some individuals who shew such marked differences in personalities on different occasions as to be almost unidentifiable. This is, of course, an asset in an actor or in an entertainer. Cases have been recorded on unquestionable authority of abnormal individuals who at times shew personalities so different, distinct and contradictory as

to lead to the inevitable conclusion that they possess multiple, separate, divided personalities.[1] Among more or less normal people the differing personalities displayed are neither so clearly distinct nor so contradictory as to lead us to this conclusion. When we consider that the function of personality is social efficiency and that whatever we do or say on a particular social occasion is never all that we think or want to do or say, there is bound to be something left within us to be expressed on another social occasion and perhaps differently. Further, our social environment differs. At the office you are an important individual, occupying a responsible position, knowing much more about the work and therefore dealing with your juniors as a leader. When discussing sport or politics or literature or religion with your friends you are not in a superior position and therefore your manner is probably far less authoritative. At home if you are a man and make suggestions about cooking or about dress you are likely to be even in a less authoritative position.

It is not only your differing social environment that causes you to shew differences in your personalities; but when you are alone and reflect upon your actions you are experiencing a double activity, you are the subject of reflection, and you are the reflector. Some people find this duality specially delightful. Sir James Barrie some time ago told the world of his other self, an invisible second self called McConnachie. Possibly owing to the clannishness of Scotsmen he chose a Scot for his invisible second self.

[1] E.g. "Dr. Jekyll and Mr. Hyde" types.

"Bacon used to lay aside his official robes and addressing them as they lay on the chair sometimes said, 'Lie there, my Lord Chancellor.'"[1] Variety of any kind of activity is good for us. Variety in the activities and expressions of our personalities is therefore beneficial. Recreations and holidays give us opportunities for such variety. This should be our normal, effortless, enjoyable living. To use a special personality for special effect on special occasions we need to try to acquire and use some of the processes used by a great personality.

Towards a Strong Personality

What is the function of personality? It is to be effective on social occasions. Why should you be efficient on these occasions? There can be only one satisfactory answer. It is because you want to be useful. The usefulness may be merely business, a sale, gaining a customer; or technical, the introduction of a different process; or administrative, the introduction of an improvement in method; or personal, the improvement of your position; or purely personal and social, "making a hit" or worthily social, gaining adherents to your point of view. Your point of view is really the most important element so far. Do you know what it is exactly? This knowledge is vital for personality development. Your point of view must be really important, worthy, leading to an ideal and you must understand all about it. Do you really believe in your point of view? Have you faith both in your ideal and in yourself?

[1] Sir John Adams: *Everyman's Psychology.*

Are you prepared to meet opposition? Have you thought of a few possible opposing remarks? Will some of these steer you to clearer and more effective statements in reply or will they merely anger and confuse you? It is no use attempting to acquire strong personality unless you possess: clear understanding of what you are going to say or do; deep belief that this is worth saying or doing and why; determination to face and beat down opposition, if necessary. If you have not got these you are advised to remain a quiet, peaceful, respect-earning individual.

But assuming that within you is the live tendency self-realisation, the live tendency to get on well with your colleagues, friends and acquaintances, you can go far ahead. You must now consider the five processes of personality expression: gaining attention; holding attention by stimulating interest; inspiring confidence; being constructive; leadership.

Gaining Attention

If you desire to gain the attention of your foreman or your managing director or a customer or a friend or an audience you have to do something that differs just a little from what is going on. If the factory is noisy or the office or shop crowded with people or if you and your friend are in a very noisy room do not try to compete with the noise. Approach to within easy distance and then attempt to gain attention. If you desire to gain the attention not of an important individual but of an audience you must start off well, doing something different, giving the

audience an experience slightly different from what they are having. As a rule, however, in addressing an audience you are generally in a fortunate position. The audience is looking at you and all you have to do is to stand up and speak distinctly. To gain the attention, then, either of an individual or of many people is simple. All you have to do is something sensibly different.

Stimulating Interest

This process is much more difficult than gaining attention. Any fool can gain attention by doing something different. If you stand on your head in the office or shop or factory you will immediately gain the attention of any particular desired individual. To hold the attention means that you must stimulate the interests of the other person or the other people. To stimulate the interests of others varies with the individual and the people. If you know the individual and the other people then you can stimulate their interest by dealing with a topic which you know from experience means very much to them. You can, for instance, stimulate the interest of your foreman if you are going to talk to him either about an improvement in method or a saving of time in carrying out a certain job. You can stimulate the interest of your managing director by talking to him about the possibility of a sale in a new direction. You can stimulate the interests of a friend or friends or of an audience you know by talking clearly about a subject that you know they have studied and about which they had expressed

themselves. In dealing however with the interests of these you must have a definite clear aim. You can satisfactorily stimulate the interest of your foreman because you have in view a definite improvement in method or a definite economy in time or cost. You can stimulate the interest of your managing director because you suggest a definite increase in sales. You can stimulate the interests of your friends or the audience by giving them some further information about the subjects they have studied or by giving them some apposite illustrations from history concerning the particular cause or causes that you have in common. In all these cases you stimulate interests by satisfying them in two directions, one, in knowledge, the other, in emotional experience.

Inspiring Confidence

This is the supreme achievement of personality, for if you can inspire the confidence of others, gain their respect and earn their trust you have achieved something valuable, permanent and of enduring profit in every way. Two assets that will help you here are: self-confidence, your undoubted belief in yourself as an exponent of your ideal or a demonstrator of your skill; real mastery of your subject. Self-confidence grows with the right use of experience. Mastery comes as a result of the right training and experience. You must so deeply know and express your subject or so skilfully perform your task that your expression and your performance will leave no questions to be asked. If you have so arranged your display as to allow for questions to be

asked you must be ready with further truthful and apt illustrations or actual examples to enrich your message. To inspire confidence means to give others complete satisfaction both as to what you advocate and to yourself as advocate.

Being Constructive

Is the knowledge you are conveying really complete? Are your methods of exposition or demonstration really clear? Can you suggest any further ideas that will enrich that knowledge? Can you suggest any further development in method that will clarify or deepen the understanding of others? As a teacher of public speaking I have found students experience exceptional difficulty in suiting their facial expression to the parts of the speeches to be delivered. For this purpose I found the following story of Spurgeon[1] useful and constructive. He was taking a class of young men anxious to become preachers and was stressing the importance of facial expression. "When talking of heaven," he said, "make your expressions pleasant, happy, radiant, divine; but when talking of the other place, your ordinary expression will do." My students immediately grasped the fact that their ordinary expressions were not the kind with which to express enthusiasm and learnt accordingly.

Leadership

This demands action, swift, forcible, decisive. It is worth while to remember the words in which

[1] From *Public Speaking for Business Men*, by Sydney F. Wicks.

Marshal Foch made his report before he won the first battle of the Marne: "My centre is giving, my left wing is retreating; the situation is excellent, I am attacking." Of these words Colonel Buchan[1] has written: "That was not bravado; it was a calm and considered opinion which could not be defended by any logical argument; it was genius."[2] It does not need genius to shew leadership and to be a leader. It needs the performance of swift, forcible action of the right kind at the right moment. The moment will vary with the occasion, but the action must not. It must always be strong, clear, simple. When it is performed there must be only one thought, Death or Success. You must always be prepared to take a risk and it will come off, if you have prepared yourself well. No general rules can or should be given for leadership. Leadership follows inevitably on all the other processes of personality.

[1] Now Lord Tweedsmuir.
[2] *The Impatience of a Parson:* Canon H. R. L. Sheppard.

QUESTIONS ON THE NURTURE OF PERSONALITY

1. Of what value is a Distinct, Quiet Personality?
2. Discuss Charm.
3. How can a Gentlemanly (or Ladylike) Personality be acquired?
4. (*a*) Describe the essential qualities possessed by Great Personality.
   (*b*) Describe a Great Personality about whom you have read.
5. (*a*) Do individuals possess differing personalities?
   (*b*) Give three examples of what you mean.
6. Describe the steps necessary for the acquisition of a Strong Personality.

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