

HARDY PERENNIALS

*Doctor Wilhelm Moufang, —
with the compliments of
John Jeffries.
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Preface.

Gentle reader,

the germs of the nuclei here marshalled were, mostly, not of my invention. Perhaps they could scarcely be, with this subject at this date. Yet, to use references or quotation marks would be misleading, because usually either my context, exposition or wording is not coincident with a former one. I gratefully acknowledge my large indebtedness to others, but will not burden specific persons with responsibility for ideas modified by me.

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Knowledge.

Knowledge means information, erudition, skill from practice, learning.

Wisdom is baggage of little burden; but the ignorant forfeit through ignorance as the blind from lack of sight. Forming designs, preparing stratagems, shunning dangers, overcoming difficulties are largely works of the understanding. A man's mind gives power through its ability to travel in a relatively short time over many years' experiences of his body or mind or of that of another. However, not only the bulk but also the subject of knowledge is a factor; so, also, is its subtileness; and, moreover, other circumstances being equal, a man who is proficient in two languages has more fruitful knowledge than if he spoke but one. Furthermore, we can hoard knowledge, but its availability is conditional partly on memory, partly on aides to memory, and partly on our subconscious mind since »*abeunt studia in mores*«. Again, inferences shape direction too wide, unless guidance is circumscribed by experience, for ordinarily it avails little to know what ought be done if one is ignorant of how it is to be performed.

A full cup is not yet imbibed. To have talent is not enough; one must add its vigorous, liberal, judicious use. To understand is one ability, and to execute is another; intelligence without action is insufficient, for commonly motion is the appropriate product of knowledge. Indeed,

few omissions lower a great man so much as not seizing the key-moments for raising his reputation.

There is a difference between a wit for affairs and a wit useful to its owner. Some understand business, yet do not devote such expertness to their own interest; others are competent in what does not belong to them, but embarrassed in their concerns. He who has not adequate sagacity for his affairs is either celestial or not wise.

Some busy their heads and squander a world of time in making discoveries which are worthless for the discoverer. One part of knowledge consists of being uninstructed in those things and persons that are not worth study.

Sageness if it is alone may be supposed mental weakness; and, therefore, where such would be the case, sometimes the greatest wisdom is to have the semblance of mediocrity. One ought to associate with others, and the ignorant constitute the majority.

Values.

Value means excellence, or worth, — that which renders anything useful or estimable.

Not only such apparent activities as sale, purchase, lease, loan, insurance, and other exchange, but also less obvious elections from which rise culture, taste and good estate have as their prime cause executed choice emanated from a correct or semi-correct measuring of merits.

Before computing the value of specific circumstances one might be wise to reckon, first, the value or the reverse of whatever, either by necessity or reasonable probability is proximately introductory to those circumstances; se-

cond, the worth or undesirableness of the circumstances; thirdly, the excellence or demerit of their necessary or reasonably probable consequences. From such results as bases a total may be computed, and this is capable of being contrasted with the total of another set of circumstances between which and the former a choice exists.

It seems discreet in calculating values to investigate intelligently what has been the resulting good or bad fortune of others in the circumstances under consideration between which selection is proposed.

Falsehood.

Falsehood means an untruth, a lie.

It is common to believe. We do not usually perceive things or persons precisely as they are, but esteem them either more or less than they are worth. Our qualities are uncertain and confused, and so are our views. This misreckoning causes a multitude of falsities in taste and principles. Besides, the difficulty and toil of finding truth promotes lies. There is moreover fondness for untruth itself, since it stirs pleasures as with poets.

Deceit, prejudice, inexactitude, unconcernedness for truth are ingredients in many women. Hypocrisy is counterfeit specie with which some bribe the forces called public opinion and the specter named spirit of the times. Cheating is the tradesman's cart and plough. The official who cannot quibble may as well resign his post.

Lies and untrue propaganda are principal weapons in the armory of intrigue. In fact, adverse slanders and inimical licentious discourses, when frequent and public;

and, similarly, false disadvantageous tidings, often circulating and hastily embraced, — are signs of difficulties for their subject.

Rumor accumulates potency in proceeding, flies mainly in the twilight, and mingles realities with falsehoods. It has engendered retreats and surrenders, and has arranged the terrain for ambushes. Usually untruth arrives first. It sweeps the blockheads with a plebeian »they say» which bounds from simpleton or knave to simpleton.

Facts unadulterated rarely reach our minds, for they receive usually some coatings of those biases which they meet upon their journeys. Falsehood is not purged by circuitry; and, therefore, in seeking truth it is wiser to examine the fountain-head than to follow the streams. Ordinarily we become acquainted with truth last, and exceedingly tardy, because usually only limping Father Time can give Truth an introduction to us or us an introduction to Truth.

Refugees.

Refugee means one who flees for protection, especially from religious or political persecution.

The prohibiting by law of a form of religion or of government often induces some considerable persons of that persuasion and practice to remove. It is usually the important and most magnanimous who will not bow, and who depart rather than surrender.

Ordinarily refugees carry reports of atrocities perpetrated in their native land. They tend to make inhabitants of the places to which they remove adverse to the nation which they shunned.

Background.

Background means ground in the rear, that portion of a picture furthest from the spectator.

The background causes stresses at the foreground; and, consequently, unless the background be known and comprehended in calculation, it is improbable that the whole will be precisely estimated. Thus, for instance, one is unlikely to accurately analyze another by his expression, unless one know his background; for actions and practices which in one society are thought vices, if acted elsewhere where they are respected virtues, may produce the loveliest and most reliance-inspiring expressions. So a fair and seemingly transparent countenance may conceal a foul and private heart, — displaying honey but supplying poison.

Ignorance as to ones background is unfavorable, because in such circumstances one does not know oneself; for example, those incapable of perpetrating major crimes do not with facility suspect others, and hence such are subject to consequential foolishness and peril.

Ignorance or misapprehension of others' backgrounds procreates incompetence, since what is pastime for one may be overburdening for another. Some individuals who would not employ cats for the chase of lions, nor expect foxes to prefer Sunday-schools to chickens, nevertheless sometimes commit analagous blunders regarding persons.

It is a common mistake to notice an effect, but not to perceive its cause. So a multitude of persons observes results which it designates vices, yet ignores their causes

which are often virtues, — as though, for example, one should see what another drinks but not perceive also his thirst.

Time.

Time means measure of duration, period, season, age. The value of moments, if they were wisely occupied, is great when totalled. Watch the minutes, for sluggishness is prodigality.

Good company and magnanimous pleasures are not indolence.

If times, places, and affairs so aspect each other that an individual's administration is successful, he is fortunate; if otherwise, he is unlucky. Fortune is unsteady, and the individual is usually unadaptable; so long as the two are in harmony the person is successful, but unsuccessful when they disagree. Men seldom accomodate themselves to fortune.

Tornados occur in human life; and, ordinarily, it is prudent to be in harbor while these rage, unless one is to distinguish oneself through them as a pilot, life-saver, or navigator.

The end of one day is the beginning of the sequent. Time drives nearly everything before it; and is able to bring good in place of evil, and evil in place of good.

Clarity.

Clarity means the quality of being clear, undimmed, unobstructed, clear to the understanding.

A man should stand face to face with his problems, and should not shirk thinking.

Clarity is furthered by moderation, for example, in eating and drinking.

The accessory should be subject to the principal, not the principal to the appurtenant; yet most individuals by pursuing supposed means obliterate the true end. For example, it is unfortunate, because of private offenses against oneself, to attempt reprisals on the public. Again, for example, one should not permit the fact that another is not ones personal friend to prevent ones having him as an official ally, for filthy water as well as fresh will serve to fight fire.

Counsel.

To take counsel means to advise, design, consult.

A first rule as to counsel is to frequently iterate the main question and its tributaries, for such procedure often excludes or neutralizes many digressions.

A second canon is to refuse precipitate counsel, since such generally delays both deliberation and performance. Ordinarily it is better to compute twice or many times than to err once. Especially that which is to be resolved now for years should, where possible, be long under counsel. Usually neither the perception nor the will should be permitted to gorge itself with the first proposal or object.

A third precept is to hear all sides. Endeavor to understand matters from others' view-points besides from your own. Place yourself, actually or through imagina-

tion, in the situation and attitude of other parties, so that you may examine upon what they ground themselves. Remember too that one does not see with the same eyes that which does and that which does not concern one, for in the former case ones vision is drawn along the vista of selflove and temperament. It is difficult, for example, to be simultaneously both suitor and judge. Indeed, most persons grant less attention to arguments alleged against their idea than to such as may induce the disputant to adopt it.

A fourth maxim is to utilize others' hostility. In criticism of us our foes are more truthful, often, than we; so we should prefer censure which is instructive to praise which betrays. Poisoned praise, however, may serve to mark our defects. Envy is argus-eyed in discovering imperfections, even in that which is most excellent. Therefore, a sage uses the spite of his enviers as a mirror by which he sees himself more realistically than in that of goodwill.

A fifth aphorism is to combine in counsel those who execute, those who prepare the execution, and those who design what is to be executed. Usually one projects and another performs. For instance, one plans the ship, a second constructs the hull, a third rigs her, a fourth cuts the sails, a fifth lades her, and a sixth navigates her. None of these enjoys all the ideas and experience of the remainder.

Ordinarily he has little sense who despairs of finding more elsewhere, and he has judgment who utilizes others' understandings.

Young counsellors are, generally, serfs to novelty, embrace more than they can hold, stir more than they can

quiet, use extreme remedies at first, and pursue absurdely some few principles on which they have alighted.

It is rarely that counsel is not deflected to some aim of its donor. What would men have! Do they think that those with whom they deal and those whom they employ are commonly saints? Can they not conceive that each of these will have his or her own propensities!

Waste.

Waste means worthless matter, excretion.

The salubrious mind, like the healthy body, excretes useless things. For example, he who laments his misfortunes adds gall to wormwood, while he who becomes rid of a vain desire or expectation gains.

He who frees himself of a rogue or fool accomplishes an auspicious action. One meets many clowns, contumacious individuals, arrogant persons and other boors; and prudence consists in never coming to close quarters with them. However, it is best to procure and maintain distance from knaves and idiots by continueing a prudent neutrality, since next to their amity there are few things more risky than their hostility. Therefore, even if a person would accost one stupidly, frivolously or snobbishly it would be unwise to show him by a manifest inattention that one thinks him a blockhead and not deserving a hearing: other protection, such as interrupting secretaries and inaccessibility should be substituted.

Order.

Order means regulation, management, decorum, propriety.

Order seems not merely a flower but also the root of civilized society. It is the impulse of order that produces government, law and right proportion. Order is, besides, the sap without which the tree of Society can not permanently live or long bear wholesome fruit. What is decorum except order? For example, refined persons recognize that speech or other action should, habitually, be adapted to its time and to its remaining environment. What is this save order? Lawyers expect judges to refrain from duelling, but to exhibit aggressive physical courage against riot or insurrection. What is this unless order? Financiers acknowledge that apt method forwards efficiency. What is this but order? Even the Philosophers avow that one should regulate the respective stations of ones concerns, and should conduct each in its place.

Order is overwhelming, as well as creative; impelled by it great thieves imprison little ones, but from it springs also such beneficial mastery over chaos as Mankind enjoys. True order is not negative, but positive, exciting to life and pleasure.

The faculty of order is not shared equally by all, but by some more, by others less. It seems a mark of aristocracy. What, in fact, is a true aristocracy save a college of individuals possessing an uncommon power for order, government, management, decorum, creativeness, and pleasure stimulation? Order seems, moreover, a mark of the male; it was in general as men that the grandmasters of order appeared. The impulse of order preponderates

rather in the male than in the female portion of humanity, and in the aristocratic rather than in the vulgar part.

Fortunately for mankind whenever the reins of authority long drag upon the ground a fresh hand usually seizes them, since the masses can not generally remain long without directors. It is at moments before such as these, when one mastership is languishing and another being born, that Satan stalks on earth. The shell of the old government has stood, perhaps, while under its asylum masculinity, aristocracy, and the impulse of order have dwindled in the officials and their functions. The old shell remains tough enough to impede the coming masters and the future lords are still weak enough to be hindered. From these agonies a new mastership emerges; but woeful are most natives whose mischance it is to spend their lives within these agonizing ages.

Aristocracy.

The adjective aristocratic means noble, high in excellence or worth, magnanimous.

To overesteem rank is to undervalue the source of aristocracy, a misconception both unorthodox and unsound, for a leader's actions are narrowly observed, and when they appear able they win more men and bind tighter than does hereditary title. Therefore, let him who would be a nobleman master a society; and let such a captor remember that he who first captures a company habituated to freedom, and does not destroy its refractory elements, may expect that it will ruin him.

Among the essentials of aristocracy is manliness. This, though containing aptitude in arms and athleticism, is not compounded chiefly of those qualities, but more of the tendency toward and potency in government, clarity and firmness in practical affairs, mental impregnability, and ego to-dominate females and plebeians. The nobleman is no more averse to cares of government than the eagle is disinclined to soaring; he feels it no burden to be dreaded above others, and thinks there is no ill in royalty.

Few magnanimous functions comprehended in the faculty of ordering are more generous than that of stimulating pleasure, felicitousness, health, and contentment, — liberating misguided, groping, or enthralled people from the morbid domination of neurasthenic, decadent or half-caste persons. This is why the management of joys convivial belongs to noblemen, who know that mischief and mirth are different entities.

The efficacy of the intellect surpasses that of the limbs. A nobleman ought to keep it ready always, like the sword, for so he makes himself revered. Indeed, he who chastises one cows hundreds.

Those whose especial ability is to conceive and sustain order should maintain their control, poise and discernment. Hence, their exigency to be fresh for momentous affairs, even, where helpful, by repose beforehand. Hence, too, their obligation not to engage unfed.

The good estate of the illustrious consists partly in assistance from individuals possessing genius who, by disentangling business, draw them from the morass of ignorance.

Oratory is a convenient weapon from the armory of aristocracy. Much as Mercury is never distant from the

Sun and is sometimes in conjunction, so mastery of councils through eloquence is rarely remote from the throne: indeed, the mere convening of a high session is a mark of nobility. Even a small percentage of prose writing has promoted aristocracy.

Let us now consider the negative instead of the positive, and study some circumstances which incline toward the fall of an aristocrat. For example, since the fact of increasing from a meaner station to that of a mighty man presupposes, usually, either ability or good luck, one of these may subsequently mitigate many difficulties. Yet, those who solely by good fortune become powerful may have difficulty in continuing, because when Fortune varies they may lack other sufficient maintenance.

One who by the intervention of secret or open favors has lately gained authority should consider whether those who assisted him did so through fondness for him or through discontentment with his predecessors, since, in the latter case, he may have difficulty in satisfying them, unless he be thought a saviour from enslavement or from chaos.

One snatching government ought beforehand to investigate and prepare injuries which it will be wise for him to inflict, and should if feasible do them all at one stroke, at the beginning; for the unequal and untimely variation of force, pressed too far and relaxed too much, contributes to destruction of authority, and obedience is wretched where the law is vague and uncertain. Moreover, it represents a nobleman as contemptible to be considered fickle, irresolute, effeminate and meanspirited.

Commonly, other individuals pilfer the birthright of a fatherless noble child. Usually, such a ones status is, ere

he attains middle life, undermined in proportion to his heritage.

Ordinarily that aristocrat who is brotherless has an unguarded back and a palace in which foes swarm. His friends are usually untrustworthy, partly because of their unconscious or conscious envy and itch to partake or to surpass.

A chieftain who, handling that which before he required it belonged to other persons, supports his employees by spoil and extortion, should seem liberal to his employees, or he will be weakened by deserters.

If a leader disarms his followers or seems desirous to disarm his followers he commonly displeases them by appearing to mistrust them. Consequently, he should arm his followers, not disarm them. But this arming applies to his followers only, such persons as are inclined or sufficient to maintain or accomplish such rule as he wishes, and not to other people he dominates.

Often those who stand still while others ascend toward or beyond them feel envy, a circumstance which has calamitously disestablished the wisdom of some noble-men.

Women coming to the fore is an indication of degeneration among men. It is seldom that a man can honorably execute the role of a woman; and a woman metamorphosed impudent and mannish is another heinous crime against Nature. This is the reason why aristocrats mistrust men who idolize trade or vast wealth, for such perversion of values signifies predominancy of the feminine impulse toward a feathered nest, and a proportionate emasculation. This is the reason, also, for the stigma placed by aristocrats upon the use by men of defensive

lies or cowardly falsehood as a help toward evading possibly successful battle, for such untruth is feminine. Offensive untruth, on the other hand, courageous lying, magnanimous falsehood as an aid to ambush or path to battle bears no infamy, unless in the imaginations of underbred louts too dull to discriminate it from feminine untruth.

Governments while they subsist may debilitate those people sheltered by the machinery of society. Thus Democracy and Feminism may swell to mortal abnormities ere being brushed away by living Nature through the general collapse of the worm-gnawed skeleton of the rotten society containing them.

Monarchy.

A monarch is the chief of his kind, a sovereign, a supreme ruler.

Such an aristocrat permits no other person to be the depository of his will. Moreover, with stately resolution he refuses to serve another's visible or invisible government. The monarch knows that he who endures is not conquered, and he will not cast himself into the water before his ship is submerged.

The better a sovereign invests himself with the radiance of a secure might, the firmer he stands. People are disinclined toward enterprises when inherent difficulties are perceived beforehand; and, therefore, much as one sword immobilizes another, so armament stifles nascent combat. Indeed, no king should expect greatness who is not awake upon any opportunity for arming. Among

other injuries which being unarmed effects is that of causing one to be despised, a disgrace against which a king should guard. Yet armament has, also, disadvantages. For example, there being disdain in the armed and distrust in the unarmed, it is perplexing for them to cooperate well, — much as no staunch concord usually subsists between lions and men, nor harmony twixt wolves and lambs. It is inadequate, too, for a monarch to rely on the role of lion alone; he should be additionally a fox to discover snares.

A monarch, provided he keeps his people united and loyal, ought not to eschew if necessarily incident thereto the reproach of savageness. Conceiving and fostering reciprocally antagonistic parties in order more easily to govern the body politic may perhaps be useful during peace; but in war if the enemy attains a king whose forces are divided he lacks his maximum strength. Moreover, followers are excluded or expelled from a monarchy by breach of unity; and therefore when such exists there should sound continually in their ears the words »stand loyal«.

Whatever conditions elsewhere he tolerates, a king should obtain always staunch friendship in those who are nearest him, since on them are hazarded largely daily harmony, pleasures and health, and in crises freedom or life.

If there be troublers of a monarch's house he should deliberate how to destroy them, whether by stratagem or by assault, for through their destruction he displays might and wins reverence.

A sovereign should not permit persons to approach him in a clamorous manner, but only in an orderly and

decorous mode. A king should have ego to master a tumult.

A monarch should not grant everything, nor ought he grant to all. Cleverness in refusing is of value perhaps commensurate with that of adroitness in granting, and is a skill requisite in those who govern.

Ambition to participate in everything produces disorder and impairs business. A king cannot commingle in himself all talents, for to one man the gods have granted warlike might, to another the dance, to a third the lyre and song. But a sovereign if he exercises regal genius, — if he is magnanimous, masculine, the fountainhead of order, and the stimulator of pleasures, — will have what is genuine and fitting in a monarch. The excellence of his ministers has seldom lessened the glory of a sovereign; but, rather, has produced the opposite. Indeed, the most pregnant skill of the less skilful consists in procuring the better management of experts. It is essential for a monarch to employ ministers; and it is momentuous that he make use of able ones, for great affairs exact a skill and force commensurate with themselves. He may as truly scheme to cross dry shod by a bridge shorter than the river is broad as to traverse the rapids of government via an inadequate minister.

In seeking for ministers it is erroneus to search the aristocracy alone, since few sons parallel their efficacious sires and most eminent men excell their fathers. The aristocracy, however, breeds a much higher percentage of ability per capita than do the plebeians; and where qualified peers can be used as ministers they are preferable, because often that part of the people which is healthy, unsexuated, and normal longs for and cooperates under their administration.

Unity and uniformity are different entities; and the perfections depend not from a sole sanction. That ruler is probably irrational who intends that all his assistants use procedure consisting of details wholly in accordance with his notions.

It would be foolish for a sovereign to employ consultation regarding affairs, although with the ablest ministers, if he used not counsel concerning persons also, for the execution of affairs depends largely on the elected agents.

Where wholesome instincts prevail, the strongest persons are more frequently furnished with the most efficacious equipment, instead of resources being dissipated in conformity with that dementia which democrats call equality. This superiority contributes often to the might of a potent monarch.

It is one accomplishment to give or procure counsel, and another to cause action. A monarch must be competent, either frankly and known, openly and unrecognized, secretly yet felt, or secretly and unsuspected to induce results selected by himself. It is partly by campaigns, civil and military, which monopolize the minds of his barons and commonalty, that a king habituates them to his authority and government.

A sovereign should never neglect the internal building of his realms. His aristocracy, manliness and faculty of ordering ought to be such that, notwithstanding intestine strife, invasions, or foreign campaigns, he continues the orderly construction of his kingdom.

Monarchs use human beings as these use bees, dogs, horses and live stock. They venture some minnows to fish for salmon, hazard some pawns for a castle, and

exchange a castle for a queen. How many mortals resemble animals! What numbers serve for nourishment or as laborers, how many as decoys to lure others of their species! What a multitude, like the owl, retires during daylight; how many live underground to preserve themselves; what numbers, like the butterflies, enter the flame which burns them.

Kings have had defects, yet it was not their failings which constituted them kings. A monarch should discriminate those vices, open or secret, which may ruin or troublesomely depreciate his throne, and those vices or so-called vices, notorious or unknown, which will not. It is, for instance, not the killing, but the environment, which distinguishes a hero from a murderer.

Sometimes Chance in the world, capricious though it is, stirs in concert with Nature in a person, both concurring to produce an exalted monarch. Nature's part is to supply the kingly qualities, Fortune's to maneuver them into position. Thus both conform to perhaps the same rules that enable painters to produce masterpieces. Fortune sometimes, to make a man eminent, causes enemies or other materials to arise in order that he may mount over them. For instance, for Moses to function it was necessary that the Hebrews should have been in bondage. Again, in politics sometimes the opposition must be extinguished in order that the victors may, by themselves subdividing, reduce to retirement those of their own leaders whose prominence was engendered chiefly by opposition, and may elevate former subordinates to dominion.

Generally, an hereditary prince may expect that in the antiquity and duration of his dynasty memories and

other stimuli which tend to induce substitution in a realm will in part be transmuted to torpor. Unless his vices or others' inimical propaganda hatch his unpopularity, he may ordinarily expect his subjects in his hereditary realm to be towards him naturally partial.

Ambition.

Ambition means a seeking for preferment, a usurping desire for distinction or influence.

It is shrewd to veil ambition with the forms of philanthropy, for example, with smoke-screens of public service, the common weal, patriotism, betterment of mankind, progress, ethics, piety, law and order, education, science, or fine arts. The Clergy, itself, employs proclamations of times of prayer to create or augment opportunities to influence persons in favor of specific business.

By depressing nobles or others of dominant personality one diminishes their cooperation, even if they do not rebel. Therefore, ones ambition is furthered by maintaining these in their full eminences. Moreover, such persons, when they cannot withstand the people, will propagandize the reputation of one of themselves and will endeavor to make him a chief, so that within his shadow they can foster or reap their objectives. Consequently, an aristocrat's ambition is promoted by sheltering them.

The governors originate or nurse parties and factions, and the lesser chiefs believe themselves compelled to support their rulers. Thus from the ambitions of rulers arise disturbances among the lesser chiefs and the commonalty.

Amid dangerous ambitious individuals are those who are spirited and great and who also either have aid from a foreign authority or are elected by the local community. These persons are usually yet more dangerous if, instead of having been lately raised, they have become fortified and have grown subtle; or if they are by nature popular rather than unpopular. Moreover, since compassion counterworks envy, those who seem to have connected with their dignities grievous labors, cares, perils or sufferings are generally less envied and are therefore more dangerous.

When encountering ambitious persons one might do well to recollect that one who asks donations for another ordinarily begs for two. Furthermore, when such receives a favor he usually shifts the indebtedness from himself and places it on his pretended objects of charity or in Heaven.

Firmness.

By a firm person is intended one unfaltering, unwavering, scrupulously accurate and rigorous.

It is public knowledge, though frequently disregarded in practice, that an accurate account of assets is desirable, that one may lose even ones own property by not demanding or by not taking it, and that a correct record of expenses is advisable. Statisticians know that prosperity induces prodigality, that it is after a good harvest that the grain bags should be tied with double cords. Yet it is not alone nor even principally in money, but also in other spheres of action, that individuals are wise during prosperity to hold fast the reins.

Firmness does not involve harshness, nor does it mean hostility to pleasures and life. Those alone who have firmness can have sweetness; those who seem mild possess, usually, only weakness. Indeed, sugariness by itself becomes only children and simpletons. Guard against a waxen thought and waxen will, which take the impress of the latest seal.

Usually things proximate, which directly reach human consciousness or subconsciousness, appear and adhere in imagination with a greater stress than do things remote. Consequently, firmness is ordinarily necessary to steadfastly prefer something distant to an inferior yet attractive thing present.

The reaction to a stimulus may be so forcibly impellant as to constitute nearly compulsion. Solely a tenuous line divides the traveller who succumbs to the shade at noon-day from one who yields to the oasis in the desert. The location of this slender frontier is governed mainly by the traveller's firmness.

Punctuality seems a product of order and firmness. To be dilatory and to be too late are different, be it remarked, for if something is too late, whether it is much too late or little too late is usually unimportant.

Inconstancy, the contrary of firmness, is sometimes a virtue. For example, when it arises from sound antipathy it is the voice of Nature commanding mortals to escape the undesirable.

Application.

Application means mental assiduousness.

A definite work either is or is not necessary for a particular attainment. If such work is indispensable, it should

be performed sufficiently well to relieve the endeavorer from a second essay. If not adequately executed, or not fulfilled, it will remain, to reappear as an obstruction before the overcoming of which reaching the principal objective is impracticable.

Generally, affected despatch is an impediment to accomplishment.

Diligence.

Diligence means industry, assiduity.

Wishing is one of the worst kinds of depravity. *Aver and move toward, do not wish.* Even genius does not substitute for command and action.

Concentration, instead of desultory efforts, is one of the elements in diligence. Indeed, firmness, which is partly a sublimation of concentration, is sometimes more essential to diligence than is augmented effort.

Victory.

Victory means the defeat of an antagonist, the prosperous termination of an enterprise, triumph, conquest, success.

It is ordinarily insufficient to gain a victory; one should profit from it. Unless the victor can utilize his victory, he is as one who tramped to vintage without baskets.

Often a victory by overexhausting its winner, by arousing or combining opponents, by the contempt which usually results from omission to utilize a victory, or by other consequences or succeedents constitutes a cause of a subsequent defeat.

Dignity.

Dignity means the possession of qualities suited to inspire or command respect and reverence.

A fundamental of dignity is the omission of the preposterous. He, for instance, who uses a hatchet to open an egg can scarcely give thus an aspect of dignity. Nor can he who sows where there is no soil; and, consequently, it is undignified to instruct an innate fool, or to promote democracy beyond the degree of aristocratic republicanism. In the former case there is planting where no soil exists; in the latter there is in addition the investiture of fools and children with a monopoly of loaded fire-arms, regardless of the misuse to which they will put these.

Again, it is commonly undignified to exhibit shame of ones craft, since drawing notice to the undignified character of ones occupations is unlikely to stimulate in others an impression of ones dignity.

Adversity.

Adversity means resistance, obstacles, obstruction, retardation, contrariety, postponement, hindrance, contrary action.

Although in the most astonishing and dreadful mishaps, heroes retain nevertheless their serenity and the enjoyment of their reason, for it is a role of manliness to lightly suffer calamities.

A gay spirit is a stout weapon against a grievous fate. Unconquered mirth, the frustrator of fear, is a soothing easement against anxiety, a restoring cordial, and a magical nutriment. Therefore, in the midst of horror and gloom magnanimous men should by cheerful dress and other manifestations confirm their sportive scorn for the powers of darkness.

Grief has been caused by many things which might have engendered pleasure had their beneficent concomitants been appreciated. Scanty harvests, for example, have contributed to make some men economical and provident. In fact, adversity often precedes success. Indeed, adversity's acutest sting tortures usually through the medium of our impatience.

Ordinarily merely a few generous idealists continue loyal to the defeated, — such adherents as will mitigate the distress of ruin but will not cause the conquered to escape overthrow. Cavaliers, however, usually retain even during misfortunes numerous faithful friends and ardent esteem.

Self.

Self means person, personality, identity.

When one person is within the field of consciousness or sub-consciousness of a second, such second perceives ordinarily what the former appears to be. Only few know what that second in fact is. A good name, for example, inclines others favorably. Again, the reputation of knowing ones business is honorable and attracts confidence.

Personal graces are of efficacy, for they bow the sentiments of those who perceive them before additional merits can engage the intellect, and at most times they considerably influence the heart notwithstanding the head. A good presence, genteel motions and an agreeable voice open like beauty many gates. To the conscious or sub-conscious parts of healthy mortals a healthy and beautiful person is admissible evidence of a wholesome mind. Human moods are affected, moreover, by clothing, not only by the garments which individuals themselves wear, but also by those which others wear while within the field of the former's consciousness or sub-consciousness. In deportment, conversation and manners generally to possess good forms is to have potent advocates and aides.

The contraries of the above mentioned attributes illustrate the opposite effects. For instance, a frequent cause of displeasing resides in non-correlation of face, tone, dress, words, pose, manners and other appearances. Through lack of their correspondence harmony is disturbed by something spurious and exotic. Again, for example, ungainly motions imply either a vulgar mind, plebeian body, common education, or base past environment. Likewise, for instance, foul teeth detract; blowing ones nose and looking afterwards in the handkerchief makes viewers sick; and often producing ones watch unmasked appears uncomplimentary. Individuals are commonly more encumbered with defects than they imagine, but usually by studying what may hinder persons in disgusting each other they acquire preferable habits.

Dress.

Dress means adornment, embellishment, elegant attire, external finish or ornament.

Dress is a masculine characteristic, and healthy men exult in it. Elegant attire should preserve in normal measure the natural form of the male. Unless garments are well made, and fit their wearer, they must create an ungainly or degenerate apparition. Furthermore, adornment should be in masculine colors and tints. Birds and other vertebrates suggest which hues are masculine. No manner of form can make a man's clothes fitting unless he employs such shades and associations. Carelessness or diffidence in male attire is a crime against Nature.

A proper staff becomes a gentleman, because it is in civil life a reminder of the bearing of his traditional weapons.

Courtesy.

Courtesy means politeness combined with kindness, civility.

Manners sometimes make ones fortune. For example, manners pleasing to them prepossess individuals, incline them to desire to approve one, and bend them towards one. An ostentatious or tyrannical behavior, on the other hand, usually creates or intensifies contempt or envy. Again, History teaches that enemies sometimes become friends; and courtesy is a fortunate basis for such conciliation. Indeed, one should attempt by address to make, even of public enemies, private friends.

Good deportment should not be merely defensive, but also invading, disarming and captivating.

Since most individuals are pleased with small things and little attributes, one who omits to so gratify others is commonly weaker than they. Kindnesses, like seeds, flower after sowing. For instance, as one salutes so probably will one later be saluted, because the latter greeting is generally stimulated partly by the former.

A favor is enhanced when promised with civility and conferred with politeness; and therefore he is unskilful who, giving kind deeds, neglects to bestow courteous phrases. He is yet less adroit who, not granting good performance, does not give negative words; for suitors are offended by such abuse, and obvious refusal at the beginning is more gracious and honorable. Yet in refusing let politeness substitute, in so far as it can, for execution.

Camaraderie.

Camaraderie means good fellowship.

Solicitude to procure for another what causes him pleasure and to keep from him or remove what he detests usually convinces him that he is an object of attention. One should seek to be useful to ones comrade. One ought to endeavor to save him from annoyances, induce him to perceive that when one cannot turn vexations from him one partakes of them, efface his chagrins by imperceptible process without pretending to snatch them at one attempt, and substitute for his mortifications pleasant interests or at least neutral ones which will busy.

One should contribute generously to the recreation of ones companions. Yet one ought not be always loaded with this role, because it creates a servitude when exces-

sive and it should be or seem voluntary. Do not, ordinarily, display everything at the first meeting, for a way of entertaining is to provide new and diversified nourishment. As novel dishes beget fresh appetites, so variety united with perfection supplies pastime. Comrades can pursue different routes, have unlike opinions and possess dissimilar talents, provided that each sustains the pleasure of the company and observes there such function as the several instruments should in an orchestra.

The intercourse of distinguished individuals cannot subsist without a particular trust common among the persons. Each must give an impression of safety and discretion which obviates anxiety that he or she might communicate or otherwise do aught through imprudence. Furthermore, not to use formality is to teach others not to employ etiquette again, and to so diminish respect to oneself; but lingering upon ceremonies and exalting them above Jupiter is tiresome.

A frank and cheerful countenance is usually more congenial than its contrary; and a grain of pleasantry will season nearly all. A spirit free and disengaged plus the genteelest trace of perfection is auspicious when one is among persons capable of appreciating it. Indeed, the greatest men frolic with Sportiveness. Again, some withdraw themselves from quicksand by a flash of happy humor, since there are circumstances which should be met laughing. With a spark of politeness they emerge from the most difficult labyrinth; a graceful smile causes the most dangerous quarrel to avoid them.

Agreeable comradeship requires, among other factors, that each companion retain liberty. Each should meet the others or not, without compulsion, for amusement

together and even for ennuï together. Every one ought to be free to part without this separation involving coolness or suspicion. Each should be able to avoid the others if every one wishes never to incommode. In fact, persons often trouble, even when they believe themselves unlikely to molest.

Do not inconvenience your fellows by frequently soliciting contributions, or by supplying a list of their names for such use.

The changes which occur in friendship have causes similar to those which effect diminution in love; time, which varies temperament and interests, lessens nearly equally, both amity and love. Not to perceive the weakening of another's friendship is some evidence of oneself having little.

Conversation.

Conversation means talk, discourse, colloquy, interchange of ideas.

Let it not be thought that you assume to have more reason than others. Do not talk long of yourself, nor exhibit yourself often as example. Do not press others to approve of what you say, nor even to reply. Discourse not with authoritative airs, and cede facily the function of deciding. Strive to not appear always master of the conversation. Consequently, do not speak frequently of the same matter; and do not seem to wish to turn the colloquy to a theme of your choice. Instead, participate indiscriminately in safe topics which occur. Moreover, on subjects in which you share leave others something to say and something to discover.

One should allow others not merely freedom to be heard, but even to utter needless chatter. Rather than interrupt or contradict them, one should partake of their thoughts and tastes, make them perceive that one hearkens, speak to them of that which concerns them, praise what they remark as much as this deserves to be commended, and cause it to be understood that one applauds from conviction not from sycophancy.

Most persons think sooner of what they wish to say than of replying punctiliously; their eyes and manner betray a straying from that which is communicated to them and a precipitateness to reach that which they themselves wish to express. Such eager inclination to please oneself is inapt to gratify others.

Converse within your company's sphere. The jests, bon mots, and narrations which are suitable in one assemblage may be less so in another. Likewise, when choosing themes elect ones which are appropriate for the persons, and select even becoming moments for them.

Reserve powerful adjectives for extreme attributes; do not use words and phrases greater than their subject.

There is an awkwardness of the mind, for instance, designating persons by erroneous titles or failing to call them by their proper appellations, using incorrect names or none, or beginning a story which one cannot complete. How will others judge what they hear if its speaker does not comprehend what he says! Talk lucidly, — that shows not only extrication but also sprightliness of intellect.

Manifest clearness not only in substance of conversation, but also in language, pronunciation and elocution.

There is no less eloquence in the tone of voice, the

eyes and carriage than in uttered words; there are styles and airs which frequently contribute to what is agreeable or unpleasant, refined or gross. It is not enough to be without faults in discoursing, — one must, furthermore, speak with taste and charm.

To escape wearying intermingle reasons where proper with talk of the immediate topic, and humor where fit with serious matter, and employ suitably varied manners of speaking.

In public discourse emphasize a few harmonious, striking and catchy sentences of your own choice, and part of your audience will go on as persons do from an opera, each absorbed with a pervasive motive.

Mediumship.

An individual or a society is an agent or vehicle, a mark, signifier, sign or token. This one is associated, consciously or unconsciously, with misfortune; the impression of that one reminds of a favoring breeze which Jupiter bestows on tugging rowers.

Everything cannot have good success, nor can everyone be satisfied. But it is often possible to have the inauspicious come from one mediately, the auspicious immediately. It is usually feasible to introduce others to serve as receptacles for envy, complaints, censures, and hostile superstition.

Ordinarily, unless to bring succor, it is not sagacious to communicate bad news; ill tidings commonly narrate themselves.

Touch.

To touch means to come in contact with, reach, attain to, affect the senses or sensibility of.

Those who search for or rely on human reason in all things subvert intelligence. In nearly each person most propensities originate elsewhere than in that individual's will. People who suppose that men or women conduct themselves rationally know little of our world; and if they act upon that assumption they proceed on what usually is an erroneous premise.

A weapon should be grasped not at its blade but by its handle; and, similarly, in dealing with an individual, one should address oneself to him or her, not directly to his or her reason. For instance, it is more useful for us to utilize others' inflamed passions than to calm or extinguish these, and more profitable to entertain and utilize others' exotic ideas than to contend with them.

Learn another's predominant impulses, his prevailing humors, vanities, follies, and other weaknesses, as also his merits and abilities. To this sphere pertain his sort of religious tendencies, his burdens, and the controlling forces of his class and calling. Sometimes he is dominated by the torture of human want, the hunger for a satisfying and inspiring woman, the fascination of riches, or the feminine lust for property; sometimes by a desire to make life pleasurable for himself or enjoyable for his dependents or friends, a longing for renown, the wish to lower another, or dread of disgrace. Nearly every individual has some weakness; and often beneath gray ashes are glowing embers. Know a man's nature and systems, and so conduct him; his objectives, and so

persuade him; his defects and obstacles, and so awe him; those that have influence over him, and so control him. In general persons are idolaters, — some idolatrous of advantage, others of honor, and most of their pleasure. Dexterity consists partly of knowing the idols and penetrating via the fanaticism of those who adore them. Indeed, such knowledge resembles keys.

Though an individual have at a given time one main-spring which supplies motion to his whole, yet there are usually numerous little wheels which severally or by group retard, accelerate or suspend that motion. For instance, privileges which precede deserts are appreciated and lived up to by persons of noble blood and honor. Again, for example, it is influential to recollect what an individual's favorite things are and supply them, saying in substance, »You seemed to me at such and such a place to like this, and therefore I provided it«, or, »For such and such reasons I thought you would enjoy this, and so I provided it«.

Often it is not adulation but the manner of flattering which the recipient disrelishes. One ought doubly beware how one conveys compliments, for probably others will if possible impute to one proficiency without sincerity. A cunning flatterer will imitate the arch-flatterer, who is a person's self, and wherein an individual thinks best of himself therein the sly adulator will vindicate and compliment him most.

Some are so crafty that they appear to dignify in requesting, and make their advantage seem honor of its grantor; and thus they assist their business while pretending to do that of their benefactor.

To please another is a stride towards persuading him.

Please the eyes, ears, smell, taste and even touch, — they will ordinarily introduce you to the heart, and usually the heart governs the head.

Amuse and divert the party with whom you deal, in order that he be not over vigilant to emphasize objections. Furthermore, avoid directness when there is any impediment in his will, for preoccupation of mind necessitates preface.

Secrecy.

Secrecy means hiding, discretion, shelter, concealment.

Ones secret is ones property, either an asset or an insurance against liability. Commonly a friend witholds some secret, usually even the son conceals something from the father. There may be individuals who have cause to confide in one, but in whom one has not grounds for equal trust. Again, there are things and events which one veils from some but discloses to others. Often it is feasible by communicating conclusions to avoid discourtesy, yet without having previously revealed preparatory factors. Discern which things and events should be open, which hid, which partly uncovered, and with regard to whom and when. Why suppose another will preserve your secret if you yourself cannot or do not!

Divulgments of secrets have their causes, among other sources, in a wish to be admired, vanity; in a desire to be pitied; in a wish to talk or write; in a hope for an exchange of confidences; in a scheme to allure another's secrets.

Half confidences ordinarily puzzle their communicator, and rarely satisfy their recipient. The receiver generally

obtains a jumbled sense of what one endeavors to hide. Frequently inquisitiveness is created or goaded in him, he desires to learn more, and presumes himself free to handle that to which he penetrates.

Dissimulation is probably essential where otherwise persons would harass a man with interrogations, and would draw him on and pluck secrets from him. Sometimes others oblige him, unless he sustain a preposterous silence, to show a disposition; and, if he do not, they may infer from his silence approximately as much as they would glean did he truthfully speak. Moreover, with some friends he has intimate association. Consequently, they know his habits and intercourses and perceive so closely as to see often even the smallest alteration; they can perhaps learn otherwise that which he is bound not to tell. Therefore, he should manage not only his words and tones, but also his observers' conjectures, and should enable nothing to be noticed in talk, mien or behavior which could attract their minds towards that which he wishes to conceal.

One futile counsellor who thinks it to his renown to tell will injure more than many who believe it their duty to conceal.

In a conspiracy fewness contributes to secrecy, for in seeking adherents there is danger of being exposed. He who plots, when he confides to a malcontent usually supplies him means with which to gratify himself, since by sacrificing his informant the malcontent may ordinarily expect advantage, while by cooperating with him he commonly undergoes hazards. Therefore, to keep fidelity towards his informant the malcontent must be either a rare friend of someone who can suffer if the

conspiracy is revealed, or an obstinate enemy of one who can be injured by its success.

The existence of a club ought to be secret until it has become considerable, so as to impede the entrance of improper individuals. Members should be given successive numbers in the order of their admissions, non-transferable and not reissuable to other persons, so as to enhance the influence of suitable members against that of spies, prostitutes and wreckers who subsequently join.

The spoken and the written word remain. If ones platform has been published one can perhaps be somewhat confined by it, and can possibly be thus impeded in receiving improvements. Ones successors will perchance be yet more so, since they or others may think what the elders and founders have done semi-sacred. So long, on the other hand, as one has not disclosed ones platform, nor shown acquiescence in nor omitted to disclaim accountability for others' expositions thereof one commonly retains the power of excluding a part or portions.

Few ideas or things are invented and finished at the same moment; and, therefore, commencements are generally defective. Hence, beware lest your works be perceived in embryo.

Conceal your failures, defeats and losses, except where revelation is less detrimental to you than is secrecy plus the risk of discovery.

In requesting another to modify or vary his stand or to follow a scheme, request him secretly not publicly. Convince him no one will suspect that his actions, as privately requested by you, are not of his own origination.

Glorification.

Glorification means exaltation to honor and dignity.

Preferment is to merit what ornament is to a graceful person, for dignities and honors set off worth. Publicity is to excellence what zephyrs are to flowers.

Love.

Love means delight in one of the opposite sex.

The theatrical profession, the moving picture industry, publishers, and composers of vulgar novels are more indebted to love than are most modern men; in life Cupid harms many modern men, sometimes like a fever, sometimes like a siren, sometimes like a bunco man. Welcome love; subordinate all save honor to it, if you will; but do not intermingle it with other important affairs, for where it joins with other business such matter can scarley be unconfused.

Conquest during or resulting from war, capture outside of war, cowing by alleged magic, purchase, gift as bribe, secret conspiracy by mutual desire, — these were among the ancient and are inherited paths to love. From this inheritance arise the power of warfare and even of martial accoutrements and circumstances, the ascendancy of the raider or explorer and the power of pursuit, the force of alleged occultism, the influence of wealth, the influence of the victorious invader and of might, and the success of secrecy.

Other factors being equal, the more perfectly shaped, the prettier, and the healthier a woman is, — the more importunate will be her sexual forces. One kiss, among

healthy lovers, is a herald; and when the woman toasts the man all is well.

In love there is sometimes a flower of ardour and delight which withers. Jealousy, distrust, fear of causing weariness, dread of being forsaken are often items of a fondness which is waning.

Wedlock.

Wedlock means the legal bond of matrimony, marriage.

An otherwise defeated party sometimes vanquishes its conquerors by their marriages. Moreover, longing for property is often a stimulus to evil marriages. Again, where the ancient nobility is venerated by the people, and forms a close corporation guarding its exaltation of ancestry, desire for an aristocratic spouse often causes mischievous marriages.

Ordinarily, where appropriate sexual intercourse outside wedlock is illegal or otherwise impracticable, many normal men are thereby made abnormal and are thus incapacitated to employ genuine volition in choosing a wife. These conditions usually produce a high percentage of undesirable marriages.

Woman are disgusting when unsexed. A neuter woman impedes a man's masculine career, makes him dissatisfied and probably indisposed, and usually involves him in domestic or even public injuries. When neurasthenic pride begins love becomes infected. Indeed, a jealous woman may sicken a household.

One's female relatives, for example through their wish to obtain attention by simulated grief, are frequently unwitting tools of one's foes. Even if unmanipulated by

enemies, a foolish wife is a perpetual danger. Indeed, whoever is afflicted with a silly wife, although he be otherwise invested with riches, has his existence itself mortgaged.

Women sometimes attempt to dominate by giving men an unfounded conviction of guilt. Untrustworthy sentimentality, and feigned unfathomableness are other feminine wiles. Where there is a postscript it is usually there that a woman expresses her thought; the remainder of her letter frequently consists of different materials.

In the course of time one no longer feels that which one believed one would always experience, — the distinctive ardor no longer inflames, the interest from novelty vanishes, particular beauty either becomes less or no longer exerts the same fascination. The name of Love stays, but the parties do not find themselves or each other the same. When the petals drop the stem remains. Verily few individuals would have loved each other if at the beginning they had seen each other and themselves as one does in the course of years.

It seems intelligent not to conquer, capture, purchase, accept, intrigue, inherit or obtain a wife before one knows what to do with her. However, though wife and children are an education for a man; yet, unless they be devitalized or perverts, they are a humanizing, benign and blessed influence.

Friends.

Friends means intimate supporters or favorers.

Those who are lovers of themselves without a rival are often unfortunate. A life without friends resembles an

existence without sunlight. Besides, for want of a friend to inform them numerous great persons perpetrate errors and absurdities. Again, men can rarely advantageously allege or extol their merits, or beg; but friends can often gracefully perform those acts. The same is largely true of treating with enemies. Also, men sometimes die desiring a matter which they have at heart, such as the completion of a work, or the bestowing of a child. If they have true friends they may rest nearly secure that the care of those matters will remain after them.

Take your friends by election, not by accident. Moreover, when in high estimation use the resources then to you available to gain friends.

Sharing the cares tends to knot friendship. If you have colleagues respect them, and rather call them when they look not for it than omit them when they ought to be summoned or consulted.

Let a friend, though absent or dead, be considered, remembered with at least a compliment. Give durable gifts upon occasion, they serve as favorable reminders of the donor.

Advocate.

Advocate means one who pleads for another.

Even the best cause can rarely engender effects save through the medium of a pleader. Besides, if a principal is to be represented simultaneously in diverse localities he must usually have a representative in each but one. Again, there are places in which ordinarily only specified individuals may plead, as, for example, in a court of law.

Moreover, he who is or will become impolitic should not speak for himself, but rather through a prudent advocate. Furthermore, an individual or group treating with an opponent sometimes does well to have an advocate, not ostensibly his, her or its advocate for this purpose, but apparently acting in some different and distinct capacity.

As one bell serves a parish, so one skilful advocate may be sufficient in such areas or strata as his pleadings cover or penetrate.

Some ambassadors are now and then tempted for the reputation of success in negotiation to sacrifice the profit of those they represent. Guard against this if agent or principal. Furthermore, if advocate, remember that reporting success barely and not soliciting thanks is honorable and gracious.

Guard against feigned advocates who, fearing that you will move an affair effectually, pretend to favor it, but actually themselves move it in such manner as may foil it. Beware also of seeming sympathizers, really planted by your adversary, who, by energetically attacking your opponent, cause you to imagine they are your fellows, and thus lead you to reveal to them your secrets, intentions and schemes.

Servants.

Servants means domestics, subordinates.

To be well served a master must understand when to change domestics, and must change them at such times.

In a reliable servant's opinion weighty benefit to his master outweighs a little advantage to himself. Moreover, he keeps in touch with his employer, so that the head

knows what the hand is doing. Furthermore, a satisfactory servant, working for a good master, is ordinarily happy.

Do not be the plaything of your servants, for, other factors being equal, an employer is esteemed most when it is common knowledge that he is complete master of his employees.

Company.

Company means persons with whom one associates.

The next thing to the election of friends is the choice of company. In associating with another one tends to acquire his or her bents, for character is created partly by suggestions, such for example as are conveyed through conversation, mien or deportement.

Indiscriminate intimacy tends to sink even excellence or learning into distaste and contempt. The reverse, a habit of gratuitously hating promiscuously before knowing what he is whom one detests seems also injudicious.

Be not like those womanish men who by choice associate with unfortunate persons and shun the successful. Again, booming companions who trumpet the praises of those they accompany impair secrecy and import envy; choleric and contentious associates may involve one in their quarrels; companions fatiguing and importunate in suits are expensive; and factious individuals, who accompany one not through fondness, but from discontentment against another, are inclined to cause ill intelligence between the principals.

The retinue of a sovereign usually contains flatterers, since men are ordinarily complacent and deceived in

their own affairs; and parasites, because such commonly flutter about a monarch to participate in the brilliancy of his court. To be beneficial a favorite should be a consolation to his king, yet harmless to this prince's followers.

Allies.

Allies means those related or associated by treaty, league or confederacy.

Union increases strength, even of the lowly. Hence the dividing and rupturing of combinations adverse to one, and putting them at distance or at least distrust among themselves is commonly auspicious. As wedges to split such coalitions one should drive, if one can, those who are jealous of or hostile to ones opponents. Again, from overthrown estates come usually irritations causing a preference for troubles. Conversely, our weaknesses and the faults of our confederates should not be permitted to so anger us as to give an advantage to our antagonists.

Be not partner in peril if not also associate in profit. Be not surety or guarantor unless willing to that extent to flutter in doubt. Do not take a man's side or a group's part unless moreover qualified and willing to maintain it.

Despite mutual esteem and reliance which partners may have at the time of their alliance, some opinions of some of them may later change. Moreover, assigns, heirs, executors, administrators, trustees, successors, or new partners may be disposed differently from the original parties. Therefore, everything to be performed or refrained from by each ally should be explicitly settled in writing.

There is not only the general purpose of an association of persons or confederation of groups, but there are also the particular concerns of its component parts. The latter, after consummation of the former, or even before, tend to disagreement or to interruption of the alliance. Beware, therefore, of supplying to allies weapons of their possible future enmity.

Often allies, as co-conquerors, disagree about the booty. Moreover, losing with allies one is, often, helpless; winning with them one is often their semi-captive. This latter peril is, however, ordinarily less if ones auxiliaries are not themselves homogenous, — for example, if they consist of mixed »foreign legions«, or of sundry groups differing in nationality and in race.

Because of the hazards from allies it seems, usually, a politic precept to suffer ones allies to perish, provided that ones present and future adversaries perish as a result, or with them or beforehand.

Occupation.

Occupation, employment, calling, or vocation, whether obligatory, involuntary or voluntary, equals a large fraction of environment. It is, too, one of humerous indicators of the ego.

Occupation may be not merely a resource, but also a purpose. The vocation of living is, for example, an end; the pursuit of trade, for instance, a means. As in other performances, the concomitants test the act. By concomitants is meant the aggregate of three sums, namely,

first, proximate precedents; second, the occupation; and, third, proximate results. An occupation of an individual should be distinguished from the pursuit to which it pertains. The calling may be exalted or mean; his situation therein can be high or lowly: the product of the two foregoing factors equals his occupation.

Occupations in their total should not debar their follower from his becoming environment, for the unsuitable idleness of his natural functions, or the inappropriate practice of unnatural faculties may cause derangement. He should discriminate what is beneficial commonly for his sex, race and class, and what salutary for himself. For example, the thwarting of healthy sexual impulses will induce disorders; so will improper climate, erroneous diet, or dearth of play. Application to the undesirable can not transmute it to the salubrious.

How nonsensical to gratuitously engage where ones abilities are feeble rather than where they are strong! Indeed, it is not solely indiscreet, but verily unpolite to unduly exhibit ones bad ingredients.

Vacancies in an excellent occupation are scarce; nevertheless, absence of place there for a proper man is still rarer. Yet many who perceive the high positions in a superior calling filled seek relatively higher situations in inferior businesses.

It seems good to have, where possible, acquaintance with the traditional labor of artisans, such as carpenters, masons and smiths, for this supplies pleasure through seeing dextrous craftsmen at creative work. Besides, a good handicraft is a limited insurance.

Pleasures.

Pleasures mean agreeable emotions, gratification, enjoyment.

Pleasures are not insignificant in healthy individuals. Use of pleasures is not weakness; the lotus, as well as the sword, may conquer.

Sanctimonious neurasthenia is loathsome; and many censures by the so-called virtuous are wincing cries of the deficient jealous who lack spirit to walk with high heads into the arms of Life. Remember always that a conclusion as to the use of a thing deduced from its abuse is invalid. Do not let others prescribe alleged pleasures for you; choose and so far as possible have your own.

There are magnanimous and illiberal pleasures, as well as generous and unbecoming arts. Some pleasures degrade, as do some trades; others inspire and ennoble. Refined associations, for example, lead away from impolite actions and unlofty thoughts.

Weigh the present enjoyment of your pleasures against their consequences; consider pleasures not only as they are and as they come, but also as they go.

Even the longest life is a series of moments. Heighten the present by recalling past delights, and also even now comprehend by preconception future joys.

Travels.

Travels mean journeys, especially those to foreign places.

Benefits through travels originate usually more from the stops than from the journeyings. Hence, discreet stops contribute to pleasant and advantageous travel.

Natives should be flattered a little, not only by speech, but also through a seeming preference for their country, their city, and their customs, — a small bribe to barter for good-will and a safe-conduct.

Culture.

Culture means discernment of the beautiful or sublime, refined choice of pleasures and pursuits.

Nearly every virtue has its kindred vice, nearly every pleasure its ape-like depravity. Furthermore, the manner of performing is usually more momentous than is the cause or pretext for performance. A fine genius thinks nobly; it produces easily things clear, pleasant and natural, displays them in their best circumstances, and embellishes them with their proper adornments.

Solely truth can found a genuine reputation; fame based on erring ignorance or dissimulation is a chimera. For example, two things of one sort may be different and moreover opposed; yet, if the quality of each is real, comparison obliterates neither. Thus, although the proportion between two buildings wants symmetry, yet, if each exemplifies the beauties which befit it, neither effaces the other, for each is genuine. Again, the widow gave a mite, Alexander bestowed kingdoms; nevertheless, though these donations differed, the generosity in each was genuine.

Much as it is neither spacious acreage, nor multiplicity of trees which destines superiority of fruit, so too culture luxuriates often in geographically or numerically restricted nations. Somewhat as hogs encased in knightly

armor remain nevertheless swine, so the masses of a nation geographically or numerically great may remain deficiently cultured, — and this notwithstanding occasional tasteful citizens who retain culture much as diamonds continue diamonds though in a pig pen.

Mediocrity is an attribute insufficiently illustrious for plaudits; and consequently a gentleman should never permit himself to be seduced downward to the sordid plane of the mongrel majority.

Good-estate.

Good estate means good position, good property in general, good fortune, good condition of life.

It is not beneficial for Man to be alone. What is a table, even richly spread, or a habitation however sumptuous without a loved woman! And what are women without children! Whoever attempts a long voyage, if he is wise, fortifies himself by an inspiriting comrade, an agreeable company, or a succession of pleasant companions. How cautious then should one be in electing a residence or a wife!

It is empty to expect wholesome association with neurasthenics, mongrels, degenerates or perverts. Physical ecstasies are of momentousness, for they manifest that the dimly-conscious, genuine part of ones is entranced. What, for instance, is life without poetry! Food is there, but its relish is lacking. Drink one can get, but the gifts of the gods, — music and song, — where are they? Good news, again, resembles sunshine; and our moods are affected even by the clothes which we and others wear.

Moreover, humor, kindness, and joy from persons, places, inanimate objects, animals and trifles all contribute to happiness in life. Indeed, felicity is promoted not only by great strokes of good fortune which seldom happen, but also by numerous or frequent little advantages. What is life without that taste which appraises things and persons and enjoys their full worth!

It is lucky to have an honorable vocation which harmonizes with ones nature.

Wealth without gratification is not opulence; and satisfaction is more than Croesus's riches without contentment. Indeed, dark thoughts are indigestible dishes, and even where amid discord one merely dreams yet the soul hungers. A palace replete with disagreement and anxiety, or an uncomfortable throne is less majestic than a cottage overflowing with good-will, good faith, jollity, spontaneous laughter and delight.

He who knows when he is well off is lucky. Indeed, after long famine of good fortune some can hardly be induced to comprehend their happiness. Take heed of a good time. That desired by the ego sometimes comes, even after much suffered; it should be recognized and seized.

So called good luck is an exception, its absence a principle. But seemingly fortunate individuals are generally unurged from without to obliterate their defects, since they often imagine themselves right; and, consequently, prolonged apparent good luck may sometimes induce so-called misfortune, while extended seeming bad luck may sometimes bring on apparent success.

Planting.

Plantings means putting into the ground for growth.

Excellence is liable to grow aged. It is, consequently, advisable for us to be reborn like the phoenix, — in talent, in estate, in many things.

One should not expect to reap until time has matured the growth. Understand whether the results will be worth awaiting; and, if so, know how to wait.

The beginning and the outcome are seldom alike; and great sequences have often small beginnings. Arise and sow the seed of the fruit which at its maturity will be desired by you; but generally merely that, for the individual who plants cannot always kill.

Non-consent.

Non-consent means non-acquiescence, non-concurrence.

Ones slowness in beleiving is an emetic which often stimulates others to vomit some of their secrets. For instance, a pretended doubt resembles a skeleton-key. Again, a skilful disdain for another's mysterious phrase usually gives chase to his secrets and sometimes entices them to his tongue.

Contradiction may emanate from rusticity or stratagem. In the former case do not come into close quarters with the boor, in the latter do not be manipulated through your adversary's artifice.

Non-response.

Non-response means not answering.

Silence may constitute an answer, — at times a good one, at times a bad one. There is a derisive silence, a respectful silence. There is an eloquent silence, which serves sometimes to censure, sometimes to persuade, sometimes to command. Therefore, skill in holding ones tongue is a useful aptitude.

Praise.

Praise means commendation, applause.

Supposed approbation acts as reinforcement for existing qualities, and also as suggestion tending to create still inactive attributes. Therefore, commendation bestowed on genius, valor and beauty usually contributes to increase or beget its object.

There is a dainty and flattering banter that touches only imperfections which those of whom one jests would gladly confess, which disguises under pretenses of blame praises that one gives them, and which while feigning an endeavor to conceal reveals their amiable qualities.

However, silence, if correctly understood by its recipient and others, is sometimes more refined applause than would be comment.

One should beware of laudation dispensed as a stimulus by persons for their own purposes.

Imagination.

Imagination means a mental conception.

An image inhabiting a human mind usually engenders a stress which tends toward fulfillment of that image in the individual's person and circumstances.

Such images are sometimes begotten by suggestion. For example, reproaches for timidity do not remedy fear in another so well as do compliments upon his valor pretended to exist.

One vehicle for suggestion is example. For instance, nearly all great archetypes have excited innumerable defective imitations. How many rebellious efforts has not Caesar's glory engendered, how many importunate philosophers has not Diogenes stimulated! Again, for example, in extracting contributions it is usual to assault first those one believes will surrender, next to show to those about whose weakness one is in doubt the list of those who have already been manipulated, and finally to display a combined list of all the foregoing donors to even those who one thinks will not succumb. Again, for example, in introducing a public change it is frequently effective to have individuals employ the novelty, but to avoid seeming desire or intention to impose it on the public. Indeed, its general acceptance is usually furthered by at first noticeably excluding the public from the use of it.

There are also the phenomena ordinarily misnamed the sweet small voice within, our guiding angel, the soul's impulse. These, ones misguided well-wishers commonly inform one, are inspirations to be regarded with especial reverence. In reality they are ordinarily effects intentionally caused by mental malpractice, ethereal

poison employed for the enslavement, confusion or destruction of human beings. Look around you next time the sweet small voice within begins to poison your self-government and perhaps you may see nearby the male priest or the female tool of Lucifer. When again you wake from sleep with an idea implanted by your guiding angel or from you know not where, consider whether Satan's ministers did not attack you while you slumbered. Good friend, in general hold your portals against these messengers, for they are usually wolves in sheep's array.

Wit.

Wit means ingenuity in combining ideas with ludicrous effect.

If you have wit use it to please, not to hurt, because if others suffer from your humor you may lose by their memories. It is ordinarily folly to forfeit a friend through a jest, or to barter a bon mot for an enemy. Forbear also from national jokes, since they are commonly unjust and usually in poor taste.

Wit is not an equivalent substitute for knowledge. Yet it is admissible when both unmixed with malignity and pleasurable participated in by those about whom one jests.

Custom.

Custom means established usage.

Custom reigns tyrannously over most individuals, and therefore its force is considerable. Consequently, in the absence of good reason for not doing so, it is kindly and pacific to employ regular procedure and conventional

means. Indeed, innovation often disturbs more through novelty than it benefits by improvement.

In general the aged are slaves of established usage. Therefore the innovator usually meets coldness from those who commonly largely control the established society, as also from others who fear to antagonize the former persons. The laws, too, are often impediments. Ordinarily the innovator has moreover as opponents most individuals who have prospered among the settled conditions, or who are incredulous or shrinking as to the proposed alteration.

Persons who understand and esteem order, serenity and a pure national civilization are provoked by the excitations from neurasthenic busybodies or foreign agents who under cover of so-called community undertakings prostitute the public or incite it exotically.

Intrigue.

Intrigue means secret plot.

Persons wait for another's necessity, which they originate by breaking him through servants and other instruments, and by putting off cunningly others whom he would find fairer.

Ambitious men are used to harass, occupy, immobilize or tug down other individuals. A woman of a family is utilized by antagonists of a member or members of her house as an unwitting scourge: often an ambitious or ill-adjusted female can be induced to strive to attain celebrity in a way injurious to her husband, brother, son or father.

Plotters assist one of two rivals in hopes to embarrass the second; and augment the renown of the former in order to promote him, intending to debase thus the latter. In so acting they ought to be heedful not, by lowering one opponent, to further another more dangerous.

When our hands are employd flies sting our necks. Similarly, when we are engaged our opponents vex us. We should then keep in mind our purpose and should ignore the torment. The secret enemies who watched will fan the fire when they know that war exists. If we attempt to wear out the foe, the long-drawn contest will be misrepresented as timidity; if we employ diplomacy we shall be attacked with requests for copies of our instructions, negotiations or contracts.

Detestation and distrust are sown between probable collaborators, present or future, in endeavor to preclude from key-positions the person feared, — on the hypothesis that participation by some of the remainder will seem essential, and his cooperation with them impracticable.

To disable opponents, calumnies, accusations and investigations are launched without scruple and with ferocity. If possible the opposition is crippled by seemingly terrible disgraces in the persons of its leaders.

When one of two factions is extinguished the remaining one is thereby deprived of something which contributed to maintain it united, and frequently it consequently disunites. Conversely, where ones antagonists are dissentient it may be auspicious to omit confederating them by assault; but rather at suitable moments to add the base pedal to the tones of their discords, so that by consuming themselves and each other they may trouble one less.

Such technique is however displeasing to those of ones partisans who itch to distinguish themselves through public battles.

Sometimes it is wise to construct roads and bridges to facilitate enemies' fleeing; at other times it is best to compel routed foes to stop.

Property.

The chase of property is a feminine characteristic; and when this pursuit becomes the loadstone of general male ambition that society is degraded. They forfeit our world who buy it with much care; and one ought not, in making a business monetarily thriving, make life bankrupt.

Much property is as a stronghold in numerous mens' opinions. But this fortress is ordinarily in imagination, for wealth has probably sold more individuals than it has saved. Many allege kindred with the financially prosperous, and when one is thought a man of leisure some members of the public often attempt to harness one for their purposes. Bequeathed to an heir, a considerable property is as a lure to birds of prey. It seems unlikely that great wealth can attain fruition in a human being. There is a fame of it; but where much property is there are usually many persons consuming or endeavoring to spend it. There is, too, a power of investing or donating, but no personal use to its owner.

The appropriate place for property is at the point of enjoyment. Of this world one has so much, and only so much, as one enjoys. The grain is the sparrow's because the sparrow enjoys it, despite other birds and notwith-

standing the farmer. Ownership or possession without enjoyment does not constitute riches; an elephant, for instance, which one can neither enjoy nor advantageously deliver oneself of may be no asset. Indeed, it is axiomatic never to acquire, even as a gift, what one does not or will not wish. Again, more than one can enjoy is more than comprises riches. For example, a river will allay thirst no better than a brook; and at a little fountain one both quenches thirst and drinks at peace and ease.

Conciliation.

Conciliation means gaining the affections, harmonization, adjustment.

Conciliation of an enemy is seldom real, unless he does not think you have done him injustice, and does not believe you understand or will conceive he has wronged you.

Verbosity.

Verbosity means the use of more words than are necessary.

Do not enumerate too many circumstances before reaching the substance of your communication, — to so recite commonly bores.

For a wise person one third of a narration or explanation is ordinarily enough, since what is understood is not wanting. To an acute individual an indication is generally adequate; and, when for a clever human being a hint does not suffice, ones best shift usually is silence on the theme.

Though our memory often reminds us of the minutest ingredients of something that has befallen us, it does not ordinarily inform most of us how many times we have by narration wearied the hearer. A tale once amply told should not needlessly be rehearsed.

Laziness.

Laziness means indolence, sloth, sluggishness, inaction, supineness.

By its captives the vice, laziness, is usually camouflaged under the names and pretended trappings of some feigned, imaginary or real pacific virtue or virtues.

It is erroneous to believe that only vehement passions, such as anger, ambition or love, triumph over other impulses. On the contrary, sloth, languid though it is, frequently emerges victorious.

Benevolence.

Benevolence means goodwill, kindly feeling.

Goodwill without prudence is frequently dangerous, and kindness hazardous unless bridled with sagacity. Those who suppose themselves endowed with goodness have often instead acquiescence or weakness.

Unblemished works sometimes procure hatred. For instance, when that body is corrupt that you have need of to maintain yourself pure works by you may cause you harm. For example, persons who profit by public property endeavor to expel or debar from power those they fear opposed to extravagance, wastefulness or mal-

versation, or who set an example of simplicity, or assist proceedings against thieves or embezzlers of public wealth.

Benevolence is partly spontaneous, partly deliberate. For instance, that individual who hints of a woman's experience wants spontaneous benevolence, since experience implies age, being suspected of which grievously distresses desirable women; another, who yawns at an aged man's repeated or dilatory narrations, perhaps lacks deliberate benevolence.

It is commonly astute to accept advantages, both from persons one abhors and from those one loves. Usually people are bound by the benefits they give, and by those which they receive. But ordinarily one who has done you a kindness will be readier to do you a favor than will another whom you have obliged. In the first case there is probably tendency already manifested, pride at having been magnanimous or of importance, and sometimes custom partly settled; while in the second there is a feeling of ungratifying compulsion, but no favorable inclination before expressed, and no habit established.

Servility.

Servility means obsequiousness, baseness, mean submission.

One confessing is usually in a manner condemned by his own sentence. Where no defect is there is proper no pardon; and to excuse oneself in such circumstances may be to accuse oneself. If a person makes himself an ass probably some men will ride him.

Vulgarity.

Vulgarity means coarseness of manners, want of refinement, meanness.

Admittedly mean manners would stain the handsomest garments, for recognized vulgarity implies a despicable bent of mind, low education or abject associates.

Some individuals are so fine that few are able to comprehend their beauties, for usually only a wise man can recognize another. Indeed, faculties resemble senses, in that persons who lack them are ordinarily powerless to understand or even perceive them. The hoi polloi, for example, is ignorant of many virtues, and of the sublimest talents it has neither perception nor comprehension. Nevertheless, never descend to indelicacy.

Negligence.

Negligence means heedlessness, thoughtlessness, carelessness.

To possess mean aptitude and yet to hazard, — that is a precipice. To have great skill, and nevertheless cast dice, is to toss away ones superiority.

It is guessing, not interpretation, to depart altogether from the letter; and silliness to enter engagements because of suppositions which one judges false. Moreover, one should recollect that suspicions appear most by twilight, disturb ones mind, and incline one towards irresolution or misconduct.

Adequate material is a considerable factor in an edifice. Therefore, build not with unproved substances, for example, with untried individuals. Most persons are ava-

ricious, ungrateful, dastards, inconstant, false. They are seemingly yours when need is remote, but when it approaches they lessen or cease their assistance to you or even transfer help to your adversaries. He who relying on them has omitted other precautions is then liable to injury. Moreover, there are apparent friends who are really spies carrying information to others. Furthermore, it is unsafe to trust a person whom you have harmed, or who thinks you have damaged him, or who believes you think he has hurt you. Indeed, you ought never tolerate, if you possess a veto, the occupation or control of a dominating position by such a one, or by any who if thus placed will conceive he has cause to fear you. Besides, you should not rely on a person where his or her predominant passion is opposed. Again, you should not contract with another with whose condition you are unacquainted. Because of the foregoing factors, among others, trust in mortals is usually perilous unless bridled by reason.

There is no one in whom depravity, when we have perceived it, should deceive us. Indeed, if we are twice deluded by the same individual we resemble accomplices. Nevertheless, fraud, with postponement of and intervals between sins, repeatedly assaults many by surprise.

In general it seems unwise to found ones confidence upon a woman; even women who are not fatuous rarely base their reliance on females. In fact, there is in feminine temperament an ingredient of dissimulation against the results of which it would be negligence not to employ precautions. Seldom believe a woman's explanations of the stimuli actuating her, for she herself usually does not know them. Be not flexible overmuch to a woman; ordinarily entrust her not with all your mind, but half

disclose to her and half conceal. Again, recollect that a healthy wife should not be exposed to the addresses of an importunate lover other than her husband, for the chances are six to five that she will not be able to free herself.

Remember that while you talk of the Saracen and the Pope it is, ordinarily, your neighbor who does you the immediate harm.

Others understand that shrewd entertaining, nourishing and implanting of hopes are among the most efficacious antidotes against the poison of dissatisfaction; and, consequently, to assist in overcoming discontentments and ensuing difficulties, they promote preconception that labor will not be long, imagination of recompense, and fear as to the consequence of not obtaining what they designate success. Recollect that such hopeful expectations are a fool's income, such dreads an idiot's nightmare, and promises per se slippery stairs for imbeciles.

Generally shun quarrels, for often they cause scars. It is especially foolhardy to attempt that which is likely to yield a preponderance of danger and detriment to the undertaker. In another's cause be not blinded by your passions. Avoid a mob. Keep clear of the wrath of a powerful man. Commonly refrain from assailing an entire society, for most general standards are accompanied by variations, and further by attacking a corps you make a large percentage of its sympathizers your enemies.

To be wary it is insufficient to attempt no intrigues, what is necessary is to shun being disadvantageously entangled in any. For instance, call to mind that advice is sometimes asked with the motive of having its solici-

tor's dispositions approved; sometimes with the purpose of ensnaring the counselor as supporter; and sometimes with the intention of discovering or measuring obstacles, perhaps to a second and unrevealed project. Again, it is preferable to be umpire in a dispute between two of your enemies than in a difference between two of your friends, for as a result of your judgment one of your two enemies may become your friend, and one of your two friends is likely to become your enemy. Again, recollect that only a foolish goose attends a fox's lecture.

If entering anything go in by the best passable avenue; examine well the egresses, since foes may be in ambush; and, if you enter a labyrinth, carry a clew. Remember that the law is often both helmet and sword, and bear these arms if feasible.

It is thoughtlessness not to respect the elders of every coterie the goodwill of which one wishes or will desire.

It is heedlessness not to keep oneself obviously distant from every homosexual man.

It is carelessness to let an unexpected, sudden and bold question surprise and expose one. It is negligence not to recollect that the time at which there is imparted to one the most favorable news is that in which one should augment and intensify vigilance, even regarding seemingly trifling circumstances.

Anger.

Anger means wrath, enragement.

Anger seems weakness, as appears from those in whom mainly it ravages, namely sick individuals, old persons, women and children.

Often more detriment ensues from enragement than from that wrath's cause. It is usually circumspect if angry to forbear uttering bitter words, disclosing a secret, peremptorily shattering any affair, or doing aught which is irrevocable. Indeed, wrath is one of the poisons which enfeeble or inhibit reason.

Fanaticism.

Fanaticism is the quality of those who are intemperately zealous, visionary.

Fanatics are rarely clear-headed, and yet more seldom just. Moreover, fanaticism overcomes humane sentiments. For example, when war rages many peacetime laws are torpid.

Usually it is wisest, when the ocean of public temper is disturbed, to let Nature work; if it is the tide of customs, to let custom operate.

Impatience.

Impatience means intolerance of delay, — pain at opposition, at control or at other circumstances.

It adds one of the stings to sundry features of human existence, for example, to indigence. Moreover, excellent possibilities or great projects are sometimes ruined by the results of a little impatience.

Patience, the opposite of intolerance, much resembles fortitude.

Envy.

Envy means spite, displeasure at the excellence or prosperity of another.

Envy is an involuntary praise, an awkward homage which inferiority pays to merit. Even God does not seem to receive the approbation of all mortals. Indeed, to be badly spoken of when doing rightly is an irrepressible commendation.

Nevertheless compassion should make one endeavor to spare others envy; for, although nearly every vice is attended by some pleasure, envy is accompanied by harassing rancor. Besides, goodwill from others counterworks much that is undesirable and facilitates much that is auspicious.

Emulation.

Emulation means rivalry, ambition to excell.

There are persons who to gain their goal construct a vehicle of another's desire, which craving they at times beget by that other's difficulty in attaining its object. For example, at the incitement of some women and of deteriorated males, many superior men, their vision petrified by emulation, play a perverted game for mongrels in which nine times in ten degenerates must be winners. Enthralled by the impulse to surpass, while themselves hunting for a pin they burn up candles which seemingly illuminate the instigators.

Super-sensitiveness.

Super-sensitiveness means the susceptibility and condition of being unduly affected.

It is unfortunate to take to heart that which should bounce off one. Tender and delicate persons excessively sensitive to hurt frequently undergo distress through things and attributes which do not disturb hardy egos. Again, it is usually ones pride that causes one to begrudge others' vainglory; if one had no pride one would ordinarily not feel troubled by that of others. Moreover, if one cherishes revenge, that keeps sore pricks which otherwise might heal. Even if revenge be accomplished, the wound is not healed by unbending the bow; and sometimes the pleasure of harming is later more than balanced by regret through having injured.

Generally one should seem unaware of another's mistrust; but should usually endeavor by ones behavior to overcome it.

A well-bred individual will not insult one; and no other person can. Indeed, a cultivated man or woman seldom suspects that he or she is slighted or derided. If, which rarely happens, another individual is so absurd and ill-bred as to do either, the well-bred man or woman does no care twopence.

Distraction.

Distraction means perplexity, embarrassment, harassment, confusion, bewilderment.

That which is not on ones present or future path is unfit to cause one displeasure; indeed, to seek vexation is a preposterous madness. Again, in the case of undertakings presented upon ones way, there is often more advantage in not enlisting than in conquering.

It is not a baron's business to pelt each yelping cur, nor an emperor's vocation to kill flies. To consume in menial actions the golden time of life is unfortunate. One should beware insidious forces which divert from pertinent things, for example, against individuals or groups who would pilfer ones time, or whose egos act upon one like cumulative poisons. Again, for instance, one ought to shield oneself against the various happenings concerning occult teachings or propagandas, which are novel and seemingly progressive, and which turn the mind. Contemplate, for instance, the satanic results of Yogis', Theosophists', Pacifists', Marx's, Nietzsche's and Bolsheviki's productions, — their unbalancing forces in intellects.

Serenity or discomposure emanate partly from the convenient or irritating management of small things that frequently recur. Furthermore, that which increases pleasure, ease, convenience and facility in any undertaking spares energy. Vigor unspent may be available.

Disputation.

Disputation means altercation, controversy.

As a general rule do not contradict another abruptly, nor expose immediately an absurdity in his proposition. Disputation is a pernicious habit, for it sours conversations, makes persons disagreeable in company, and engenders amused contempts, aversions or enmities. Moreover, many propositions or things are obliquely conceded which are not granted directly.

Why rend by controversies when the substance of that which is controverted is not worth the exertion or the

resulting pique! Why displease others, or show yourself ridiculous while contending for what is unattainable!

Do not with contradiction, nor with rude reply, oppose rational and just words. If your adversary has accepted the better side beware of attempting to thwart him by yourself accepting the worse. It is sounder for you to embrace the better party, which, incidentally, may stir your foe to forsake it or even to align himself with the worse.

Disputing, gainsaying and confuting individuals are frequently unfortunate. They sometimes win seeming victory; but rarely obtain goodwill, which would usually be more valuable.

Opinion.

Opinion means belief, judgment.

It is one chance to venture ones opinion; and another to hazard something else through divulging ones opinion. The latter seems generally inauspicious.

Usually an opinion should not be equally embraced by all persons, but each should hold it more or less stoutly according as it is more or less fitting to himself.

In political platforms the parable of the loaves and fishes is exemplified; the number of planks tends to vary inversely with the quantity of adherents. The reason is that on many of the hypotheses the public separates; and therefore new planks when affixed often contribute to increase the percentage displeased by some portion of the structure.

Ostentation.

Ostentation means a vain display, excessive show.

Ostentation much resembles vanity, a blemish inducing contempt. Moreover, in ostentation, since the show's immoderateness has already cooled tasteful persons, only a magnanimous individual can resist leaning towards vulgarity.

Ostentation is common. For example, often some individual will give a quantity of money conditional on a specified amount being subscribed, thinking he can thus seem charitable and munificent while giving only a part or not at all; and often in their turn members of the public will subscribe, or politicians will subscribe governmental funds, in the belief that the hoi polloi thus obtains something for nothing.

Power is lessened by an assuming, presumptuous manner, which usually disgusts, and tends to create or stimulate contrariety. Such a style seldom pleases, or procures an honest attention, or elicits information, or prevails. Again, the pedant not only imparts knowledge but also inflicts it; and the manners which accompany his communication usually obliterate any obligation for the information. Furthermore, intemperate asseveration is a reasonable ground for suspicion. On the other hand, modesty in proposing opinions procures them a more willing reception and less contradiction. If subsequently they are found to be wrong their proposer will feel less chagrin, if right they will more smoothly prevail. In fact, seeming humility is sometimes a feint of ambition's.

Some persons ignorant of a topic at times essay to speak great or authoritative words and be peremptory,

and to go on and prevail by admission; others are rarely without a difference, and by diverting with a will-o'-the-wisp attempt to put the subject and their ignorance in the background; some endeavor to help themselves with aspect and gesture and by tokens; others appear silent and wary and pretend to reserve something.

Honors tend to alter manners. Yet deportment so changed should exist only while the actor performs in his role of honor. In unofficial conversation and in private life he should not be too remembering of nor too sensitive about his dignities; but rather when officially engaged should be another man.

Exorbitant magnifying of a person provokes witnesses to gainsay, and instigates grudges. Indeed, existing envy is usually aggravated by simple speech about and mere fame of its object. Distinctive, uncommon, and unfitting privileges publicly given to an individual are likely to be or become detrimental to him, unless his opponents in rage retire from public life, or are infuriated to abuses.

Self-intrusion.

Self-intrusion means unlawful entry, encroachment.

Commonly whosoever has fixed in his person a feature or property which induces disdain is inclined to be impudent, first in selfdefense, but in time through habit. Besides, usually impelled by a craving for retaliation, he probably industriously remarks the defects of other's. Generally his antagonists are disposed to underestimate his power, at least until they see him triumphant.

An unnecessary and bestial engrossment of business ordinarily creates or aggravates envy. For example, a

genuine moderator is sometimes more troublesome than are the individuals he restrains. Instead of exhibiting oneself as the inventor or proposer of any honorable project it is better to put oneself out of prominence. For instance, one may say it is the scheme of a number of friends, who have asked one to further it. Somebody will probably aver himself its originator, and then even envy will incline to give one honor.

To publish ones own eulogy on any occasion or in any shape whatever, and however artistically dressed or craftily disguised, is to move away from the end one aims at.

A man should not talk of his wife, even less so should he speak of himself.

Egotism.

Egotism means self-exaltation in speech or writing or public action, vanity.

»What a dust we raised», said the fly to the chariot. »I caused it», replied a second fly on the same chariot. He mistakes who supposes himself indispensable; and he who purposes to find within himself substitutes for all others errs.

Ascribe your successes, past and present, to fate, not to merit or policy. Do not seem to liken yourself to any hero.

In proposing or sponsoring that which may be disputed avoid such words as certainly, undoubtedly, or others which betoken arrogance. Employ instead modest expressions, such as I think, I believe, I conceive, it seems to me, it so appears to me at present.

Threats.

Threat means menace, a declaration of an intention to injure.

Threats are necessarily warnings; and, consequently, should be employed only where warnings should be given to those threatened.

An old wolf is not displaced by noisy outcries, nor are firm individuals swerved or retarded by menaces impracticable in performance.

Gossip.

Gossip means scandal, babbling.

Why should we expect our renown to spring from others who are neutral toward us, or who are adverse through their prepossession, little knowledge, envy or interests?

If one agitates a cesspool one may be discommoded by its stench. Likewise, it is generally sagacious to detect a folly, but often unwise to expose it. Not all facts should be told, — some because their communication might injure us, some because their publication could harm others.

Except for the purposes of intrigue, touch things and persons only for the reason that bees do flowers. Those who are living garbage receptacles for receiving or hoarding the defects of others or of things contaminate themselves with poisons; but ability to gather that which is excellent is a lucrative skill.

Surliness.

To be surly means to be churlish, rough, gloomily morose, snarling, ill-natured.

Ambition, like sex and some other instincts, makes individuals active and stirring, and if blocked is transmuted to discontentment and malignity. The lighter sickness of malignity has as symptoms diffidence, frowardness, and inclination to oppose. The heavier attacks of this malady involve also envy and mania for mischief to others, and persons so diseased are in others' distresses like flies buzzing upon anything which is raw.

Most dogs are less perverted than many persons, — they do not snarl at their friends. Say the courteous words as easily as you would enquire what is the time. Moreover, instead of performing later under compulsion, perceive at the beginning what should be done early and what at leisure and execute each with reputation.

Inhumanity.

Inhumanity means cruelty, savageness.

Noble blood and manners forbid not merely vulgar envy and jealousy, but also insolent scorn. It is unchivalrous to mock the miserable or defenseless.

Rebukes from authority ought not be taunting; those whose acts or omissions oblige them to be chastised should not be reviled; correction should respect what is to ensue.

When friends have cheated us we owe only indifference to marks of their amity; but we should always have sensibility for their misfortunes. Indeed, evil or calamity

per se should never seem to be to us a cause of satisfaction. Even in the case of foes, as Homer sings, »Silent exult, shout not, be still; unholy is the voice of loud thanksgiving over slaughtered men».

Slavery.

Slavery means drudgery, compulsory servitude. Slave means a human being held in bondage.

One foot fettered frustrates removal as well as two. Silken cords are halters. Golden shackles are gyves. A magnificent cage is a prison. He who builds his residence on an ill site commits himself.

Whom fate dooms to bondage it deprives of half his soul; and, therefore, freedom is inestimable.

Devil.

Devil means the Evil Spirit, a very wicked person.

There are camouflaged and not commonly understood conspiracies, which operate in secrecy, which in nearly all nations promote national traitors who are their respective tools, and which derive for their chief plotters advantage from the incessant replacement of betrayers.

The Devil will obtain small jobs rather than none. If he enter a lodge he will prostitute it; if he enter a church he will bestride the altar.

