

of men who serenely consider themselves number one and are amazed when their fellows do not label them according to the same standard. The second quotation is given in regard to Goethe, who if biographers are to be trusted took more than thirty years to find himself out but ultimately did so pretty thoroughly. At least this is the only reason we can assign for many of the freaks of his boyhood and youth. But genius never, is understood by itself or others. The last quotation is the watchword of Ralph Nickleby, who, from Dicken's account of him, certainly knew himself, even if before departing this life (by his own hand) he became a little hazy upon various problems of life. Though it would not seem to be difficult for such a nature to know itself thoroughly the results reached in that direction by men of this kind are always very disappointing. Such men seldom try to find out themselves. These quotations serve as a prelude to the subject of self-study, that science or art or philosophy or whatever it is that enables a man to know himself as he actually is, not the idealized self which so many of us know so well and so assiduously worship, but *the man* his appearance aims, ambitions, foibles, weaknesses, powers; in fact the man as he is known to those who are his friends without being his slaves.

A man has fuller, more definite, and more reliable information upon himself, his purposes and actions than any other person can have; so that at first sight it would seem very easy for him to know himself thoroughly. So it would be if he could step out and have a look at himself from a distance. But unfortunately (or otherwise) for him he is lawyer for the defence as well as judge of the case. The judge hears only the arguments for the defence. The other side of the case is not represented or if it is the lawyer for the prosecution is afraid to put in all the evidence expecting in such a case to be censured by the court. If a man express his plain unvarnished opinion of another to him the result is a fight and a verdict for ten dollars and costs; or if the judge is quite impartial, ten dollars each. So the ordinary expedient of the law courts is not acceptable either to friend or foe. There is no alternative then but to give the witness for the defence such a training that he will keep his oath, that is to tell the truth the whole truth and nothing but the truth. And this not only to himself but to those in contact with whom he may be thrown. Neither his words nor his actions may be his.

Now it is very difficult to describe an event just as it happened, a statement quite borne out by remarking that if one hundred men see an accident there will be one hundred different versions given to the reporter; if two reporters, two hundred and so on ad nauseam. Much harder is it when the description is one of motives thoughts and feelings. No man is a prophet as regards himself. If he attempt prophecy his inclinations mix with his will and both with his feelings and the aggregate is a most inharmonious conglomeration of contradictions. No amount of experience and past failure seems to have any effect. There is always fate in the background. Some-