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# UNDERSTANDING OUR FELLOW MEN

THE JUDGMENT OF CHARACTER  
THROUGH TRAINED OBSERVATION

A well-known Danish psychologist discusses the role of the Four Temperaments in a correct judgment of character, how to train one's observation to this end, and how to understand life in the light of the Temperaments.

This essentially practical book is based on the indications of the noted Austrian educator and philosopher Rudolf Steiner. One of the most creative minds of our century, his ideas have been applied with marked success in a wide variety of fields, both in this country and abroad.

"Understanding Our Fellow Men" has proved valuable to parents, teachers, guidance personnel, and to general readers on the Continent, in England and America. It is the only full-length work available in English on this important aspect of Steiner's work.

KNUD ASBJÖRN LUND

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NEW KNOWLEDGE BOOKS

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## FOREWORD

For many years I have seen the real need for a book which gives a new approach to the subject of human relationships and a deeper understanding of our fellow men.

Ordinary Psychology examines a number of human beings and classifies them, but this gives merely a more-or-less clear picture of the Average Man and tells nothing of the individual as he reveals himself through his behaviour.

This book "is important because it develops a knowledge of man which is based on the understanding of each separate individual and his particular essence and aptitudes. In our daily life it is not enough to have a general conception of man. We need insight into each person's way of expressing himself. "Understanding Our Fellow Men" shows how to attain this insight.

Based on an important branch of Dr. Rudolf Steiner's Anthroposophy and the lifetime experience of the author, the book is essentially practical. The reader is shown not only how to treat the individual in order that he may feel he is understood but how best he may deal with himself.

More than any work I have read, Knud Asbjorn Lund's book provides in an interesting and illuminating manner the means of understanding ourselves and others and of achieving the ability to treat people in the right way.

Gloucester.

NORBERT GLAS

M. D. Vienna

## INTRODUCTION

The aim in this book is to give a detailed survey of the Four Temperaments - the Melancholic, Phlegmatic, Sanguine and Choleric - in relation to the personality, and to show how they work in practice.

In an essentially practical manner the reader will be shown, through description, case histories and examples how to treat the individual in order that he may feel that he is understood, and also how best he may deal with himself.

Today most people - townspeople at any rate - live so tightly packed together that it may well be said that this proximity gets on their nerves.

The struggle for existence, too, has become so fierce that each individual involuntarily feels that he and his own affairs are so important that the problems of the rest of mankind tend to be pushed into the background.

Experience shows, however, that the more absorbed in himself a man is, the more one-sided he becomes. And lack of insight into the lives of others detracts from his ability to "get along" with others and to treat people in the right way.

Successful intercourse with others depends on that understanding which comes from a knowledge of men and women as separate individuals.

Many are inclined merely to build up an understanding of the Average Man, but this tells nothing of the individual as he presents himself through his behaviour. Unlike ordinary Psychology which examines a series of human beings and classifies them, Psychosophy, which is a knowledge of man which is based on the understanding of each separate individual and his particular essence and aptitudes.

Each man, woman and child presents a separate problem. In relationships with others, therefore, it is not simply a matter of using one's ordinary powers of apprehension in order to gain understanding - one increases these powers.

We all know how difficult it is in everyday contacts with people in the most widely differing circumstances, to be fully aware of the various sides of their natures. In these daily associations a general conception of man is not enough. We need to probe into each person's way of expressing himself. How, then, can we learn to understand other people in order to treat them in the right way?

This question can only be answered when one is aware of the essential fact that the soul is two-sided.

There is the one side which turns towards the Ego, which as personality is the very core of everyone's being.

Then there is the other which turns outwards towards other people. This latter is closely connected with the Four Temperaments, which everyone possesses though in varying proportions.

When one or two of these temperaments lie particularly close to the surface it is usually said that such a man has this or that temperament, though actually all four are always present to a lesser or greater degree.

The Ego uses the temperaments as a means of expressing itself. The temperaments are a medium of understanding between people.

It is necessary to know something regarding the basic element of each separate individual - the egoism. This is present quite naturally and no effort is required for its existence. Its opposite, unselfishness, on the other hand, has not nearly such good chances of existing. Yet experience shows that it is towards this that we must strive if we would live a full life in connection with our fellow men.

Experience - the basis of all understanding - is only attained in this way. Since young people, in the nature of things, cannot possess vast experience, one cannot expect of them either profound understanding or great unselfishness. To them, egoism is naturally as strong as it is legitimate.

With a more mature age experience grows and with it the realisation that in one's relations with others, in marriage for example, or in one's daily life with children, it is necessary to consider not only oneself. The years bring still greater experience and gradually there comes a more profound understanding of the joy which arises from giving more and demanding less.

Thus the normal soul-life progresses in three stages: In the first one is young and therefore egoistic, in the second one is middle-aged and armed with a certain measure of experience, and in the third one has grown elderly and has, therefore, a clearer and wider outlook. However, since life does not run smoothly to a plan, but each

individual's soul-life, on the contrary, follows its own law, it is hereby determined how quickly or slowly one passes through the three stages; that is to say, how much is learnt in the School of life and how speedily it is learnt. That is of the utmost importance.

Thus one sees those who in youth already have a clear perception of the meaning of this life, whilst others outwardly-aging are yet, spiritually, so undeveloped that they have undergone but slight change.

Personality - as already remarked - is the inner core of the human soul; its outer part is united with the temperaments. As the character of the former can only find expression through the latter and this latter is bound up with the temperaments, those in turn become the expression of personality - the personality, that is to say, shows itself through the temperaments. In their effect, therefore, the temperaments depend upon whether the personality is in the first, second or third stage of development. For this reason a temperament can vary to such an extent from the first stage to the last that it is hard to believe that it is one and the same, depending on whether it is the expression of an egoistic or an unselfish person. Since it is possible for personality to change in this way - partly through the three stages and furthermore through the four temperaments - these latter may thus show all twelve variations, with - in practice - many shades of difference.

The Melancholic, in the first stage of his temperament, feels that everything is sad and gloomy, and places himself at the centre of his little world, demanding pity. He asks for sympathy and understanding, although he, himself, has nothing to give. In the second stage he wavers between egoism and self-abnegation. He would prefer to be unselfish, but he has not sufficient strength to maintain completely such an attitude and he therefore declines to his old state of egoism. He lives then a life of continual vacillation, forever bordering on a crisis, and it is only in the last stage that he is able to see that his greatest satisfaction is in being of value to others. The more he acts upon this last conviction the richer he feels, at this point of his life. That others fail to understand his temperament in no way impoverishes his existence.

The Phlegmatic wishes to dwell within himself and live a well-balanced life. In order to achieve this he spurns all that is new and all that comes from without, in the first stage of his temperament. In the second stage he approaches the new slowly and only when it is brought to him by others and even then he receives it with caution because it is unknown to him. In the last stage he is conservative and faithful, upright and honourable. He carries out his work with the greatest patience, finishing it to the last minute detail.

The Sanguine type is emotional and extremely variable. He desires to come into contact with all that is new. In the first stage his egoism is seen through his craving for the enjoyment of all that is novel and amusing, even though others must suffer for his pleasure. He captivates those about him with his charm, using them for his own ends - but he goes on his carefree way when it suits him, leaving others to pay the piper. In the second stage he is full of good intentions but lacks the strength of character to carry through his plans. Therefore he talks eloquently of the splendid ideas he had in mind, making all manner of excuses for the fact that the results were not what he had hoped. In the third stage he is seen as the most lovable and generous person imaginable, with an ability bordering on intuition for grappling with any situation that is new and untried. Upon the better quality depends his success in life.

Finally there is the Choleric. In the first stage he is a typical tyrant, who insists upon having his own way, regardless of others. Opposition makes him even more forceful and often brutal. It is thus that his egoism is expressed. In the second stage he begins to gain respect for others, and in the last he is the gentle ruler, who uses his organising ability for the benefit of others, because he can then afford to disregard himself.

In the following pages will be given a more detailed survey of the separate temperaments in order to show finally, how, when blended, they work in practice.



## THE MELANCHOLIC TEMPERAMENT

In daily life, wherever we may be, there is always the opportunity of studying our fellow men and seeing how the temperaments express themselves in relation to personality.

One observes that the temperaments of each individual are liable to change and if this were not so life would, indeed, be depressing and monotonous. The greater the variation the richer life becomes and the easier it is to associate with people, because there is greater opportunity for better mutual understanding.

It will be fitting to speak first of the Melancholic temperament and to do so in such a way that a definite line of thought is followed; this method, of course, must also be used in presenting the other temperaments.

First of all it will be necessary to fix in one's mind the characteristic difference between the body and the special features of the head, the walk, movements, the voice and facial expressions. Thereafter the three stages of Soul-life must be set forth with special reference to the treatment of the individual in order that he may feel that he is understood - which latter, incidentally, is seldom the case. It will then be shown how, by incorrect treatment, the temperaments degenerate. Next it will be stated how best one may deal with oneself, and finally some remarks will be made on the special value, in relation to life, of each separate temperament.

First and foremost, in studying one's fellow men, one should allow time for the most obvious characteristics to sink in, thus avoiding hasty and premature conclusions. The powers of observation should be used in preference to mental summing up, in order to lessen the danger of faulty judgment.

The aim now is to be able to differentiate, in broad outline and even at a distance, between the various temperaments by considering the relationships of the personality to the body. This manifests itself in its own particular way in the case of the Melancholic.

If, in general, we consider the difference between youth and age the latter is characterized by a way of walking. In the case of elderly people it is as if calcification made all movement difficult. The joints stiffen, breathing is laboured, the walk becomes heavy and slow. It is necessary for the aged to consider themselves more and more, and if they do not possess spiritual calm and have not learnt to be resigned, life will be hard, for they will frequently find that they needs must accept the help of others.

Thus it may be said that with the passing of the years it is necessary to yield to a certain heaviness, but as this, in the ordinary course of events, approaches little by little the sharp changes are somewhat softened for us.

If one notices the Melancholic it will be seen that - regardless of his age - his spirit bears this stamp. It is as if all the heaviness of the body, which comes to others gradually, were present in him - and of course, also in her - throughout life. It may show itself in lesser or greater degree, but it is always there. It may be said that mentally the Melancholic seeks out all that is sombre from choice, in order that his spirit may be reflected therein. In this way his mood is characterized by bodily heaviness and this is thrown back in reflex to the body again, so that all may see it.

It is characteristic of the Melancholic that he appears to be heavy on account of his sombre mood, without actually being physically heavy. On the other hand the Phlegmatic is heavy, - he has a large and clumsy body. When, in terms of bones, we think of all that is dead and heavy in a person we often say that the Melancholic has accentuated bones, in contrast to the Phlegmatic, whom we describe as heavily-built, on account of his actual weight.

The features are characterized by weariness and depression, by downward lines and a tendency to furrows. The mouth often expresses bitterness; there is suffering in the eyes.

The Melancholic possesses - almost always - a range of expressions which can vary from the greatest discontent to the noblest sorrow - although the latter is rare indeed. His face reflects spiritual depression and discord, and even if all egoistic tendencies are overcome it will still bear the mark of deep seriousness.

Movements and gestures, with their downward tendency show a certain resignation, and even though the arms must obviously be raised in order that they may be allowed to fall again, it is the downward movement that is accentuated - as a rule quite unconsciously.

It will not be out of place here to mention that different nations have their own typical gestures. In the south, for example, the movements are all much quicker than in the north, where it is necessary, when judging people, to get into the habit of looking out for the slightest hint of a gesture.

The voice of the Melancholic is often husky and inclined to break. When his depression is so acute that to talk or even answer a simple question is distasteful the voice is nearly always toneless. But should he decide to stick obstinately to his own opinion upon some matter or other, and is therefore, positive in the midst of his melancholy negativity, then an oft-repeated sigh will be

the characteristic. Sighing, in general, is a sign that one either wishes to pass or is in the process of passing into another stage.

Most people make the great mistake of taking it for granted that the Melancholic must be consoled, or persuaded that "everything will turn out all right". There is nothing he detests more. His obstinacy will render all such efforts in vain.

Just as all of us view the same fault in a totally different light according to whether it appears in ourselves or in another - so does the Melancholic see everything in a depressing light, not because it is actually depressing but because he is only capable of seeing the sad and gloomy side of life. However bright the prospect, he cannot see it. It is hopeless to argue with him. If he should be obliged to admit that one is right he will immediately start to raise new objections, because of his emotional make-up.

The Melancholic always fixes his mind upon the past, on all that is sad, and on himself. In every case where the subject is in the first - or egoistic - stage of his temperament these characteristics will be present. Nor are these tendencies hidden out of consideration for the feelings of others. On the contrary he speaks his mind freely. One has only to think of the parent who remarks to son or daughter that he or she "will get the corners rubbed off all right" or "will get what's coming to him (or her)" for "life is not all beer and skittles."

We all know the type of Melancholic who talks about his symptoms and assures us that he never sleeps, despite the fact that his snores keep everyone else awake. How one regrets inquiring after the health of such people, for it is almost impossible to get away from them again. One has only to remark to a Melancholic that a child has had a high temperature during the night - which can so frequently happen without there being any danger - and his thoughts immediately fly to its imminent death. He is even capable of imagining that one has cancer should one admit to feeling a trifle seedy - because cancer is the most tragic death he can think of.

It is the experience of most people that the Melancholic expects sympathy. He enjoys calling attention to his miserable condition, in order that he may be pitied. The disappointed Melancholic woman forces her story upon everyone and her audience is never left in any doubt as to whose fault it all is - the husband's, of course. A similar type borders on the indecent in talking of an operation in which most of her vital organs have been removed. One almost feels that in the telling she experiences a certain painful pleasure.

There are many who can recall a childhood ruined because one of the parents - a Melancholic in the egoistic stage - dominated the household on account of some disease or other, gastric catarrh,

perhaps, and quite unconsciously demanded the sympathetic attention of the children. The entire household lived on porridge, boiled cod and fish-cakes, simply because the sufferer refused to follow a diet alone.

Perhaps a Melancholic woman feels slightly off-colour. She indulges her mood and coddles herself, leaving the housework undone all day. When the husband returns and finds that, instead of being greeted by the appetizing smell of cooking, the house is in disorder and his wife still in her dressing gown, a feeling of hopelessness takes hold of him. What can he say when she lays her head on his shoulder and sobs out that he "should never have married her" and "it would be better if she were dead?"

Hundreds of people are acquainted with the Melancholic manager who never says Good-morning and snaps at anyone who does. When plans for the day's work are laid before him he wet-blankets his colleagues' spirits and quenches their zeal for work with his gloomy forebodings. He is certain that everything will go wrong and that the business will fail before long, because the "difficulties grow greater and greater every day."

No doubt some readers will consider the foregoing an exaggeration, that the Melancholic is no more egoistic than any other type. This latter may be quite correct. That which has so far been presented is merely a cross-section of the Melancholic in the first - that is to say, the egoistic stage. As practical experience shows that all the stages are blended, it is unlikely that one will see all the given examples at any one time. On the contrary some will be mixed with others of which we shall speak later.

The Melancholic has his own peculiar way of showing his egoism in his desire for pity, sympathy and understanding. None of us seriously believes that he is more egoistic than the next man. Nor does the Melancholic. Indeed, he would be amazed and annoyed were he to be accused of selfishness. Dwelling as he does with his sombre thoughts it is not possible for him to realize that he may be in the wrong. He simply feels that others regard life too optimistically, when they should be prepared for the worst. That is why he will never abandon his point of view.

It has been pointed out that life is divided into three stages and that these do not, as a general rule, follow in order one after the other. Practical experience of people shows that this is not only true, but applies to almost every case. It is also true that some matter may be restricted and kept within certain bounds. It is just as true, however, to say that at the same time fluid boundaries exist and that they all overlap. This is also the case here.

It is necessary first to draw attention to the dividing lines. That was why the three stages were mentioned earlier on. The boundaries between the stages are not rigid in practice. In theory it

is necessary to have definite lines of demarcation, but we must realize that in life all the stages run into each other. All theory must - to be correct - rest upon a basis of experience, the practical results of which become in turn a recapitulation or theory.

If one observes a Melancholic in the first stage one will find that all the other stages are present, albeit in embryo. The egoistic stage predominates for the time being. One realizes, therefore, that the Melancholic's longing to be understood is a subconscious desire to grow out of his egoism and find his other self. This, however, can seldom be accomplished without the help of others. Herein lies the spiritual task.

In life today, where the struggle for existence outweighs all other considerations, most people feel that they must fight for themselves and their dear ones, and this self-interest cuts them off from closer association with others outside their own circle. It is therefore only in matters of common interest - that is to say, interests where there is the possibility of acquiring something - that the Melancholic seeks to join with others. (We speak here of the rule and not of the exception).

The drawback to this is a lack of understanding, and from this everyone suffers. Consciously or unconsciously men turn to others in the hope of finding that understanding for which they long, but such sympathy cannot be given unless those 'others' recognize interests outside their own, unless they feel a genuine interest in humanity. Such people, alas, are rare.

In this the Melancholic fares no better than the rest of mankind. He longs for understanding, because he is enclosed by his own invisible wall. There is nothing wrong with the temperament. It is merely used by the personality - but it makes great and definite demands. In the first place the Melancholic disassociates himself from everyone whose opinions differ from his own. Yet he just as frequently retreats from those of his own persuasion, not because they disagree with him, but because they do not interest him. He wants to talk about himself - and so do the others. (We are, of course, speaking here of the egoist.) He demands someone who will understand him, who will be willing to listen to him attentively and share his heaviness of spirit, without expecting him to listen and sympathize in return.

Where is he to find such a person and what type must he be? Here it is not a question of type or temperament, for since it is clear that personality lies behind each and every temperament, it must be this which counts. There are many people whom we would not call melancholic, who yet have experienced, in this often hard world of ours, troubles as tragic and painful as those bewailed - with or without cause - by the Melancholic. Adversity is no stranger to any of us.

If, however, we are not melancholic, we thrust our troubles behind us as soon as possible and try to forget them. Therefore it is

difficult to understand the Melancholic, who continues to be miserable when the outward causes of the trouble have disappeared. If the non-melancholic has any knowledge of spiritual values he will realize how useful it can be to retain the memory of his experience. Such memories should not be lost, for it is thus we become capable of understanding the Melancholic, without being so ourselves. It is for just such people as this that the Melancholic is looking.

In emphasizing that one can seldom, if ever, come into real contact with people without first gaining their regard it must be added that this is not cheap sentiment. Most people are guided by their sympathies, without even being aware of it. It is, therefore, necessary to arouse the sympathy of the Melancholic - not idly, but with the express purpose of leading him out of the blind alley into which he has strayed on account of his condition. Incidentally, it is useless to pretend, for his instinct will warn him immediately of any insincerity.

Bearing in mind one's own experiences of life and remembering the suffering caused by adversity one should treat him kindly and let him talk himself out. The moment he feels that someone is endeavouring to understand him he will open his heart, pouring out sympathy and confidence. And now one has reached a most important point: when a Melancholic feels sympathy for a fellow man he ceases to be an egoist. Sympathy forces him to take an interest in the object of his sympathy. In this instant he reaches the second stage.

At this point most people allow the Melancholic to take charge, thus losing their power over him. This is the most unfortunate thing that could happen, for now he takes the lead, which is, in itself, a degenerate form of his temperament. But there is another way. If one does not take care to be the leader one will be tortured by the Melancholic. Metaphorically speaking, he grips his listener by the coat lapels and bewails his fate for hours on end. In this way he abuses his friend's kindness, if the latter has not the courage to defend himself, and at the same time he loses respect for him. It is necessary to take the lead by asking questions, giving the Melancholic time enough only to supply the answers. In other words one must cut short his tale of woe. If he complains of his poor digestion one must patiently listen and then immediately switch him on to his bad feet or his rheumatism. Should he grumble about business being bad one must see that he also has an opportunity to say something about his responsibility as a husband and father. In this way his urge to talk round and round on the same subject will be painlessly curtailed and in a relatively short time he will have talked himself dry. Now he feels content and satisfied.

In order to be really thorough one must now put still further questions, so that he finds himself in the strange position of having nothing more to say and actually feels that he cannot be bothered to answer.

Most people have no idea as to the next step, because they cannot penetrate the secret of the Melancholic. Claims must be made upon

his friendship - demands of personal sacrifice - not so that one's own egoism has a chance to flourish, but in so far as it is necessary to help the Melancholic. It is now of the great importance to become acquainted with one of the more profound aspects of his temperament. To him all forms of activity are like a high mountain, over which it is wellnigh impossible for him to climb, and even if he feels a desire to do something for friendship's sake it will never be done unless a direct request is made. This request pleases him, because it forces him to do something for someone else, to sacrifice himself - which in accordance with his temperament is what he honestly desires, although his personal egoism would try to prevent him.

Subconsciously the Melancholic is aware that as long as he has his own way he will remain an egoist. Therefore he is bad-tempered and unreasonable if he is constantly given his own way. Should he voluntarily give in to another he feels far better. This is because, in his heart of hearts, he knows that life has real value for him only when he is doing something for others. Thus a constant battle rages between his two natures: his longing to sacrifice himself and his egoistic desire to refrain. If help, in the form of understanding, is not forthcoming at this juncture, so that his sympathy is aroused, his egoism will conquer his better self. It is, for this reason that he is dissatisfied with the people who, out of mistaken kindness, or from some other cause, fail to make demands of him.

The foregoing may sound very simple; however, attention must be drawn to the fact that in practice it may be extremely difficult to work on these lines. Constant relapses must be expected. There may be a divergence of opinion as to the correctness of this method, but it is, nevertheless, quite right. Failure can only result when too little is given at the beginning. One can never expect to receive more than one gives. If satisfactory results are not attained it must be admitted that one's own contribution was insufficient, and it will then be necessary to start afresh and go deeper into the case.

Although it is not the intention to go deeply into sexual matters here, there is no reason to avoid the subject entirely. It will not be amiss, therefore, to give some information on this problem in connection with the temperaments. The sexual question is so often treated erroneously, because it is not realized to what extent it is affected by the temperaments. If there is any sphere in which people show a lack of ability to understand problems and difficulties of which they have no personal experience it is this.

Many people may be Melancholic without the impulses usually associated with this temperament making themselves felt or being visible, in the ordinary way. In such cases these impulses only come to light under special circumstances. In the same way melancholy may be concentrated into certain spheres of a man's existence or be present in certain circumstances, without being apparent at other times.

Therefore there is nothing remarkable in the fact that people - in erotic or sexual situations - give in to a melancholic mood which colours everything in this connection, although they are almost unaware that it is

melancholic. The majority of people, not knowing how far-reaching is the temperament in question, nor how vastly it can change its form, often make a fateful mistake, and only when it is too late - or possibly never - discover how and why the situation was ruined.

How is the Melancholic affected by sexual impulses? When he is deeply depressed sexual feeling is entirely non-existent. In such a case he must almost be regarded as a patient; he is in the same position as a person who has had a severe illness or lost much blood. He must, therefore, under these circumstances but not otherwise, be treated as a sick person.

Let us look for a moment at the Melancholic woman. In married life she will not only say no when she means yes - so many women do that - but she will make peevish objections, speak of indisposition, lack of consideration and so forth. She will snap one's head off and talk of brutality, coarseness and egoism. Then if left in peace she will be disappointed and sulky, retiring into her shell, full of self-pity. What she wanted was to be persuaded. However, the foregoing must not be misunderstood: it is not intended to encourage brutality. On the contrary there should be a greater display of considerate firmness.

When the melancholic is misunderstood and he retires into himself the passivity which is characteristic of his temperament finds its way into the sexual sphere, and the activity which is usually associated with masculinity is absent in him. Then he wants a strong woman, and in some cases he may be described as a voluntarily henpecked husband. This state must not be confused with that of the man who has become such on account of his lack of authority or inability to create the right conditions.

In the first stage the Melancholic is a pessimist. Solely for this reason everything looks black to him. He seeks out those who find themselves in a situation similar to his own, turning to someone who has known adversity without actually being a Melancholic. He returns sympathy for sympathy. Therefore, the one to whom he turns must know his job and demand sacrifices. These demands will only be met upon direct request. In this way the Melancholic passes through the second stage, rising above his own egoism. The Melancholic wishes to suffer therefore he must be allowed to suffer - not for himself, but for others. That is the deeper side of his nature. It is not the task of the one who understands him to check his melancholy - that would, indeed, be impossible. On the contrary he must guide his personality on to the highest goal which, subconsciously, the Melancholic has set himself: namely, the conquering of his egoism in order to change into a self-sacrificing person. As this is the most priceless thing in all the world to him, he will thereby find contentment.

It has been stressed that we should make demands upon the Melancholic, because his nature requires him to do something for the one for whom he feels sympathy. But we cannot make such demands without thought and for no reason. The Melancholic is not some superior kind of being without feelings: to make demands without giving anything in return would be



expecting too much of anyone. It is important to show appreciation for what is done.

Although self-sacrifice comes naturally to this particular temperament help must be given, otherwise the original egoism will easily creep in again. Many Melancholics never throw off their egoism entirely and thus fail to reach the ultimate goal of self-sacrifice, even though they have all the natural qualifications. They stop short at the intimate circle of friends - but even this is an achievement.

In the Third Stage of his temperament the Melancholic has reached a point where his interest in others is greater than the interest he feels in himself. This is, as a rule, the outcome of disappointment and suffering. There are, doubtless, many who will insist that disappointments create bitterness, rather than an understanding of others. There is, indeed, some truth in the statement, but where this is so the reason is that considerable egoism is still present. On the other side of the picture we find that suffering ennobles, bringing with it a desire for self-abnegation. Therefore one frequently sees that a Melancholic who has known great disappointment, begins to feel an interest in others instead of himself, thereby entering into the third stage.

In days gone by the disappointed lover retired to a monastery or even committed suicide. Today the slighted swain (or unhappy lady) usually finds some useful work which will be of service to others. This is the hallmark of the Melancholic who does not shut himself up with his bitterness, whose interest in his fellow men has become the most precious thing in his life.

If we consult a doctor who is a Melancholic in the third stage it is almost like meeting a personal friend. Though he may be overburdened with work, he is unhurried, and not only does he make a thorough examination but he also asks questions regarding one's wife, the children, the financial situation, difficulties etc., thus showing both professional and human interest. This type takes pains not to let a patient suffer more than is absolutely necessary.

When people give up good positions to work in the slums, washing floors and looking after babies, always sacrificing personal interests to help others it is an expression of melancholy in the third stage.

One may hear - to give another example - of a comparatively poor couple with four children; the wife's married sister has, let us say, three. This sister dies, while the children are still quite small, whereupon the wife insists upon adopting the motherless babies. Now she and her husband have seven small mouths to feed, because "what was my poor brother-in-law to do with three kids to look after?"

Some time ago a cripple who lived modestly in a boarding house, rode round in his wheel-chair distributing ten-shilling notes to poor people. He was enjoying himself, and expressed in this way the third degree of his temperament.

It must be emphasized again that the stages overlap and mingle. A person whom one has regarded as a 'Third degree' Melancholic may fail to live up to one's expectations. The doctor who has been in the habit of showing consideration may suddenly relapse into his former state of egoism, turning the whole hospital topsy-turvy for a day, and giving both staff and patients a shock.

In human life there is a constant battle in progress between impulses and intentions, ideas and feelings, and it is just as difficult for the Melancholic to follow his true desires as for anyone else. It should be remembered that his intentions are frequently better than results would lead one to suppose. Rather and that the three stages are somewhere to be found, even if they have filtered into one another, so that at first one can hardly tell which is which.

The reader may object that it is too much trouble to bother with a Melancholic if so much consideration is necessary. But it must not be forgotten that it is just this ability to manage people that gives a feeling of security to life. A man becomes nothing more than a pawn in the game if he refuses to accept the responsibilities that must always rest on the shoulders of those who would have freedom for their personalities.

It is just as burdensome to be dependent upon oneself as upon others, if only we could realize this. If the ability to judge people correctly is present, then the task of dealing with the Melancholic in the right way will be regarded as difficult but worth-while. In showing him the necessary understanding and treating him correctly one is rewarded by his confidence, and one sees him emerge from behind the barrier erected by one's own mere politeness. In the process one gains a still greater understanding of him.

If the Melancholic is left to paddle his own canoe he will sooner or later, take one or the other of two wrong turnings: the negative or the positive. The positive side of his nature will flourish if one is merely polite to him. Imagine, for instance, that a melancholic bemoans his fate, and as his temperament is marked when in the egoistic stage, he compels one to listen to him. One answers politely that one is sorry, very sorry, that one can well understand his feelings, that things will doubtless improve before long, and so on. As it is impossible to compete with him, armed as one is with only these polite phrases, he continues to grouse for as long as it suits him, feeling nothing but contempt for his audience. As a friend in need one is discarded. He may, perhaps, ask one to do him a favour. If one feels that it is wellnigh impossible to refuse and complies for that reason, he will abuse one's friendship and immediately make further demands. He will go on in this way until one is finally compelled to say 'No'. The Melancholic becomes a tyrant if he is allowed to take advantage of his friends.

The situation is worse if one avoids the melancholic. He will, usually, remain in the first stage if no one is willing to help him out of it. We may say that Life will teach him, but in practice Life consists entirely of

his association with his fellow men, and therefore he should not be shunned. Certain types of people feel a definite urge to avoid the Melancholic and it is also a strange feature of his character that he himself abandons the ones of whom he has, in fact, most need. It is a subconscious desire to torture himself. This feeling that may develop into an unconscious urge to hurt others.

The Melancholic seldom makes any effort to come into contact with people. In fits of depression he frequently breaks the ties which others have been at pains to make, declaring in despair that "it does not make a scrap of difference, anyway".

Let us imagine the case of a man who is engaged to a melancholic woman. He comes to see her one evening at seven o'clock and finds that for no apparent reason she has gone to bed. When she comes down to see him her face is ravaged by weeping. To his bewildered inquiry as to what is the matter, she only replies that there can never be anything between them, that she is not the right woman for him and that he had better find someone else.

On the following Wednesday, however, he asks her to come out with him on Friday. She shows no enthusiasm and even raises objections, saying that her hair needs setting and that she has no dress fit to wear, anyway. If he breaks down her opposition she merely promises to accompany him, but if he begs her to come 'for his sake', because the evening will be ruined for him if she does not, then she will be much happier. Now, it so happens that on the Friday he is obliged to work late at the office and is unable to go out after all. He telephones her in good time, however, explaining the unfortunate situation. She says "Oh!" with a sob of self-pity, for now she had been "so much looking forward to the evening" - and so on! She makes no attempt to understand his point of view; on the contrary, they must both suffer as much as possible.

If he now becomes annoyed and fails to ring her up again later, she retaliates by not ringing to him, and she will do anything to hide the fact that she is longing for him. If he comes to see her she pretends to be deeply offended still and wild horses will not make her admit that she has been dying to see him - indeed, he must be the last to know that. And so he goes away, never to return.

Now her melancholy changes to a state that lies below the temperament - namely, melancholia - and the temperament is exaggerated in a negative direction, melancholia being a degenerate form of melancholy. (In severe cases the state borders on insanity). Melancholia may often exist in so mild a form that one does not think of it as a disease, although it is noticeable. In the country, not so long ago, there was an elderly, melancholic woman, who formed an obstinate dislike for the young girl whom her son had married. She went to bed and simply remained there for the rest of her life. This is an example of egoistic melancholia and a desire to hurt oneself and others.

In cases of melancholia the sufferer frequently becomes utterly indifferent to personal appearance and will not wash or dress properly. We

hear "What does it matter how I look? No one cares about me, anyway!" or "No one cares whether I am dead or alive!"

We read of the doddering old man, with no soles to his shoes and threadbare clothes that are green with age. If we hear that he is dead and did not even have a bed to lie on, but slept on old newspapers, we are naturally filled with pity - until it comes out that a bankbook showing a credit of a thousand pounds, was discovered among his papers. We realise that he simply could not be bothered to live otherwise. Such an attitude borders on insanity. Here we see how the hypochondriac impoverishes his existence. Suicide is often the outcome of such a state of mind. That there are not more cases of self-destruction in these circumstances is due to the fact that the necessary energy is generally lacking.

Take the case of a husband and wife who are always quarrelling. The husband takes to drink and one day there is a bad scene and the wife goes off, vowing never to return. Some hours later, however, in a calmer state of mind, she comes back. As she opens the front door she receives a terrible shock, for he has hanged himself in the hall. He meant her to be hurt because she had left him. That was his revenge.

A young man, who had arranged to meet a melancholic girl, missed the train by which he had promised to travel. Knowing that he would come by a later one she cycled to meet it and rode straight into the engine, being killed instantly. The first of her intimate circle to see her mutilated body was her sweetheart - and that was his punishment, because he came late.

It will be seen how it is possible for a Melancholic to degenerate in either a positive or a negative direction, if one neglects to come into closer contact with him. On the positive side he takes command, becomes more and more dissatisfied and tyrannizes his companion. On the negative side he relapses into a state of chronic melancholy, being affected to a lesser or greater degree according to circumstances. Sometimes the mere avoidance of his fellow men will suffice, at others he becomes completely indifferent to everything. At worst he may take his own life, which latter can frequently be regarded as a kind of demonstration. The course of melancholia can be followed through all these stages and many others which lie between. We have spoken chiefly of the Melancholic man, but the same remarks apply equally to the woman. Where there is a difference examples have been given. The same practice will be followed in discussing the other temperaments.

Naturally it has not been possible to set forth here all that could be said of this particular temperament. An attempt has merely been made to give a general outline that will enable the reader to survey the most important characteristics. It has been emphasized repeatedly that there is nothing wrong with the temperament itself. When at times it appears to have its less pleasant side it must be remembered that this is not the fault of the temperament but of personality. The first, second and third stages are manifested in such vastly different ways that one is liable to imagine that they belong to different temperaments altogether, whilst, in fact, they are part and parcel of the same.

A person's predominating temperament cannot alter - nor should it, but - as already remarked - it can develop. As everyone possesses all four temperaments they can change from one to the other.

Let us imagine that a man has an attack of melancholy. Others can rarely understand such a mood and he must, of necessity, help himself. It is important for him to reach the third stage. He will find that the smallest demand made upon him is like asking him to climb an unscalable mountain. Most people, under these circumstances, are content to suffer until the misery passes of its own accord. This is quite wrong. He must endeavour to be kind and thoughtful to others, especially in small matters; to say good-morning cheerfully, write a letter, visit a sick friend, and so on. He feels a desire to be idle, but should force himself to make these little practical gestures. In this way melancholy changes to sadness, and this state may well have a certain charm. Gradually he will become calm and contented - in other words, phlegmatic. Now the melancholy mood is over.

Many will think that it must be tiresome to be a Melancholic, but that is a mistaken idea. As already stated, the four temperaments are present in everyone and the better one realizes how to vary their intensity, bringing each into play in turn, the richer will life become.

When things go wrong in this world of ours it is because we lack an understanding of our fellow men. Everything depends upon sympathetic insight. How can we understand sickness and death, social welfare and help, sexual aberration and punishment, if we have not first developed a knowledge of mankind, through personal experience of melancholy? Even the most incorrigible criminal can be moved by correct and understanding treatment.

An imperfect community is a living organism of imperfect people warring with each other. This struggle will continue for at least as long as men fail to understand each other.

## THE PHLEGMATIC TEMPERAMENT

To give a clear picture of the Phlegmatic temperament we must examine it according to a definite plan, as we have tried to do in the case of the Melancholic temperament.

First the reader will be given a brief survey of the whole chapter, followed by detailed explanation of the relation of the head to the body, and of the voice, speech, gait, gestures and facial expression. After this, a description of the three stages of soul life, and the possible consequences of incorrect treatment. Finally, some remarks on the way the Phlegmatic should deal with himself, and on the value of a quiet and unhurried attitude towards life.

Like the Melancholic, the Phlegmatic shows definite characteristics which can be observed and these we must learn to understand. Just as the ascent is on heaviness in the body of the Melancholic (although he is not actually a large person) so in the case of the Phlegmatic one is struck by his flabbiness. He has plenty of bulk but is lacking in vigour.

Psycho-analysis, once considered to be of great importance, claimed that sexual energy was always the fundamental element. This, however, is not the case. On the contrary, an impartial observer will see that children have no sexual impulses. That which might seem to be the outcome of sex-consciousness - and would be, in an adult - has nothing whatsoever to do with the erotic. This term can only be used when the actions and emotions are directed towards members of the opposite sex.

A closer study of children will reveal that all their strength is directed towards growing, so that there is nothing left over for sexual feeling. Only when growth is no longer of first importance is a certain amount of energy released, and the age of puberty begins. Growth is the constructive and self-supporting element, the self-creative purpose of life. Sex-consciousness is the phase which follows. This fact can be confirmed by watching practically anyone whose body has been weakened by illness, an operation or accidents. Whilst the body is engaged in building itself up again sexual feeling is lacking. On the other hand a healthy adult body supplies, from its store of superfluous energy, all that is needed for the sexual side of life.

If, with unbiased eye, one regards a child before it has reached the age of puberty, it will be seen that, as a general rule, it feels fit, and that this feeling of well-being is expressed in harmonious physical balance. Before puberty children know nothing of the nervous tension and accompanying discomfort which occur solely on account of sexual awakening. Since the child does not feel this strain he has no need to learn how to relax. It may be said that normal growth is a pleasant process of building up, which progresses with a feeling of well-being.

As an adult the Phlegmatic - despite his physical maturity - has retained some of his fund of growing power. Without his being aware of it this characterizes him and is usually expressed through glandular activity. It may be thought, therefore, that the sexual experience is almost entirely a glandular process, which for this very reason goes with the phlegmatic temperament. To this it may be replied that whilst glandular functions as such remain in the subconscious, the opposite side - that dominated by the nerves - is reflected on the surface, and is that which is experienced consciously. This experience is far more sanguine than phlegmatic.

Just as all glandular function is an internal process, and is comparatively slow, so we find these same features characterizing the Phlegmatic. He feels best when living 'within himself', and he dislikes haste. From the psychological point of view it is as if there exists a veil between him and the rest of the world - a kind of fog which prevents him from receiving any really sharp or vivid impressions.

Life shows that everyone - at least to a certain extent - becomes phlegmatic, both mentally and physically, as the years pass. The effect of this is that one tends towards a certain bodily slackness, apparent in a tendency to put on weight. The face loses its clear-cut line, the waist and ankles thicken. Mentally one begins to take it easy - one is less impetuous and "can't be bothered".

All these things are present in the Phlegmatic from childhood. As a rule he is big and clumsy and especially heavy about the feet. His temperament even effects his mode of dressing. Where the Melancholic is sombre in his choice of clothes, the Phlegmatic is simple, sometimes shabby, never smart. The most characteristic point about the Phlegmatic is the face, and in particular the eyes. The former is dull and passive and the eyes show a complete lack of interest. This is because the Phlegmatic feels best when living within himself, untroubled by what goes on around him.

If one sees a Phlegmatic in the street one notices first his ungainly, loose-limbed walk, with the feet set down straight or even with the toes slightly turned in. The stride is long and shambling and the hands dangle helplessly. An acute observer will say that he is half asleep. It may even be said that it is not he who guides his body, but the body which guides him.

When the Melancholic grumbles he is keenly conscious of himself. This is not the case with the Phlegmatic. He merely wants to retire into his shell and enjoy the physical pleasure of not letting himself be worried by the outside world. It would be incorrect to say that he is lazy; he is a trifle sluggish.

He is old-fashioned and prejudiced in his ideas. Although languid and slow, he is also persevering and obstinate. He likes to do his work carefully and it takes him a long time to accomplish anything. He will see a job through to the minutest detail.

The Phlegmatic never wants to assert himself. He has no great opinion of his worth and never shows off. He suffers from feelings of inferiority, regarding himself as being of less value than is actually the case. He hides his often splendid ideas behind a wall of silence and modesty. There is a marked dislike of being among the opposing minority. Afraid to take the initiative in anything - always preferring caution - he never makes a leader of men. Better at carrying out orders than issuing them, he co-operates well and is reliable. As he always does his work with meticulous care he must be allowed to take his time. He can only tackle one job at a time.

Let us take a look at the Phlegmatic in the first - or egoistic - stage of his temperament. His egoism is far less striking than that of the Melancholic. Whilst the latter grumbles, and makes demands of others, the Phlegmatic simply refrains from doing anything which does not happen to suit him. He makes no positive demands, but asks simply to be left in peace - to go about things slowly and carefully, even though the situation may call for prompt action. He will not keep pace with life, but sticks with remarkable obstinacy to what suits his own comfort. Monotonous work never bores him - in fact, he prefers it, for he is thus spared the bother of adjusting himself to new conditions.

Suppose one asks a Phlegmatic to tidy up the coal cellar. He agrees willingly enough, and sets to work. Hour after hour passes and he does not return to the light of day. At length one goes down to him to find out what has happened. One half expects to see him on the floor in a coma. But no. He is still pottering about - and the whole place has been swept and scrubbed till it almost resembles a dairy, for it has not occurred to him that it is only going to be used for coal.

If one gives him a fresh order before he has finished the last, asking him to leave what he is doing till later on, he will mumble something inaudible, without giving a proper answer, then quietly go on with the job in hand, because he will not be disturbed until it is finished. If one repeats the order, with the injunction to 'set about it immediately' he will reply with a weary "All right" - and calmly carry on with what he is doing. Only a really sharp command is effective - and then he is offended. He just refrains from doing the things he does not want to do, because he lacks the courage to make a blank refusal. For the same reason he does not show his annoyance openly but sulks in silence.

A woman who had to go away, leaving her husband alone for a time, looked around for a good housekeeper. She found a Phlegmatic, whom she engaged. Being a clever woman she thought this was the wisest thing to do. Then, having initiated the woman into the running of the house, she departed. On the first Sunday after his wife's departure the husband lay down on the settee after lunch to read the paper. Presently it began to rain and he asked the housekeeper to go upstairs and close the bedroom windows. This she did, and he peacefully fell asleep. About three-quarters of an hour later he awoke and saw a large patch of damp on the ceiling. When he shouted frantically to the housekeeper she came in, declaring that she had done as he had said: the



windows were shut. He rushed upstairs and saw that this was correct - but the balcony doors were wide open. He had not asked her to close them.

From this it will be seen that the Phlegmatic dutifully carries out orders, but he lacks the initiative to do what even his common sense tells him ought to be done. Windows had been mentioned - but not doors. The Phlegmatic goes on doing what he has been told to do - or what he has learnt, ad infinitum. And he enjoys himself, because no fresh effort of thought is required.

One would not care to be in the shoes of the woman who had pasted paper bags together for forty years. Yet when asked how she liked her work she replied "It's nice work. You can just sit and think". One wonders how much thinking she did!

Usually the Phlegmatic does not feel at home in luxurious surroundings. If, however, he was born to great wealth he will take it as a matter of course, and therefore find it pleasant and not upsetting. But a lower middle-class Phlegmatic woman who marries a wealthy man will be nervous and restless in her new home. "This cannot possibly last" she will tell herself, for luxury is new and unusual to her. She is distrustful of her luck.

A phlegmatic housewife will, as a rule, regard her work as a duty to be performed with exactitude and to the very best of her ability. The home is spotless, but very ordinary and not particularly artistic. She is not one for food fads. No raw vegetable salads for her. "That's not food", she will say. "You can't live and work on that sort of thing." She runs her house as Mother did, and is suspicious of new methods and labour-saving devices, because anything that is unknown to her must be wrong. She produces good solid meals, but they are plain and rather dull. If, during the summer, the children rebel and demand lighter food she becomes worried, for here is a situation she cannot understand. Her children are always clean and neatly dressed, but none of them is allowed to look like a little princess. "You don't want any of that nonsense" she tells her small daughter.

As already stated the phlegmatic man is big and heavily built. As a rule one thinks of such men as being attractive - especially to the opposite sex. The Phlegmatic himself, however, resents his size, for it means that so much is expected of him - and that is worrying. For this reason he never cares to be in the limelight, but prefers to be one of the crowd. The phlegmatic frequently prefers little women; he feels happy in their company. In fact, he has a passion - though a quiet one - for anything small. He is always attracted by the chic, dainty woman who is amusing, quick-witted, intelligent, eloquent and talented, feeling that she possesses all that he lacks.

The woman finds the big, heavy, helpless bear attractive, but no matter how hard she tries she cannot make him propose. He is scared to death of offending her. In the end she has to take the initiative, carefully making it all look like his doing.

The phlegmatic type likes to have plenty of time to understand a job before he tackles it. He prefers to be engaged upon work to which he is well used, rather than be forever changing to something new and strange. This is because he dreads being jogged out of his old accustomed rut and coming up against the more lively tempo of other people.

The non-phlegmatic will often be irritated by this let-alone attitude, especially when quickness of thought and action is necessary to save a situation. The Phlegmatic's way of keeping himself to himself, his lack of interest in his fellows, his shunning of new ideas, gets on people's nerves, and for this reason he is often considered poor company. What he wants is an unexciting, permanent job. Let him be a concierge, a postman, or a warehouseman and he will be content. If he is given work that makes great demands on him, he will soon become a bundle of nerves.

There is always a danger of his lagging behind in the exacting and nerve-racking maelstrom of life, especially in these days of hustle. Take, for example, the case of a respectable couple living in the 'nineties. They open a little grocer's shop and work faithfully together for many years. When they feel the time has come to retire they leave it to their son. The young man is a Phlegmatic. His mother and father, a thrifty couple, have taught him to be cautious in all his dealings, and this suited the boy's nature admirably.

In charge of the business, he fails to keep up with the rapidly-changing times, spurning all the "new-fangled" notions which keep cropping up. In his parents' day white American cloth was used to cover the counter, and an open till was considered good enough. These things seem satisfactory enough to him - but the customers think otherwise. Soon they begin to drift over to the shop across the street, where there are stainless steel fittings, cool, clean marble and an imposing cash register. The Phlegmatic shakes his poor head in bewilderment. It seems so unnecessary - and it only puts the prices up.

In married life the Phlegmatic has his own special peculiarities. He feels that it is his duty to do his best, in order that he and his family shall have as nice a home as possible. However, he not infrequently marries a woman who, lacking his psychological insight, assumes that his achievements will be in proportion to his size. In this she is liable to be disappointed. He has no objection to getting up first in the morning and giving her a cup of tea in bed. In fact, he is an early riser by nature - and in any case he wants her to be comfortable. It is also easy for her to enlist his aid on washing day. He will polish floors, fetch in coal from the shed, take the dog for a walk and call in the cat, without a murmur.

When the Phlegmatic comes home from work his wife is bursting to tell him all about the events of her day. She chatters away happily until it is all out. For his part, he is quite content to listen, as long as he is not expected to talk. The meal is prepared quickly, the

wife looking forward to hearing all about his day - but when it comes to the point he has absolutely nothing to tell her. He had not noticed the lunch she had been at such pains to prepare for him. Nothing particular happened at the office. What his boss thinks of this or that is no concern of his. He had not heard the witticisms of his comrades. He has nothing to say.

Disappointed, she goes off to the kitchen to wash up, and standing there at the sink alone she begins to wonder if he has ceased to care for her. She hastens back to the sitting-room to ask him if he still loves her. But she gets no answer to her question, for he is fast asleep on the sofa. If she wakes him up he only mumbles sleepily, and when she suggests that they might go to the cinema he yawns "Oh, not tonight - I really can't be bothered."

She sticks to her guns. How about going round to the Smiths, then? Or asking the Jones in for a game of Whist. Or why not go out for a little walk?

He turns down all her bright ideas, until in desperation she suggests that they go to bed. With a happy, drowsy smile he answers "Yes, let's - and have a good sleep."

Here the first - or egoistic - stage is apparent. It never occurs to our phlegmatic to show any interest whatsoever in the affairs of other people. In fact, it goes deeper than this. When he, himself, cannot be bothered to go anywhere or do anything he makes quite sure that his wife (or mother or friend) shall not go anywhere or do anything either. Thus we can see that a too-lively and enterprising wife is upsetting for him. Nor can she, if not phlegmatic, stand such a situation for long. It gets on her nerves and she will always be thinking of some way in which to brighten things up.

We come to one of those days at the end of winter, when Spring seems to be hesitating on the doorstep, when the first tiny green shoots appear to remind us of daffodils and crocuses. The wife of the Phlegmatic dreams of Spring - of woolly lambs - and a new hat. When she approaches her husband she gets no proper answer. Time enough to think about Spring hats when Spring comes. The one she is wearing is all right. There are no holes in it! He completely fails to understand her longing to look smart and gay. Again and again she reverts to the subject, but she never gets a reply - not even so much as a definite No. Then, perhaps, she decides to become difficult - but even this has no effect. At last she gives up, decides that her husband is utterly impossible, and that she is a miserable woman.

Her trouble is that she set about the hat question in the wrong way. The Phlegmatic does not like anything new - not even a hat. Therefore the new must be made to seem old. This little lady, dreaming of blue skies and satin ribbon ought to have begun by showing her husband some

pictures of the latest fashions, and it would not have mattered had she dubbed them all "completely crazy". She should have repeated the dose at every opportunity, until one day - quite by chance - she was able to point out some new, but slightly less eccentric models. She might then mention that Mrs. So-and-So has one, that really is rather adorable - and with a sigh remark that she supposes she will soon have to see about getting something....Little by little the way to the milliner's has been painlessly paved. Now he is quite willing to go with her - and pay up.

In the shop he will not raise many objections, because in such surroundings he feels ill at ease. If his wife begs him to advise her and then chooses something sensible, he will be happy. He will not even mind if it is expensive, for then he will feel that she has got something good. If she has handled him in the right way he may even surprise her by asking if there is anything else she needs. When he suggests that they round off the day with a visit to a restaurant it would be wise of her to choose a simple, inexpensive meal, because then he will feel that they have been commendably thrifty there, at any rate.

A mother once received a telegram from the principal of a Continental boarding school to which her eldest son had been sent, because his father felt that by broadening the boy's outlook in this way his future prospects would be improved. The telegram, which arrived when the mother was alone, contained the news that it had been necessary to operate on the boy for appendicitis, that peritonitis had ensued and the mother's presence was urgently requested. The woman took the news calmly and decided not to go across to her son, reasoning that if he was so desperately ill he might die before she could reach his bedside. She remained at home, and awaited the next report.

As already remarked, the Phlegmatic likes to have that balanced feeling of absolute well-being, which is the outcome of his retained growing power. So he considers every angle of a situation before he allows himself to be drawn into anything which may prove upsetting.

Since all erotic or sexual experience is of the nerves, he avoids too great a surrender of himself in this direction. The Phlegmatic is the least sexually inclined of any of the temperaments and when he marries it is often merely for the comfort of having his own home. In his sexual relations he is entirely without charm. He lacks the imagination for creating a romantic situation, and has no idea of the small refinements.

If he so much as begins to lose his head over a woman of another temperament - the Sanguine, perhaps - it is as if the strain were too much for him and his nerves suffer in consequence. Thereupon he hastens to get back to his comfortable rut. He does not intend to break his heart or lose a night's sleep, and in the future he takes good care

not to become so deeply involved again. The woman finds him disappointing and thinks him terribly slow.

Devoid of imagination himself, the Phlegmatic is suspicious of it in others. Since most country folk - in contrast to town-dwellers - are phlegmatic, they think that the latter have a crazy mode of life. They consider ridiculous the way townspeople enthuse over fashions, art, antiques, poetry and the theatre. It is strange, they say, to think of an Art Gallery paying out several thousand pounds for a few feet of canvas (called a painting) which is supposed to represent something or other but goodness knows what!

The phlegmatic woman will do her duty as a wife, but seldom more than that, for anything out of the ordinary does not interest her. She keeps herself neat and clean, but it never enters her head to wonder what her husband thinks of her. She is never difficult or temperamental. It is rare for this type of woman to have had relations with other men before her marriage. She will give birth to two or three children without having consciously sought sexual satisfaction. If her husband does not seek relations with her, she will remain passive and does not feel any the less content for this reason.

Suppose that a Phlegmatic is going to buy - shall we say - some new wallpaper. (Incidentally it must be remembered that he does not do so because he feels he wants a change. It is a matter of necessity.) Once he is inside the shop he must be treated with the utmost care. He must never be presented with a large selection of patterns to choose from; in fact, the fewer he is shown the better.

If he makes any remark at all about one or another of the papers not being quite what he wanted it must be put away at once. In the end, when there are only two rolls left it might be imagined that the rest would be simple. Not a bit of it. The Phlegmatic still cannot make up his mind, and as his face remains expressionless the salesman will be at a loss to know how to deal with him. In consequence he is liable to become nervous. The Phlegmatic, however, goes on looking first at one roll, then at the other. Which shall he take? Just as he almost decides upon the one, it occurs to him that perhaps the other is really more suitable. He studies them both again doubtfully and wonders if the first would not, after all, be more durable. What shall he do? It is quite beyond him to make up his mind.

Should the salesman interfere at this point his customer will become suspicious, suspecting that the shop wants to get rid of the one which is being recommended. Other tactics are necessary on the part of the salesman, for it is a great mistake to try to persuade a Phlegmatic.

The right way to make a sale in this case would be to take down two rolls of paper, and pointing to one (it should be of good quality and sober pattern) remark that Mr. Dash - a reputable citizen with a good, solid background - has just bought some. And - oh, yes, so has Mrs. Dot, whose

husband is senior partner of Dot, Lines and Dot, Solicitors. In fact, many of the well-known people in the town are ordering this particular paper now.

The Phlegmatic will buy because he wants to be like other people. If the salesman commends his wise choice he will be pleased, and approve of the salesman. Thereafter he will continue to patronize that shop. It is in such ways that the Phlegmatic reaches the second stage of his temperament.

Few people know how to deal with the Phlegmatic for the simple reason that they seldom surrender themselves, consciously, to this mood. Doubtless, too, the phlegmatic type is, in general, considered somewhat irritating. But it must not be forgotten that the Phlegmatic is kind and good-natured, and often very helpful. In small matters especially, he is always ready to do a favour. His calm and thoughtful manner too, can be soothing to frayed nerves.

Everyone is phlegmatic at times, often without realizing it. If these periods are noticed carefully they will enable one to understand the Phlegmatic and make it possible to give him the help he needs if he is to overcome his egoism. He needs to be shown, in the right way, how to take an interest in people and his surroundings, for it is in this blindness that his egoism lies.

It is impossible to help a man or woman of this temperament unless one learns to understand them. One must understand the Phlegmatic without necessarily being phlegmatic oneself. Opportunities for getting to know this temperament abound.

To take an example, for weeks one has been guiltily aware that the writing desk needs tidying. But there never seems to be time - there are so many other things to be attended to. One day an important letter is mislaid. It is on or in the desk somewhere - where, goodness only knows. One digs here and there, but in vain. In desperation, one sweeps everything off on to the floor and begins a thorough search? Almost at once the missing letter turns up - what a relief. Now it is sheer joy to continue the good work of sorting out. The job becomes absorbing: an old letter is worth re-reading: here is a snapshot taken at a picnic - it must be fifteen years old, at least. That was the day Ann wore those absurdly high heels and one came off and she had to hobble home.....

When the desk is in order one realizes how pleasantly the time has passed. And why? Because for a while one has surrendered to the phlegmatic mood, and has felt the delight of quietly putting things tidy - even if the tidiness should only last a week!

Many of us have had the following experience. We have just finished a particularly good dinner. Rising from the table we stretch our legs and go into the drawing-room for the coffee, liqueurs, and cigars. Surked deep in the comfort of a big armchair it is almost too much trouble to

help oneself to sugar and cream. Are we not highly phlegmatic on these occasions?

Think of a summer holiday, when we cannot be bothered to read anything but detective novels. There are innumerable instances of the non-phlegmatic becoming phlegmatic - for a short time - and if only one permits oneself to accept the mood the meaning of phlegma will be understood. There is nothing wrong about being phlegmatic - except when the mood gets the upper hand and excludes all the other temperaments. This is too often the case with the true Phlegmatic.

All the things which have been mentioned in connection with his lack of imagination make the Phlegmatic a virtual slave. He repeats himself to the point of boredom, when he would much rather be imitating others - if only they would give him the chance. To do this it is necessary to approach him gently. Never give an order and expect it to be carried out without supervision - the right sort of supervision. Show him what to do first, remembering that he is well able to imitate and would prefer to copy someone else, rather than repeat his own effort. Give the Phlegmatic a chance to copy! If he is only shown how to set to work he is capable of becoming both quick and clever. Left to his own devices he will be a failure.

In every way he will try to imitate others, but if he realizes that this is obvious he will be embarrassed. He should, then, be given a chance to see how a job is done and then left to experiment. Once he has started he must be left in peace.

It may be thought that the modern tempo would make it impossible for the Phlegmatic to plod along in his own painstaking way, but it must not be forgotten that any job requiring care or a good finish must be done at a slightly reduced pace.

After a while it would be wise to wander along as if by chance, and see how the work is going. Now one must praise the good points, and quite casually, without comments, make any small alterations which seem necessary. Return the work to him, with a few satisfied remarks and he will be so pleased that he will continue happily until he is shown some new phase of the work - even if he has to wait the rest of his life!

When regarding the Phlegmatic's character during the transition period from the second stage to the third it must not be forgotten that he really does want to be released from his exaggerated inclination to live within himself. As long as the egoistic impulse has the upper hand - i.e. as long as he is in the first stage - he will withdraw himself from the rest of the world, although he longs to conquer his failing.

The second-stage Phlegmatic enjoys any sort of gathering, providing he is not expected to make himself conspicuous.

Here again anyone with a good knowledge of psychology can step in and help him in his helplessness. Remember, if he remains in the first stage it is the fault of those around him, rather than his own. The change is brought about by one who, leading the way, allows him to share in fresh impulses, one who makes it possible for him to copy something new - for this is what - in his heart of hearts - he really wants to do. New and unsuspected sides to his character are now revealed. The Phlegmatic is ready to show gratitude for any kindness, and will reward with lifelong devotion the one who helps him to overcome his shyness and reserve.

Many will have observed the old nurse who remains with the same family year after year, and not only undertakes the arduous tasks that abound in bringing up a family of children, but also shares the worries of her master and mistress.

In the third stage of his temperament the change in the Phlegmatic is so great, in comparison with the first stage, that one simply cannot believe that it is the same temperament.

Now he is the quiet and thoughtful man, who by his own efforts and honesty has risen to a position of trust. He is comfortably off - not because he earns so much, but because he has been thrifty and saved every penny he could spare. For years he has worked for the same firm, and although he is always the last to do so he follows the changes which the passing years necessitate. He looks up to his employer and is happy when, in private conversation with him, he is allowed to state his opinion of this or that aspect of the work.

If he is married to the right woman she will knit and sew, patch and mend and bake serenely. They will not talk much, but live cosily without feeling the necessity of words. Somewhere there will be a small drawer, divided into compartments: the Insurance money here, the interest on the mortgage there, something for Christmas extras tucked away in this corner, the Someday-Baby Fund in that. These people will never be caught napping. Each child will have a very first birthday present of a National Savings Certificate - so that there will be a nice little bit, when it is most needed. Early to bed and early to rise is, they know, the best way to a happy, healthy and secure existence.

One of the most noticeable of all the Phlegmatic's fine qualities is his sheer inability to leave work unfinished. Nothing is left half done or badly done, nothing is wasted. Herein lies his value to the community. Think for a moment of an all-night chemist. A Phlegmatic will never - through drowsiness - give a customer the wrong preparation. The Phlegmatic can weigh out poisons for years and never spill a grain, nor make a mistake. He is too devoted to his work.

Many people may think the Phlegmatic a boring fellow and will not spare the time to give him the help he needs. With no one to imitate,



## THE SANGUINE TEMPERAMENT

We must first consider the main difference between the two sets of temperaments, the Melancholic and Phlegmatic, and the Sanguine and Choleric. People of either the Melancholic or Phlegmatic temperament are introspective, in contrast to those of the Sanguine or Choleric, who are extroverted.

The Melancholic wishes to have attention drawn towards himself and must be the centre of his own little universe, with everything revolving around him. We can, therefore, call this temperament introspective. Regarding the Phlegmatic it was said that he wishes to live within himself, that he prefers to dissociate himself from his surroundings. One might almost say that he wants to be left alone to chew the cud of his own personality. Thus this temperament is also introspective.

People with the Sanguine or Choleric temperaments must definitely be called extroverts, and this is especially true of the Sanguine type who is, in every way, the Phlegmatic's exact opposite. Whilst the latter retires within himself the Sanguine man or woman turns his consciousness outwards, in order to participate in any events which seem to be interesting. On the other hand the Sanguine does not care for repetition - and therefore fails to gain experience. To repeat anything he finds extremely boring. He wishes to escape from the contemplative life. The chief characteristic of the Choleric is his urge to overcome all external obstacles by means of his own personality. His object in life is to fight his way through all opposition and to be the conquering hero. It is in this way that he shows himself as an extrovert.

Let us now continue by examining the Sanguine temperament in greater detail, pigeon-holing it alongside the Melancholic and the Phlegmatic. In dealing with the Melancholic it was emphasized that he expresses age whilst still in his youth. When speaking of the Phlegmatic it was stated that he retains an instinctive connection with growth, even in adult life. The person with the Sanguine temperament is bound up, in a way peculiar to himself, with the nervous system.

As is well known, various groups of nerves go into action whenever the senses receive impressions from without. In this way these impressions are fixed in our consciousness and become experience. The manner in which we receive our impressions, and consequently the manner in which we gain experience, differs for every individual. Nevertheless, the four temperaments have ways which, on the whole, are common to each separate group. Thus whilst people of the Phlegmatic group lack imagination, those of the Sanguine nature show the opposite characteristic. In the latter case the nerves are much more sensitive and the imagination is, in consequence, more easily and strongly stirred. In this connection it is well-known that what

a number of people have undergone an experience together, and later on have to give evidence in court, their stories differ amazingly. This shows that whilst the experience of those people was the same, the impression gained through the imagination was highly varied.

Common to all persons of the Sanguine group is the extreme ease with which impressions arouse the imagination, but less often give experience. Interest in impressions is not retained. They are being received incessantly and the new wipe out the old. Impressions are not held fast, not lived and re-lived. Therefore they cannot become experience. It may be said of the Sanguine that he does not wait for impressions to be transformed into experience, but on the contrary he hastens to meet them wherever and as soon as they occur. He seeks them out, before any transformation has had time to take place. He is a man living in his changing humours, a moody soul - gay as a lark today, miserable as a mulcted miser tomorrow - according to his surroundings and the people he meets.

This inability to live upon his own resources is also seen in the outward appearance of Sanguine individuals. If, in speaking of the Phlegmatic, we say that he creeps into his shell, thus losing his lustre and hiding what might be a lovely exterior, so can we say of his opposite that he overflows. It is as if the lively interest he feels in everything pauses on the way out, endowing his body with beauty and charm.

The Sanguine man or woman is usually good-looking. The body is well-proportioned, the head is a good shape, the hands and feet are slender and well-formed. Whilst the leader step is typical of the Melancholic our Sanguine friends walk lightly, airily. People of this temperament are never hard on their shoes. Their faces are bright and intelligent, and their eyes literally light up with pleasure when they behold anything which promises to be interesting.

Such people always want to participate in what goes on around them and their interest is reflected in the sparkle of their eyes. But nothing is lasting with this type and the fire so quickly kindled is as easily quenched. The Sanguine's eyes, filling with kind and delighted interest, give life to the whole face. His lips - never thin or colourless - smile easily, showing the teeth and his complexion is usually excellent. As he does not suffer from an inferiority complex and has a certain aptitude for divining the feelings of others it is easy for him to form friendships, though they may be temporary. He is eloquent, but not profound, and he never lacks words in any conversation of the light and entertaining variety.

The gestures of this type are quick and varied. Just as everything about the Melancholic is downward and despairing, so in the Sanguine do we find light, upward movements, filled with optimism. Apparently without conscious thought the hands fly up - to the neck, the face, the hair. These gestures are rare in those of the other temperaments, though the Choleric often raises his fists above his head in temper.

As Sanguine people usually follow their inclinations without hesitation one may often see a man or woman (it is most frequently a woman) dash across a busy street without regard to traffic or regulations. Just as suddenly she will rush back again to greet an acquaintance whom she happens to see coming her way. The honking of motor car horns and the screams of other pedestrians do not worry her in the least. She smiles mischievously as she leaps to the safety of the pavement.

Running up and downstairs instead of walking, putting the feet on the mantelpiece or desk, sitting sideways in an armchair with the legs dangling over the side or rocking on the two back legs of a wooden chair - these things are all characteristic of the Sanguine temperament.

Sanguine men and women like to be smart and are interested in the change of fashion. They love novelty and fall for anything chic. However, they lack individuality and do not always dress suitably or sensibly, because they want above all to create an impression.

The Sanguine does not care for hard, manual labour. If he is obliged to do work which soils his clothes and hands he does all he can to remove such marks from his person as quickly as possible. If he is an electrician, a carpenter or a painter he will rub and scrub his hands every evening until they are spotless.

As the Sanguine's own resources are insufficient he projects himself into his surroundings, whatever they may chance to be. Saturated with his surroundings as he is, he believes that these represent his own mind, and as he never indulges in deep thought he imagines that the things he experiences for the moment are permanent.

It is often said that the man who has faith in his wares can sell them, because he is able - through his enthusiasm - to make others believe in them, too. So it is with the Sanguine. He finds it a simple matter to make others believe in him. He talks with such warmth, enthusiasm and conviction that he carries his audience along with him, but the moment some unforeseen factor appears he changes his attitude. He builds sand castles that are beautiful to behold, but which are swept away by the first wave of the changing tide. As he lacks endurance he gives in far too easily and rushes off to something new which has caught his fancy. He frequently has splendid ideas which are simple enough to carry out, but unless a start is made immediately he loses interest. In this way he often lets good chances slip through his fingers. Indeed, impatience is a sign of the Sanguine temperament.

As already remarked a lively imagination goes with this temperament. Without knowing it, people with a Sanguine nature exaggerate frequently, but if attention is drawn to their inexactitudes they are not in the least perturbed. Should one pin them down to facts they merely shrug their shoulders, admitting the exaggeration without taking offence.

It is difficult to know where to draw the line between truth and lies, reliability and unreliability, reality and fantasy, in dealing with the Sanguine. He feels such an urgent desire to take part in everything. He also wants, desperately, to be like someone he admires, even though he may lack the mental qualifications. So he imitates his idol, but has to be content to seen like him, instead of being like him. Even this does not ruffle him, for by the time it is pointed out to him that he is not consistent the mood has passed.

It is easy to recognise people of Sanguine temperament on account of their ability to talk upon any subject which happens to crop up. Their knowledge, however, is seldom anything but superficial and is all too often incorrect! At school the Sanguine child seldom makes steady progress and but rarely completes the study of any single subject. His education in later years seems to be full of blank spots. To compensate for this he has the knack of picking up quickly anything to which he gives his attention, although what he learns in this way is just as quickly forgotten. He plays the piano by ear, paints passably without any knowledge of colour or technique, and is good at games without ever having learnt the rules. He goes from one hobby to another almost as frequently as a woman changes her dress.

Observing the temperament in the first or egoistic stage one discovers that egoism is here manifested in a unique way. Even though such people can be aggressive and ruthless they do not give that effect, and they may take advantage of their friends again and again whilst still retaining their charm. For instance, they have their own little way of apologizing which usually wins them the forgiveness of their victims. Their egoism lies in their urge to try anything new, to take part in anything amusing, and then, when it suits them, to go off to fresh fields, regardless of the effect upon others.

The Sanguine loves to move into a new house, to travel to change his employer. He enjoys meeting new friends, talking to people in parks, on the sea front or in museums. He likes to dine at restaurants, go to parties, buy clothes - and generally follow his own inclinations. It goes without saying that he is reckless where money is concerned. He is also unreliable in his love affairs. It must, however, be emphasized that upbringing and environment, as well as education, have as great an effect upon the sanguine nature as on any of the other temperaments, and that we are simply regarding him from an extreme angle.

Sanguine people are the type whose lives are concentrated in the nervous system and therefore they are willing to let themselves be carried away by their impressions. On the other hand they become bored when nothing seems to be happening. When others allow themselves to be influenced too much and too often by external matters there is a danger of their nerves breaking under the strain. But to the Sanguine all that is new and exciting is neat and drink. The longing for change is apt to

have an unsettling effect upon intimates after a while, so that they become tired of the constant flow of brilliant ideas and suggestions. The Sanguine man or woman is often elated by some piece of good news, or is in high spirits over something that has happened, but this elation frequently changes to despondency, a state that may easily be confused with melancholy. It is necessary to be on one's guard against making this mistake.

The strength of the Sanguine is the ability of such people to put themselves in the place of others. They love company and prefer work where they can talk to someone. They can almost take the words out of one's mouth and with a smile continue what one was about to say. In this they seldom make a mistake. With a kind of sixth sense they divine what is going on in the minds of others, and as they like to feel in harmony with whoever happens to be present they do all in their power to make themselves charming.

They frequently play up to people; it is so stupid to quarrel, they declare. Yet they are considerate for only as long as it suits them and therefore do very often quarrel, even hurling abuse at the object of their wrath. However, their anger is of short duration - a summer storm - and they are soon smiling again. Then they cannot imagine why others are not willing to be friends once more, for they find it so easy to forgive and forget the most scurrilous attack. Sanguines are our friends one day and our foes the next. We must accustom ourselves to the vagaries of their temperament.

The Sanguine individual is just as likely to be a misfit as anyone else. As he is interested in his appearance he often chooses a job in which he can wear a uniform. But he not only finds it irksome to do exactly the same work day after day, year in year out, he also experiences great difficulty in getting up at a regular hour each morning. All too often he stays in bed playing the invalid, and as these tactics do not work in the long run he loses his job in the end. This means little to him, for it sets him free of its inconveniences.

If he happens to be a policeman, he will show his authority, at times, in no uncertain manner - and then, at others, he will be tractability itself. His amiability then may be his undoing, for one day he will overlook an offence, be observed by a superior officer and find himself dismissed for inattention to duty.

Both men and women often become painters, milliners or ladies' tailors, and often they choose the stage as a career. They love to appear in amateur theatricals where they will be in the limelight, and often from such small beginnings leap to fame as professionals.

It is the Sanguine men and women who buy tickets in a Sweepstake, hoping to win the big prize. "Someone has to win", they declare with the air of uttering a profound truth, "so why not me?"

When everything is going along smoothly the Sanguine is pleasant and good-tempered in the home. He enjoys company and spends more than he can really afford in entertaining his friends. Since he is quick-witted enough to earn a little extra money when necessary it does not matter much if he runs short before the end of the month. If, however, his economic position suffers a heavy and unexpected blow he seems to become another person overnight. He has lost his job, perhaps. Then he cannot be bothered to get up in the morning, he refuses to shave, he is selfish and unjust, he expects to be waited on but does not even bother to say thank you. Life is not worth living, he grumbles and his mood is indeed tricky and capricious under these circumstances.

The Sanguine housewife finds it extremely difficult to be punctual. She has no sense of time and is often late for appointments, meals, trains, etc. As a rule she is kind to her children and they are generally allowed to do pretty much as they like. There are days, nevertheless, when smacks and caresses follow each other in rapid succession. A stain on her dress or a button missing does not worry her in the least. A safety-pin can be pressed into service - just for the time being - when a loop breaks, but it is liable to become the permanent fastening.

A Sanguine woman possesses great erotic charm which to no little extent is connected with her habit of mixing dreams with reality. In this way she achieves an effort which she herself suspects rather than knows - and she lives upon her intuition. Every man she meets has an effect on her and she falls in love with amazing ease, living deliciously in her imaginary picture of "him". That he in no way corresponds to her dream does not matter so much as one might suppose, for reality plays only a minor role in her life.

She is affected by a type far more strongly than by an individual. She falls in love with some trait and is completely fascinated - for a time. Every day is filled with episodes that awaken her erotic instincts, and only when she is in love does she feel that life is worth living. To make up for those black days when she was "out of love" she finds, when a new man comes along, that the world is so full of beauty that she positively floats on air, unmindful of the dull and dreary routine of everyday existence.

She yields to her sexual impulses, has great ability to change her mood to suit her company, but forgets an episode the moment it is over. This is necessary in order that she may let herself be charmed by something she has not already experienced. Her whole being radiates this, making her extremely feminine and attractive. At the same time she is full of imagination and spirit; she is also kindness itself towards those with whom she happens to be, which makes her even more fascinating.

The thoughts of the Sanguine man are frequently occupied with the erotic, which does, indeed, play a great part in his life. Subconsciously he lets his eyes dwell on every woman he meets, whilst he endeavours to draw a smile from her. Strangely enough he is not particularly fastidious. If he succeeds he is satisfied, for it is the fact of having made an impression which matters to him. It is not difficult for him to win her affection, to share her

moods, expressing them with the grace of a poet. He likes to show his enthusiasm and has a fine sense of the harmonious atmosphere. His passion burns with incredible brilliance and he lets himself be carried away by her feminine charms. Unmasked he makes promises which later on he may find impossible to keep. Indeed, the difficulties which arise for both her and himself are often the result of his mistaken judgement - or lack of ability to judge correctly.

Each time he falls in love he is convinced that it is with that particular woman, whilst in actual fact it is the type which again and again causes him to lose his head. With the best of intentions he makes those fantastic promises which cannot be kept. Because of his impetuosity he has confused her with her type. On this account he is often described as a wanton breaker of hearts - a Don Juan.

Common to both sexes is the desire to live and not merely to exist, to sample all the pleasures that the world has to offer. Sanguine men and women forget what is past and are content to let bygones be bygones. Thus, when two people of this temperament marry they get on well: life flows along with a song.

Sanguine people resemble those of the other temperaments in that they have no wish to remain in the first stage. They, too, feel that unless they can rise above their egoism they will lose some of their true worth. The question is: how can they escape from this tiresome state, for when it comes to the point the Sanguine man or woman has less will-power than people of any of the other temperaments. And yet - as the Sanguine heart is easily touched we know that he is both sensitive and kind, and he is sincere in his feeling for others. It is easy to move him to tears and equally easy to bring a smile to his lips. The sympathy he feels for those in distress is so genuine that he will give the shirt off his back to bring a little comfort.

In order to understand this temperament it is necessary to have experienced something of it oneself - and indeed, most people have, at one time or another. Is there anything more delightful than to do something a little out of the ordinary, when one can afford it and go ahead with a clear conscience? What more exhilarating than one's first trip abroad, when one has saved up and looked forward to it for months? Or how pleasant to go out for the evening without having to speculate upon the cost. How good it is to break with routine for once and set off into the unknown, sure that no real danger is involved and that there will be no regrets afterwards. And how extremely aggravating if, at the last moment, some tiresome person happens along with dire warnings of fearful consequences! This is how our Sanguine friends feel about all well-meant advice. They find such sermons unutterably boring, and even when they are justified every word is forgotten the moment the door has closed upon their mentor, who has wasted his breath.

As the great failing of the Sanguine - in the first stage - is that he is superficial, the question arises, what is to be done? His inability to

concentrate complicates matters.

The temperament itself cannot be changed but it is possible to influence the personality. Most people, at some period of their lives, feel an urgent desire to go on the stage. The Sanguine is no exception to the rule. Encourage him to take up some such hobby - to join an amateur theatrical society or perhaps to make a marionette show - and when his interest wanes and he takes up something else, let him do so for the time being. Later on work up his enthusiasm for acting again. That is the way to deal with him and the method should be followed with energy. It must not be forgotten that the Sanguine needs to be treated with special kindness. One must never be disagreeable with him. He has respect for those who see through his idiosyncrasies but not for those who become angry and lose their self-control.

He looks up to the Choleric type, because the latter is clever and knows his own worth, and as the Choleric never boasts - his actions speak with sufficient eloquence - he has a quite amazing effect upon the Sanguine individual.

Whenever reality outdoes his dreams the Sanguine gives in, feeling small. He climbs down, changes his attitude, allowing himself to be influenced. In this way he becomes rational, that is to say, an 'artificial Phlegmatic'. At this moment he is on the point of entering the second stage of his own temperament.

He will now progress in this stage providing he is treated constantly in the correct way, for he enjoys basking in the sun of his chosen hero's approval. It is thus seen that he will be content and happy as a footman, for example - and he will have great respect for his employer, if the latter knows how to keep him in his place. The job of chauffeur to a Legation also suits him, for he likes the prestige such a position gives him. On the whole he is glad when he is obliged to be precise, and will do his work well so long as his employer is both authoritative and kind.

Should he be treated as an equal for a single moment, however his respectful attitude and all his other splendid qualities will vanish. He cannot take this sort of friendly treatment without his inborn desire to break down barriers getting the upper hand. Once he has lost respect for his employer he may just as well be dismissed, for relations between the two are irreparably ruined. Nevertheless, it must be remembered that the fault lies not so much with the Sanguine chauffeur as with the master who failed to treat the man correctly.

Experience comes to the Sanguine later than to people of the other temperaments but when it does we find that it causes frequent and vast changes in his attitude towards life. As a young man he has been accustomed to doing exactly as he liked, but with the passing of the years he begins to be attacked by a great longing to find some fixed point in himself, for at last the great failing and difficulty in his temperament dawns upon him.



a favour he obliges with the utmost goodwill, and when thanks are pressed upon him he merely mumbles "Oh, that's all right, old chap".

He is extremely sociable and loves to see friends and cheery people about him. He likes everything that is brilliant and sparkling - wine, women, conversation, plays. He retains his youthful appearance until well on in years. A cheerful and affectionate father, his love for his youngsters takes the form of letting them do more or less what they please. It never occurs to him to check up on his children's comings and goings, and he allows them to fill the home with their friends, whether he happens to know them or not. If he can afford it he gives them a car and money with which to amuse themselves, for he believes that they should get all they can out of life while they are still young. His grown-up children give him their confidence, because he understands them so well and never lectures. The same description applies almost equally well to the Sanguine mother, although she is liable to spoil one child at the expense of the others.

If one is not in sympathy with a Sanguine and feels that his temperament is trying, it is only natural that one should wish to change him. But this cannot be done. One tries, perhaps, to control him and put some sort of order into his life and may even imagine that it is possible to put him in his place and use a tight rein on him. Such ideas may be abandoned immediately, for nothing will be achieved that way. He may pretend to allow himself to be led, but in the end nothing is gained, for he will simply begin to lie without turning a hair. In every instance where an attempt is made to limit the legitimate expression of the sanguine temperament one finds that such a person takes cover beneath subterfuge and prevarication. As long as one tries to dominate him or hold him down he will continue to tell lies. One cannot subjugate the Sanguine.

Indeed, such a procedure may end by his whole temperament becoming so warped that his personality breaks through the barriers of normality, so that he finishes up in a state of such superficiality that he stupidly makes light of even the most serious events. He has then lost that which no human being must lose - his worth as a man. The guilt does not lie on his shoulders.

Suppose, on the other hand, that one leaves him alone and lets him go his own way. Ignored, left without help his imagination grows. Eventually it takes charge of his personality. It happens not infrequently that such a person will in time, mistake for the real world one fashioned out of his own fantasy - or he may merely blend the two so that it is impossible to say where the one begins and the other ends.

There are, in fact, many people who live on some wild inspiration of the imagination. They proclaim themselves the chosen leader of some cult or other, some idea that can never have any relation to reality. As artists they place themselves beyond the rules that govern ordinary men and women and completely disregard the views of others. In the religious field they belong to that happy band of pilgrims who chant that life is lovely - one long Hallelujah! They live in a world of dreams and all their actions

are a slap in the face of common sense.

As the Melancholic suffers from depression, and the Phlegmatic from lethargy, so may the one Sanguine nature be gripped by monomania and hallucinations, if the temperament becomes one-sided and gets the upper hand to such an extent that the entire personality dissolves. The mind then becomes deranged and he may believe that he is a merman - or she, that she is the Queen of Sheba.

It only remains to draw attention to the good qualities which are expressed by a healthy temperament. Whilst the Melancholic teaches us to understand humanity, without which lesson life has no proper value, and whilst the Phlegmatic shows us how to endure, how to tackle the small, dull jobs of every day, keeping on faithfully to the end, so does the Sanguine temperament give us our greatest thrills, carrying our spirits up above the clouds and helping us climb to the mountain tops. It opens our eyes to all that is new, gives us a sense of the joy in life, teaches us to hope and believe. And how often do we not stand in need of such teaching?

The Sanguine temperament allows us to forget, when to remember would crush us to the dust. It teaches us to ignore the imagined slights, the little irritations and enables us to participate in all the wonderful things that life has to offer. It enables us to look beyond our own limited horizons, and to gaze with radiant eyes upon all that is bright and beautiful.

As the butterfly lives in the warmth of the sun, and the birds take no thought of the morrow, so does the Sanguine temperament teach us to live in Life's Summertime, to believe in all the loveliness that lies behind the clouds. If we only learn the lesson and make use of the Sanguine temperament the blue skies will appear.

## THE CHOLERIC TEMPERAMENT

The main characteristic of this type is the urge to master and domineer. The Choleric feels that it is just as natural for him to rule his fellow men as it is for men to be the masters of animals. This self-opinionated behaviour is - quite naturally - irritating to others, who feel that he has no particular right to set himself up as a public guardian - and when his personality lacks pliancy there is every justification for their annoyance.

In the Choleric, as in the other temperaments, there is a relationship between the physical and the physical make-up. If we observe the Melancholic we see how his spirit is marked by a gloominess which manifests itself in his tendency to appear old and weary even in childhood. Now the end of old age is death, and the symbol of death has always been the skeleton. In this way the physical-psychical relationship of the Melancholic is represented by bones, which, as age and death characterize this particular temperament's connection with all that is anti-life - namely sadness and grief, negatively and despair.

The Phlegmatic temperament is expressed psychically through slowness and introversion; by a lack of desire to participate in outside affairs. The Phlegmatic prefers to live within himself and feels at his best when the rest of the world is shut out. The corresponding physical qualities are found in the glandular process, which - subconsciously - expresses his life in slowness and internal action.

The Sanguine is the opposite of the Phlegmatic. An extrovert, his one desire is to join in all that goes on around him. Self-absorption is not one of his characteristics but everything new around him is of decided interest. It may be said that all this is in conformity with the nervous system because certain nerves form a connection between the man and his surroundings.

In the case of the Choleric, the physical basis is the circulation of the blood; that is to say the ease with which the blood is sent coursing through the veins. Just as the blood is a necessary condition of consciousness, so are the peculiarities of circulation a decisive factor in temperament, particularly in the case of the Choleric. Whilst the Melancholic is gloomy and despairing, the Phlegmatic languid and thoughtful, the Sanguine light and variable as a summer breeze, the Choleric is energetic and tense. Let us see how his psyche characterizes his outward appearance.

Although he is not necessarily a man of great size he has a way of appearing bigger than he is. This is because his consciousness of himself straightens his back and broadens his shoulders. On the other hand there is something concentrated about him, so that he never gives

the impression of being loose-limbed or lanky. It is this compactness of the body which is the most striking thing. A certain strength appears as a concentration of power in the joints and muscles, (the shoulders, wrists, arms, hips and thighs.) Frequently we find that the man of Choleric temperament has the firm, compact figure of the gymnast, a body capable of standing up to the most incredible endurance tests. He thinks nothing of long-distance swimming or rowing feats, thereby proving himself to be in possession of both physical and mental toughness. He is, as a rule, rather high-chested with good lungs - a type well-suited to mountaineering.

Most Choleric have a relatively large head. Fair-haired men and women of this temperament are the exceptions; usually the colouring is dark.

At the root of his temperament the Choleric possesses a tenseness of character which seems to lie beneath the surface smouldering like a volcano and causing the blood to race through his veins. There is a latent violence in his circulation which causes the man to boil over on the slightest pretext. The energy that he puts into his movements and the play of expression on his face express to a high degree this state of constant strain. There is a definite danger of high blood pressure.

When it is a question of judging temperament facial expression is of tremendous importance where the Choleric is concerned. Some people - quite mistakenly - believe that the Phlegmatic is stupid because his expression - or rather his lack of expression - does not permit them to glimpse or understand what is going on behind the facade.

The same charge cannot be brought against the Choleric. He may not reflect all that is going on around him like the Sanguine, but his expression says plainly what is taking place within him. As he is - and quite justifiably - to a great extent conscious of his own worth it is this that is reflected in his face. It may be seen, first and foremost, in the way he holds his head. Here is a man, one feels, who goes his own way.

So that he may regard others from a superior height, the eyes travelling downwards, he carries his head high with a slightly backward tilt. The nose is often a somewhat predominant feature, whilst the mouth is clamped so firmly shut that one imagines one can see the energy held there between the clenched teeth. It is the eyes, however, which are of the greatest importance. They regard the world with a bold, unwavering gaze, at times in an almost commanding manner, due to their possessor's boundless energy. People are apt to avoid such eyes, imagining they reflect anger. Actually it is nothing but the desire for action which flashes from them.

Another important characteristic of the Choleric is his determination to make his own body obey the edicts of his consciousness, just as he feels it imperative to rule among his fellow men. One has only to observe his economical movements to see that they are the obedient

expression of his spirit's urge to command.

Few of us consider how much of the personality is revealed by the simple operation of placing one foot before the other. It is only necessary to think of the Melancholic's heavy, dragging footsteps, the Phlegmatic's long and dispassionate stride, the Sanguine's light and elegant tripping, to realise that the Choleric must also walk in a way peculiar to himself. His whole personality is expressed in every fibre of his being, from the top of his head to the tips of his toes. Like a Caesar he rules over every inch of his body, making it the concentrated expression of his nature. Mark the way he plants his feet. With resilient strength which commences at the base of the skull and flows through the spine, he sets his heels energetically and surely on the ground as if to pulverize the very paving stones.

If, in order to gain an understanding of the Choleric, we try to compare him with men of the other temperaments the differences are plain to see. The Melancholic, as we know, wants all the attention that is directed towards him to be in the form of sympathy. The Phlegmatic's one thought is to avoid attention of any sort, to live in his own private world. The Sanguine loves to be in close contact with his surroundings, to have some share in everything that happens. The Choleric strains every nerve to force himself into the thick of things, so that he may appear later on as the conqueror, the one who bends others to his will. Opposition spurs him on; indeed, competition and rivalry are the very salt of life to the Choleric.

Turning to what we may term the Soul-life we find that here again - as in the other temperaments - it is divided into three stages, though as before it must be emphasized that these three stages do not necessarily follow each other in logical order. Indeed, it is by no means everyone who experiences them all.

In order to judge the Choleric it is necessary to examine the personality, and find out how far it has developed - whether it is forward, backward or normal in comparison with others.

Whilst still quite young the Choleric shows plainly that he has a mind and a will of his own, and that he dislikes giving in to other people. Long before he is grown up he has made up his mind what he wants to be, and it is seldom that his father is able to influence him in this respect. As he is obstinate and quarrelsome many people feel an urge to break him through punishment, but if they do attempt to pursue such methods their labour will be in vain. The mother of such a boy would be wise to find her way to his heart with love and soft words.

The Choleric is generally clever and usually has a rigid code of honour. He has nothing but contempt for those who break promises or show weakness in the face of difficulties. In youth he aims high and is prepared to sacrifice much in order to gain his goal. He is quick-witted

and he wants everything done at top speed; he is easily irritated when people cause him delays.

It is natural for the Choleric to be full of ideas, and if anyone steals one from him he is ready to think of something new immediately. His self-confidence is like a bubbling spring which is always capable of replacing what flows away.

He forces his own point of view upon others as a matter of course, doing what he feels is right, utterly regardless of the opinions and feelings of those with whom he comes in contact. This trait frequently leads to his being dubbed a quarrelsome fellow - a designation which is not entirely without justification.

In the first stage of his temperament he is, in fact, extremely quick on the trigger, and becomes annoyed if the slightest objection is raised concerning his handling of a situation. He is liable to arouse opposition because he has a way of surveying a proposition with a quick, clear eye that all too often overlooks small and seemingly unimportant details. At the same time he states his opinion with a degree of self-assurance that completely disregards the views of others.

If the Choleric finds himself compelled to work with a man who, on account of his behaviour, has become an active opponent, the latter will often feel so irritated that he will quibble over some minor formality for hours - or even find some real objection to raise. If this happens the Choleric will lose his temper and the fireworks will begin. The Choleric is, in fact, frequently bad-tempered - not because he is at fault in his view or statement, but because others simply will not see things in the right light - that is, through his eyes. Naturally, the reason one cannot always subscribe to his view is that one has an opinion of one's own, which the Choleric cannot or will not accept for the very simple reason that it did not originate with him!

It is quite usual to find that a Choleric belongs to some society, club or association. When, at a general meeting of members, all the items on the agenda have been dealt with and the debate has been declared open (the Chairman thinking that all will now go smoothly) up leaps our Choleric and directs a violent attack upon the Committee. In scathing terms he demands its immediate resignation - and it may well happen that he gets his way, himself becoming the new Chairman.

From that moment he becomes the complete autocrat, carrying out his work skilfully but taking advice from no one. He demands no salary if he is a man of means, and indeed dips into his own pocket willingly to meet certain expenses. He will not tolerate criticism. His secret desire is to be considered indispensable.

Watch a Choleric at work as a young man. He is a skilled worker, for the goal he sets himself is to be better at his job than any of his

workmates. He is quick to show his dislike for inspection whilst he is working. A lover of freedom, he feels that this is degrading. If one of his superiors comes along and looks at what he is doing he is filled with almost uncontrollable irritation, and shows his independent spirit in his defiant gaze and self-confident bearing. If it comes to an argument he is seen walking out after five minutes with blazing eyes and his head in the air. No one is going to dictate to him and get away with it!

Some Choleric remain forever in the first stage of their temperament simply because they do not know how to adjust themselves to circumstances. Take, for instance, the case of a young man who has had a first class education. This fact immediately heightens his sense of self-importance. His self-assurance gives him the notion that he is destined to fill some superior position and that he is always right.

His colleagues he regards as being far less gifted than himself, not at all on his own level. At the end of his training he enters some business or other, where he is obliged to adjust himself to conditions of work among men who have, at least, more experience than he. Owing to his lack of years and his superabundance of self-assurance this youngster is going to find it extremely difficult to settle down. He feels that it is only fitting that everyone else should adjust themselves to his ideas. Has he not had a far better and more modern education than all these old grey-beards? They should be only too pleased to avail themselves of his superior knowledge - which he would willingly share with them. If they decline his kind offer he regards their attitude as a personal affront and refuses to co-operate. In the end his colleagues merely shrug their shoulders and leave him alone.

It may happen that the manager treats this young man in a way which is distasteful to the latter - simply because he is choleric. In his own opinion the manager - and everyone else - should show him special respect and politeness. If he is given an order in a tone which he considers too commanding he promptly loses his temper. The first time this happens the manager contents himself with a word of warning. The young Choleric, however, has no use for words of warning, and in the end it becomes necessary to dismiss him. Now, with his supreme arrogance and natural pugnacity, he feels that he has been extremely badly treated and he becomes furious even with people who had nothing to do with the original conflict.

The foregoing describes the Choleric in the first - or egoistic stage. We see him then as a domineering person, determined to rule, unaware of the fact that it is not enough to be born with the ability to govern, entirely oblivious to the necessity of building upon a foundation of experience. The final result, in such a case, can only be unsatisfactory. The first-stage Choleric's one idea is to achieve recognition as a leader, and whilst he is still an egoist he interprets this as giving him the right to use that power which he imagines himself to possess, for the purpose of ruling others. For himself he demands complete freedom of thought and

action, for he is convinced that he is inevitably correct in his judgement. He will not allow criticism in any shape or form.

Admittedly he possesses many excellent qualities but his egoism, unfortunately, is liable to tarnish them, even to hide them from view. Let us consider one or two examples to illustrate what has been said.

A Choleric frequently makes a quick decision, regarding some project and wishes to get to work immediately. He may, for instance, decide to buy a factory or workshop, about whose inner workings he has no expert knowledge. However, he relies implicitly upon his own ability to circumnavigate the rocks. Even so he may 'runaground' because he has neglected to give due consideration to some detail. That others before him have been unable to make that particular business pay is to him but an added attraction, for he delights in breaking down obstacles. He overlooks the fact that some businesses, for one reason or another, may be doomed to failure from the start. His own intelligence, he imagines, is all-sufficient. Undoubtedly it was a Choleric who said "The difficult we will do today, the impossible will take a little longer".

The Melancholic habitually allows the past to dominate his thoughts, dwelling upon all the unhappy events of his life. The Phlegmatic lives in the present, but he is introspective and always puts off till tomorrow anything that does not actually need to be done today. The Sanguine also lives in the present, but he is an extrovert. Now the Choleric invariably lays his plans with an eye to the future. He is a record-breaker, who competes with himself, working out how much more he can achieve tomorrow than he has done today. For him Tomorrow is the important day.

This is why, when he realizes that a business he has acquired can never be what he hoped, he is willing to get rid of it at any price - and the sooner the better. Although he is, as a rule, broadminded when he is in command he is liable to appear more magnanimous than he actually is on account of his preoccupation with the future.

An important feature of this temperament is the way in which the Choleric thrives - up to a certain point - on opposition, and it is a trait with which one is liable to come into conflict if one becomes his adversary whilst he is still in his egoistic stage. One or two examples will make this clear.

Let us imagine that someone owes a Choleric a small sum of money - a pound, perhaps. For some reason the debtor flatly refuses to pay it back. But such sport can be expensive, for now the Choleric is determined to get his money, even if it means going to court and putting the bailiffs in. Should one remind him that the costs of the process will amount to more than the original debt, he will smile triumphantly and remark that that is entirely beside the point - the main thing is that the debt be paid.



A similar situation may arise if an employee demands a rise. A demand - even with justification - will invariably be refused. The Choleric will not permit anyone to dictate to him, and is quite capable, in the above circumstances, of singling out another man - who possibly does not even deserve the wage he is getting - and giving to him the extra money which he refused the one who demanded.

If the first man had come to his employer and said that he would be obliged to give notice because it was imperative for him to earn more, mentioning at the same time that he would be extremely sorry to leave - and then his Choleric boss would almost certainly have offered him a rise. He might even have given him more than the prospective employer had been willing to pay.

If a rival decided to oppose a Choleric the result is either that the latter will use every means in his power to break his adversary or else that the two become enemies for life. If, on the other hand, he is allowed to get the upper hand he will act far more generously than might have been expected.

It is very natural and human in any sort of argument for both parties to feel convinced that they are in the right. This is especially true of the Choleric, who thinks that whilst others naturally make mistakes occasionally, the same can never be said of himself. We find that in his relations with the opposite sex he is still characterized by this same self-assurance and confidence of his own worth. He wishes to be able to say: I came, I saw, I conquered. As often as not he succeeds in making an impression because - thanks to his self-confidence - he appears attractively masculine, and is allowed to have his own way. Women are so frequently disappointed in the average man's lack of initiative. Opposition, as we have already seen, spurs him on, so that he sweeps aside the lady's not very firm "No - o - o."

However, he may show himself surprisingly stupid when faced with quite usual feminine wiles. If the young woman's manoeuvres bring out his will to conquer at all costs, he will fight to possess something which in other circumstances would have no attraction for him at all. Ordinarily he will decide for himself who is to be his partner, and as he is both exacting and self-assured he will choose either the bright, Sanguine woman or the utterly feminine "Lovely", who dazzles with her beauty.

In either case the keynote is femininity. He wants to be able to show off his wife with pride. Look what I've got! She must, therefore, be representative of all that is best in her sex. It gives him pleasure to dress her expensively, because he wants her to be a living advertisement of his good taste - but the result is often the opposite.

In his sexual relations he wishes to take command. Everything must be in accordance with his desires. It is seldom that he considers his wife's feelings. If she wants peace and quiet in the home she will be obliged to let him have his own way. She has, in any case, her womanly wiles with which to

make her influence felt. Her smiling admiration, the effect of her endearments and caresses, her sanguine love-making, all make him utterly dependant upon her, even though he believes himself to be the pastor.

The wife who fails to understand her Choleric husband may find him violent and be shocked by this, to her, unexpected side of his character. If she gives way to tears and self-pity she will find that it is the worst thing she could have done. Such behaviour gets on his nerves, makes him angry. If she continues to be perverse and obstinate he becomes even more determined to have his own way, and may finally resort to brutality.

In this work it is not the intention to describe the temperaments in their exaggerated form when they border on disease. It must suffice to point out the pitfalls which await the human soul when the normal limits are overstepped.

The Melancholic, when his temperament is exaggerated, may - in a strange way - find pleasure in suffering. It is necessary to study the Phlegmatic closely before it is possible to understand him in this particular sphere. Normally he is but little concerned with sex, but if he is exposed to repeated temptation he may suffer acutely from an accumulation of sexual desire. This may suddenly get the upper hand and almost bring him to a point where he is ready to give way to impulses that make him violent and aggressive. Immediately afterwards he returns to a state of indifference, which seems to suggest that the inward fires have been quenched. The Sanguine temperament, when exaggerated to the point of mental derangement, is governed by impulses which are caused by imagination carried to excess. This in turn leads to a tendency to self-exposure: exhibitionism. The Choleric has his lust for power which easily develops from brutality to sadism.

Life is by no means easy for the Choleric woman. She does, indeed, have a far harder time than her sisters of the other temperaments. As a woman she - no less than others of her sex - longs to find a man possessing those qualities that she herself lacks. Her own intelligence and natural assurance, her inability to allow mere virility to impress her, and then her demand that a man prove himself her superior in every respect make it well-nigh impossible for her to fulfil her demand. She is the type which gives much but in return demands all - terms which few men are willing to accept.

Many men recoil from her self-assurance - her superior airs, they call it - and they find her cold. She is contemptuous of the man who considers himself superior simply because chance made him male. She will criticize ruthlessly. She often goes through life misunderstood, and yet in the right milieu, she is the best of women. More than any other does she desire to share life with a real man - one who is worthy of her admiration and respect, one who is calm, strong and wise.

From the foregoing it is possible to gain a more or less clear picture of the Choleric type when in the first or egoistic stage. Let us see how the temperament alters in the second and third stages, through the experiences of the personality.

The subject's chief difficulty in the first stage arises from an inability to accept the views of others. Everyone is supposed to accept his word as law without more ado! Whilst demanding full recognition the first-degree Choleric is entirely lacking in respect for the opinions and feelings of others. It is on this particular point that here are possibilities of helping such a one on to the next stages. It must be stressed, however, that here again the task of leading him in the right way will be impossible, unless one has understanding of the temperament based upon personal experience. Now there is an opportunity for the Melancholic with his understanding of human nature, for the Phlegmatic with his thoroughness and accuracy, or for the Sanguine with his sixth sense which enables him to deal unerringly with all who come his way.

One golden rule for all is to refrain from becoming nervous in the face of the unfair demands so often made by people of the Choleric temperament. The moment the Choleric sees that he can bully and brow-beat with impunity his egocistic instincts are aroused, and he prepares to misuse his power.

The Choleric wants appreciation and admiration. No one will give him either if he persists in showing the worst side of his nature. Thus it is possible to show greater or less respect for his personality through the manner in which one performs one's duties. If his behaviour breeds contempt in those about him he shrivels up and feels small.

When those in his employ have confidence in themselves and are conscious of having done their duty, when because of this they face their employer fearlessly he is obliged to acknowledge their worth. In this way he abandons his egoism and no longer attempts to force his will upon them.

For example, a Choleric has in his employ a young man who is doing some special job. On inquiring if the work is finished the young man answers that it is. Thereupon the Choleric proceeds to inspect what has been done, under the very nose of the young man. If the latter shows that he is nervous the Choleric - although not necessarily an expert in the intricacies of this particular branch of the work - immediately seizes the opportunity to criticize. It is an unpleasant situation for the workman but it was brought about by his own attitude of uncertainty. Had he taken part in the inspection with a great show of interest - even inquisitiveness - thereby making clear his relation to the whole affair, then his employer would have declared himself perfectly satisfied - assuring, of course, that the job had been carried out correctly. That is the way to lead a Choleric into the second stage.

Take the case of a foreman, whose duty it is to act as go-between for the staff of some business and the Choleric manager. He is called to the office and told briefly that a certain job has to be done in such and such a way. As to further details, the man may please himself. On the face of it this is a generous gesture.

The manager, however, on account of his temperament, is apt to overlook small factors, and since the completion of certain work frequently depends upon a series of minor operations being fitted together like a jigsaw puzzle, it may well happen that the time allowed for the work was not sufficient. The job, therefore, is not completed to the manager's schedule, and the unfortunate foreman is thus exposed to a violent outburst of rage.

Had he approached his manager at an earlier stage and explained that it would not be possible to finish the work that day, then the reply would simply have been that the men must be asked to work overtime.

All too often such a man demands the impossible. If, however, one goes to him, explaining that one does not wish to make a mistake and would prefer to consult with him before proceeding, he will be reasonable. He should be told, however, just how the work can be done, for he dislikes the idea of being left in ignorance as regards what takes place on his own premises. He will listen carefully to the explanation, give his sanction, and then feel that the job is being carried out to his orders. Whether there is profit or loss is then more or less immaterial. The decision was his and that is all that matters.

This is the way to treat the Choleric. Briefly, it is absolutely necessary to realize that the man or woman of Choleric temperament cannot stand criticism, and the more deeply egoistic the nature the more sensitive such people are on this point. The Choleric finds it difficult to apologise. This, of course, is because he dislikes having to admit that he has been in the wrong. He is extraordinarily sensitive under such circumstances and feels extremely uncomfortable if he finds himself unable to hold his own.

Imagine for a moment that a Choleric finds himself obliged to ask some person whom he regards as an inferior for a loan. As a rule it is safe enough to lend money to a man of this temperament because he will not permit himself to remain in debt for longer than absolutely necessary and most people are willing to take the risk. In this present case the man whom the Choleric approaches is no exception to the general rule. By obliging on this occasion he feels that he will undoubtedly get into the fellow's good books - and one never knows - one good turn deserves another.

But what a mistake! Just as a man with some slightly unpleasant skeleton in his cupboard tries to avoid contact with anyone connected with the doings of his dark past, so does the Choleric feel intensely uneasy each time he meets the man who is a living witness to the fact that once he was in need of financial assistance. He takes a dislike to the man, avoids him whenever possible, endeavours to remove him from his path.

Many people have been dismissed from service with a Choleric for this very reason and they can never understand why. Have they not helped the man? Surely under the circumstances they are due for greater consideration rather than less! But it was just because the Choleric felt under an obligation to them that they lost their job.

The man who understands the Choleric temperament will know how to deal with such a situation. He will turn the tables as soon as practicable by asking the Choleric to lend him a little money. He will also take care to make it a larger sum than he lent, for then this strange individual will once more feel superior - and unless he feels that, he is an extremely difficult person with whom to associate.

It should be pointed out, perhaps, that Choleric vary one from another more than any other type, despite the fact that they all, to a certain extent, bear the common stamp of their temperament. Most people, for example, tend to adopt a trembling voice when they are angry; they are also apt to fling their arms about in wild gestures. Frequently the step quickens and the eyes blaze. But tell a Choleric in such a situation that he resembles a score of other temperamental people and he will - if possible - become even more infuriated.

He does not want to be like others; he wants to be himself. He forgets that the Choleric, like all the other temperaments, is a temperament, and is, therefore, common to all Choleric. He wants to be unique; he wants to emancipate himself; he wants to express the characteristics of his own particular personality.

This deep desire to preserve the personality should, therefore, be remembered, and at the same time the Choleric's dependence upon appreciation must not be overlooked. As he wishes to appear highly individual - especially in the small points - the particular form of acknowledgement that he requires should be carefully noted.

It is not at all unusual to come across the Choleric (with a touch of the Sanguine in his make-up) who feels that he is indispensable just because his head clerk remarks that the business would go to pieces without him. This, despite the fact that his work consists chiefly of signing letters at which he merely glances, because he cannot be bothered to read them.

Other Choleric are found to be more directly in the middle of the temperament. They have no use for flattery; they want honest recognition of their worth. Such people are contemptuous of insincere deference and disdain the flatterer. Fawning never pays good dividends where this Choleric is concerned, for he has a keen sense of justice, and when he weighs such syncophants in the balance he is quick to note their deficiency.

Finally there is the Choleric of such reserve that he - apparently - refuses any form of acknowledgement. But 'apparently' is the important word here, for it is only necessary to try ignoring one of these exclusive personalities who eschew praise and appreciation in order to see exactly how the land lies. With icy coldness he will call one to order. What is required in this case is complete and utter recognition of his personality. Lip service is valueless. His superiority must be acknowledged by word and deed.

Here, too, we find a distinguishing characteristic of the second stage. As a general rule the Choleric desires to rule others unconditionally, whilst refusing to admit the right of anyone to rule him. At the same time he is utterly dependent upon his fellows for admiration, or at least recognition of his skill and intelligence. This weakness gives one a definite hold upon him.

Suppose a Choleric has to do some particular job. When it is finished he expects his employer to be impressed. If his efforts are not met with overwhelming appreciation - simply because his employer felt that the work should have been done particularly well by that particular man - then the Choleric is chagrined, and he strains every nerve to do better next time. He cannot rest until he knows that he is appreciated. Whilst praise remains half-hearted he will spare no effort.

However, once he has achieved this much - full recognition - it is still necessary for those about him to continue their song of praise, if they wish to hold his interest. This may be trying at times, so it is advisable, therefore, not to give in too quickly to his demands. One must only show admiration when it is absolutely justified. Remember that his claims never grow less. In any case, when he meets people who lack the courage of their convictions he seizes the opportunity to domineer them and to ignore their views altogether. Thus he falls back to the third stage.

In order to be in a position to deal correctly with the Choleric it is essential to learn about the temperament through personal experience. How often does it not happen that circumstances demand instantaneous and courageous action, because important issues are at stake? How often does not the future and even life itself depend upon a quick decision? When one has learnt to face danger courageously and can act promptly, undismayed by temporary obstacles, then one is a match for the Choleric.

Subconsciously the man of this temperament seeks to paralyse his opponent, but if one meets him fearlessly and with rigid self-control he is left powerless, and will quickly change his attitude.

It may well happen that one's Choleric employer gives an order which one feels is utterly unreasonable. If one raises objections he will use his power to enforce obedience and he will threaten dismissal. But why did one not do as he demanded? Because the order seemed absurd? In that case one is also being choleric. And two Cholerics cannot work together.

Orders must, of course, be obeyed, but it is quite possible to do what one is told without acknowledging the rightness of one's employer's demands. When a calm and self-controlled attitude is maintained, signifying that orders will be obeyed without question, then the Choleric will respect the one with whom he is dealing, providing that the latter shows quietly that - as a man - he is not accepted. The Choleric must learn to respect his fellows, otherwise he is impossible. If one treats him with indifference,

and he is in no position to make demands or give orders he is liable to feel such unquenchable hatred or fly into such an appalling rage that a stroke ensues.

For Choleric possess the necessary self-discipline to be able to dismiss an adversary with real dignity, even though they may be clever enough to play the part. Their biting comments show, as a rule, that their nonchalance is only assumed. The man who is capable of acting with such strength and true superiority, is a great personality.

The reader will, perhaps, imagine from the foregoing that the Choleric is a hard man, but this is far from being the case. That his goodness of heart is not immediately apparent is due to the fact that the type usually has so many enemies that it is impossible to find an opportunity to reveal his almost sentimental sensitiveness. Strange though it may seem, he does possess a sensitive spirit, despite his pugnacity, and therefore it is often possible to direct him into the right channel, if one uses tact and kind words. It so frequently happens that a man is the complete despot at business and as far as his wife is concerned, yet his daughter is able to twist him round her little finger without difficulty. She has no fear of him and can wheedle money out of him for clothes and almost anything - simply by tripping up to his office with a smiling face, and pulling the old bear's hair or pinching his ear. Laughingly she shows that she simply adores him when he's like that - pretending to be so strict and angry - the funny old darling!

When faced by egoistic or calculated grief the Choleric is almost always hard. But real sorrow moves him profoundly. The young secretary at his office must not be a mollycoddle if she hopes to remain with him. When in the mood he is liable to abuse her, insult her, and storm and rage like a madman. Yet before the words are out of his mouth he knows in his heart that he is being unjust.

If she fights back bravely against his violent mood, but at the last is unable to hide a tear that trembles on her lashes, he will suddenly become unhappy and contrite. He had no real intention of hurting her - he just had to give vent to his feelings. Once he has observed the tell-tale tear there is no end to his self-reproach - she must have a rise, an extra holiday with pay, a more comfortable desk, a new typewriter. He behaves like a mixture of an awkward schoolboy and a somewhat masculine mother. He positively forbids her to worry about the incident any more. He is like the man who, unaware of his own strength, crushes a tiny bird in his fingers.

It is always wise to appeal to the chivalry which this type hides beneath a sometimes forbidding exterior. By assuming that the Choleric possesses this quality one forces him to live up to one's expectations. Magnanimity and generosity are two of the virtues of this temperament. It is merely a matter of bringing them out - and this is done by showing that one knows they exist.

When the Choleric has gained respect for the personalities of his fellow men we know that he is approaching the third stage. But this third door to spiritual progress is the most difficult of all to open. The way in which it may be unlocked is explained in the following paragraphs.

It must be remembered that the Choleric has plenty of courage. He has, also, a tendency to fling himself thoughtlessly into foolhardy projects, which others before him have been unable to carry through to a successful conclusion. He challenges Fate and takes on what others have abandoned because of insoluble problems. For the Choleric there is no such word as "can't".

Wishing to carry out some plan that attracts him the Choleric tackles it immediately. His belief in his own powers, his quick but not always meticulous survey of the situation hide the difficulties (or even the impossibility of success) from him. He is rash and precipitate - and he fails. As a rule this failure surprises him. He metaphorically girds up his loins for a fresh assault. He tries again - and once more he fails. Now he is furious. His workmen must be at fault - they have let him down! He rails against them, bitterly, unjustly. They are unreliable, slackers, idiots - they have no interest in their work - they do not care, so long as they get their wages. Strained and tense, he bullies them, chivvies them - and the project fails for the third time.

Now, if he is true to type, our Choleric goes through the bitterest moment of his life, for at last he realizes that the fault lies in himself - he is not, as he thought, infallible. When faced with such a situation he resembles the Melancholic. A small personality may well go under; he may give up altogether, blaming others for his downfall. He will lock himself in his room, lie on the bed and stare hopelessly at the ceiling. His courage ebbs away when he realizes that he is not the giant he thought he was, and that he is powerless in the grip of Fate.

Now, above all, is the time to understand him - for without understanding it will be impossible to deal with him. If one attempts to offer sympathy one will quickly discover that he detests pity. Criticism only makes him angry. What, then, is to be done? The situation bristles with difficulties.

As we have already seen the Choleric often demands the impossible - of other people. These things he asks are impossible for others because they do not possess the skill which characterizes the Choleric himself. It is the latter's great failing that he makes such demands. When expostulating with him on the subject one must be careful not to let him get the upper hand; however clever his arguments. One must not for one moment admit the justice of his bitter and unfair claims upon others, but one must remind him of the fact that with his intelligence, with the skill that makes him unique, it is his duty to make upon himself the demands he usually makes of others.



Here we are up against one of the greatest problems of human existence, and it is one which effects the Choleric in particular. It seldom occurs to him that in order to gain the right to rule he must first learn to control himself and to recognise his own faults and shortcomings. He must realise that the way to perfection is by painful, laborious effort, and that in order to be fit to lead others he must first learn to lead and discipline himself. In short, he must find out - through bitter experience if needs be - that he must make upon himself the demands he so lightly makes upon his employees.

His temperament is of the stuff that kings are made, and he must realise that subjects have the right to demand much of their ruler. In right government there must be compassion, generosity and clemency - for the ruled; self-control, courage and objective rectitude for the ruler.

It is terribly difficult for the Choleric to reach this third stage which demands so much. Many fall by the wayside, failing to reach their ultimate goal: the personality which gives freedom to the governed, accepting responsibility as its own portion.

If the goal is reached then we have a man to whom all instinctively look up, one to whom everyone gives way willingly, one to whom we can give our deepest admiration and respect. When the Choleric achieves this he attains in full measure his desire to be regarded as a man of real importance and worth.

When the goal is not reached we have the unhappy spectacle of men struggling to attain and keep some coveted position. The Choleric may well feel perfectly at home in such a struggle, and he will be the last to sound the retreat - if he does not, in the meantime, reach the third stage.

How often do we not see men who remain in some leading position long after they should have retired, both out of consideration for younger men and their own health? How often is not a promising youngster kept back because some feeble factotum with trembling hands and foolish obstinacy insists upon sticking to his job? Where necessity and courage together keep a man's nose to the grindstone there can only be admiration and pity, but all too often it is a ridiculous over-rating of his own importance that prevents him taking a rest.

Similarly we have the type who makes a fortune through his own ability but prefers to wind up his business and go for a world cruise, rather than let another take over what he built up and perhaps make more out of it. Again there are others who do hand over the business to a younger man, but cannot resist the temptation to interfere, because they are convinced that no one else could possibly manage as well as they did.

It goes without saying, therefore, that when the Choleric reaches the third stage through self-judgement and self-discipline, it is an impressive and wonderful gesture upon his part if he holds himself in check when his one desire is to rush into the fight and push others to one side.

To invite another to take the seat of honour which one has long held oneself, and even to help him on his way to it, denotes a truly noble character.

Having reached the third stage the Choleric must not imagine that he can do as he pleases, for now comes the real use for his great ability. He has, of course, to lift himself above the normal outcome of his temperament. But now he is capable of filling a position of real responsibility, now he can lead with a superiority that is only granted to the few.

Just as the Melancholic is able to feel the profoundest understanding of his fellows, and the Phlegmatic may become the master of inanimate things, just as the Sanguine has a flair for picking up anything new and is capable of performing a strange task with amazing dexterity, so is the Choleric the born ruler who only needs to reach the third stage in order to use his qualities of leadership without making mistakes. When he reaches this point he is where Fate intended him to be. How vital, therefore, that he reaches his goal - and how sad if he fails!

It is just as delightful to meet a Choleric in the third stage as it is unpleasant to have to deal with him in the first, whilst he is still a slave of his own egoism. In the third stage he is filled with the desire to encourage the development of other people's good qualities. Sparing no pains to bring a promising youngster to the fore, he supports, helps and urges him on until the goal is reached. He becomes the fatherly friend who may be trusted utterly. He is a pillar of strength in affliction and ever-resourceful. People bow to his judgement, for they know he is always right. He never demands appreciation.

Attacks upon him, both great and small, are met with understanding, for now he is more interested in the affairs of others than in himself. He voluntarily raises the wages of his staff, and singles out men for promotion. He shows appreciation, and is not afraid to express his satisfaction when a man works well. If he has young people in his service he is interested in their training; he will pay their expenses with a good heart, and even give them a little extra money for reasonable enjoyment. He contributes generously to staff holidays and summer outings. He takes the initiative in providing pleasant working conditions for his employees: light, well-equipped workshops, comfortable dining rooms, sports grounds, etc.

Alas, it is but seldom that the Choleric with his pugnacious nature is afforded the opportunity to show his oft-times sentimentally soft heart. His temperament prevents people from coming close to him. If only those in contact with him avoid arousing his quarrelsome spirit, if only they cultivate his good side, and show appreciation whenever it is due, then he is the most warm-hearted creature on earth. He will sacrifice all he possesses for his friends, even life itself. All he asks is scrupulous honesty.

If someone is in dire distress or has suffered a shattering financial blow, and without whining and admits his mistakes the Choleric will be profoundly moved. His eyes will shine with emotion, but he will assure

a stern expression, talk brusquely to hide his feelings, and push the distressed one through the doorway...with a fat cheque in his hand.

So long as one is honest in one's approach he is ready to forgive offences and forget what is past. He will never kick a man when he is down.

Many people consider the Choleric too trying to cope with, and they avoid this type of person. If he is trying, then the fault lies with those who shun him. Such an attitude will not be adopted if - without being an out-and-out Choleric - one learns from life's experiences to see through his eyes. It is also necessary to learn how to live with people as they are.

How often do we not see people commence some undertaking in such a half-hearted spirit that their work is doomed to failure from the start? How often is not some important point neglected so that the whole structure crashes to the ground? Can it be wondered that the Choleric's fingers itch, and he longs to push everyone else aside and get down to the job himself?

If one can understand that, then one can understand the Choleric. If we avoid him and he has no one with whom to work he degenerates to the exaggerated side of his character - either positively or negatively.

The Melancholic may become a tyrant, the Phlegmatic lose all interest in his surroundings, the Sanguine abandon himself to superficiality. In the same way the Choleric's soul may fill with wrath when he is faced with stupidity. Imagine that he asks someone to hold a valuable vase for a moment. On account of its worth he urges the greatest care. The next minute there is a crash and the precious porcelain is lying in a thousand pieces on the floor. The Choleric's blood boils and he sees red. Had he not just warned the other to be careful? Of course, if he had had any confidence in his companion's ability to hold the vase the warning would not have been necessary! By speaking sharply he could not teach clumsy fingers to be careful. On the contrary he made them tremble with nervousness.

What has happened is that the Choleric believes that through his warning he has conveyed a dexterity which can only develop through experience. His anger is the expression of his demand for immediate perfection - in other words an unjust demand.

The Choleric must learn, firstly, to control himself. Secondly, he must learn to see into the minds of others. If he does not do this he may become desperate and see everything out of perspective. In his blind rage he will declare that the world is peopled by a collection of hopeless half-wits.

He may just as easily degenerate in the opposite direction. This is most likely to happen if he is ignored or meets someone who has

the power to prevent his following his own inclinations.. Then he has the appearance of a giant in chains, straining every nerve to break the fetters which hold him. He will exaggerate to the point of caricature everything with which he is concerned, simply to show the world that he does as he pleases.

Perhaps he has some business connection with whom he falls out. He may spend enormous sums of money on some quite ridiculous pettiness in order to show that he intends to have his own way regardless of the cost. Or again, through lack of true superiority of character he loses his temper with his grown-up son and shows him the door. He blusters that he never wants to see him again and forbids his name to be mentioned. Here again we see obstinacy carried to the point of foolishness.

As in the case of the other temperaments it is imperative to gain such spiritual superiority when dealing with the Choleric that one does not, oneself, go to extremes. It is necessary to learn to sacrifice the essential to the non-essential. Women frequently have a better sense of this than men.

Finally it may be said that the Choleric temperament is perhaps the best of all, providing the third stage is reached, when it is indeed a noble temperament. Nowadays we hear so much of people who suffer from uncertainty of purpose, inferiority complex, the feeling that they lack personality and difficulty in self-assertion. We wander round in our day-dreams, picturing ourselves as Churchills, as Bernard Shaws or Vivian Leighs - as something we most decidedly are not. Thousands of futile hours will be changed to spiritual well-being, to physical fitness if only the Choleric temperament, which is in all of us, can be developed along right lines. Then we shall be ourselves, be in harmony with our own personalities - not someone else's - and we shall experience all the wonders of this wonderful and thrilling world ourselves - not vicariously.

Doubtless there are many who, in thinking back over all that has been said regarding the four temperaments, will come to the conclusion that it is far too difficult for ordinary people to judge character correctly. A little advice and a few hints may therefore be of practical value.

As it may be taken for granted that everyone really does possess all four temperaments despite appearances, it is simply a question of deciding which and how many are visible. If, for instance, there is only one on the surface it will be too obvious to miss.

Nor will it be very hard to recognise two, as they alternate with each other like winter and summer. Women quite often - but by no means always - alternate between the Phlegmatic and the Sanguine. One moment they are lazy, careless, easy-going - the next they may be romantic, dreamy, capricious and amusing. Men, on the other hand - and particularly youths who have reached the age of puberty - change from audacity,

capriciousness, pugnacity and impudence to despondency, hopelessness, despair or thoughtfulness following sharp criticism. Here we see the Choleric alternating with the Melancholic.

To follow three temperaments as they come and go may present a certain amount of difficulty. Therefore it might be wise to look for the temperament which is lacking. Try to decide which is the missing one and the problem is solved.

By observing a person closely one may come to the conclusion that all the temperaments are visible at one time or another. Here we have the richest and most interesting personality of all. As the four temperaments come and go we see that such people enjoy and live life to the full. Here is understanding of others; delight in all that is novel; a love of the old, the quiet, the calm, the beautiful; wisdom, strength, determination. We see life as it should be lived.

But now the question arises: at what stage is the personality? It may well be that a man is in the third stage of one temperament, whilst still remaining in the first of another. Herein lies a man's true worth.

Finally, if one refrains from hasty judgement, noting the characteristics as they appear, no mistake will be made. Many people, it will be seen, change their temperament at regular intervals or when confronted by certain other personalities. Thus one may always be Melancholic in summer, and another each winter. Others are gay in the morning and peevish at night. Yet another may be impossible to drive to bed until the small hours and equally difficult to arouse in the morning. There are those who become Choleric when they meet shy people, but shrivel up when ignored. Another will be surly to the socially superior, but kindness itself towards the "little man".

But the subject is inexhaustible. With what has already been said, however, the reader is well-armed to start off on a voyage of discovery through daily life. He will, on that voyage, learn for himself much that it has not been possible to set down in this work. When one learns to use one's powers of judgement, life becomes an adventure more exciting than the most thrilling detective story. One deals then with Life itself, and not with the heroes and villains of fiction.

So relax - do not treat this new-found wisdom as something sensational. Forget the non-essential - and you will discover that the contents of these pages will emerge from your consciousness as something of your very own. And that is the whole purpose of this work.

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