

This is undoubtedly partly due to the fact that a man can only see himself in the glass by looking straight towards it and remaining quite still; whereby the play of the eye, which is so important, and the real characteristic of the face is, to a great extent, lost. But co-operating with this physical impossibility, there appears to be an ethical impossibility analogous to it. A man cannot regard the reflection of his own face in the glass as if it were the face of _some one else_--which is the condition of his seeing himself _objectively_. This objective view rests with a profound feeling on the egoist's part, as a moral being, that what he is looking at is _not himself_; which is requisite for his perceiving all his defects as they really are from a purely objective point of view; and not until, then can he see his face reflected as it really and truly is. Instead of that, when a man sees his own person in the glass the egoistic side of him always whispers, _It is not somebody else, but I myself_, which has the effect of a _noli me tangere_, and prevents his taking a purely objective view. Without the leaven of a grain of malice, it does not seem possible to look at oneself objectively.

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No one knows what capacities he possesses for suffering and doing until an opportunity occurs to bring them into play; any more than he imagines when looking into a perfectly smooth pond with a mirror-like surface, that it can tumble and toss and rush from rock to rock, or leap as high into the air as a fountain;--any more than in ice-cold water he suspects

latent warmth.