

determined by the particular sort of old which apperceives it, but the apperceiving mass, the old itself, is modified by the particular kind of new which it assimilates. Thus, to take the stock German example of the child brought up in a house where there are no tables but square ones, 'table' means for him a thing in which square corners are essential. But, if he goes to a house where there are round tables and still calls them tables, his apperceiving notion 'table' acquires immediately a wider inward content. In this way, our conceptions are constantly dropping characters once supposed essential, and including others once supposed inadmissible. The extension of the notion 'beast' to porpoises and whales, of the notion 'organism' to society, are familiar examples of what I mean.

But be our conceptions adequate or inadequate, and be our stock of them large or small, they are all we have to work with. If an educated man is, as I said, a group of organized tendencies to conduct, what prompts the conduct is in every case the man's conception of the way in which to name and classify the actual emergency. The more adequate the stock of ideas, the more 'able' is the man, the more uniformly appropriate is his behavior likely to be. When later we take up the subject of the will, we shall see that the essential preliminary to every decision is the finding of the right *names* under which to class the proposed alternatives of conduct. He who has few names is in so far forth an incompetent deliberator. The names--and each name stands for a conception or idea--are our instruments for handling our problems and solving our dilemmas. Now, when we think of this, we are too apt to forget an important fact, which is that in most human beings the stock of names and concepts is mostly acquired during the years of adolescence and the earliest years of adult life. I probably shocked you a moment ago by saying that most men begin to be old fogies at the age of twenty-five. It is true that a grown-up adult keeps gaining well into middle age a great knowledge of details, and a great acquaintance with individual cases connected with his profession or business life. In this sense, his conceptions increase during a very long period; for his knowledge grows more extensive and minute. But the larger categories of conception, the sorts of thing, and wider classes of relation between things, of which we take cognizance, are all got into the mind at a comparatively youthful date. Few men ever do acquaint themselves with the principles of a new science after even twenty-five. If you do not study political economy in college, it is a thousand to one that its main conceptions will remain unknown to you through life. Similarly with biology, similarly with electricity. What percentage of persons now fifty years old have any definite conception whatever of a dynamo, or how the trolley-cars are made to run? Surely, a small fraction of one per cent. But the boys in colleges are all acquiring these conceptions.

There is a sense of infinite potentiality in us all, when young, which makes some of us draw up lists of books we intend to read hereafter, and makes most of us think that we can easily acquaint ourselves with all sorts of things which we are now neglecting by studying them out hereafter in the intervals of leisure of our business lives. Such good intentions are hardly ever carried out. The conceptions acquired before thirty remain usually the only ones we ever gain. Such exceptional cases of perpetually self-renovating youth as Mr. Gladstone's only prove, by the admiration they awaken, the universality of the rule. And it may well solemnize a teacher, and confirm in him a healthy sense of the importance of his mission, to feel how exclusively dependent upon his present ministrations in the way of imparting conceptions the pupil's future life is probably bound to be.

XV. THE WILL

Since mentality terminates naturally in outward conduct, the final chapter in psychology has to be the chapter on the will. But the word 'will' can be used in a broader and in a narrower sense. In the broader sense, it designates our entire capacity for impulsive and active life, including our instinctive reactions and those forms of behavior that have become secondarily automatic and semi-unconscious through frequent repetition. In the narrower sense, acts of will are such acts only as cannot be inattentively performed. A distinct idea of what they are, and a deliberate *fiat* on the mind's part, must precede their execution.

Such acts are often characterized by hesitation, and accompanied by a feeling, altogether peculiar, of resolve, a feeling which may or may not carry with it a further feeling of effort. In my earlier talks, I said so much of our impulsive tendencies that I will restrict myself in what follows to volition in this narrower sense of the

term.

All our deeds were considered by the early psychologists to be due to a peculiar faculty called the will, without whose fiat action could not occur. Thoughts and impressions, being intrinsically inactive, were supposed to produce conduct only through the intermediation of this superior agent. Until they twitched its coat-tails, so to speak, no outward behavior could occur. This doctrine was long ago exploded by the discovery of the phenomena of reflex action, in which sensible impressions, as you know, produce movement immediately and of themselves. The doctrine may also be considered exploded as far as ideas go.

The fact is that there is no sort of consciousness whatever, be it sensation, feeling, or idea, which does not directly and of itself tend to discharge into some motor effect. The motor effect need not always be an outward stroke of behavior. It may be only an alteration of the heart-beats or breathing, or a modification in the distribution of blood, such as blushing or turning pale; or else a secretion of tears, or what not. But, in any case, it is there in some shape when any consciousness is there; and a belief as fundamental as any in modern psychology is the belief at last attained that conscious processes of any sort, conscious processes merely as such, *must* pass over into motion, open or concealed.

The least complicated case of this tendency is the case of a mind possessed by only a single idea. If that idea be of an object connected with a native impulse, the impulse will immediately proceed to discharge. If it be the idea of a movement, the movement will occur. Such a case of action from a single idea has been distinguished from more complex cases by the name of 'ideo-motor' action, meaning action without express decision or effort. Most of the habitual actions to which we are trained are of this ideo-motor sort. We perceive, for instance, that the door is open, and we rise and shut it; we perceive some raisins in a dish before us, and extend our hand and carry one of them to our mouth without interrupting the conversation; or, when lying in bed, we suddenly think that we shall be late for breakfast, and instantly we get up with no particular exertion or resolve. All the ingrained procedures by which life is carried on--the manners and customs, dressing and undressing, acts of salutation, etc.--are executed in this semi-automatic way unhesitatingly and efficiently, the very outermost margin of consciousness seeming to be concerned in them, while the focus may be occupied with widely different things.

But now turn to a more complicated case. Suppose two thoughts to be in the mind together, of which one, A, taken alone, would discharge itself in a certain action, but of which the other, B, suggests an action of a different sort, or a consequence of the first action calculated to make us shrink. The psychologists now say that the second idea, B, will probably arrest or *inhibit* the motor effects of the first idea, A. One word, then, about 'inhibition' in general, to make this particular case more clear.

One of the most interesting discoveries of physiology was the discovery, made simultaneously in France and Germany fifty years ago, that nerve currents do not only start muscles into action, but may check action already going on or keep it from occurring as it otherwise might. *Nerves of arrest* were thus distinguished alongside of motor nerves. The pneumogastric nerve, for example, if stimulated, arrests the movements of the heart: the splanchnic nerve arrests those of the intestines, if already begun. But it soon appeared that this was too narrow a way of looking at the matter, and that arrest is not so much the specific function of certain nerves as a general function which any part of the nervous system may exert upon other parts under the appropriate conditions. The higher centres, for example, seem to exert a constant inhibitive influence on the excitability of those below. The reflexes of an animal with its hemispheres wholly or in part removed become exaggerated. You all know that common reflex in dogs, whereby, if you scratch the animal's side, the corresponding hind leg will begin to make scratching movements, usually in the air. Now in dogs with mutilated hemispheres this scratching reflex is so incessant that, as Goltz first described them, the hair gets all worn off their sides. In idiots, the functions of the hemispheres being largely in abeyance, the lower impulses, not inhibited, as they would be in normal human beings, often express themselves in most odious ways. You know also how any higher emotional tendency will quench a lower one. Fear arrests appetite, maternal love annuls fear, respect checks sensuality, and the like; and in the more subtle manifestations of the moral life, whenever an ideal

stirring is suddenly quickened into intensity, it is as if the whole scale of values of our motives changed its equilibrium. The force of old temptations vanishes, and what a moment ago was impossible is now not only possible, but easy, because of their inhibition. This has been well called the 'expulsive power of the higher emotion.'

It is easy to apply this notion of inhibition to the case of our ideational processes. I am lying in bed, for example, and think it is time to get up; but alongside of this thought there is present to my mind a realization of the extreme coldness of the morning and the pleasantness of the warm bed. In such a situation the motor consequences of the first idea are blocked; and I may remain for half an hour or more with the two ideas oscillating before me in a kind of deadlock, which is what we call the state of hesitation or deliberation. In a case like this the deliberation can be resolved and the decision reached in either of two ways:--

(1) I may forget for a moment the thermometric conditions, and then the idea of getting up will immediately discharge into act: I shall suddenly find that I have got up--or

(2) Still mindful of the freezing temperature, the thought of the duty of rising may become so pungent that it determines action in spite of inhibition. In the latter case, I have a sense of energetic moral effort, and consider that I have done a virtuous act.

All cases of wilful action properly so called, of choice after hesitation and deliberation, may be conceived after one of these latter patterns. So you see that volition, in the narrower sense, takes place only when there are a number of conflicting systems of ideas, and depends on our having a complex field of consciousness. The interesting thing to note is the extreme delicacy of the inhibitive machinery. A strong and urgent motor idea in the focus may be neutralized and made inoperative by the presence of the very faintest contradictory idea in the margin. For instance, I hold out my forefinger, and with closed eyes try to realize as vividly as possible that I hold a revolver in my hand and am pulling the trigger. I can even now fairly feel my finger quivering with the tendency to contract; and, if it were hitched to a recording apparatus, it would certainly betray its state of tension by registering incipient movements. Yet it does not actually crook, and the movement of pulling the trigger is not performed. Why not?

Simply because, all concentrated though I am upon the idea of the movement, I nevertheless also realize the total conditions of the experiment, and in the back of my mind, so to speak, or in its fringe and margin, have the simultaneous idea that the movement is not to take place. The mere presence of that marginal intention, without effort, urgency, or emphasis, or any special reinforcement from my attention, suffices to the inhibitive effect.

And this is why so few of the ideas that flit through our minds do, in point of fact, produce their motor consequences. Life would be a curse and a care for us if every fleeting fancy were to do so. Abstractly, the law of ideo-motor action is true; but in the concrete our fields of consciousness are always so complex that the inhibiting margin keeps the centre inoperative most of the time. In all this, you see, I speak as if ideas by their mere presence or absence determined behavior, and as if between the ideas themselves on the one hand and the conduct on the other there were no room for any third intermediate principle of activity, like that called 'the will.'

If you are struck by the materialistic or fatalistic doctrines which seem to follow this conception, I beg you to suspend your judgment for a moment, as I shall soon have something more to say about the matter. But, meanwhile yielding one's self to the mechanical conception of the psychophysical organism, nothing is easier than to indulge in a picture of the fatalistic character of human life. Man's conduct appears as the mere resultant of all his various impulsions and inhibitions. One object, by its presence, makes us act: another object checks our action. Feelings aroused and ideas suggested by objects sway us one way and another: emotions complicate the game by their mutual inhibitive effects, the higher abolishing the lower or perhaps being itself swept away. The life in all this becomes prudential and moral; but the psychologic agents in the

drama may be described, you see, as nothing but the 'ideas' themselves,--ideas for the whole system of which what we call the 'soul' or character' or 'will' of the person is nothing but a collective name. As Hume said, the ideas are themselves the actors, the stage, the theatre, the spectators, and the play. This is the so-called 'associationist' psychology, brought down to its radical expression: it is useless to ignore its power as a conception. Like all conceptions, when they become clear and lively enough, this conception has a strong tendency to impose itself upon belief; and psychologists trained on biological lines usually adopt it as the last word of science on the subject. No one can have an adequate notion of modern psychological theory unless he has at some time apprehended this view in the full force of its simplicity.

Let us humor it for a while, for it has advantages in the way of exposition.

Voluntary action, then, is at all times a resultant of the compounding of our impulsions with our inhibitions.

From this it immediately follows that there will be two types of will, in one of which impulsions will predominate, in the other inhibitions. We may speak of them, if you like, as the precipitate and the obstructed will, respectively. When fully pronounced, they are familiar to everybody. The extreme example of the precipitate will is the maniac: his ideas discharge into action so rapidly, his associative processes are so extravagantly lively, that inhibitions have no time to arrive, and he says and does whatever pops into his head without a moment of hesitation.

Certain melancholiacs furnish the extreme example of the over-inhibited type. Their minds are cramped in a fixed emotion of fear or helplessness, their ideas confined to the one thought that for them life is impossible. So they show a condition of perfect 'abulia,' or inability to will or act. They cannot change their posture or speech or execute the simplest command.

The different races of men show different temperaments in this regard. The Southern races are commonly accounted the more impulsive and precipitate: the English race, especially our New England branch of it, is supposed to be all sicklied over with repressive forms of self-consciousness, and condemned to express itself through a jungle of scruples and checks.

The highest form of character, however, abstractly considered, must be full of scruples and inhibitions. But action, in such a character, far from being paralyzed, will succeed in energetically keeping on its way, sometimes overpowering the resistances, sometimes steering along the line where they lie thinnest.

Just as our extensor muscles act most truly when a simultaneous contraction of the flexors guides and steadies them; so the mind of him whose fields of consciousness are complex, and who, with the reasons for the action, sees the reasons against it, and yet, instead of being palsied, acts in the way that takes the whole field into consideration,--so, I say, is such a mind the ideal sort of mind that we should seek to reproduce in our pupils. Purely impulsive action, or action that proceeds to extremities regardless of consequences, on the other hand, is the easiest action in the world, and the lowest in type. Any one can show energy, when made quite reckless. An Oriental despot requires but little ability: as long as he lives, he succeeds, for he has absolutely his own way; and, when the world can no longer endure the horror of him, he is assassinated. But not to proceed immediately to extremities, to be still able to act energetically under an array of inhibitions,--that indeed is rare and difficult. Cavour, when urged to proclaim martial law in 1859, refused to do so, saying: "Any one can govern in that way. I will be constitutional." Your parliamentary rulers, your Lincoln, your Gladstone, are the strongest type of man, because they accomplish results under the most intricate possible conditions. We think of Napoleon Bonaparte as a colossal monster of will-power, and truly enough he was so. But, from the point of view of the psychological machinery, it would be hard to say whether he or Gladstone was the larger volitional quantity; for Napoleon disregarded all the usual inhibitions, and Gladstone, passionate as he was, scrupulously considered them in his statesmanship.

A familiar example of the paralyzing power of scruples is the inhibitive effect of conscientiousness upon

conversation. Nowhere does conversation seem to have flourished as brilliantly as in France during the last century. But, if we read old French memoirs, we see how many brakes of scrupulosity which tie our tongues to-day were then removed. Where mendacity, treachery, obscenity, and malignity find unhampered expression, talk can be brilliant indeed. But its flame waxes dim where the mind is stitched all over with conscientious fear of violating the moral and social proprieties.

The teacher often is confronted in the schoolroom with an abnormal type of will, which we may call the 'balky will.' Certain children, if they do not succeed in doing a thing immediately, remain completely inhibited in regard to it: it becomes literally impossible for them to understand it if it be an intellectual problem, or to do it if it be an outward operation, as long as this particular inhibited condition lasts. Such children are usually treated as sinful, and are punished; or else the teacher pits his or her will against the child's will, considering that the latter must be 'broken.' "Break your child's will, in order that it may not perish," wrote John Wesley. "Break its will as soon as it can speak plainly--or even before it can speak at all. It should be forced to do as it is told, even if you have to whip it ten times running. Break its will, in order that its soul may live." Such will-breaking is always a scene with a great deal of nervous wear and tear on both sides, a bad state of feeling left behind it, and the victory not always with the would-be will-breaker.

When a situation of the kind is once fairly developed, and the child is all tense and excited inwardly, nineteen times out of twenty it is best for the teacher to apperceive the case as one of neural pathology rather than as one of moral culpability. So long as the inhibiting sense of impossibility remains in the child's mind, he will continue unable to get beyond the obstacle. The aim of the teacher should then be to make him simply forget. Drop the subject for the time, divert the mind to something else: then, leading the pupil back by some circuitous line of association, spring it on him again before he has time to recognize it, and as likely as not he will go over it now without any difficulty. It is in no other way that we overcome balkiness in a horse: we divert his attention, do something to his nose or ear, lead him round in a circle, and thus get him over a place where flogging would only have made him more invincible. A tactful teacher will never let these strained situations come up at all.

You perceive now, my friends, what your general or abstract duty is as teachers. Although you have to generate in your pupils a large stock of ideas, any one of which may be inhibitory, yet you must also see to it that no habitual hesitancy or paralysis of the will ensues, and that the pupil still retains his power of vigorous action. Psychology can state your problem in these terms, but you see how impotent she is to furnish the elements of its practical solution. When all is said and done, and your best efforts are made, it will probably remain true that the result will depend more on a certain native tone or temper in the pupil's psychological constitution than on anything else. Some persons appear to have a naturally poor focalization of the field of consciousness; and in such persons actions hang slack, and inhibitions seem to exert peculiarly easy sway.

But let us now close in a little more closely on this matter of the education of the will. Your task is to build up a *character* in your pupils; and a character, as I have so often said, consists in an organized set of habits of reaction. Now of what do such habits of reaction themselves consist? They consist of tendencies to act characteristically when certain ideas possess us, and to refrain characteristically when possessed by other ideas.

Our volitional habits depend, then, first, on what the stock of ideas is which we have; and, second, on the habitual coupling of the several ideas with action or inaction respectively. How is it when an alternative is presented to you for choice, and you are uncertain what you ought to do? You first hesitate, and then you deliberate. And in what does your deliberation consist? It consists in trying to apperceive the ease successively by a number of different ideas, which seem to fit it more or less, until at last you hit on one which seems to fit it exactly. If that be an idea which is a customary forerunner of action in you, which enters into one of your maxims of positive behavior, your hesitation ceases, and you act immediately. If, on the other hand, it be an idea which carries inaction as its habitual result, if it ally itself with *prohibition*, then you unhesitatingly refrain. The problem is, you see, to find the right idea or conception for the case. This search

for the right conception may take days or weeks.

I spoke as if the action were easy when the conception once is found. Often it is so, but it may be otherwise; and, when it is otherwise, we find ourselves at the very centre of a moral situation, into which I should now like you to look with me a little nearer.

The proper conception, the true head of classification, may be hard to attain; or it may be one with which we have contracted no settled habits of action. Or, again, the action to which it would prompt may be dangerous and difficult; or else inaction may appear deadly cold and negative when our impulsive feeling is hot. In either of these latter cases it is hard to hold the right idea steadily enough before the attention to let it exert its adequate effects. Whether it be stimulative or inhibitive, it is *too reasonable* for us; and the more instinctive passional propensity then tends to extrude it from our consideration. We shy away from the thought of it. It twinkles and goes out the moment it appears in the margin of our consciousness; and we need a resolute effort of voluntary attention to drag it into the focus of the field, and to keep it there long enough for its associative and motor effects to be exerted. Every one knows only too well how the mind flinches from looking at considerations hostile to the reigning mood of feeling.

Once brought, however, in this way to the centre of the field of consciousness, and held there, the reasonable idea will exert these effects inevitably; for the laws of connection between our consciousness and our nervous system provide for the action then taking place. Our moral effort, properly so called, terminates in our holding fast to the appropriate idea.

If, then, you are asked, "*In what does a moral act consist when reduced to its simplest and most elementary form?*" you can make only one reply. You can say that *it consists in the effort of attention by which we hold fast to an idea* which but for that effort of attention would be driven out of the mind by the other psychological tendencies that are there. *To think*, in short, is the secret of will, just as it is the secret of memory.

This comes out very clearly in the kind of excuse which we most frequently hear from persons who find themselves confronted by the sinfulness or harmfulness of some part of their behavior. "I never *thought*," they say. "I never *thought* how mean the action was, I never *thought* of these abominable consequences." And what do we retort when they say this? We say: "Why *didn't* you think? What were you there for but to think?" And we read them a moral lecture on their irreflectiveness.

The hackneyed example of moral deliberation is the case of an habitual drunkard under temptation. He has made a resolve to reform, but he is now solicited again by the bottle. His moral triumph or failure literally consists in his finding the right *name* for the case. If he says that it is a case of not wasting good liquor already poured out, or a case of not being churlish and unsociable when in the midst of friends, or a case of learning something at last about a brand of whiskey which he never met before, or a case of celebrating a public holiday, or a case of stimulating himself to a more energetic resolve in favor of abstinence than any he has ever yet made, then he is lost. His choice of the wrong name seals his doom. But if, in spite of all the plausible good names with which his thirsty fancy so copiously furnishes him, he unwaveringly clings to the truer bad name, and apperceives the case as that of "being a drunkard, being a drunkard, being a drunkard," his feet are planted on the road to salvation. He saves himself by thinking rightly.

Thus are your pupils to be saved: first, by the stock of ideas with which you furnish them; second, by the amount of voluntary attention that they can exert in holding to the right ones, however unpalatable; and, third, by the several habits of acting definitely on these latter to which they have been successfully trained.

In all this the power of voluntarily attending is the point of the whole procedure. Just as a balance turns on its knife-edges, so on it our moral destiny turns. You remember that, when we were talking of the subject of attention, we discovered how much more intermittent and brief our acts of voluntary attention are than is

commonly supposed. If they were all summed together, the time that they occupy would cover an almost incredibly small portion of our lives. But I also said, you will remember, that their brevity was not in proportion to their significance, and that I should return to the subject again. So I return to it now. It is not the mere size of a thing which, constitutes its importance: it is its position in the organism to which it belongs. Our acts of voluntary attention, brief and fitful as they are, are nevertheless momentous and critical, determining us, as they do, to higher or lower destinies. The exercise of voluntary attention in the schoolroom must therefore be counted one of the most important points of training that take place there; and the first-rate teacher, by the keenness of the remoter interests which he is able to awaken, will provide abundant opportunities for its occurrence. I hope that you appreciate this now without any further explanation.

I have been accused of holding up before you, in the course of these talks, a mechanical and even a materialistic view of the mind. I have called it an organism and a machine. I have spoken of its reaction on the environment as the essential thing about it; and I have referred this, either openly or implicitly, to the construction of the nervous system. I have, in consequence, received notes from some of you, begging me to be more explicit on this point; and to let you know frankly whether I am a complete materialist, or not.

Now in these lectures I wish to be strictly practical and useful, and to keep free from all speculative complications. Nevertheless, I do not wish to leave any ambiguity about my own position; and I will therefore say, in order to avoid all misunderstanding, that in no sense do I count myself a materialist. I cannot see how such a thing as our consciousness can possibly be *produced* by a nervous machinery, though I can perfectly well see how, if 'ideas' do accompany the workings of the machinery, the *order* of the ideas might very well follow exactly the *order* of the machine's operations. Our habitual associations of ideas, trains of thought, and sequences of action, might thus be consequences of the succession of currents in our nervous systems. And the possible stock of ideas which a man's free spirit would have to choose from might depend exclusively on the native and acquired powers of his brain. If this were all, we might indeed adopt the fatalist conception which I sketched for you but a short while ago. Our ideas would be determined by brain currents, and these by purely mechanical laws.

But, after what we have just seen,--namely, the part played by voluntary attention in volition,--a belief in free will and purely spiritual causation is still open to us. The duration and amount of this attention *seem* within certain limits indeterminate. We *feel* as if we could make it really more or less, and as if our free action in this regard were a genuine critical point in nature,--a point on which our destiny and that of others might hinge. The whole question of free will concentrates itself, then, at this same small point: "Is or is not the appearance of indetermination at this point an illusion?"

It is plain that such a question can be decided only by general analogies, and not by accurate observations. The free-willist believes the appearance to be a reality: the determinist believes that it is an illusion. I myself hold with the free-willists,--not because I cannot conceive the fatalist theory clearly, or because I fail to understand its plausibility, but simply because, if free will *were* true, it would be absurd to have the belief in it fatally forced on our acceptance. Considering the inner fitness of things, one would rather think that the very first act of a will endowed with freedom should be to sustain the belief in the freedom itself. I accordingly believe freely in my freedom; I do so with the best of scientific consciences, knowing that the predetermination of the amount of my effort of attention can never receive objective proof, and hoping that, whether you follow my example in this respect or not, it will at least make you see that such psychological and psychophysical theories as I hold do not necessarily force a man to become a fatalist or a materialist.

Let me say one more final word now about the will, and therewith conclude both that important subject and these lectures.

There are two types of will. There are also two types of inhibition. We may call them inhibition by repression or by negation, and inhibition by substitution, respectively. The difference between them is that, in the case of inhibition by repression, both the inhibited idea and the inhibiting idea, the impulsive idea and the idea that

negates it, remain along with each other in consciousness, producing a certain inward strain or tension there: whereas, in inhibition by substitution, the inhibiting idea supersedes altogether the idea which it inhibits, and the latter quickly vanishes from the field.

For instance, your pupils are wandering in mind, are listening to a sound outside the window, which presently grows interesting enough to claim all their attention. You can call the latter back again by bellowing at them not to listen to those sounds, but to keep their minds on their books or on what you are saying. And, by thus keeping them conscious that your eye is sternly on them, you may produce a good effect. But it will be a wasteful effect and an inferior effect; for the moment you relax your supervision the attractive disturbance, always there soliciting their curiosity, will overpower them, and they will be just as they were before: whereas, if, without saying anything about the street disturbances, you open a counter-attraction by starting some very interesting talk or demonstration yourself, they will altogether forget the distracting incident, and without any effort follow you along. There are many interests that can never be inhibited by the way of negation. To a man in love, for example, it is literally impossible, by any effort of will, to annul his passion. But let 'some new planet swim into his ken,' and the former idol will immediately cease to engross his mind.

It is clear that in general we ought, whenever we can, to employ the method of inhibition by substitution. He whose life is based upon the word 'no,' who tells the truth because a lie is wicked, and who has constantly to grapple with his envious and cowardly and mean propensities, is in an inferior situation in every respect to what he would be if the love of truth and magnanimity positively possessed him from the outset, and he felt no inferior temptations. Your born gentleman is certainly, for this world's purposes, a more valuable being than your "Crump, with his grunting resistance to his native devils," even though in God's sight the latter may, as the Catholic theologians say, be rolling up great stores of 'merit.'

Spinoza long ago wrote in his Ethics that anything that a man can avoid under the notion that it is bad he may also avoid under the notion that something else is good. He who habitually acts *sub specie mali*, under the negative notion, the notion of the bad, is called a slave by Spinoza. To him who acts habitually under the notion of good he gives the name of freeman. See to it now, I beg you, that you make freemen of your pupils by habituating them to act, whenever possible, under the notion of a good. Get them habitually to tell the truth, not so much through showing them the wickedness of lying as by arousing their enthusiasm for honor and veracity. Wean them from their native cruelty by imparting to them some of your own positive sympathy with an animal's inner springs of joy. And, in the lessons which you may be legally obliged to conduct upon the bad effects of alcohol, lay less stress than the books do on the drunkard's stomach, kidneys, nerves, and social miseries, and more on the blessings of having an organism kept in lifelong possession of its full youthful elasticity by a sweet, sound blood, to which stimulants and narcotics are unknown, and to which the morning sun and air and dew will daily come as sufficiently powerful intoxicants.

I have now ended these talks. If to some of you the things I have said seem obvious or trivial, it is possible that they may appear less so when, in the course of a year or two, you find yourselves noticing and apperceiving events in the schoolroom a little differently, in consequence of some of the conceptions I have tried to make more clear. I cannot but think that to apperceive your pupil as a little sensitive, impulsive, associative, and reactive organism, partly fated and partly free, will lead to a better intelligence of all his ways. Understand him, then, as such a subtle little piece of machinery. And if, in addition, you can also see him *sub specie boni*, and love him as well, you will be in the best possible position for becoming perfect teachers.

#TALKS TO STUDENTS#

I. THE GOSPEL OF RELAXATION

I wish in the following hour to take certain psychological doctrines and show their practical applications to mental hygiene,--to the hygiene of our American life more particularly. Our people, especially in academic