

tionist" 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 pre-

cipitate; 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 flexor muscles act most firmly 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 actions, sees the reasons against it, and yet, instead of being palsied, acts in the way that takes the whole field into consideration—so such a mind, I say, is 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. Anyone 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: "Anyone 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 pos-