

woman friend, glancing over the evening paper, and the like. We do not consciously intend anything by such actions, as a rule; we do them because they are appropriate to the present circumstances. Other actions are determined by inward impulses, such as eating when hungry, drinking when thirsty, breaking into song when happy, and so on. Will begins when the action is determined by the idea of some result or consequence. We *intend* this result; and we perform the action in order to secure it.

Yet the presence of an intention is not enough to constitute an action one of will. Here is a man who runs off to play golf, seemingly, every time that the idea of the game enters his head, to the neglect of other things. Here is a woman whose tongue is constantly getting her into trouble, for she always "speaks out her mind." Both are sorry afterward; they say, "I didn't think." And that is the actual fact; they did not think *enough*.

Their actions were idea-motivated, we grant. The man played golf because he wanted to do it; the woman intended to say what she said. But the trouble is that neither stopped to think of anything else. There were no alternative ideas present, no other intentions brought to mind to offset these, no deliberation, no weighing of issues, no choice. They reacted almost as directly, immediately and unthinkingly to the presence of an idea in their minds as Bill reacts to the sight of another peacock.

Such actions, even though motivated by an idea, are not properly acts of will. What above all else distinguishes willed action from habitual or impulsive action, is the presence of alternative ideas and intelligent choice between them.

It seems clear, as a matter of fact, that Nature intended us to be deliberate beings. We differ from Bill, and from all lower animals like him, not simply in that our instincts can be modified by experience, but in that we possess a far larger number of instincts—so many, indeed, that they conflict with one another. Bill's is a simple life. His repertoire of actions is pretty meagre. Comparatively few of the aspects of the world count as circumstances to him, and for each of these he is equipped with a definite response. Consequently, Bill makes such mistakes as he did in attacking the automobile. "The whole story of our dealings with the lower wild animals," says William James, "is the history of our taking advantage of the way in which they judge of everything by its mere label, as it were, so as to ensnare or kill them. Nature, in them, has left matters in this rough way, and made them act *always* in the manner which would be *oftenest* right. There are more worms unattached to hooks than impaled upon them; therefore, on the whole,

says Nature to her fishy children, bite at every worm and take your chances."

But Nature is not so careless of her higher children. She wants them to be able to discriminate safety from danger, friend from enemy, right from wrong. And so she implants within the higher birds and mammals, and most of all within man, *many* rather than few instincts and impulses. We may respond to a given situation with sociability or shyness, curiosity or timidity, bashfulness or vanity, rivalry or cooperation, self-sacrifice or pugnacity, and so on. We are embarrassed, as the peacock is not, by the very number of impulses that well up within us and by the variety of possible actions which they suggest. And so we are driven to use our minds. Will arises, not because we have no instincts, but rather out of the fact that we have so many that they contradict and block one another. Just which is the right one to follow in any particular situation, we must learn to decide for ourselves in light of experience. We thus run the risk of error, and we do, as a matter of fact, make many mistakes. But they are *our* mistakes; we make them ourselves; Nature does not make them for us, as she does in the case of the fish and the peacock.

When we deliberate we hold what Professor Dewey has called a *dramatic rehearsal* of various possible lines of action. "We give way, in our mind, to some impulse; we try, in our mind, some plan. Following its career through various steps, we find ourselves in imagination in the presence of the consequences that would follow: and as we then like and approve, or dislike and disapprove, these consequences, we find the original impulse or plan good or bad." We do this with each suggested course of action in turn and weigh the respective consequences; then make our decision in light of this mental trying them out. My wife and children are to spend the summer months in Minnesota. They must go alone, and I shall join them later. How shall I send them? By steamer over the Great Lakes from Buffalo to Duluth or by rail via Chicago? If the latter, shall they go from New York over the New York Central or the Pennsylvania? One after another, we summon to mind the various possibilities; in imagination we traverse the several routes, recalling our experiences with each and prophesying as best we can what it is apt to be like this time. The steamer trip is one of the most pleasant in all America; but it is too long for a lone woman with the care of three children. Either the New York Central or the Pennsylvania will enable them to reach Minnesota with only one night on the sleeping car; that is why we consider no other roads. But the Pennsylvania tosses one more as it curves through the mountains, and there is

the roar of from minute intervals. Milwaukee to their destination. York Central for there from shall choose to

What factors of an efficient justifies the enters into the for will is simple. More specific depends primarily knowledge through adequate and usual alternatives in practice in habits of thinking; (3) the

When a girl or a boy with him in what is taking neither case is future results. be present or in a few years later begin to make many cases the event is so strongly disagreeable for it. Interest have in view is remote.

Throughout interest exist ways be certain immediate interest very dull indeed of your everyday have merely a drinking, conversation sports and pastime sounds of the past time remains a who has no interest in it.

But, after all not the things that really live only out and ambition some goal ahead effort to reach. the number of times

Of course, a real value. We