

something, and in this doing something there is a particular value received--something gained. It is a reponse to the stimulus and result of it. It reacts into it and modifies it. The movement is cyclical, expression, impression, expression, and so on. In short there has been an experience gained.

That with which one must begin, in this case, as a psychologist, is the tendencies, impulses, desires, propulsion toward expression on the part of the individual. In the early life of the child, to which reference has been made this fund of tendencies is seen the plainest. It is so to speak the capital. It is suggestive too in the fact that capital comes to the individual in part by inheritance. Consider the tendency in the child to walk. It does not know the social value that attaches to that function, but by reason of the fact that locomotion is so important to life and has thus been carried out by generation after generation, the tendency to move has become generic, it is so to speak his funded capital in this direction. Then taking a cross-section of experience at any view point, the powers are taken as given. The biologist and genetic psychologist may be concerned in the "whence" of these capacities, the psychologist at this stage is concerned with the "that" of their occurrence, and proceeds to examine the "how" that soon makes itself evident. Beginning with these original capacities for movements in various directions, one must consider how they become transformed into living powers to meet the demands of life. As refigured in the analogous course of procedure as used by business men, these impulses contribute certain values, but these values are not cut off from the original expressions, they react vitally into them and modify the future impulses. But evidently, considered in this manner alone, every impulse would have an equal claim to expression and to re-expression; there must thus be some basis of selection of impulses, or no progress can ensue, nor even maintenance in the widest sense obtain. This principal of selection is found in the end sought, by it some expressions are retained, and by it some are rejected as undesirable. In this way are habits set up and retained, thus giving permanence and consistency to the mental life and to action. Here, however the other side of the process must be considered. Were the end a fixed and absolute thing in every life, not only would each individual be like his neighbour, but all would be alike automatic in movement and ignorant in mind. It would be difficult to conceive a more wretched state of barbarism. In such a view of matters there would be ample provision for the preservation of the old, but absolutely none for the securing of the new. In the instance of the child, above used, it would be seen in the fact that any one experience would be gotten again and again in lifeless and monotonous repetition, no connection of it with the organism as a whole viewed in one way, and viewed in another way no connection of it with the end. In brief, the *expression* of the impulse is not referred back to the original impulse while it is pliable, and as a con-