

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, not impulsively, but rather 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, according to the phrase of the Catholic theologians, may 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 no-

tion 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 by 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 life-long 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 yourself see him *sub specie boni*, and love him too, you will be in the best possible position for becoming perfect teachers.

—The Atlantic Monthly.