

was mainly considered. Those who have been trained in metaphysical habits of thought have commonly enthroned the will as king of life. But of late, owing, perhaps, to the greater growth of scientific than of philosophical studies, inheritance and environment have come quite to overshadow the will,—nay, almost to obscure it. Physical nature holds a great place in some current theories of man and of life. Montesquieu led the way in his doctrine of climates, expounded in "The Spirit of Laws."\* and he has had a numerous and powerful following. The exaggerated part that Buckle assigned to physical nature in general history, and Taine in intellectual history, is well known to all readers of the "History of Civilization in England," and of the "History of English Literature." In the words of Ribot, "Great stress has recently been laid on the influence of the physical environment. It has been shown how the climate, the air, the character of the soil, the diet, the nature of the food and drink—all that in physiology is comprised under the technical terms, *circumfusa*, *ingesta*, etc,—shape the human organism by their incessant action; how those latent, silent sensations which do not come into consciousness, but still are ever thronging the nerves of sense,

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\* See books xiv.—xviii., entitled "Of Laws as Relative to the Nature of the Climate"; "In what manner the Laws of Civil Slavery are relative to the Nature of the Climate"; "How the Laws of Domestic Slavery have a Relation to the Nature of the Climate"; "How the Laws of Political Servitude have a Relation to the Nature of the Climate"; "Of Laws in the Relation they bear to the Nature of the Soil."

eventually form that habitual mode of the constitution which we call temperament." These speculations open up a large field to inquiry. But no theory of man is true that makes him a cornstalk or a pineapple; he is not the creature of *circumfusa*. Environment cannot obliterate heredity or reduce the will to zero. A true theory must be large enough to hold all these causes. The will is the regnant power of the soul. It modifies inheritance and changes environment. It stretches forth its sceptre over the field of human action. Still it is not omnipotent; there are metes and bounds that it cannot pass. The popular saying, "Where there is a will there is a way," is a strong rhetorical exaggeration of a great truth. This is not the place to enlarge upon the theme; but the training of the will and of the sensibility calls for renewed and enlarged attention at the hands of educators.

At the close of this discussion it will be well to restate the main propositions that have been argued.

1. A man's character is the sum of his processes of thought, laws of feeling, and methods of action.

2. In part this character comes from inheritance, since every man has at the beginning a certain positive character or original constitution.

3. For the rest, his character is formed by his own activity, by repeated acts of thought, feeling and will.

4. To these acts he is stimulated by all the forces that play upon him in life, from whatever source they may come, whether from sea or land, earth or sky, man or nature, the world or heaven.—*The Teacher.*