

to help dispel that relic of barbarism so revolting to many nice girls and women—the idea, still to a certain extent prevalent—viz., that matrimony is the sole end and aim of a girl's and especially of a "society girl's" existence'

TALKS TO TEACHERS ON PSYCHOLOGY.

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EDUCATION AND BEHAVIOR.

Education in the last analysis consists in the organizing of *resources* in the human being, of powers of conduct which shall fit him to his social and physical world. An "uneducated" person is one who is nonplussed by all but the most habitual situations. On the contrary, one who is educated is able practically to extricate himself, by means of the examples with which his memory is stored and of the abstract conceptions which he has acquired, from circumstances in which he never was placed before. Education, in short, cannot be better described than by calling it *the organization of acquired habits of conduct and tendencies to behavior*.

To illustrate. You and I are each and all of us educated, in our several ways, and we show our education at this present moment by different conduct. It would be quite impossible for me, with my mind technically and professionally organized as it is, and with the optical stimulus which your presence affords, to remain sitting here entirely silent and inactive. Something tells me that I am expected to speak, and must speak, something forces me to keep on speaking. My organs of articulation are continuously innervated by outgoing currents, which the currents passing inward at my eyes and through my educated brain have set in motion, and the particular movements which they make have their form and order determined altogether by the training of all my past years of

lecturing and reading. Your conduct, on the other hand, might seem at first sight purely receptive and inactive, leaving out those among you who happen to be taking notes. But the very *listening* which you are carrying on is itself a determinate kind of conduct. All the muscular tensions of your body are distributed in a peculiar way as you listen, your head, your eyes, are fixed characteristically. And, when the lecture is over, it will inevitably eventuate in some stroke of behavior, as I said on the previous occasion. You may be guided differently in some special emergency in the school-room by some word which I now let fall. So it is with the impressions you will make there on your pupil. You should get into the habit of regarding them all as instrumental to the acquisition by him of capacities for behavior, emotional, social, bodily, vocal, technical, or what not. And this being the case, you ought to feel willing, in a broad, general way, and without hair-splitting or further ado, to take up with the biological conception of the mind, as of something given us for practical use. That conception, at any rate, will conveniently cover the greater part of your own educational work.

If we reflect upon the various ideals of education that are prevalent in the different countries, we see that what they all aim at is to organize capacities for conduct. This is most immediately obvious in Germany, where the explicitly avowed aim of the higher education is to turn the student into