

tions of such tendencies, and that this feeling has become part and parcel of the individual's make-up.

The doctrine of sublimation, as developed by the psycho-analytic school of psychology, furnishes probably the only effective explanation for the lifting of this repression in times of war. A sublimation is an outlet to primitive individualistic instinct, rarely in a direct, more often in a symbolic form, but always so constituted as not to be repugnant to society or to the social instincts of the subject. Any man is not only a member of the human genus, but also, and more immediately, a member of a smaller group, that is, a tribe or a nation. And it is an interesting fact that this group is apt to be more powerful in its influence on the man than is the interest of mankind as a whole. The more primitive is any people, the more does it tend to regard members of other tribes or nations as belonging to a different species, and therefore to be treated as natural enemies, to whom no sympathy or consideration is due. It follows from this that any man's instinctive morality is much more strongly determined by the general standards of the group with which he lives than by any interest in that vaguer conception of mankind as a whole. The average human being is therefore restrained in large measure from the development of his tendencies to lust and cruelty by the innate feeling he enjoys of the deleterious effect such actions would have on his immediate fellows. When war develops, however, a premium is put upon bloodthirstiness, and the community extols the individual who is most effective in inflicting injuries upon the bodies and lives of the members of an opposing group.

This becomes, in effect, a sublimation, for now the soldier can, by the same acts, give vent to his primitive passions and reap the approbation of his fellows. Only two factors may, occasionally, stand in the way of a complete development of this sublimation; the first is the habit of the man's mind, who for years has been educated with ideals of gentleness; the second is that degree of emotional unity, he may possess, that binds him to all mankind, making him sensitive to the sufferings of those outside his group. The combined influence of both these factors is,