

habits leave the domain of healthy body function and assert an influence upon the higher centres of the brain, they begin to assume tremendous importance with relation to character, e.g., drug habits, opium, alcohol.

Coincident with the formation of both bodily and intellectual habits is the growth of the will, and it is this fact that enables one to mould his own character. There is a wonderful interplay constantly going on in the human mind between the will and the emotions. Part of this conflict is in the field of conscious life, much of it lies beneath the conscious self in the subconscious, but it is that which rises into the conscious life which is examined, weighed, and accepted or rejected by the will, that determines human character.

Ten thousand influences in the form of sights, sounds, and appeals to the senses—good, bad, and indifferent—are momentarily hastening to the brain through every avenue open to the external world. Likewise numberless emotions, aspirations, and longings are pressing up from the subconscious world, clamouring for recognition and incorporation into the conscious being, striving to become a part of the ego, or personality of the individual.

The part of the will is to choose and recognise as good or ill that which presents itself. Thus the education of the will becomes the first duty of man, for upon its mandate depends his character.

The education of the will begins many generations before an individual is born, for heredity plays an important role, but even with a poor inheritance much may be done with the plastic mind of youth to establish right ways of thinking and acting.

The term "freedom of the will," in the light of modern psychology, must be considered a relative term, for with deeply engrafted habits of mind and body we are not absolutely free to choose what line of action we will pursue in a sudden crisis. Our conduct at any particular moment is the combined result of forces which have been operative in our past lives. These forces, to be sure, were partly under our control at some period in life, but they have been cumulative, and with the added momentum of years have become the dominant factor in determining what course of action we shall pursue.

We are responsible for our acts to the extent that heredity, environment, and education have given us opportunity to form correct habits and educate our wills. Man alone, of earth's creation, is endowed with this high privilege, i.e., to mould and fashion his own character, by choosing the habits of mind and body that he will cultivate.

Nursing Education and National Efficiency.

In a recent issue of the *National Hospital Record*, Miss L. L. Dock, in a letter to Hospital Superintendents (not the Superintendents of the Nurse Training Schools, but the General Superintendents of the Hospitals), asks their attention to matters not directly related to their day's work, namely, the bearing of the training of nurses upon the broad general question of education and national efficiency. She shows that the plea for laxity in preliminary educational requirements is singularly shortsighted—that of providing at all costs for the present without reflection as to the future. That it is an unstatesmanlike type of mind that can advocate a deliberate choice of lower, instead of higher standards of education, because this kind of policy tends ultimately to self-destruction.

"No special pains," Miss Dock points out, "are needed to induce people to be poorly educated. Precisely the opposite is the case. What with the struggle for existence on the one hand, and the weight of inertia on the other, those who will be standard bearers for worthy educational ideals and human progress must wage the most unremitting warfare that peace knows."

She shows that the hospitals employ so large a number of young women that their indirect influence on common school education is very great indeed. If they continue to demand applicants of good preliminary education the whole cause of popular education will be materially strengthened, if they should slip down to the basis of the primary grades they will deal a serious blow to general education.

She therefore points out that there is "an ethical obligation of the hospital to society of a very real nature and far-reaching extent, the more so as hospitals do not rank among the 'soulless' corporations that seek only material gains, but claim place among the forces that make for a higher civilisation and an ampler distribution of the blessings of science. From the more selfish point of view, too, it would seem suicidal for hospitals to retrograde in educational ideals, for, as they are themselves dependent upon an enlightened public for their support they would help to cut off their own source of supply by helping to bring about a falling estimate of educational requirements." Miss Dock shows that one of two things must result, either the hospital must

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