

Adolescence

Chapter X.

Evolution and the Feelings, and Instincts Characteristic of Normal Adolescence

In a sense this Chapter might be called an Essay on the Soul. It is necessary to state the general conceptions of the Soul that underlie and condition the treatment of Childhood and Adolescence. "It," the Soul, may be roughly characterized as in some sense a new and higher monism and an evolutionism more evolved.

The idea that at some age of the embryo the soul joins the body ab extra has been the prevailing one in philosophy. Also that the soul was tainted at birth and that man's supreme duty is to redeem it. He tackles the philosophers "without gloves." He holds that the future of the soul is "unknown save to faith." Former ideas are wrong and to follow them we find "instead of a glorious soul there remains only an inner void. There is no other goal for the rigorous thinker."

The idea of classifying each thing under some special head is an obstacle in the way of the great truths of genetic psychology. It is absurd; for life is varied. "Growth *** is essentially non-logical

and former inconsistent with itself. The logic of the schools is ex post facto. "Another abstacle is "the disposition to regard animals as well as defectives, savages, and children as too remote from the life of adult Culture to shed much light upon the nature mind"; for without ^{animals,} knowing primitive men, defectives, criminals and the insane we cannot understand childhood, religion or education. (Then follows a few paragraphs on the mental life of animals)

Then he gives his theory in a sentence of nearly two hundred words. He holds "that nature and mind have the same root". therefore we have psychic evolution. We are concerned more with the past of the soul than with its future and should study "its embodied rather than its disembodied life"; for "the soul is as much, but no more, and organized unity than the body; reflects the growth not of the brain alone, but of every part and organ". "The human soul is one of many types of mind in the world". It is "at bottom homogeneous and also continuous throughout the animal kingdom, the chief differences being in degree and proportion". "We can truly know soul only through body." This "a product of heredity." "Every individual soul is marked by limitations, defects, and arrests often beside traits of marvelous beauty and virtue. None are complete, perfect, typical. Collective soul, however, is a consensus

of wondrous subtlety that reflects in its multipersonal facets most, perhaps all, that has been in the world."

When the youth reaches Adolescence he goes through a complete change in many of his mental as well as physical traits. All of this he touches upon rather empirically, almost dogmatically. Then he takes up the instability and fluctuations so characteristic of this age. "The emotions develop by contrast and reaction into the opposite. We will specify a few of its antithetic impulses now so marked." He notes the alternations between inerness and excitement, pleasure and pain, self-confidence and humility, selfishness and altruism, (sin and virtue,) the social instinct and solitude, sensitiveness and hardheartedness or "dullness", knowing and doing, Conservatism and radicalism or iconoclasm, Wisdom and folly or as he calls it "sense" and intellect." In this category he goes into almost all the instinets and impulses of adolescence. I am tempted to say this is "Kritpatrick bailed down," but that is not exactly true for Hall deals almost exclusively with Adolescent life while Kritpatrick deals with Child life as well. The mind grows like the body not symmetrically.

In its growth it seems to recapitulate the race, those parts developing in each individual, relatively speaking, in the same order and time that they did in the race. The survival of the fittest gave us man as we now find him and the survival of the fittest in each individual makes the best possible of each.

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