

things. The intercourse with persons leads us not only to knowledge, calls forth not only pleasure and pain, but produces also a reaction in us which is the first appearance and the earliest form of that affection which we term Love. Wherever this affection makes itself felt and enters into our sensations, or active strivings, we seem, as it were, to enter a different and special region of experience which is the beginning of what we call the moral world.

Thus we are again impressed by the fact that it is only through communion with other persons that we gradually pass from the simpler stages of personal and subjective life to the higher, the more important and interesting.

It is probably also through intercourse with persons that the child first becomes aware of what we term the freedom of its will.

The freedom of Will, in whatever way it may be defined, explained, or explained away, is not a problem for introspective psychology, for there is no fact of the inner life better and earlier known to the child or even the infant than that it has freedom of action. No words in the early speech of a child are more familiar than "will" and "won't." This experience is one of the earliest and most essential in any rational being.

The doubts concerning Free Will which have arisen among philosophers and divines are not shared either by children or by the majority of grown-up persons.

How they have arisen is a problem that will occupy us at a later stage of our analysis.

The child also very soon learns to distinguish between such of its actions as are limited by lifeless objects, and