

QUOTATION

JOHANNES LUDVICUS VIVES ON THE PRINCIPLES OF CONDITIONING

"The ancients, when discussing . . . recondite matters, fell into and entangled themselves in great absurdities; and it is not surprising at all that they expressed distorted opinions about the soul, which is not perceived by any bodily sense, when they made very inapt assertions about what we do perceive through the senses." (p. 2)

"What the soul is, is of no importance for us to know. But its quality and its works are of very great interest." (p. 61)

"The things which were originally received with attention and care descend deeply into memory. . . . When the first memory of any object at all is mixed with a vivid affection, its recollection thereafter is easier, quicker and more lasting. Thus the memory of those things which have entered our minds with great joy or great grief lasts a very long time. Therefore, some nations have the custom of vehemently hitting the children who witness the fixing of limits to the fields, so that they might remember the boundaries more surely and for longer." (p. 89)

"When two things have been comprehended simultaneously by the imagination, if either one of them occurs, it usually brings back the other. . . . When, simultaneously with a voice or sound, something joyous happens, we always like hearing them again. Or we become saddened by the sound if what happened was sad. This can also be observed in animals. If, when we call them by some sound we give them something they like, they come running easily and willingly whenever they again hear the same sound. But if they were beaten, they shake when hearing that sound due to the recollection of the blows. With this double-recalling phenomenon, usually the greater thing comes to our mind from the lesser, not vice-versa. . . . Thus, whenever I see a certain house in Brussels, not very far from the Royal Palace, I remember Idiaquez, whose hospitable lodging it was. Inside it we have talked many many times at length, whenever his occupations permitted it, about matters very pleasant to us both. Nevertheless, I do not think of that building every time Idiaquez comes to mind. . . . The same happens with sounds, with taste and with smells. Once when I was a boy in Valencia, I ate cherries with a bad taste and became ill with fever. Even many years later, whenever I ate this fruit, I not only remembered the fever but also seemed to experience it again." (pp. 92-93)

From: Vives, J. L. *Tratado del Alma*. Ediciones de la Lectura, Madrid, 1923. First published in Latin: Vives, J. L., *De Anima et Vita*, Brujas, 1538. The page numbers cited refer to the Spanish translation.

CONTRIBUTED BY Jose Javier Campos, Laboratorio de Psicologia Animal, Facultad de Psicologia, Campus de Somosaguas, Madrid 23, Spain. The translation from the Spanish was edited by Professor Alfred Geier, Department of Religious and Classical Studies, University of Rochester, Rochester, New York, using *De Anima et Vita* (ed. by M. Sancipriano), Padova, Gregoriana Editrice, 1974. An informative appreciation of the contribution of Vives to psychology can be found in Watson, F. (1915), The father of modern psychology, *Psychological Review*, 22, 333-353. Watson renders the second quotation above as: "What the soul is, is of no concern for us to know; what it is like, what its manifestations are, is of very great importance." The original Latin is: "Anima quid sit, nihil interest nostra scire: qualis autem et quae eius opera, permultum."