

experience into spatial terms, so I omit it.

The first thing, then, for the teacher is to understand the pupil's native reactions—active tendencies—the impulses and instincts of childhood—so as to be able to substitute one for another, and turn them on to artificial objects.

It is often said that man is distinguished from the lower animals by having a much smaller assortment of native instincts and impulses than they; but this is a great mistake. Man, of course, has not the marvelous egg-laying instincts which some articulates have; but, if we compare him with the mammalia, we are forced to confess that he is appealed to by a much larger array of objects than any other mammal, that his reactions on these objects are characteristic and determinate in a very high degree. The monkeys, and especially the anthropoids, are the only beings that approach him in their analytic curiosity and width of imitativeness. His instinctive impulses, it is true, get overlaid by the secondary reactions due to his superior reasoning power; and thus man loses the *simply* instinctive demeanor. But the life of instinct is only disguised in him, not lost; and when the higher brain functions are in abeyance, as happens in imbecility or dementia, his instincts sometimes show their presence in truly brutish ways.

I will therefore say a few words about those instinctive tendencies which are the most important from the teacher's point of view.

WHAT THE NATIVE REACTIONS ARE.

First of all, *fear*. Fear of punishment has always been the great weapon of the teacher, and will always, of course, retain some place in the conditions of the school-room. The subject is so familiar that nothing more need be said about it. And the same is true of *love*, and the instinctive de-

sire to please those whom we love. The teacher who succeeds in getting herself loved by the pupils will obtain results which one of a more forbidding temperament finds it impossible to secure.

Next, a word may be said about *curiosity*. This is perhaps a rather poor term by which to designate the *impulse toward better cognition* in its full extent; but you will readily understand what I mean. Novelties in the way of sensible objects, especially if their sensational quality is bright, vivid, startling, invariably arrest the attention of the young, and hold it until the desire to know more about the object is assuaged. In its higher form, the impulse toward complete knowledge takes the character of scientific or philosophic curiosity. In both its sensational and its intellectual form, the instinct is more vivacious during childhood and youth than in after life. Young children are possessed by curiosity about every new impression that assails them. It would be quite impossible for a young child to listen to a lecture for more than a few minutes, as you are now listening to me. The outside sights and sounds inevitably carry his attention off. And for most people in middle life, the sort of intellectual effort required of the average school-boy in mastering his Greek or Latin lesson, his algebra or physics, would be out of the question. The middle-aged citizen attends exclusively to the routine details of his business, and new truths, especially when they require involved trains of close reasoning, are no longer within the scope of his potentiality.

The sensational curiosity of childhood is appealed to more particularly by certain determinate kinds of objects. Material things, things that move, human actions and accounts of human action, will win the attention better than anything that is more ab-