

pist's love of mankind is not selfishness. It is important that these two kinds of interest be clearly distinguished from each other. The scientist's interest in nature, while leading to desire and being the source of much energy, is quieting rather than disquieting in its effect. It lays emphasis upon the possession already present; the flower in the hand is beautiful and enjoyable in itself; hence there is no tendency toward impatience or worry, but a feeling of contentment and satisfaction pervades the mind. Also it is not inconstant or wavering; depending on no ulterior result, but being a direct attraction for the object itself, it is ever present. Even when obstacles are encountered—as they must be in pursuing any, even the favorite, fields of thought—they are not likely to cause vexation and disappointment, but are met and overcome with much the same energy and enjoyment as the difficulties upon a pleasure excursion. Not so with the other, the selfish, interest. Instead of calling one's thought away from self, and being thus altruistic in its tendency, it emphasizes self and is concerned with personal aggrandizement. As to possessions, the accent falls upon what is lacking, rather than upon what is already secured. There is a consequent longing for possession akin to covetousness, and hence a feeling of unrest, impatience, and discontent. Obstacles are recognized as such, and increase the disquiet. Also there is no assured permanency in the desires awakened; as soon as the ulterior purpose, upon which they are dependent, is attained, they cease to exist. It is evident that this latter kind of interest is injurious in its effects, while the former, being an attraction to objects for their own sake, calls attention away from self and exerts a strong moral influence. The desires that spring from it, instead

of leading to extreme selfishness, are synonymous with unselfishness; hence one may be guided by such interest with entire safety.

Thus far the conclusion has been reached that, when a deep, permanent interest is accepted as the teacher's aim, there is no danger of making work too easy, of neglecting the sense of duty, or of engendering a spirit of selfishness. An objection comes now in another form. Since all drudgery can never be eliminated from life, since in fact each individual must have a considerable quantity of it, are we not failing to prepare for it by allowing the cultivation of interest to be our object? It is granted that the child will do those things that he is interested in; but what will lead him to do those things that he is not interested in? Experience immediately offers a partial answer. Good teachers are continually endeavoring to discover the line of natural interest in the dull pupil. One reason for having so many studies is that each child may be approached from many sides, so that native tastes or strong points may be revealed. Many boys show an aptitude for manual training who are indifferent or hostile to other school work. With such it is often the interest in this one line that makes school bearable. It begets for them some momentum for overcoming the other tasks that are mere drudgery. A universal truth is here involved. Superabundance of drudgery makes life scarcely endurable. But when a strong interest has been aroused in a part of one's necessary work, he is made brighter and happier; interest gives a buoyancy and elasticity that make one disposed to undertake duties that are naturally distasteful. Thus, instead of unfitting one for drudgery, interest is an excellent preparation for it. This admission may be made and the question still be