

exactly, what do we mean when we say we are interested? We usually mean, do we not, first, that we are attracted toward something; second, that we find pleasure in attending to it; and third, that attending to it is easy? But we know that these characteristics of interest do not constitute its essential nature. Interest is something deeper. Commonly what is interesting is attractive and pleasurable, but we are not attracted toward everything that interests us. We may be intensely interested in a thing that is repulsive or even disgusting. A rattlesnake in the attitude to strike would command our interest, but would not attract us. Sometimes the thing which chains our interest is painful instead of pleasurable. And while attention to an interesting object is spontaneous, sustained pursuit of it may not be easy. Interest is not at all the sensation of gliding down hill on ice. It is rather the sensation of exertion, of rising to a higher position against gravitation. The pleasure of interest is not the sensation of moving in the direction of least resistance, but rather the zest of overcoming resistance.

The chief element in interest is spontaneous activity, a tendency of the soul of greater or less strength to go forward in the pursuit of an object. It is mental momentum. To use physical terms, a man's ability, his mental power, is the potential energy of the man. His interest in any matter that engages his attention is the kinetic energy of his mind at the time.

Is interest, as a mental state, intelligence, feeling, desire, or will? It is all of there. It is *intellectual*; the energy of the soul in apperceiving, in imagining, in thinking, is interest. But we *feel* interest in whatever we attend to with sufficient spontaneous energy. Emotion and desire enter into every intellectual state that is energetic enough to be called interest.

And we *take* interest in the thing that is interesting to us. We choose or consent to be interested, or else we never really become interested.

The objects toward which the interested soul tends or faces are various—at least they should be. There are various kinds of interest. The interest with which we examine a strange-looking package left on our table, which might be a token of affection or a dynamite cartridge, is very different from the interest with which we study an exquisite picture. The interest we take in the first check that is handed to us payable to our order after the long vacation is genuine interest, but it is not much like that we feel in the outcome of a yacht race—on which we have no money staked, of course; nor is it like the interest we feel when informed that a note which we endorsed a while ago is in the hands of an attorney for collection, and that he does not know where to find the maker.

Herbart classified the kinds of interest under two heads, as follows:

I. Interest from knowledge, embracing: 1. Empirical interest, that is, pleasurable mental excitement produced by the apperception of what is novel or varied. It is curiosity, wonder, inquisitiveness. 2. Investigating or speculative interest, which is directed toward causes, consequences, relations, and uses of things. It is the interest which impels the child to ask questions. This interest has developed science, philosophy, history, and much of literature. 3. *Æsthetic* interest, which, of course, is directed toward the beautiful.

II. Interest from relationship with: 1. Man. Sympathetic interest, that which one takes in the welfare, happiness, and things of another. 2. Society. Social interest, which is the same thing, only extended to many and to bodies of fellowmen. This interest may be patriotism or philan-