Pacific Commercial Advertiser

Synopses and Summaries of Dewey's 1899 Lectures on the Life of the Child

In the summer of 1899, Dewey gave two series of talks at Honolulu High School on Tuesday and Friday evenings from 8:00 to 10:00. The first set of five lectures was entitled "The Life of the Child;" the second set, "Movements in Nineteenth Century Thought."

The first talk of the lecture series was delivered on the evening of Tuesday, August 15, 1899, in front of a large audience. Dewey's topic for the first lecture was "A Study of the Child." The *Honolulu Star* (August 16, p. 8) noted that "nearly all the teachers of the summer school were in attendance." Unfortunately, neither a synopsis nor a summary of the first talk was published, though all the later talks, in both series, were reported in full by the *Pacific Commercial Advertiser.* Due to insufficient space in this issue of the journal, we are unable to include summaries and synopses of the second set of lectures. However, we are including all the available material for the first series, as these represent Dewey's ideas on education. The more academic, general interest topics of the second set of lectures are available via the Library of Congress website, Chronicling America.

LECTURE I. Tuesday, August 15, 1899 A Study of the Child

No synopsis or summary was provided in the *Pacific Commercial Advertiser.* However, some idea of the content of this lecture may be gained by a reading of his essays on the topic of child study published in Dewey's Collected Works, notably in "The Interpretation Side of Child Study" which was first published in *Transactions of the Illinois Society for Child Study II* (July 1897), 17–27 and republished in *John Dewey, The Early Works*, 1882–1898, 211–221. Child study is most closely associated with the work of the psychologist G. Stanley Hall. Dewey was critical of Hall's approach, finding it overly concerned with the collection of bits of data and inclined to view the child as an object of study. Dewey was scornful that tallying observations about children could lead to anything pedagogically useful. For Dewey, child study, if it was to be meaningful, was concerned with the activities of the child—that is, with the social practices that engaged them and in which they participated as agents. In *School and Society*, which he published shortly after his visit to Hawaii, Dewey showed how the child's engagements in such practices could be guided or directed in ways that developed their skills and enlarged their understanding.

LECTURE II. Friday, August 18, 1899 Imagination and Association

SYNOPSIS OF LECTURE
***Pacific Commercial Advertiser,* August 18, 1899, p. 9**

DR. JOHN DEWEY
Synopsis of his Second Lecture

There is no charge for admission to the university extension course of lectures at the High School by Dr. John Dewey, the second of which takes place this evening at 8 o'clock. In dealing with "The Life of the Child," the lecturer this evening will confine himself to early childhood, play and imagination. The following synopsis, together with questions and exercises suggested thereby, being furnished for the guidance of those who attend:

1. When the range of associations and suggestions is extended, imagination becomes more active, and, for a while (generally from about the twenty-fourth month on) is practically dominant. The child gets a new stimulus.

2. The essence of imagination is not unreality, but simply an extension of ideas: also a greater freedom: curiosity; sees the whole in a part.

3. Images show themselves in play. The difference between healthy and unhealthy imagination. Suggestibility in children. Children's "lies." Through action the child realizes his imagery. Through it also he puts greater meaning into all his activity. Play and work.

4. The intellectual, practical and social education in play. It builds up and organizes a world of things and people. Growth in range and complexity.

QUESTIONS AND EXERCISES:

1. Give instances of dramatic plays. Of cases where the child dramatically assumes and tries to live out some other personality.

2. Show value of suggested imagery in controlling a child's emotions, like anger, fear (diverting attention); in suggesting an occupation.

3. What is the danger if a child's imagination is rendered inert? If it becomes to phantastic (sic) and lively? What sort and amount of stories are best to secure the right measure?

4 Do you think the imagination most needs arousing or directing?

5. Spontaneous drawings of children as exhibitions of mental traits.

SUMMARY OF LECTURE II
***Pacific Commercial Advertiser*, August 19, 1899, pp. 1 & 3**

Imagination and Association: The Natural Inheritances of the Child Finally Dominating His Later Actions

Professor Dewey of the University of Chicago gave the second lecture of the University Extension course at the High School last evening. The subject dealt with play and imagination as developed in early childhood and its influence on the life of the future man. He dwelt most interestingly on the phases of imagination and association which are the natural inheritances of the child, finally becoming the dominating features controlling his later actions. Professor Dewey is strong in the belief that far from being unreal, the child's imagination is as strong reality as the reality which exists in the adult mind. Following out this line of thought he said: "The child forms an association with the objects themselves, so that everything which the child reacts is to it a bundle of suggestions to act or respond to in a certain way. To give a familiar illustration: the ball is something to throw, the door is something to be opened and shut, the paper is something to hold before the eyes and go through the motion of reading, and thus the child forms an association with the object itself which must be reacted out. A slight digression from the main subject is not altogether out of the way, which is to notice what is now recognized as one of the fundamental principles of action everywhere; the tendency of every idea entertained by the mind is to find some outlet for it; we see a door, but it does not occur to us adults to open or shut it, simply by seeing it, and yet it is safe to say there is a slight reaction upon seeing something which we are not accustomed to, and, being a new idea, there is a tendency in our mind to react [to] it. There are persons who cannot see certain things or go to certain places without making certain motions. In criminals this power, this motive power comes out very strongly. For instance, persons who shock the community by murdering their own children; the only explanation is that they have heard voices telling them to do it; in some cases it is the Lord's voice, and in others, the devil's voice, but it was some voice telling them to commit the deed; to them they heard the thing said; they have the idea in their minds, and it has to get itself out; it reacts. In hypnotizing people, or, as it is sometimes called, animal magnetism, the same thing comes out. The ordinary restrictions which are acting within us all the time in our normal condition are removed, when this power of animal magnetism or what is popularly called the power of one person's will over another is simply a relapse of this condition of ordinary restriction. It is suggested to such a person under hypnotic power that he is drowning, and he will throw himself on the floor and go through all the movements of swimming.

"There is no such a thing as passive ideas—an inert passiveness. This becomes very relevant to the subject of child-imagination and play. There is nothing more helpful in giving an insight to a child's mind than that of a system of habitual customs and restraints; passive mobility is, in a large measure, due to the fact that his play and imagination are controlled so largely by his physical surroundings and conditions, encroaching upon his perceptions and observations. That point, of course, makes a natural introduction of imagery in the child's mind. The child simply does things with objects that he is

accustomed to seeing done, and he does this with literal objects themselves. The child sees the door opened and shut, and he begins to open and shut the door; he has then passed the period of imagination. I saw a child once pick up a watch-chain which happened to fall to the ground in such a shape as to form in the child's imagination the hammock, and the reaction caused the child to swing the chain as he had seen the hammock swung: That was the first idea, which presented itself to the child's mind; and the reaction came at once. He was just beginning to come into the period of imagination when he could see other objects which reverted him back to some other object, and in the form of some literal reaction. There comes a period in the life of every child about two or two and a half years old when they perceive this analogy in practically all objects and a practical reaction to them in that way. A child saw a finger crooked into just such a shape, that the child said it was a typewriter, and this position; there was merely in the way the finger was held which the child had seen in the act of manipulating a typewriter, and this position of the finger had only the one idea to the child—the idea of a typewriter. On the one hand there is no principle in this development; it is merely activity; what characterizes it is simply that the idea is freer in imagery, more flexible and more plastic than other suggestions would be. It is the thing or the something which suggests itself to the child's mind, rather than the literal presence presented by it. If a child sees an act of pouring something into a cup, it is for him simply to react by doing the same thing; he sees a leaf which suggests to him the cup, and his imagination runs to play in this matter and proceeds to fill the leaf. The act in itself is very commonplace, were it not for the fact that, it is the aptitude of the child to make something big out of the matter, although oftentimes fantastic, unreal.

"What characterizes the imagination is that it affects the unreal and not the real. In the child, it is not a thing which is fantastic, but to the contrary, it extends tremendously the mental side of the child's development and brings out the many ways in which the child reacts upon suggestions to its mind, and if it was not for this play and imagination, it is safe to say the child would come to a very abrupt end. Every child presents a case of arrested development if the play and imagination are removed. It is the bridge by which he passes over from this almost psychological development; if this development is arrested, the use of things which he sees about him would not extend beyond his range of powers of seeing things. The adult has a world of activity, occupations, professions, vocations and the like; the world of activity in the child lies in his powers of imagination to do things which he sees in the adult to perform, and if it were not for the occupations and vocations of the adult, these little baby forms of activity it can readily be seen what a bad outlet for play and imagination there would be for the child. The imagination comes in the child in a vicarious way and does for it what the occupations of the adult do for him—extend his mental development. The child, in his play of imagination, is a father, or a mother, or a soldier; he entertains the idea in a vicarious way from what he has seen, and re-acts all these things, and in this way gets a tremendous pre-deny that the purely fantastical and absolutely make-believe imagination does not form an important part of the child's development. Some children have a good deal of it, but, after all, that is not the main thing for us to bear in mind and that through these mediums the child gets acquainted with the realities of things, and so builds up for himself a mimic world, and to him it stands for the whole world.

"One of the chief representatives of children and child-study in the United States has made a collection of the acts and development of children in this regard, wherein the clouds, rain, thunder, lightning form an important part in suggestibility; these objects have been, of considerable force in the child's knowledge of making up myths through the natural forms and forces which present themselves. He personates the clouds and thunder and makes up stories about them; most children do so who have a stimulus of activity, but the average, or normal, child is not altogether taken up with these spontaneous myths and their making. It is through these more average, commonplace things that the great development of the child comes. Froebel was the first one to absolutely recognize the play form in child as an important element of the child's development, for it is at this period of the child's life that the natural and normal means of development, not only of knowledge but of character begin to make themselves felt.

"After all, the main thing from the first two or three years of the child's life is that he should not be surfeited by mere physical conduct; he wants to see some meaning to all things and he gets this through his imagination.

Of course, the child reacts or acts what his imagination suggests because he likes to do it. Put a child to washing dishes; he will do it for the reason that it suggests play to him; could we see what is passing in the child's mind during this operation, we would have revealed to us a little world of fantasy; it is the inner side of the child's mind reacting the imagination it has received in the washing of the dishes, which is most important, and not the literal act. When action becomes play with the child, it is equally true that his feelings and his imaginations, to be free and thoroughly healthy from any consideration of the morbid ought to find outlet in activity, or in other words, in play.

"In the continual telling of stories to a child, the imagery side of its mind becomes its safety valve for the reaction. Naturally, all a child's thoughts lie so much nearer to his feet and hands to express things; the child wishes to act out the stories which it hears, and hence its power to assimilate them and reproduce them in some form of activity. When the child becomes surfeited with stories, and cannot reproduce them, he is getting mental dyspepsia. If too many suggestions are brought into the child's mind, his later period is anticipated and he is called a blasé child. In some a craze for excitement of some kind or other is found, and they become dependent upon this excitement, just as an adult, becomes dependent for a stimulant of an intoxicating sort.

"It is through the suggestion of imagery that the skillful teacher can always control the child during all these earlier years of his life. That is the rule by which the child's activities are directed. A little boy fell down on the pavement while running, striking himself badly; another small boy saw the episode and said: 'Did you break your glasses?' The injured boy stopped crying at once and put up his hands to his head. This action was a change from reality to imagery and was followed at once by a change of action, and it was a manifestation of the child's powers of self-control. If any one had called the attention of the child to his powers of control, he would not have put them to any use; it was the mental change which brought his will power into play. Suggest to a crying child that a big man, or a soldier does not cry, and the image appeals to the child's mind, and the change causes him to forget to cry.

"The faculty of telling 'lies' is oftentimes brought about in children by an excitable imagination, and not from any real desire to distort the truth. Too much vivacity plays an important part, in telling 'lies.' Some of the eases of this class of children are transitory and the best way is to leave the child alone and let him discern between fact and fancy."

LECTURE III. Tuesday, August 22, 1899 Later Childhood: Interest and Attention

SYNOPSIS

***Pacific Commercial Advertiser,* August 21, 1899, p. 9**

Dr. John Dewey Will Talk on Later Childhood

In the third lecture of the University Extension Course Dr. John Dewey will speak on later childhood, with especial reference to the development of interest and attention. The following syllabi of the third lecture should cause increased interest to be taken in "The Life of the Child" as portrayed by Dr. Dewey:

1 The seventh year marks a transition, physically and mentally. Child becomes conscious of more remote ends or purposes, and of adjusting means to them. Plays change to games: rules, etc. Child is controlled by thought, not simply by image.

2 Intellectual effects: is move interested in achievement, in making, not simply doing. Great motor outburst. Danger of ignoring this. Importance of connecting imagination with it. Two types of children. Child thus develops interests; more or less permanent lines of imagery which he is interested in realizing. Childhood in literature: Stevenson and Kenneth Graham.

3. Interest in symbols and in their interpretation also develops generally between eighth and ninth years. Beginnings of consecutive attention. Relation of imagery to attention and reasoning. Active inquiry.

4. Change in moral attitude. Self-will more conscious and assertive when child is aware of purposes. Formation of executive habits.

QUESTIONS AND EXERCISES:

1. Is interest destructive of effort and serious work? Is making use of interest the same as indulging a child?
2. Different forms of selfishness in children and their psychological explanation? Ways of dealing with it?
3. What ways can be suggested of utilizing games and various forms of motor activity for educational purposes?
4. Collect instances of children's games, and try to show the psychological principle of each.

SUMMARY OF LECTURE III

***Pacific Commercial Advertiser,* Aug 24, 1899, p. 2**

ON CHILD HABITS

Dr. Dewey Speaks on Transition Period

Takes Place Between Seventh and Eighth Year–Intellectual Development

Professor Dewey's lecture at the High School on Tuesday evening was largely attended, considerable interest being taken in his talks upon the intellectual and moral development of children. He lays particular stress upon the fact that from his observation of children and their habits and receptive abilities, the element of arithmetical and symbolic studies should not be attempted until the ninth year of their lives, as it is not until that age is reached that they are really capable of interpreting the meaning of such studies, and, therefore, realizing any particular benefit from such instruction. He also states his belief that this age of the child makes the period of its moral change, as the child then becomes fully aware of a purpose and its probable results, and that these moral forces, if acted upon in a positive manner, create habits of orderly discipline. Continuing on this line of thought, the Doctor said: It is between the seventh and eighth years of a child's life that a transition takes place, mentally and physically. About the seventh year is the age selected by physicians, anatomists and psychologists as marking the period of the change or development. It is worthy to note that this is the time selected for the beginning of the school period of the child's development in most of the civilized countries, a recognition that the child is at that age ready for something in the nature of regular, conscious instruction and discipline, morally, intellectually and physically. Intellectually this period begins to show the results of much that has been given traditionally to the child in the sixth year, results which show that this premature training, traditionally, has been a waste of energy, that much of the technical work which has been thrust upon the child, ought to be postponed until the seventh year.

What is the character of this change, and the nature of the change? Some of its outward symptoms are plain enough; at this period of transition children are not quite so agreeable to grown people as they were when three or four years younger, and are not so convenient as playthings for grown people, in that they do not lend themselves to our amusement as they did in former years. What was formerly referred to as cute and cunning comes to us as unpleasant, rather disagreeable and importuning at this later age. The naive, spontaneous eagerness becomes at this time to be a lack of regard for other people, and we look upon it as deliberate selfishness. The doings of the child which before were thought cunning and cute are now regarded as tendencies toward being disrespectful to his elders. The child has, of course, been naughty before this—rebellious—but they have been merely outward signs which would quickly pass over; but at six and seven it often seems to us as if they were making themselves antagonistic to our wishes for the mere desire of antagonizing. In a great many ways, their unconscious ways and naiveté give way to a more deliberate and more conscious attitude. However, in fact, we do not find that the child is really any worse than before, but is simply more conscious of himself, of his aims and purposes, and he has become less governed by the suggestion of his imagination. Having aims and purposes of his own which he wishes to carry out, it is inevitable that he should run at cross purposes to the aims of grown people. The child has begun to live less in the immediate present; and has commenced to form vague plans, and wishes to regulate his so that he may carry out these plans for himself. I once saw about a dozen children one day, most of them between the ages of six and seven, and some older, playing for the first time the game of 'hide and seek'; it was quite interesting to see these children assorting themselves out into two groups: when the one who was blinded gave the signal to 'hunt,' some of them just went ahead and did what they had started to do, in that they had started in one direction to hide, whether it was wise or not, as far as absolutely getting out of sight was concerned and getting caught; this was among the younger ones; the more

mature children managed their conduct so as to carry out the purposes of the game—not to get caught. Now that game which I happened to see was to me really a scientific measurement of the abilities of children of different ages; it proved that mere physical exuberance of simply running to hide was not enough for these older children, for they saw the point of the game to be arrived at, saw some result ahead of them, and directed their conduct on the basis of a certain degree of skill. This illustrates the transition between the intellectual and moral life of the child at this age, or period. Speaking generally, the plays of the child give way to games which partake of the nature of instruction; the game always has some end to be reached, or goal, or some destination is to be gained, and for this there have to be certain rules; when the child feels the need or demand for having some fairly definite point ahead of him, he consequently feels the need of having some kind of rules or regulations to successfully reach this desired end.

"But before this period, if you introduce rules into their play it proves a great annoyance; it is a bore to them and they lose all interest; they simply want to follow the suggestion of the imagination; they want it variable; if they do follow rules, they simply follow the habit they have formed of playing a certain thing in a certain way and which their imagination suggests no new way of playing. After the transition period, skill in playing games begins to appeal to them: skill as a thing by itself or power to achieve, has no meaning; you cannot present a motive to the child by saying 'If you do it this way you will be able to do better next time.' but there are certain ranges of skill which appeal to them and they can feel the force of it. The child sets considerable store by his power to mimic; if he plays he is building a house, he wants to build a big house, for in that he gets a sense of largeness; if he plays at Indians, he has his mimic weapons and everything in that line which gives him a sense of power, things which give him the sense of having ability to achieve, and prevailing upon those with whom he comes in contact that he is a somebody and capable of doing great things.

"In the seventh year we find that children's ideas of results are, of course, out of all proportion to what they can actually do. In many cases they often conceal their true abilities, because they fear the possibility of ridicule. However, we find they plan the most impossible things. A boy of seven we find planning to make a steamboat, and how he is going to run it; also another planning how to make a balloon, how he will steer it and make it go up or down; another planning to build a theater, stage and all, and even planning to be an actor; the more imaginative ones plan things which are of course ludicrously all out of proportion for their ability to achieve the desired end. Now it is that very disproportion between the things which are imagined and the capacity for achievement which make it such a critical period. The main and most important question is to bring these two elements nearer together; how to cultivate the child's imagination without destroying the imagination, until it comes within the range of reality and possibility. On the other hand, quite often we find that in passing from five to eight years that the youthful ingenuity of imagination has entirely been wiped out and the child seems to have fallen into a rut: the reason for this is that the child's power of imagination is not taken hold of and he is not given any outlet whatever for it, and as he grows older he realizes that he cannot do the things which were thought of in his earlier years; no avenue or channel of performance is open, and his originality dies out, from lack of cultivation; in fact, he degrades his thinking to his actual achievements.

Other children who retain this originality, in spite of lack of advantages or outlets, conceal their powers, become highly absorbed in themselves and they eventually lead a double life, and there is a point reached when its mind becomes morbid and unreal, the result of the child living in a world of vast achievements, doing wondrous things, creating its own world, a morbid world existing in its mind.

"There is another thing which of course accompanies this period of development, and that is (the) training and discipline. The child of five and six is extremely active and is generally more affected by discipline than at the age of seven and eight. There is a certain physical lawlessness at this latter age; the child cannot always do the thing he wishes to do, and if curbed in his desires is likely to commit some mischief, and often to this to direct attention to themselves and cause one to feel that they are somebody, even it they have to resort to mischief. When a child can do things in which he sees certain results accruing and they find that the same results are usually produced, from certain regulations or methods, an equation between the thing which the child has in mind and his ability to execute; if he takes certain materials in hand and he finds that there are

certain laws outside of his own powers to execute, in order to bring out certain results and he finds that he has to do things in a certain way, the failure of results as followed out by himself becomes a discipline to him and forces upon him the necessity of using a different order or method to produce the required results. I am extremely hopeful that good results in discipline may be reached when people at large have thoughtfully and seriously begun to find occupations and purposes for children at this period which will bring them out of chaotic habits and meaningless desires to orderly and disciplined habits."

LECTURE IV. Friday, August 25, 1899 Adolescence and Emotions

SYLLABUS

***Pacific Commercial Advertiser,* August 25, 1899, p. 10**

FOURTH LECTURE

Dr. Dewey on The Life of the Child

The fourth lecture of the University Extension course by Dr. John Dewey on "The Life of the Child" will be devoted to the period of the child's life in which the emotions, self-consciousness and adolescence show themselves. His lecture tonight will embrace the following topics:

The dependence of emotions upon expression of impulses. James theory of the emotions. Illustrated in the case of anger, fear, worry and calm, etc.

Value of emotions, as reservoirs of energy to be directed toward ends; abused when merely indulged. Danger in simply pressing them. Emotions to be considered psychologically first, morally afterwards.

Large emotional outburst accompanies adolescence; new aesthetic and moral interests. General consciousness of obligation and beauty. Moral reawakening.

New personal and social consciousness. Self-consciousness increases because youth looks at himself from standpoint of his relation to others. Accompanying change in intellectual attitude; interest in generalizations and laws.

QUESTIONS AND EXERCISES:

1. Is there any danger of premature moral and religious instruction?
2. What are the different causes of anger in little children? What possible element of good is there in each, and how can it be brought out?
3. Make a list of the different sources of fear and fright in children. See if any cause can be found for them in ancestral experience. Methods of dealing with fears.
4. Write out reminiscences or any special, moral or aesthetic experiences of youth.

SUMMARY OF LECTURE IV

***Pacific Commercial Advertiser,* Aug. 26, 1899, p. 2**

FOURTH LECTURE

Most Interesting of the Series in Subject and Detail

THE PERIOD OF ADOLESCENCE

Particularly Favorable to Religious Awakening and for Confirmation in the Churches

The fourth of Professor Dewey's lectures on "Child Life" was presented last evening at the High School. By far it was the most interesting of the series thus far, in subject and detail. The lecture dwelt with the impulses and emotions which come into the youth's mind during the period of adolescence, and the feeling of consciousness as given expression in his feelings toward others. The emotions bring about a moral awakening and mark a change in his intellectual attitude. Continuing generally along these subjects, the Professor said:

"This particular period is generally known as the period of adolescence, and comes at about the age of 13. Before touching upon this feature, I wish to speak of the emotions in general. Adolescence is perhaps more irregular in its manifestations, and it is not quite possible to fix upon any one phase which is the most important, but there is a large mental change connected with this period, a decided change in disposition, especially in the social feelings. The simplest statement we find of all our activities is that they are responses or adjustments to stimuli. Each one of us is a force into which is continually streaming an indefinite number of stimuli, and the conduct consists in responding to this stimuli in such a way as to successfully maintain any act of ours. My ability to stand on this floor is dependent upon the stimuli which comes from contact with the soles of my feet and other articles which come to the eye; if one of these stimuli is diseased my ability to retain my equilibrium

would be affected. Take a wood-engraver, for instance; see how every motion he makes is a response to the stimuli as he works upon the wood. Our muscular system is to take hold of these stimuli in a regular way that we are perfectly adjusted. As to the bearing of that upon the emotions, Professor James of Harvard has advanced the suggestion that our emotions are accompaniments with the responses which we make to the stimuli; only in this case-we have to think of the responses not only of the muscles, but also all of the internal organs, the breathing, etc.

"Some one told me today that a physician told her that if she could notice herself, for instance at a lecture, she would probably find that she was holding her breath unconsciously, and that if she only knew it, there was a great loss of energy in doing that. On the other hand, if she were to keep on breathing normally she would not find herself losing any energy. Then with the emotions there are changes in the circulation of the blood. We blush under certain circumstances; we grow white with fear, showing that the reaction extends to the circulation as well as to the muscles. Children, too, have a heavy feeling in the pit of the stomach when saddened or greatly depressed. If you take the terms for joy, or elation, most all of them show a superabundance of energy. Mr. James' theory is that our emotions are the way, really, in which we feel. He says, and violently, too, that we do not run away because we feel afraid; we feel afraid because we run away. That we do not strike because we are angry; we are angry because we strike. You can see that a person feels afraid when he doesn't run away. In this way a gross response and movement of the whole body is suppressed, but you find the movement of the muscles shows a changed breathing, a change of feeling even in the pit of the stomach. The theory seems paradoxical in the extreme, but you will see there is a "good deal of truth in it. If you notice yourself walking along a dark street at night and you hear a noise suddenly that noise is a stimulus. Walking in the dark, where you cannot see, the stimulus has an effect which it would otherwise not have. Prof. James wrote an article in one of the magazines a short time ago pointing out that the nervous drain on the average American is due to the fact that he never quite relaxes himself, his nervous tension, at any time completely. When you feel worried, if you take great pains to unravel your brow, you will be surprised to find how much of the mental worry and depressions goes along with the unraveling. In substance, then, emotion is due to the change in the breathing apparatus, blood activity, due to the activity which responds to the stimulus given.

"When one gets to doing something habitually and we do it without thinking and without fear, the habitual activity is automatic, but any disturbance in it, any difficulty coming in, or in other words, any break in the habit occurring, which arouses or excites us, emotion comes. Now when we have an emotional outburst accompanying adolescence great changes can be looked for in our character. At this period there are new stimuli coming into the system with great force, and there are no habitual or fixed modes of response to these. The chief stimulus which comes at this time in the physical system is that accompanying sexual maturity; it means a modification of all the other forms of emotion known to the child; the whole physical growth is changed at this period; with the coming of puberty a tremendous growth occurs; it is not only in the growth itself, the increase in height and weight, but the structure of the system changes; the large trunk muscles begin to grow, and the youth has entered on the 'awkward age'; they seem over-grown. All this means a stirring up, then, of the physical system and the reception of a new stimuli and sense of reaction. The new impulses of sex which dawn at this period are the ones which make him become a member of the race of human kind and announce his sex. It is not surprising, then, at this time that there is a tremendous reconstruction going on in the entire mental and moral make-up of the youth, as well as in the physical. That seems to be the explanation as far as it can be given of the change which comes at this time the awakening of the intellectual impulses which make the individual an organic member of the human race and with the life of humanity as a whole. It is not strange that he feels different to himself and to others, and takes on new characteristics and a change of methods.

"I heard a teacher once say that when a boy or girl began to take great interest in themselves, in their clothes, as far as making an 'appearance' before others was concerned, because they were thinking what some of the other sex would think of them, it was then time for them to study technical grammar. That simple statement illustrates the character of the change which is going on, that is, the social accompaniments of this change. Vague longings come at this time; the child before this has perhaps ends and aims in the sense that he sees certain results, but the normal youth doesn't have ideas he doesn't have aspirations at large. Now,

whether, every youth has these vague aspirations, I cannot say, but it is certainly characteristic of the average youth to have these longings, to have these ideas of a general nature, which would include a great variety of minor details. They partake largely of the inner nature of the youth and not of the outward; he may want to be a soldier or a lawyer, but it is only a physical thing which he has in mind. On the other hand, the other side of his nature being taken possession of by these longings, it is liable to create a romantic spirit. This is the period when the youth is continually running away from home, and the sea seems to possess the greatest attraction to him; it seems to present an unbounded expanse and is generally in greatest contrast with his life at home. The youth feels that the life at home has restrictions and restraints, which do anything but satisfy these longings which have come up in him.

"Now another side of this same experience of being filled with large ideals is seen in religious affairs. Some students in the United States have taken the pains to collect a large amount of statistics of this joining the church, and it was found that this period of adolescence is particularly favorable to religious awakening—a sense of sin; an introduction into religious life seems a realization of something large and infinite and unbounded. They also find that this is the period for confirmation in the churches.

"There is an esthetic awakening which is also characteristic of this period of the child's life. A woman told me of a walk she took with about a dozen children whose ages run from 12 to 15; first she took them through the streets purposely, and then took them along the side of a river, teeming with beauty at every point; when she came back she asked them what was the thing that had most impressed them; they were divided as to whether it was a donkey cart or a bunch of bananas hanging up in a store; there was not a single child who alluded in the most remote way to anything in the nature of natural beauty. The average boy or girl doesn't care much for beauty as a thing by itself.

"Now with the age of adolescence if there is any artistic beauty dormant in the youth, it comes out, and consequently a new form of literature is accessible to him. Most boys profess a contempt for poetry, except perhaps in the form of narrative. Of course, if it is a story by Walter Scott it appeals well to him. The average child has no interest in the generalization of principles as principles, no more than in ideas as ideas. He may be interested in rules, but that is different from a law of principle. Now, when he begins to see a larger world and he begins to see himself as a member of the larger world, then he can hardly help being interested in generalization of principles. It seems obvious to me that when a person begins to think of himself in his relations to home and society there comes a tremendous change in his life and methods of thinking.

"In three directions, then, the ethical, esthetic and intellectual, we find the awakening to larger interests and a larger meaning of things, so that the machinery of habits which has been formed may now be taken possession of, and illuminated and expanded by these larger ideal considerations which have come into view. Two things seem quite obvious to me. In them first place, the emotions are a great wakening; it is the emotions which keep our life from becoming mechanical and routine. It is the emotion which gives us force, vivacity and the power of our ideas. We may have two ideas of true worth, but yet one remains a piece of dead information; take for instance, the law of gravitation: we believe that it is true, and yet it is but a fact to us; it would have no great bearing in our lives. We have another idea, not a fiftieth part of the intellectual worth of the other one, but we have perhaps been so stirred by the emotions caused by the idea, that it becomes a controlling power in our lives. The emotions are merely the reservoirs of energy in us."

LECTURE V. Tuesday, August 29 General Principles of Growth

SYNOPSIS

***Pacific Commercial Advertiser,* August 29, 1899, p. 5**

THE FIFTH LECTURE

End of the First Course on The Life of the Child

At the High School this evening Dr. John Dewey will deliver the last of the first series of five lectures in the University Extension Course on "The Life of the Child." His subject will be "General Principles of Growth," and the following is a syllabus of the lecture:

1. The law of periodic growth. Successive instincts and power present themselves, reach their height and wane. Each must be utilized as it appears. Great importance of child study to detect these successive eras of interest. Faults of former education in endeavoring to anticipate later stages instead of making full use of earlier ones.

2. Experience is got through expression of impulses and instincts. It is the part of educators, whether parents or teachers, to afford the proper conditions and materials in which these powers may exhibit themselves. Tendency to substitute accumulated experience of others for conditions which will control and direct child's own experience.

3. Growth may be measured through formation of habits. Habits not formed by bare repetition, but through positive achievement or success," based on original impulse. Habits not equivalent to routine, but imply power to adapt themselves to new conditions and purposes. Most important habits are those of directing the attention. Relation of habit to character.

4. Growth as summed up in character involves (1) force, or strength of purpose and execution; (2) delicacy or susceptibility of emotion; (3) good judgment selection of values.

QUESTIONS AND EXERCISES:

1. How can the individuality of childhood be preserved without tending to develop self-conceit, self-will, etc.?
2. What do you think, psychologically, of the doctrine of "breaking the will?"
3. Give some account, from reminiscence or observation, of the effects of punishment.
4. Give examples, in our present system of instruction, of tendency to substitute experience of others for child's own experience, and the effects which result.
5. What part can music, or art play in the mental and moral growth of the child?

SUMMARY OF LECTURE V
***Pacific Commercial Advertiser,* August 30, 1899, p. 3**

DEWEY LECTURES
End of the first Series Last Night

Next Course Will be on "The Development of Thought in the Nineteenth Century"

The series of lectures upon "The Life of the Child" was brought to a close by Professor Dewey, before an interested audience at the High School last evening. This, however, does not end the Doctor's mission in Honolulu, as on Friday evening next he will begin a new series of lectures, the title being "The Development of Thought in the Nineteenth Century." The object of this course is to present the influences which literature and advanced thought have had in the development of the nation.

In last evening's lecture Professor Dewey laid considerable stress upon the formation of habits in a child, and the idea that habits are not formed by a constant repetition of doing the same thing over and over again, but by an original impulse which brought positive success at once.

"Now with the changing which is occurring in a child; we cease to consider the child as preparatory to something else, or, in other words, a preparatory to the adult life. One of the most popular books ever written for children was entitled 'Little Men and Little Women,' and yet they are not small, reduced copies, smaller sizes of adult life; it is not true that physically children are 'little men and little women'; they are different in structure: it would be truer to conceive them as a different species altogether. When we follow out the idea of Mrs. Minsell, when she quotes that our ancestors looked upon children as a preparation merely for adult life, and of childhood having its own worth and value, having its forms for itself, one thing that becomes of great importance to us is to discover when the various impulses and instincts and interests in point of view in the child begin to show themselves, and then to ripen and then to pass away. Professor James has said that the instincts are implanted for the sake of giving rise to habits; that is, there is a period in which the instinct shows itself and may be transformed and become a permanent habit; but if the instinct is not utilized at the proper moment, it is destined to pass away. It is not possible ever to fully make up for any loss of development in a child; there is a moment when the iron is hit, and if we do not strike at that particular moment, we do not get the desired result in the child. There are certain powers in a child, but if they are attempted to be developed simultaneously the child would be driven like four horses abreast. Now, the present idea is, as I have just been saying, that the instincts rise and ripen and pass away.

One of the main purposes of our study of childhood is to be able to detect the signs of the appearance of any particular instinct or impulse in order that we may make permanent, or continuously operative, whatever there is of good in it, and weed out whatever does not tend in the right direction.

"That periodic development of characteristic tastes is one of the chief things which we have to bear in mind. I tried to bring out in some of the preceding thoughts what some of these characteristic ideas were. The principle still holds true, and there would be more reason for us to deeply consider the development of the child in order to find out the proper time to facilitate the development of the instincts and impulses.

"It does not follow that we should always encourage them, but it remains for us to find some direction in which they can become developed, if for the good. The one great point is the general machinery of development. Some years ago I happened to sit in a railroad car with a laboring man, evidently a grist-miller, and formed a conversation with him. He told me more or less of his work, and about his repairing grist-mills. He, in turn, asked me what was my calling; I tried to tell him, but, of course, he did not understand what a psychologist was, but I told him it dealt with the mind. He replied very promptly, 'What is the good of that?' I was rather at a loss to reply to him, but it happened that he had told me of his family affairs more or less and of some trouble with his wife, and as I reflected upon the matter I told him that I was dealing in one kind of machinery my machinery was the mind, and that if we could not get it in good working order and have the friction removed that society was machinery, and if we did not understand the cogs and wheels, we could not keep it all going right; and I drew a comparison between my own machinery and the machinery which he ordinarily handled, and in the end I believe that I justified my vocation and 'calling' in his eyes.

"It suggests a certain point of view. In one way the mind is a machine, and may be considered as a grist-mill, or any loom, or self-binding reaper. It has a certain structure of its own which controls its work, and it is literally true, I think, that a smooth working thereof is dependent upon our mastery of this machinery. Of course, most of our mastery comes to us in everyday life, but at all events our theoretical life can help it out. The same as a man who operates a loom; he may be proficient in all its practical workings, and yet when it gets out of order, or some delicate fixture is misplaced, one who has a theoretical knowledge of its workings has to be called in to fix it aright. Now, fortunately, the general working of this machinery of the mind is so plain and simple that it can be easily understood—one can get an outlined idea of the structure of the machine in a very easy way. All we have to start with is certain active impulses, instincts and tendencies; we talk about sensations, but after all, sensations of life would be of no value to us, if there were no impulses or instincts or appetites back of it. The eye is to be thought of, not as a receiving organ, but first as an active organ, the same as the hand as a grasping or a reaching-out organ. We should never succeed in seeing anything if our eyes were not continually searching out something, roaming about; we might have all the sensations we have got now, but if it were not for a reactive tendency the whole world would be an absolute blur to us—a mental cloud.

"We begin with certain instincts and impulses. Now if these express themselves as they show themselves, they come into contact with outward conditions; they run up against something. The child reaches out, and as he reaches out he grasps; he feels something; it may be rough or smooth, hot or cold, large or small; now his impulse has taught him something; the burnt child grasped fire. At first he is controlled by his active impulses; if he sees a bright light he reaches for it; he gets his finger burnt; now the next time he dreads the fire; he directs his activity in a different way. True, from contact he gets his sensations about objects, and as he gets that he derives new tendencies, so the next time he acts, he acts somewhat differently in his active impulses. Now this continual outflow of the active impulses, with the continual return of sensations or ideas, which he got through activity, constitutes in a general way, the scheme of the working of this machine. Where every act which is put forth under normal conditions it modifies future activity. That is what we mean by forming habits.

"We cannot mold the child literally from without as to its habits; we have got to find something in which the child co-operates with the tendencies to which we wish to mold it. As to habits, a child, for instance, is kept figuring sums at school, but as a matter of fact, most persons when they get into business later on in life learn their arithmetic then; in the case of the child it is literally shoved into him, because it is said that by repetition, by doing the same thing over and over again, he will become proficient; if the child has anything in mind or anything to gain by any particular figuring that has any connection with anything he wants to do himself, he makes real use of it, and he doesn't wait until he is grown up; it becomes a part of his working capital and something, then, which he cannot lose. He

doesn't store up muscle in his arm to use some twenty years later on; he has a use for it while he is gaining it.

"A word about habits and their formation. The old, old theory is that having formed a habit by repeated repetitions, you finally have the habit firmly fixed upon you. To the contrary, repetition is a consequence of the formation of a habit, and not the source. If a child repeats a thing twenty times in a blundering way he has not got the habit right; he has a bad habit; but if he has the habit formed right away, he will have more stimulus about acquiring good habits; if a child's reading is confined to reading certain sentences, by constantly repeating the same sentences over and over again for the sake of learning to read, what habit can be got by the repetition of such nonsense? Nothing. If he is given a new sentence in reading he gets a new idea of the world, and his habits for observation are thereby quickened. We lose more time in this one respect than in any other one thing. As a rule, this just doing a thing over and over again means that we are simply trying to make good by sheer nonsense for some lack of original experience.