

in the emulous passion ; yet they are the chief means of training in fairness and magnanimity. Can the teacher afford to throw such an ally away? Ought we seriously to hope that marks, distinctions, prizes, and other goals of effort, based on the pursuit of recognized superiority, should be forever banished from our schools? As a psychologist, I must confess my doubts. The wise teacher will use this instinct as he uses others, reaping its advantages, and appealing to it in such a way as to reap a maximum of benefit with a minimum of harm ; for, after all, we must confess, with a French critic of Rousseau's doctrine, that the deepest spring of action in us is the sight of action in another. The spectacle of effort is what awakens and sustains our own effort. No runner running all alone on a race track will find in his own will the power of stimulation which his rivalry with other runners incites, when he feels them at his heels about to pass. When a trotting horse is "speeded," a running horse must go beside him to keep him to the pace.

As imitation slides into emulation, so emulation slides into *ambition*, and ambition connects itself closely with *pugnacity* and *pride*. Consequently, these five instinctive tendencies form an interconnected group of factors, hard to separate in the determination of a great deal of our conduct. The *ambitious impulses* would perhaps be the best name for the whole group.

Pride and pugnacity have often been considered unworthy passions to appeal to in the young ; but in their more refined and noble forms they play a great part in the school room, and in education generally, being in some characters most potent spurs to effort. Pugnacity need not be thought of merely in the form of physical combativeness. It can be taken in the sense of a general unwillingness to be

beaten by any kind of difficulty. It is what makes us feel "stumped" and challenged by arduous achievements, and is essential to a spirited and enterprising character. We have had of late too much of the philosophy of tenderness in education ; "interest" must be assiduously awakened in everything, difficulties must be smoothed away. *Soft* pedagogics have taken the place of the old steep and rocky path to learning. But from this lukewarm air the bracing oxygen of effort is left out. It is nonsense to suppose that every step in education *can* be interesting. The fighting impulse must often be appealed to. Make the pupil feel ashamed of being "scared" at fractions, of being "downed" by the law of falling bodies, rouse his pugnacity and pride, and he will rush at the difficult places with a sort of inner anger at himself that is one of his best moral faculties. A victory scored under such conditions becomes a turning point and crisis of his character. It represents the high-water mark of his powers, and serves thereafter as an ideal pattern for his self-imitation. The teacher who never rouses this sort of pugnacious excitement in his pupils falls short of one of his best forms of usefulness.

The next instinct which I shall mention is that of *ownership*, also one of the radical endowments of the race. It often is the antagonist of imitation. Whether social progress is due more to the passion for keeping old things or to the passion of imitating new ones may in some cases be a difficult thing to decide. The sense of ownership begins in the second year of life ; among the first words which an infant learns to utter are the words "my" and "mine." The depth and primitiveness of this instinct would seem to discredit psychologically all radical forms of communistic utopia in advance. Private proprietorship cannot be abolished. It seems essential to