

ing, *voyez-vous nous sommes sérieux.*" How delightfully expressive, and how absolutely true in the case of men generally! No matter how conscientiously the daily work be performed, yet do not men, like these young Belgians, become really "serious" and entirely natural, when they cast aside all business sense of duty and responsibility, and play their games or talk their "shop" simply because they *like* to do so.

This is the sort of thing that forms friendships which last for life, the friendship of men who have pulled in the same boat, played on the same eleven or fifteen, and have stood shoulder to shoulder in victory and defeat. This same feeling should be developed in the general mass of students, who are not competent like the chosen few to publicly contend for the credit and the honors of the University, but are still privileged to witness the contests, to share the joy and pride of victory, and, if need be, stoutly bear the discipline of loss. But they must stand by their teams through all that may happen, and be staunchest in support when the colors are at half-mast. Enthusiasm, when victory smiles, is a very cheap article; it is much rarer but far dearer in the darkness and humiliation of defeat. But in addition to having a delightful influence in forming life friendships among men, and in creating a warm feeling of loyalty to their University, athletics have a wider, even a national influence in that they, more than anything else, help to sustain a high standard of courage, and that, too, the courage that goes with self restraint, unflinching obedience, and the patient thoroughness that does all work well. What Wellington said about Waterloo and the playing fields of Eton, may also be said about Atbara and Omdurman. "Play up! play up! and play the game!"—the old school cry is heard once more on the battle field, and hearts leap and pulses throb with the rush of memories of the hard-fought battles of the old school days. And clear above all other recollections is the lesson that was learned in the tug and stress of the games—play for school and not for self! "Never mind me my lads! Get on Company F," cried Captain Urquhart, as he fell at Atbara. There is the type of man and spirit that has made the empire, the type that it has been the chief glory of the English Public schools to breed. Wellington is credited with being the first to discern the value of this training. As a matter of fact the legislators of Sparta have better claims to the discovery. For we have in the Spartan education of boys a foreshadowing of the discipline of modern England. This we know, that the youth of Sparta were the hardest and best trained athletes in Greece, and that in all their games and exercises, while they were never allowed to lose the strictly corporate sentiment, yet great stress was laid upon a nice distribution of authority, and various grades of government, so that each boy might learn to obey and in his turn command. Leonidas and his 300 *lost* Thermopylae on the playing-fields of Sparta. And with this soldierly spirit there naturally exists in an army that ideal discipline which depends upon a sound relationship between officers and men, a relationship which takes its root in mutual pride and respect. Under such conditions we should be spared the sight of an officer brutally abusing a private, and then killing him with his sword because he objected to the abuse, or of a corporal "drawing his gun" on his captain, because the latter justly reprovved him for insubordination—two recent pictures of military life.

The school captain is pretty sure to handle a regiment well, for he has himself gone through the hard

school of obedience, has acquired a keen sense of justice and fairness, and knows what he may reasonably demand from his men; in dealing with boys he has had to contend with sulkiness, obstinacy and conceit, and the tact and judgment that helped him to deal with these difficulties will stand him in good stead when the same problems confront him in his regiment. He has caught the trick of commanding that makes compliance an act of pride.

But in all this we cannot too strongly insist that to produce this virile, national type, athletics must do far more than merely breed a fighting spirit. For, as Plato warned, and as history has constantly proved, the intrinsically excellent quality of "spirit" or "*θυμος*" may inasmuch as it is so animal and primitive by nature, be developed in an entirely wrong direction, unless governed and tempered by the reasonable mind. It may, in brief, deteriorate into its perverted form—brutality. Plato knew a lot about the theory of athletics, in spite of his ignorance regarding the edicts of modern Leagues, Unions (?) and Associations. If athletes were to live up to his standard, we should have good reason and strong justification for "athletic worship." The value of competitive sports and athletic training from a physical standpoint is something so self-evident, especially to a Greek who set so high a value on bodily perfection, that Plato rapidly passes over this point, to emphasize the fact that the main value of gymnastics is "spiritual;" that is to say, "gymnastic" must exercise a healthy influence on man's higher nature, working in unison with that other great educational force—"music," each acting as a stimulus to and a check upon the other; for "gymnastic" by itself produces the type in which spirit is so over-developed that it runs riot in a man's nature, and, from being a virtue is transformed into a positive blemish in character. So Plato had no mercy on the "professional" who spends his life in exercise, eating and sleeping, with the whole horizon of his life bounded by the body and what pertains thereto. His ideal athlete is the man who has drained his whole being to an exquisite symmetry; who submits himself to a simple and abstemious life, following the exacting rule of diet and exercise, that he may keep the body under and develop within himself high courage, love of contest and iron nerve; who, on the other hand has schooled his mind to be exquisitely sensitive to the gentle influences of life, in language, music, painting, or nature herself, and to be quickly responsive to all that appeals to his sense of what is honorable, noble, fair and good.

Have we not here an ideal towards which any University may proudly strive? There is, moreover, nothing in this doctrine which is in any way inapplicable to the high excitement and keen rivalry of "league matches," or any other contest where the stakes are high. The harder the battle and the greater the prize, so much better chance has the true sportsman of proving his principles and of setting a high standard of athletic conduct. His bodily powers have been trained to such a pitch of perfection that he dares and endures to the uttermost, standing out before his fellows in the glory of his strength; nothing daunts his spirit or checks the rush of his attack; yet this splendid display is pervaded and controlled by lofty ideas of honor, chivalry and that self-respect that scorns the petty trick and the mean advantage.

This is the type of athletes that will elevate the tone of a University and win for it more prestige than cups and championships. For such men will play their games