

field, no favor given nor taken, merit only wins, are athletic ideals. These are more fully practiced, too, than we are often led to believe. Umpire and referee are not the only eyes that make for fair play; the combined judgment of the spectators always preponderates in the direction of clean, fair play. In this regard life has much to profit withal. The industrial and commercial ethics of our time are rather lax. Undue advantage in production, the holding of opportunities, the private traffic in public rights, are manifest ways of helping ourselves at the expense of our fellow-men. The cheap philosophy of success, which flaunts itself so conspicuously that he who runs may read, and the apotheosis of wealth, fast becoming an American neurosis, are too often befouled with deeds of unfairness, if not of manifest injustice. The ease with which we make laws is equaled by the ease with which we break them. Their penalties fall with uneven weight, and too often shield him whose prerequisites render it possible for him to be an unfair contestant. Success of any kind, the attainment of any ends of our lives, are bought too dearly, if they involve the casting of a single shadow upon the sense of fairness, of justice, the crowning virtue and dignity of man. There is a world-wide difference between the doctrines, succeed and you get money, and the other get money and you succeed. The latter sells the soul for gold, the former may enrich the soul by utilizing all of its possessions.

A need of athletics today is less emotionalism, less sectionalism on the grand-stand and side lines, and more democracy on the field. Specialization in athletics is not health. We cannot take our exercises by proxy, nor satisfy our dues to Esculapius by sitting on a raw November day intent upon foot-ball issues. Health is a large problem, and means unison and vitality of all our powers. Values should attach, not alone to the institution which produces the phenomenal athlete, establishes the lowest record, etc., but to the one which commands for its work of making men the largest number of well-trained bodies. Records must not obscure our sense for men, morals, universal bodily training. "To break training" is an anomaly, whether viewed from the hygienic, athletic or moral aspect.