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PSYCHOLOGY OF COACHING

A STUDY OF COACHING METHODS FROM THE POINT OF VIEW OF PSYCHOLOGY

BY

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TO
CARL LUNDGREN

PREFACE

This book is one of the products of a psychologist's excursions into the field of athletic competition. The excursions began in a small way a number of years ago. They were, at first, trips of short duration; but under the stimulating genius of George Huff they have become longer and more penetrating. They have led the writer to a new appreciation of the psychological significance of such traits as skill, alertness, and stamina, and to a new respect for the profession of coaching.

The athlete, at work and at play, constitutes, in himself, a fine laboratory for the study of vexing physiological and psychological problems, many of which are distorted by the attempt to reduce them to simpler terms. During competition we find mental and physical factors co-operating in unique ways for the production of high skill and keen judgment. If psychological theory had begun with studies on athletes instead of with studies on reflective philosophers we might have had a more balanced science.

In the fall of 1925 our excursions were widened by the establishment of a special laboratory for the purpose of making an experimental and psychological study of men while they were engaging in the various forms of athletic competition. At Mr. Huff's suggestion and command the laboratory was brought into being. We were invited to look in three directions, *viz.*, (*a*) toward the discovery of pure psychological fact and theory, (*b*) toward the discovery of facts about human behavior that have a bearing upon athletic skill and athletic mindedness, and (*c*) toward increasing the effectiveness of coaching methods. Facts of the first sort are being discovered and will go to

the psychological journals; facts of the second sort have appeared and will continue to appear in the athletic journals and in the present writer's PSYCHOLOGY AND ATHLETICS; facts and inferences of the third sort are described in the present book, which is a summary of coaching methods from the point of view of psychology. It is the first purpose of the book to tell coaches how to share their knowledge effectively; but there is a second purpose of no less importance, *viz.*, to convince physical directors and the general public that the art of coaching has dignity and genuine social value.

Much of the material in the following chapters has been obtained by going directly to the athletic field and observing the processes of manufacturing football, baseball, basketball, and track teams.

There is, of course, nothing authoritative or final in a book of this kind. The hopes of the writer will have been realized if it attracts greater attention to the problem of how to coach well. This problem is sanctioned by the fact that the coach may, if he chooses, build personalities as well as special skills. His profession centres more nearly upon mental alertness, courage, stamina, morale, and self-control than upon a few technical skills. If the coach believes this, he has a profession in which he can *profess* something of genuine human worth.

COLEMAN R. GRIFFITH.

URBANA, ILL., 1926.

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PSYCHOLOGY OF COACHING

Chapter I

GETTING READY TO COACH

Introduction

Too many people are of the opinion that the coach is merely an appendage of the play instinct, that his main business is to supervise play-grounds and teach youngsters the formal and technical aspects of organized games. This notion is inadequate not because it is wrong but because it comprehends only a small part of his total task.

The Coach Is a Teacher

The first of the many things we may say about the coach is this: In every sense of the word he is a teacher. Few of his colleagues on the high school or college faculty have a larger task of teaching than he. Students may spend a whole semester on mathematics or history or language, and acquire a very moderate degree of knowledge and of verbal skill; while in less than half the time they attain levels of verbal and manual skill on the football field or basketball floor which are rarely approached in the classroom. It would be a remarkable class indeed that, in six weeks, acquired as much skill handling a French vocabulary as is acquired by the same men, perhaps, in handling a baseball or a football under a large number of variable and critical conditions.

The coach is aided, of course, by the vital energies which make us play. If the teachers of mathematics or of history or of language could tap the same energies, their problem of instruction would be very differ-

ent from what it is; but this use of the play tendencies in athletic instruction should not blind us to the fact that the coach does share a vast amount of information and he must develop enormous degrees of skill and that he is, therefore, in these respects, a teacher.

The Coach as a Character-Builder

The coach is more than a teacher; he is a character-builder; he molds personalities. All teachers should have this fact in mind, and many of them do; but the coach has unique opportunities in this sort of craftsmanship.

History, language, physics and chemistry do not have so immediate and personal a reference to youngsters as do games. Society approves of science and art as being good forms of knowledge for the advancement of culture; and also because they may be turned to account in early adulthood as a means to a livelihood. Play, however, has a direct biological value to growing youngsters. The chance to play not only satisfies immediate desires but enables the youth or maiden to secure benefits that are wholesome and pleasing. The man who enters into the play life of young people has, then, a unique opportunity to make himself effective in controlling that life and adding to it traits that might not otherwise be acquired.

It is a common thing for a youngster to make his coach a confidant where his father and his mother will not serve. Moreover, young people are hero-worshipers. An effective coach will be obeyed and imitated where other teachers are endured.

For these reasons the coach is more than an instructor. He is a *teacher* in the ancient sense of the word. He holds the power to impress himself upon the growing personalities of boys and girls. He gives them instruction and facts, he tells them how to develop skill;

but he may also mold their character and lead them into those traits and virtues which will make them men and women of parts instead of men and women having thin minds, lean characters and weak wills.

Old and New Objectives in Coaching

In the palmy days of physical training or "physical culture" the chief aim of the coach was to develop tremendous muscles. This ideal came, in part, from the common belief that football, the "king of sports," must be played by brute strength, in part, from making the heavy-weight boxing champion a national ideal and, in part, from the belief that a *sound* body meant merely a muscular body. Physical culture magazines still feature "Sandows" and "Sampsons"; and we haven't gone by the day even yet when giant muscles are supposed to be the best antidotes to disease and old age; but there is also a new respect for another kind of coaching, *viz.*, coaching for skill, for mental and physical alertness, for healthy bodies actuated by high-minded and hard-fighting spirits, for competition which is energized by the plain urge to play rather than by the ambition to win.

These are the real objectives toward which a coach should work. Huge muscles and brute strength were the old objectives; fine skill is the aim of the modern coach. Ferocity and viciousness were the attitudes of the old athlete; high spirited sportsmanship and mental staying power or morale are the virtues of the modern athlete.

Save as we recognize these new objectives there is really no excuse for the existence of a coaching profession. Unless we can make others believe in them we must listen to others convince us that a saw and a wood pile, a sewer ditch, a broom, or a corn row, will give us all the exercise and physical training we need.

This is correct if *physical* training is our main objective. It is far beside the mark if *mental alertness, morale,* and *sportsmanship* are the objectives.

Unless we go to war at least once in every generation or unless our young men can continually open up new frontiers, we shall have no sure way of acquiring physical ruggedness and morale except upon the athletic field. We learn languages, history, art, and science in the classroom; but not morale. We acquire certain habits of neatness and persistance in school life; but a genuine fighting frame of mind tempered by sportsmanship and good will is one of the first products of athletic competition.

Must We Always Win?

At the present time a coach must win games or lose his job. This is a pathetic state of affairs and it is due more to the alumni of schools, to Rotary and Kiwanis Clubs and to the "Barber-shop Board of Strategy," than to the students. The alumni do not come into the same intimate contact with the coach as do the students. The only standard by which they can measure the success of the coach is the standard of victory. The Rotary and Kiwanis Clubs are eager for the advertising value of victories. The students, however, are often aware of the virtues of the coach in making men, in reconstructing personalities, and in raising the sportsmanship of the team and of the college. The defeats which such a coach suffers may be tempered by his real contributions to the mental and physical well-being of the students who actually live on the campus.

The chief aim of competition is not victory. Victory is desirable; but if it is made an end in itself we are tempted to use every means, fair or foul, for gaining it. There is a reason why we say that in love and war everything is fair. The maiden *must* be won,

the war *must* issue in victory; and thus it happens that romance and military history are marred by many wrongs.

In competition the game is the thing. Competition is merely a formal way of exercising play tendencies which are as old as life. The athletic field should be a place where, under the energies of the play instinct and under the rules of the game, we can find a way to exercise our mental and physical skills in spite of hurt, exhaustion or emotion. The making of virile men is the aim of competition, not the winning of victories, much less the winning of prizes, and the like. We do strive for prizes because we are urged by the instinct to play. Take away the prizes and we would still play; take away the instinct and we would have little interest in the prizes.

Athletics For the Modern World

If we are mindful of these new objectives in coaching we must have athletics for all after the fashion of the greatest athletes in history, *viz.*, the Greeks. There was nothing mean or little about Hellenic sportsmanship; and there must be nothing mean or small about our modern games if we are to put to scorn the critics of athletics and if we are to draw as many dividends as we ought, from our instinctive desire to play. The coach may go ahead if he chooses, fighting for championships, and lauding large muscles; but if he chooses that ideal, the time may come when he will be without a profession and without a job. On the other hand, he may see his profession as a means of training good judgment, alertness, skill, steadiness, courage, and ideals of sportsmanship; and if this is his goal his profession will be subject to no man's scorn.

The Preparation of a Coach

There was a time in American education when any one who had a little "learning" could be called upon to teach. Likewise, any teacher who could throw a baseball was liable to service as a coach—"coaching on the side." To-day we know that teaching is too fragile a process to be handled carelessly. We must have the same idea about coaching. There is a way to coach just as there is a way to teach. There are facts which a coach must know that go beyond the tactics of football or the strategy of baseball.

The first and perhaps the most essential step in preparing to coach has been taken when a man has gained a profound respect for the profession and an earnest regard for the opportunities it offers of becoming a construction engineer in the realms of human personality. But there are many more ways in which the coach must prepare himself. We may list three fields in which he ought to be more or less proficient, *viz.*, (a) he should be an athlete, (b) he should be a physiologist and (c) he should know something about psychology.

The Coach as an Athlete

The men who do the best jobs of teaching mathematics are mathematicians. They have studied their subjects, they have a special liking for the subject and they have tried to do a little independent research in the field. Their teaching is effective in proportion as it is the outcome of a large background of information and interest.

In the same way a coach should be an athlete. He should have tried, at least, to "make a team." It isn't necessary that he should have been the "star" or even

one of the best men on the team; but unless he has been in the game he will have no sympathetic appreciation of the tasks he will set for his own students." He has gained something of value if he has had only the bitter experience of working for two or three years on the second or the third team without being awarded a letter; he will know better how to give every man his chance, and how to be a friend to the man who loses out.

It goes without saying that a coach should know the tactics of the game he teaches. Modern football is an intricate game and some men spend years in studying football formations and plays. Every game has its rules and principles and the coach must know these, of course; but book knowledge, knowledge of diagrams, is one thing; and actual playing knowledge is another. We mean to say, then, that a prospective coach ought to have played his game before he tries to teach it.

The Coach as a Physiologist

If the coach is first of all an athlete he should be, secondly, a physiologist. That is, he should know something about that portion of physiology which has to do with muscular work, metabolism, respiration, fatigue and rest. He who would call himself an engineer and go out to build bridges without knowing something about curing concrete, calculating stresses and strains, and measuring steel beams, might end in a prison cell. The coach who goes out to handle boys whose lungs are delicate, whose muscles are tender, whose bones are soft and whose hearts have more eagerness than endurance, without knowing something of the physiology of these organs is just as great a criminal. Knowledge of this kind is imperative when

the coach has to act as his own trainer, and at critical moments, as his own physician.

There is a way to handle a man who has had "his breath knocked out of him." There is a way to handle bones that have been thrown out of joint. Broken bones and torn flesh need a service which the well-informed coach can give before the physician or the surgeon arrive. What is more important, there is a way to start work easily, to warm up to a task, and a way to end a work period, without doing damage to overheated muscles and nerves. Then, too, an eager youth has no knowledge of how to stop short of harmful exhaustion unless an experienced coach has an eye upon him. Even the physiology of digestion may be a part of a coach's knowledge for regular food and sleep have a bearing upon skill and efficiency.

There is no need that the coach be an expert in physiological research. There is, however, a need that he know more physiology than he will recall from his high school training. He handles human bodies at work and he ought, therefore, to know a few of the properties and capacities and some of the limitations of these bodies.

The Coach as a Psychologist

There was a time—not long past—when a coach who knew his game and his physiology was thought to be sufficiently well equipped to enter the profession. It is becoming clearer every day, however, that the most successful coaches are psychologists of no small ability. They may never have studied psychology as a science and they would hardly be at home in a psychological laboratory; but they have acquainted themselves with some of the pertinent facts about human behavior and their success in their profession rests in no small measure upon this knowledge.

As we have said above competition is becoming more and more a matter of skill, of alertness, of judgment, of cleverness, of sportsmanship, and less and less a matter of brute strength, win at any cost, bull-headedness. Where this is not so, competition stands in serious peril of being eliminated. Where it is so there are men and women who will support it to an increasing degree. Where mental strength and determination are preferred to muscles and weight, there psychology becomes a part of the equipment of a modern coach. Where morale is more of an objective in coaching than animal pugnacity the science of mind must be counted in.

What is Psychology?

Psychology is the experimental study of certain kinds of human behavior. If an automobile runs into us and we are thrown a dozen feet away we are behaving—behaving as any physical object behaves; but this is not psychology. When, however, we see the automobile coming and by skillful dodging avoid the machine, we are acting in a way that is of interest to a psychologist.

Psychology is particularly interested in those forms of human behavior which display or seem to be a product of, or are commonly believed to be related to, mentality. When we act as though we had profited from our past experience, that is, when we are said to remember or to have learned, we offer ourselves as objects of investigation to a psychologist. When we appear to behave with respect to some objects while disregarding others (attention and inattention) we arouse the curiosity of a psychologist. So with all forms of behavior which are supported by or are in any way related to mentality.

The batter *selects* the ball he wants to hit, the run-

ner *elects* to steal second if he can, the pitcher *tries* to *outwit* the batter, the half-back *dodges* one man and *straight-arms* another, the quarter-back *outwits* the opposing team, one boxer *outlasts* another, every athlete *remembers* the rules of the game; all are choosing, deciding, recognizing, recalling, resolving, perceiving, feeling fit or feeling low; all are at times angry, dismayed, hopeful, and what not! The forms of human experience and behavior suggested by these words constitute the province of psychology.

Psychology is a science. We don't sit down in a chair to speculate as to how men ought to behave under different situations. We go directly to situations in which men are acting and with a critical eye ask, Why? Better yet we take men into a laboratory so that we may ask them to perform under conditions which we can control. Most people misunderstand the laboratory of experimental psychology by supposing that uncanny and mysterious things go on there. This is nonsense. Let us assume that we desire to know how to learn to shoot baskets with the greatest skill and the least expenditure of time. We should go to the laboratory only because there we could try many different ways of throwing, standing, resting or working without being interfered with by other people and other events. Psychology is a science because it makes *experimental* studies in the fields of human behavior and human experience.

What Psychology Should a Coach Know?

Many of the specific facts which a coach should know have been described in the present author's book on Psychology and Athletics. These facts have been drawn from many sources and they are too numerous to mention now. There are, however, certain general principles which must be mentioned here for successful

coaching depends upon them just as intimately as it does on a knowledge of many detailed facts. These general principles are (a) the fact of individual differences between men, (b) the original nature of man, (c) the meaning of law in psychology and (d) the natural insurgence and playfulness of youth.

The Psychology of Individual Differences

The Bible is an historical authority for the statement that there are five-talent men, two-talent men and one-talent men. Modern psychology gives abundant proof of this statement and a recognition of its truthfulness is a key to the understanding of a great many problems. Later on we shall make a list of some of the more important ways in which men differ from one another; here we are interested only in making ourselves realize the fact that men do differ. If we were to teach as though every man were a five-talent man we would fall far short of successful instruction for we would be setting problems which will never be solved by a considerable portion of the youngsters under us. On the contrary, if we were to teach as though every man were a two-talent or a one-talent man we should never be able to utilize the abilities that come in such large measure in a few men. Successful coaching, like successful teaching, means making every man realize his full capacities, giving every man tasks coordinate with his talents, making each one a successful man in *his* contribution to teamwork. We shall return to this matter of individual differences a great many times in the succeeding chapters.

The Original Nature of Man

We totally misapprehend life unless we know what life is apart from what it becomes after training. Each

member of the human family begins his career with an original nature, with original incentives to action, sometimes even with inherited *ways* of acting; and upon these foundations the skills of later life are erected. Among the incentives to behavior which we do not have to learn is the tendency to play. All of the theories of the origin of play agree on this one point, *viz.,* that the play spirit is an original, unlearned disposition, supported by all the energy of growing life and reflected in every aspect of our being. In health or in sickness (save extreme sickness), in rest or in fatigue, at noon or at night, a child or an animal is always ready to play. Children—even adults—do not force themselves to play; it is done spontaneously and for its own sake, that is, without regard to any profits, prizes, or other external rewards that may come from it. We play because we *want* to; we work because we *have* to.

The play spirit was, is, and should be kept the foundation of all athletic competition. A game is merely a formal way of directing or controlling play energies. We might at high school or in college devote ourselves to play *in general;* but it has been found convenient to throw up more or less artificial conditions around the play spirit and so to confine our instinctive energies to a football, a baseball, or a basketball game. Unless we catch this point we will proceed as if these sports were something other than a spirit of play which has been given concrete expression under formal rules to which we can all agree—perhaps a spectacle for economic gain, or competition for personal prestige. There is no one so silly as to think that we should enter a game without playing under the rules; but, after all, the rules are merely boundaries within which we elect, for the time being, to expend our play energies.

Are There Any Special Athletic Instincts?

The questions are often asked: Is there a football instinct? a base-running instinct? an instinct to swim? So far as any one has been able to discover there are no such instincts. That is, by original nature we do not run bases well. Our ancestors did not transmit to us any special aptitude for sizing up an offensive play in football. There is no instinctive support for a unique "football sense." There is the urge to play, there are rules within the limits of which we propose to play, and there is long practice which enables us to play well. If we have practiced enough we may appear to act just as quickly and just as skillfully as we would do if we were acting instinctively. Habits have been called *second nature* because we do them unthinkingly; but a habit or a skill in running bases does not become an instinct because it becomes second nature.

There are a great many games played during our youth which lead to the perfection of habits and skills that do good service in college basketball, football, or baseball. The old-fashioned game of pump-pump-pull-away is one of these. One man stands between two lines a hundred feet or so apart. All others undertake to run from one line to the other without being caught. Any man who is caught then becomes a tackler to aid the lone man in the middle. So the game proceeds until all are caught. A premium is placed on dodging, twisting and turning, and also upon tackling. The most alert lad is the last to be caught. Such a game is a sort of school in which boys lay the foundation for the development of future skill in open-field running and tackling. Other running games and throwing games make their contribution to athletics by training boys in capacities that will be used later on the basketball floor or the baseball diamond. If a man

seems to have an uncanny knack of hitting the basket he probably acquired it by throwing sticks and stones at apples in a forbidden orchard rather than by having inherited it from his ancestors.

Learning is a Remarkable Process

Learning is the most remarkable fact in the universe of living creatures. Consider the infant, on the one hand, with no skill of any sort, and an adult, on the other hand, with the skill to use his vocal cords in thousands of different ways, with the ability to use his fingers (writing, piano playing, etc.,) in ten of thousands of different ways, and with the dexterity to coordinate his arms and hands and feet in skills beyond number. That process by which we move from the complete awkwardness and bare consciousness of infancy to the extraordinary skill and keen mentality of adulthood is the process of learning.

In spite of our common beliefs to the contrary, the process need not be a haphazard affair, nor a wild adventure in which we stumble from one habit to another. It is, as a matter of fact, an orderly process describable in terms of certain laws and principles called the *laws of learning*. We may move on from fact to fact and from skill to skill because of the existence of forces and the operation of principles that are just as inescapable as the forces and principles discovered in other sciences of nature. The stars in their courses proceed no more regularly than does a human learner through the various stages of acquiring a skill.

A generous part of the learning proess in young men and women comes directly under the guidance of the coach. He teaches his boys all the technical skills that belong to the various sports; but he teaches them also a variety of skills that will be of service in other affairs of the human family. Basket-shooting, batting,

punting, and serving at tennis, are all technical skills useful primarily in the several sports; but athletic competition provides also for training in eye-hand coordination, for steadiness under emotion and in the face of critical moments, for courage under pain, for loyalty and sportsmanship in the place of anger and jealousy, and for many other habits and skills that go down on the credit side of a young man's general character.

Athletic competition is not a matter of special instincts. It is a matter of skills set at work under the urge of the play spirit. It is important, then, that a coach know something about the laws and principles of learning and their relation to original nature. We may blunder along and get out of human nerve and flesh a semblance of skill or of fine character or of generous personality; but if we take our tasks seriously we will become familiar with the laws and the vagaries of the learning process with the hope of making our coaching as effective as it can be made.

The Meaning of Natural Law in Psychology

We owe to philosophy and to religion the idea that a man can always do as he pleases, that he is a perfectly free agent, independent of his heredity, and of his training, the captain of his own soul, the god of his own mental universe. A sober study of human beings as they actually live has, however, wholly changed this idea. We know now that our mental lives are law-abiding, just as law-abiding as are our nervous systems. We do not know all these laws and we shall study a great many years before we can predict human behavior with very much success; but there is every reason to believe that laws of mentality do exist even though they be exceedingly complex.

This fact takes on meaning for a coach when he begins to see himself as an architect or a construction

engineer in the realms of human personality. He may make or break the boys under him. He may make them great athletes but poor gentlemen, or he may make them great in both respects. If life didn't obey laws, if we grew into adulthood carrying with us only our own choices, the way we coached our boys would make little difference. We might coach as we pleased and relieve ourselves of responsibility by saying "My boys can do as they choose; they alone are responsible for the men they will be."

The sad part of the matter is that they can't do as they choose. As infants their habits of dressing, eating, and speaking were formed before they knew anything to the contrary. As boys the life and actions of parents, teachers and above all, the coach, impress their lives far more indelibly than the ink has impressed this paper. As we grow we acquire habits, habits of the skillful sort for use on the athletic field; but we acquire under the direction of our neighbors and teachers habits of feeling, prevailing modes of thinking, definitive types of personal and social action. The mental world is an orderly world and we do not know how to remake that world—or even help to make it in the first place—if we do not know the laws and principles by means of which order is wrought into it.

A coach who is interested only in the technical aspects of games will not see this point at all. Such a man is only half a coach. He will make a cunning machine out of a boy but he will not make a superb human being out of him. Personalities are built very much as skills are acquired and what the world wants from high schools and colleges are clean, straight-hitting, alert men—not mannikins.

Knowledge of Youth

In chapter X we shall consider in detail the question of personal relations between the coach and his men; but here at the beginning of a book on *How to Coach* it is worth while making the assertion that a coach will be successful in proportion as he keeps young in his own spirit and keeps everlastingly before him the fervent longings and desires of the boys and young men he has to teach. Adults tend after a season to harden, to lose the perspective of their younger days, to crystallize, to fall out of sympathy with the vagaries and wistfulnesses of their own adolescence. To move wholly out of the days of youth into the harder, more critical, more unemotional days of maturity is to become an ineffective agent in handling boys and young men.

Youth is a passing scene only with respect to the individual. In our group life youth will always play its part, and what a part it is! Plastic, soft, emotional, jealous, eager, enthusiastic, prejudiced, full of abandon, tireless, insurgent—all this and more is youth! And out of the chaotic emotions, ambitions, fears and depressions of youth the coach must do his part to erect a sober personality. A brimming cup of life brought to a state where it is self-contained—that is one of the tasks of the coach.

That coach is a lucky man who can remember his own youth. He is an unlucky man if he has crossed the years between youth and maturity and has no eyes for his past. Without such a vision his tasks and the demands he places upon his boys are conceived with respect to his own adult world and not with respect to the world of youth. Boys will not warm up to a pure, unadulterated man. A man who is nothing but man will never really live with his boys. A relation of this

kind is contrary to all that real teaching and real coaching means. To know youth and to live with it on its own level is to become a tremendously effective instrument in the molding of youth.

Conclusion

We have meant to say the following things in this chapter.

1. The coach is a teacher because he must intelligently share with the men on the squad all he knows about plays and formations, signal systems, types of skill, strategy, and the rules of the game.

2. The coach is more than a teacher for he has the power to make or to break the character of the boys he teaches.

3. The great objective in coaching is the attainment of a fighting mind activating a skillful and efficient body, first in the games on the athletic field, but finally in the game of life.

4. The coach must prepare himself (a) by having confidence in the dignity of his profession, (b) by knowing the sport he is to teach, (c) by knowing human bodies, and (d) by knowing something about the life of the intellect.

5. As he deals with his men the coach must always have before him the knowledge that men differ widely from one another in ability. He must have due respect for the tremendous process called learning and for the laws and principles to which all mental life is obedient.

6. And finally, the coach must have a living sympathy for the insurgency of youth.

Chapter II

PLANNING THE PRACTICE SESSIONS

Introduction

When the first call goes out for an assembly of the football or baseball squad everyone knows that the end-product will be a football team or a baseball team —*of sorts;* but few coaches know exactly how they are going to proceed toward that goal. This was more true of coaches yesterday than it is to-day. Formerly the men were collected on the field under the very general instruction to practice football or baseball, but no definite tasks were assigned and no single pieces of skill enjoyed a discernible improvement after the day's work. Some attempt was made to practice fundamentals; but the fundamentals were selected without inquiry as to their real value in the game as it is played and no questions were asked as to how often one ought to practice, how long the practice sessions should be, what habits should be learned first, how much should be required of men of different abilities, and so on. The fundamentals were practiced, games were played, and so a team was developed; but at what wasteful expenditure of time no one asked; that is, no one save other teachers in the school who wondered about the right of athletics to take so much of the time and energy of their students for the purpose of making the team.

Opinions are changing. Coaches have been learning how to spend time economically. They have become more and more insistent that they get a full value

of skill out of every practice period. They have been learning to apply sound principles of business management to the practice sessions. They have learned to keep books and to make entries so that at the end of each week they can know their liabilities and assets. As the season begins they have to their credit fifty or more men, and a certain amount of time, say 150 hours for the average football season. The coach is charged with spending this capital in such a way that each man of the fifty on the squad will get the greatest amount of skill and endurance it is possible for him to get. The purpose of the present chapter is to outline those facts which bear upon economical and productive practice sessions.

Does Practice Make Perfect?

It is first necessary to clear our minds of certain false ideas. One of the commonest of these finds expression in a remark often heard on the athletic field, *viz.*, that "practice makes perfect." We all believe this and most of us go through our practice sessions as if there could be no doubt about the accuracy of the assertion; but strange as it may seem, the statement is not literally true; that is, not true until the word "practice" has been very carefully defined in meaning. Practice may lead to a habit but not all habits represent skill.

After you read this sentence try to recall as quickly as you can the order of the stores and of the buildings you pass by on your way home. It may be that you have seen each one of these stores hundreds of times and yet as you try to recall them one after the other you will discover that your memory is halting and that even when you think you have all of them, the order will be disarranged. You see them in a certain order each morning and each evening, and you have had,

therefore, enough practice in seeing them, but practice has not made you perfect in recalling them.

Were we to go to hundreds of our daily habits we should find further proof that practice does not make perfect. Practice may make a habit; that is, we may put on our clothes and eat our meals and drive our cars without paying very much attention to what we are doing; we have by practice acquired a habit; but when we must dress in a great hurry, or when we compare our eating habits with another's, or when we run into a traffic jam, we see soon enough that we are far from being perfect, even in these acts which we do every day in the year.

The fact of the matter is, practice makes perfect only under certain conditions. Otherwise we develop habits which may be, but more often are not, either efficient or skillful. Practice may make machines of us but it does not always lead to perfection.

The Laws and Principles of Learning

There is no space in this book to discuss in detail the laws and principles of efficient learning, especially since the present writer has already considered them in great detail in another book. The principle facts may be listed as follows:

1. There is a proper and favorable length for a practice period. For most tasks (single skills like basket-shooting, dribbling, punting, batting, serving, etc.) the limit is approximately twenty minutes. Continued practice of any one skill beyond this limit without adequate rest leads to ineffective repetitions.

2. The first practice periods on a new skill may come advantageously twice a day. After the first few practice periods, once a day is most effective. During the later stages of learning once every two or three days is just as effective if not more so than daily practice.

3. Learning complicated skills proceeds most rapidly when the skills are properly divided into units or fundamentals. Practice is most effective when the fundamentals of any game are real segments—not artificial segments—of the game. Some men, however, can learn a total complex skill like swimming or folk dancing more rapidly when they learn it as a whole rather than in parts. The learning of fundamentals must be supplemented by frequent practice periods devoted to actually playing the game.

4. The emotional state of the learner affects practice periods in a profound way. It appears that any state of annoyance, displeasure, discomfort, distaste, sullenness, anger or fear may retard learning. The contrary states are known to hasten learning.

5. The rate of learning any one skill seems to vary with the number of other skills that must be learned at the same time. High school students cannot learn during the average football season more than three or four formations nor more than two or three plays for each formation (12-15 plays altogether) and be at their highest level of efficiency in any one play. College students may learn about twenty plays without stretching their available capacities to learn.

6. The rate of learning depends upon the way in which the material is presented. This, in turn, depends upon the prevailing type of mind of the learner. This individual difference must be discovered experimentally by the coach. (See Chap. III).

7. Learning is a process that takes *time.* Endless repetition on one or two days is futile. Cramming is a wasteful method of becoming skillful. The greater the period of time over which practice may be distributed, the greater will be the skill gained for each unit of time. This is a profound argument for spring practice in football, fall practice in baseball, and all winter practice in basketball. That is, spring practice

in football should materially decrease the time necessary to reach a given level of skill in the fall.

Three factors which have a bearing upon the rate of learning and the use of skill merit greater attention. They are (a) the intent to learn, (b) incentives to practice and (c) the effect of rest and relaxation.

The Intent to Learn

All the other laws and principles of efficiency of learning hinge upon the mental attitude which the learner himself brings to the practice period. He must have *the intent to learn.* He must steadily resolve to make progress in acquiring skill. He must attend to all that he is doing, and keep himself at the highest measure of earnestness. Practice for limited periods of time under this frame of mind makes for maximal progress in acquiring skill.

It is at this point that laboratory experiments on learning differ from processes of learning on the athletic field. The learner in the laboratory has made a strong resolution to learn fast. The experimenter sees that this resolution is unbroken. As a result, we find that rates of learning in the laboratory and degrees of skill attained always exceed the average practical limits. This would not be true if coaches in general could be convinced of the value of a strong determination to learn.

The intent to learn is usually high during the first few days of practice at any skill. Progress is rapid at first and in proportion as we see large rewards for the time spent, our earnestness and enthusiasm keep up. After a time, however, the returns from the practice hour begin to diminish. There may come a time when we see almost no improvement at all. This is where most of us stop practicing. We reach a *practical limit of skill* and call it our best. We may go ahead to prac-

tice this particular habit and automatize it without really perfecting it. When this state of affairs turns up the only escape is through a renewed intent to learn or to acquire skill. Under this intent, and subject to the laws mentioned above, practice will make perfect. A renewed intent to acquire additional skill may be gained often by seeing men at work who are real artists. That coach is fortunate who is, himself, a skillful artist in the game he is coaching. Being an artist, he will set a high ideal, even for his most ambitious and talented pupil.

Incentives to Practice

Even our best intentions and resolutions can be strengthened by proper incentives. A coach must expect to put every incentive he can before his men if he hopes to get the most progress for the least expediture of time, and athletes themselves must learn to draw upon every incentive they can find in their own experience. The coach and the athlete will have all kinds of special and personal motives. The former may have such a personality as to command the respect or even the faithful worship of the men on the squad. If this is the case his men will do anything he asks of them and find a sufficient reward in a good word from him. The coach may also use (with care) incentives drawn from a coming game, the hope of winning a championship, or from the giving of special medals to the men. The men themselves will have motives that come out of rivalry with their fellows or out of their friendships, out of their home life, and out of their school life.

Knowledge of the End Sought

In addition to these personal incentives which every coach must discover for himself there are four general

incentives that have been found useful in accelerating many forms of learning. The first is knowledge of the end sought. The practice period is always aided by the knowledge that a person is working toward some specific achievement. During the war it was found that men in an offensive always did better when they knew just how far they were to go the first hour and how far every hour after that. The situation is somewhat similar in athletics. If a man knows just what degree of skill is to be gained in the habit he is practicing, and if he can see the need of that level of skill in the light of the whole strategy of the game or in relation to the season's campaign, he will practice it with more vim than he would if he were kept in ignorance of the end to be gained by the play. Furthermore, when a man knows how great a degree of skill he must acquire in order to make the team he will work more intensively than when no such goal is named.

Knowledge of Scores and of Records

When a man knows not only the level of achievement toward which he is working but the exact rate at which he is moving up to that level he will be under the urge of one of the most powerful incentives to faithful practice we know anything about. In some experiments it has been shown that a knowledge of one's scores during the process of learning results in a performance that is as much as eighteen per cent better than the performances that come when one is ignorant of one's score. Many coaches already make use of this incentive to practice. The baseball coach has a man keep a box score of all practice games. By means of the box score the coach can summarize the batting averages of his men, their fielding averages, and their errors, and so say to them at any time during the season, "Here is your record to date. What are

you going to do about it?" The point we are trying to make in this paragraph is that this same method ought to be used in other forms of athletic competition. Now and then the track coach keeps records of the times which his men make on the various dashes and runs. By such records he learns to know what to expect from his men under different running conditions and on definite days of the week.

There is every reason to believe that coaches and athletes would aid themselves greatly if they used statistical reports as extensively as the Babson reports have have come to be used in the commercial world. Babson makes it his business to collect all of the data he can about retail and wholesale prices, orders completed and uncompleted, the rate of consumption and rates of production of goods, and the like. On the information afforded by this data he builds curves and tables which, when compared with last year's curves and tables, give him a clew as to what to expect in business to-morrow or next month or next year.

Every coach has access to records which are just as valuable to him as the Babson records are to industry. Here are some illustrations of the records that might be kept. In basketball one might keep a daily record of every shot that was made at the basket by each of the major candidates for the team. This record might include the number of times that a basket was made (A), the number of times that a basket was barely missed (B), and the number of times that a basket was badly missed (C). The record would also include the number of times baskets were made or missed from each of six areas near the basket.

Numbers 1, 2 and 3 represent fairly long shots. Number 1 represents the area to the left of the free throw line, number 2 the area around the free throw line, and number 3 the area to the right. Numbers 4, 5 and 6 stand for close shots, 4 being to the left of the

basket, 5 immediately around the basket and 6 representing the area to the right of the basket. Table I shows the records of three men during a regular practice session.

TABLE I

Players	*Kind of Shots*	*Areas from which shot was made*					
		1	2	3	4	5	6
Jones	A	13	24	3	7	36	1
	B	5	8	11	6	13	9
	C	1	0	4	1	0	4
Smith	A	6	12	5	14	47	18
	B	3	15	7	4	4	7
	C	1	9	0	0	0	1
Turner	A	2	5	18	6	31	19
	B	5	8	3	3	0	7
	C	4	2	0	1	0	0

If the reader will take the time to look at the table carefully he will see that marked differences appear between these three men. Such differencs might not show up at all in ordinary practice and it is for this reason that a detailed statistical knowledge of the progress and the skill of a man is of value as an incentive to the man himself and also of value to the coach in helping him to give special instruction or to make prophecies as to the probable development of his men.

Jones, as the figures show, was far more accurate in his throws from the left of the field than he was from the right especially when he stood back from the basket. Turner, on the contrary, was better to the right of the basket than he was to the left. Smith had a general weakness for throws from any part of the field more or less remote from the basket. He did

much better when he was close to the basket and to the right of it.

It follows from such figures as these that it would be an error to have Jones playing right forward or Turner playing left forward. It would also be a mistake to have Smith try to make the long shots that usually fall to a running guard. He would do much better as a follow-up man, especially if he were able to take the ball from the back board well inside the goal line. If there were enough space we could add daily tables on Jones, Smith and Turner showing how they varied in their shooting from day to day. These tables make it clear that Smith was an erratic man. One day he stood high in his shooting and another day he stood low. As it actually happened the coach was impressed more by the good days than by the bad and Smith made the team in the place of Jones who was not quite so good a man but who was steadier and who would have been, in the long run, of far greater help to the team.

Coaches ordinarily trust to their general impressions for their final selection of men for a team. But every coach knows that his impressions may be wrong just as many times as they are right for we all fall easily into the vicious habit of counting our hits and forgetting our misses. There is only one way to be absolutely sure of selecting the right man for the right place and that is to secure all the statistical data about him that can be gotten. Information should be obtained not only during formal games but during every practice hour. *Every time a man picks up a basketball and throws it he is somehow affecting his throwing habits.*

In baseball a record could be kept of the pitching staff which would show how many times on each day a pitcher threw to the right of the plate, to the left of the plate, too high, or too low. After records had been

obtained for a number of days, the coach would be able to prove to the pitcher in a statistical way that he was in the habit of making one particular error rather than another. Records of strikes and hits might be taken from the batter. A count should be made of the number of times a man strikes over the ball, the number of times he strikes under the ball, the number of times he fouls it into the air, or upon the ground, the number of times he strikes too short, and the number of times he strikes too long. Records of this kind taken for a month would soon show a batter the exact nature of his most common errors.

One of our studies shows an interesting discovery that was made upon the habits of three batters, two of whom were reputed to be about equally good. That is, their batting averages were nearly equal; but no one knew precisely what kind of hits they were in the habit of making. As the figures show, Johnson, who was a little better than Mathews, made most of his hits to the left of the pitcher and upon the ground. Mathews, on the other hand, hit most of his balls to the outer right field. The coach who took these records was hard pressed one day for a winning run. At first he was tempted to put in Johnson and then decided to risk Mathews who was almost sure of hitting far enough into the field to let the man on third come in after the ball was fielded.

The most interesting comparison, however, is to be found between Mathews who made the team and Earnest who failed to make it. Both men hit well to the outfield during practice. Earnest got into one or two games and always connected with the ball but failed to make his hits count because most of them fall within the fielding range of the center fielder. Every baseball man knows that there is a small area between center fielder and right fielder (or between any two

men for that matter) that cannot ordinarily be covered. The records show that a majority of Earnest's hits which were just as long and which looked just as good as Mathews' fell into the normal fielding range of the center fielder. The majority of Mathews' hits fell into safe ground between the two fielders. Twenty feet made the difference between a man who batted around .380 and a man who batted around .135!

Knowledge of Errors

The main business of any coach is to detect the errors into which his men fall. The greatest damage to a fine performance may be the result of incessant practice upon some error into which a man has unconsciously fallen and which his coach has overlooked. There are small errors in the way of holding a bat or of placing one's feet or of holding a ball or of throwing a basket or of jerking the arm in pitching or of tackling or of punting that are never detected until a coach who knows his business directs the attention of his men to such errors. Progress in acquiring skill is always hastened when one knows not only what one ought to do but what one ought not to do.

In the case of Earnest cited above the coach was able, after the facts had been discovered, to correct a small fault in the standing position of the man so that in the following year his batting average went well over the two hundred mark. In this case, however, the change in the batting position made a change in the place on the field where the most of his batted balls fell. As we shall show in a moment many of our incorrect habits come from the unconscious repetition of movements or of positions which we think are incidental or wholly irrelevant to our performances.

Some men object against long practice in what is called "stance" because they have the idea that "stance"

is only a hobby with the coach. But stance is an *approved form* of approaching a task. It is *a form* which has been found to be effective through long experience. An amateur runner in taking a start from his marks for the first time will invariably throw the wrong arm forward as he starts. Stance means that it is worth while to put the arms into their normal swing the moment the feet leave the marks. Football players often object against the stance which they are supposed to take before a charge not knowing that the slight strain which they are under in that position is a good way of keeping them from betraying their intended movements to their opponents. Knowledge of errors in all of these things—not a mere mention of them but a persistent calling of attention to them—will help to increase the rate of learning.

Knowledge of When Material Learned is to be Used

It has been said in another place that significant material is learned more quickly and forgotten more slowly than material that is not significant. Athletic knowledge and skill is made more significant, learning is hastened, and an incentive to further progress is afforded by giving the men a thorough knowledge of the time when and the conditions under which, learned material is to be used. Some coaches have the fruitful habit of running with their football team from one part of the field to another and asking the quarter-back to call the signals of the play they think might be of most use at that point upon the field. Instead of mere signal practice, the coach gives definite scores and then, naming the amount of time that is left to play, makes his men actually live through a game and so apply to the practice periods the actual conditions which may arise during the game.

In spite of the many laws to which our minds and bodies are subject we are intelligent beings. We despise living blindly, whether in prison or in the virgin forest. We are curious about the plans and the purposes of other people. We are complimented when our superiors take us into their confidence. It is some such feeling as this, then, that lies behind the impetus to practice which comes from knowing when and where the skills at which we are working are going to be used. Even a man in a factory will take a certain pride in his skill when he knows the uses to which his particular product are going to be put.

The Proper Use of Rest Periods

Rest is gained in three ways. We rest (a) when we are asleep, (b) when we are awake but wholly relaxed and (c) when we turn from one task to another.

A third of our lives is or should be spent in deep sleep. The amount of time is not so vital, however, as is the way the total time we allot to sleep is distributed. Experience has taught us that men work best and live longest when they sleep at least eight hours in every twenty-four. We should probably not live to enjoy our sleep if we tried to take it all in one lump beginning a year or ten years from now. We might live longer and work better if we could sleep four hours out of every twelve. In other words, rest is most effective when well distributed over the working time.

This fact is revealed by the greater effectiveness of a working period which is often interrupted by short intervals of complete relaxation. A scheme of this sort is not out of place during a football practice session. Every ten minutes let a whistle sound which shall invite or command every man to relax completely for three minutes. A coach might think he would be wast-

ing ten or twelve minutes of each precious hour; but the experimental evidence is too conclusive to be denied. Frequent periods of relaxation more than pay for themselves in extra work and greater skill throughout the whole practice session. This fact was demonstrated in a recent experiment on basketball shooting. One group of men shot baskets continuously for an hour. Another group shot baskets three minutes and completely relaxed for two, thus consuming an hour. On another day the first group shot for three minutes and rested two while the second group shot continuously. As the figures show, both groups shot about an equal number of times; but when shooting with frequent rest periods the men averaged fifteen per cent more baskets than when shooting steadily. Experiments show, too, that learning goes on faster when frequent rest intervals break up the practice period. (See Chap. IV).

To be most effective relaxation must be extreme. Many people waste a part of the sleeping period because their bodies are tense when they fall asleep. Rest periods or "time out" periods during a game mean nothing to many men because their bodies are almost as tense as when playing. Relaxation is an art that can be acquired although some people must spend many weeks in learning it. Observation leaves no room for doubt in the matter, however; the greatest endurance and the best skill is, in part, a product of proper periods of relaxation.

Temporary rest is sometimes gained during practice periods by shifting every twenty minutes to some new task. The continued exercise of one skill may issue in great fatigue for that particular skill but only in mild fatigue for the body at large. As the day wears on general bodily fatigue increases; but not at nearly so fast a rate as would be the case were one skill is exercised beyond the limit mentioned above.

In addition to these formal principles of learning

there are a great many other factors which the coach must consider if he is to plan his practice sessions wisely. Let us consider some of them.

The Need of Good Equipment

It hardly should be necessary to speak of the need of having every practice period supported by proper equipment which is neatly handled by good managers. Good equipment is half the battle. It gives men confidence and pride. Expert management in handling the equipment, providing water, bandages, and all other accessories costs practically nothing in money—if volunteer managers are on the job—but yields generous returns in comfort and satisfaction. Faulty equipment and bad management make men uneasy and unwilling at first and rebellious toward the end.

Good equipment should be available for as many of the practice periods as possible. More than one basketball game has been lost because the forwards threw an old lop-sided ball in practice and couldn't judge properly the new round ball used during the game. The point is that we form habits with respect to the objects we use. This effect is not the result of temperament. A similar situation is true in baseball. A pitcher may practice all week with an old rough baseball and learn to control his fingers and to govern his speed with respect to it, only to find on the day of the game that the new, smooth ball will not behave in the same way. We may conclude, then, that adequate management and good equipment give confidence and make certain forms of practice more effective.

Congenial Men Should Work Together

Men differ in temperament and it doesn't take long for them to find one another out. Every man can be

taught to exercise some sort of control over his likes and dislikes; but because of the rivalry and jealousy that go along with competition to "make the team," these likes and dislikes may become very real. As a matter of fact they may become so real that an interferer will not attempt his best when a man he dislikes is carrying the ball behind him. Animosity between the pitcher and the catcher will not favor good baseball. A pitcher must have also the support of his fielders, support which is given wholeheartedly and earnestly.

It ought to be plain to every man that the team is the great thing; but young cubs trying out for the team do not learn this lesson in a day. They believe in teamwork but they often act adversely to what they believe. Nothing is lost, then, especially during the early part of the season, if congenial men are put together. Sooner or later the men who have real skill will make themselves known and unequal temperaments will fall into the discard as actual achievement is recognized. Only the worst kind of prejudices and the meanest minds will remain blind to high skill and good fellowship. Where such animosity does exist the coach must show his own skill, authority and leadership by putting it to shame.

Distinctive Practice Periods

Dullness is the chief enemy of rapid progress in acquiring skill. For this reason alone the coach should make each practice period so distinctive that his men will approach the afternoon drill with eagerness rather than with depression or unconcern. "The same old thing day after day" is no formula for a wise teacher.

There are a great many ways in which practice periods may be varied. A sample mid-season week in football might be arranged in this way. *Monday.* No scrimmage; light running around, passing the ball, much good will with corresponding mental relaxa-

tion. *Tuesday.* Everyone out for a spirited game of "pump-pump-pull-away" or "bull-in-the-ring." Tactics session; analyzing of plays of opponents on coming week-end. Signal practice. *Wednesday. Hard* scrimmage against a team using opponent's plays; emphasizing offense or defense depending upon weakness of men. *Thursday.* Short scrimmage session, very hard; lighter signal practice for an hour. *Friday.* Short signal practice session, quick, alert, snappy, ending with selected series of setting-up exercises (if not used before) or light running, tagging game. Good show with early bed hour.

A great many games, including basketball and indoor baseball, can be used as relaxing agents for the football squad. At the same time these games may take the place of wind sprints, and they also emphasize footwork, eye-hand coordination, and endurance. A game of indoor baseball on Friday afternoon or Saturday morning before a hard contest may do more toward winning a football game than a whole week of uninterrupted practice (which becomes work) at football.

The point is that the coach must use his ingenuity in inventing new things to do, new ways of doing old things, new stories to tell, new and effective ways of maintaining interest.

Warming-Up and Cooling Off

No practice session should be all work; nevertheless certain facts about work periods apply to it. In the first place, every session should start easily and rise to a climax of intensity. The cooling off period should be nearly as long as the warming-up period and should leave the men "cooled off" not merely in temperature but in tension.

Most of the physiological damage wrought by athletics comes when men run from hard scrimmage to

the showers, or from the substitute bench to scrimmage or, after the season is over, when they try to show their prowess by entering a game without two or three days of preliminary warming-up. After all, our bodies are physiological machines and they should be treated with as much consideration as would we treat a fine automobile engine.

A coach should not allow students or business men to drive the athletes home after practice sessions. To let them walk seems hard; but it is a good way to regain normal physiological processes and avoid lameness on the morrow.

Conclusion

The contents of this chapter should admit of the following summary.

1. The practice session should be carefully planned for during it the coach must make a fair exchange of time for skill.
2. Practice makes perfect only when we obey the laws and principles of learning.
3. Unless the learner makes a strong resolve to learn and unless he attends strictly to his task, his rate of improvement will be low.
4. The resolution or the intent to learn must be supported by as many incentives as the learner can find in his own experience or the coach bring from his. Common incentives are (a) knowledge of the goal toward which one is working, (b) knowledge of scores and records, (c) knowledge of errors, and (d) knowledge of when the skill that is being acquired will be used.
5. The rate of learning is greatly increased by using rest periods liberally. Rest may be gained (a) by sleep, (b) by relaxation, or (c) by turning from one task to another.
6. Practice periods should be supported (a) by good

equipment and good management, (b) by putting congenial men together and (c) by making each period distinctive.

7. The practice period should be made a *play* period but the men should be treated as if they were subject to some of the principles which have been derived from the work curve.

Chapter III

HOW TO PRESENT MATERIAL EFFECTIVELY

Introduction

There was a time when teachers thought of the children in their school-rooms as small but perfect and complete editions of their intelligent fathers and mothers. It was believed, furthermore, that they were capable of learning facts no matter how they were presented nor in what order. It was thought to be a question of what children chose to do—not what they were able to do. If the children did not learn they were said to be wilful (not dull) and were punished until they were willing to exercise their minds and learn as they should. This idea of the highly intelligent nature of the pupil is still common in some quarters—all too common—but it is gradually giving way to the truer idea, *viz.*, that children and young people may not only have *lesser* capacities but *fewer* capacities. Furthermore, we saw in the last chapter that learning is always subject to definite laws and principles. In this chapter we must move on to show that it may make all the difference in the world to the learner and to the process of learning whether material is presented in one way or in another. In other words, coaching is not merely a way of arranging practice periods or of describing so many events; it is a way of *arranging material* and putting it into such form that it will be within the capacities and demand the attention and interest of the pupil and so issue in rapid learning and in high skill.

There is a great deal to be taught and there is *a way to teach.* We may be intelligent as pupils but our intelligence is not great enough to enable us to disregard the laws and principles of our own minds if we have an eye to the economical expenditure of time and the securing of skill in generous measure. How, then, should baseball tactics and football strategy be presented to a man? How should we go about it to teach skill? There are avenues of approach to a man, *viz.,* through the eyes, through the ears, through manual guidance, and so on. Which is the most effective way? That is our question in this chapter.

An Experiment

Some day when you are vexed for a way to change the routine of drill, try the following experiment. Ask your men to recall that moment in a football game just before the ball is snapped into a play that may or may not win the game. Advise them to imagine their own part in the play just as clearly or as vividly as they can. Then get a report from each man. Ask questions if neccessary. Find out how each man goes about it to imagine himself taking part in this play.

You will probably discover these facts. Some men will have a clear visual picture of the play. They will see in their "mind's eye" the exact position each man is holding, they will see the opponents, the referee, the linesman, and they may see themselves with teeth clenched ready to charge. These men are visually-minded. Other men will report that the things they most clearly recall are the signals, the calls from one man to another, the noises from the bleachers and other auditory events. These men are auditorily-minded. Still others will report that their memory of the moment is nothing but a muscular feeling of getting ready to charge. As they think of the moment

they seem to feel their muscles gain in tonus and if they have any visual imagery at all it is of their own bodies crouched and ready to charge into the line. These men are muscularly-minded.

Now if you will ask the visually-minded persons to try to picture the above football play in muscular terms, as did the last persons we described, few would respond. Most of them could report vague feelings of muscular effort but the clearest recall would always be in visual terms. The muscularly-minded persons will have just as hard a time trying to recall the scene in their "mind's eye" as the latter have trying to recall the scene in muscular terms. These same facts are true of those who remember in terms of the "mind's ear" if we may use a phrase like the phrase "mind's eye."

This experiment means that individuals differ widely from one another in the way they remember events. That is, they differ widely in the kind of mental stuff they use to restore the past. The visually-minded person tends to remember his experiences in terms of visual images. The auditorily-minded individual tends to remember his experiences in terms of auditory images. The muscularly-minded person tends to remember his experiences in terms of bodily postures and muscular tension.

These facts suggest that in presenting material to learners we should approach them along the mental avenue they prefer. That is, visually-minded players will comprehend and remember material best when that material is put before them in visual terms. Motor or muscularly-minded persons will remember best the material which they are actually able to practice or to get the muscular feel of.

In general these statements are correct; exceptions are offered by experiments which seem to indicate that a larger proportion of athletes are muscularly-minded than is true of non-athletic groups. It is still a mat-

ter of doubt whether men who are naturally motor-minded are more apt to become athletes or whether athletes by the very nature of their work learn to be motor-minded. What evidence there is makes us lean toward the latter suggestion.

All kinds of athletic performances are unique in that they depend, in large measure, upon getting a proper muscular "feel" of an act. A pitcher who has really learned how to control the ball knows the moment it leaves his hands whether it will cross the plate as he has planned. Tumblers and gymnasts develop a muscular "feel" of distance, effort, and the like. A basketball player knows when he is "hot" for the basket.

We are able to conclude, then, that material presented visually, that is, by example, or picture, and then actually practiced, so that a man may get the "feel" of it, is being presented in the most effective way. Mere description by word of mouth does not aid the great majority of athletes. "Skull practice" should go on in a room large enough to admit of a partial execution of the diagrams on the black-board.

Self-Expression as an Aid to Learning

A recent writer tells how "the students of the University of Virginia have recorded in verse the tradition that their professors, in the early days of the last century, used to appear on the moonlit 'Lawn' in night clothes and dolefully chant, as they danced, 'We know it all; we know it all; we've sought for more in vain; we know it all!'" It is not said that they taught their classes as though they "knew it all"; but there can be no doubt that some teachers proceed as if their whole duty in life is to use the heads of their pupils as receptacles into which they can pour knowledge as one pours flour into the flour-bin.

The point we desire to make here can be illustrated by the lives of men who say that they are "self-made." To be self-made means that all that one has learned has come by way of self-expression and initiative in the face of situations about which one has had no previous information or knowledge. The former objection to college men lay in the fact that the college man knew more than he was actually able to live and to express. Men who have worked into high positions by "coming up through the ranks" attribute their success to the fact that they have actually done the things they are expected to control as executives. We may be told by the hour how to drive an automobile but taxi-cab drivers are not made in that way. "Experience is the best teacher,"—best in the sense that we have never really learned until we have done the thing; and what is more, learning always proceeds faster when the task is somehow made a part of our own modes of expression and of our own mental and physical traits.

William James used to draw a distinction between *knowledge about* and *acquaintance with.* Diagrams, descriptions, books, stories and instructions may give a man acquaintance with a game; but he will get an immediate living knowledge about it only by playing it.

Teaching is, in part, a process of filling a mind with facts; but in much larger part it should be a process of inviting students to give expression to their own traits and capacities under adroit suggestion and subject to concealed control.

Where Should Learning Begin?

Much of the confusion and wastefulness of early practice sessions can be avoided if the coach will take the time to discover where the men actually are in their skill and then proceed from that point to modify

wrong habits or build new ones. This is merely a restatement of that old principle that material to be learned is most effectively presented as a part of or an extension of habits or knowledge the learner already possesses.

Furthermore it is advantageous to center the material of the initial practice periods around one or two central tasks. Some coaches, in order to make a good appearance as they begin with a team, try to be encyclopedic. Advice, instruction, plans, and criticisms pour out of their mouths like corn out of an open popper. Instead of commanding admiration or inspiring confidence they create bewilderment and confusion. Each day—one thing to do—and done well—is a good motto. One thing done well allows the boys to see that they are really making progress. This keeps up their interest. They may try for a while to untangle an encyclopedic beginning but they will soon tire of it as we all tire of a back-lash in our fishing reels.

Make Problems Real

So much teaching falls beside the mark because the teacher fails to make the situation and the task real to the learner or because the situations and tasks assigned have no direct bearing on the game as it is to be played. Learning always proceeds at its best and the learned material is most useful when the learner sees the immediate task with respect to the whole game or the whole campaign of the season. Fundamentals are most useful when they represent actual segments of actual games. After fundamentals have been properly selected the most effective way of making tasks real is to ask the learners to use their imagination freely during every learning period so that they can actually feel themselves in a game or in competition with an opponent.

Boxers often stand before a punching bag and practice as if they were to become artists at that task instead of clever dodgers and quick reactors to a fighter who can hit back. Practice at the punching bag will exercise muscles only unless the learner thinks of the bag as a shifty opponent, takes his own task seriously, and as he strikes the bag shifts his feet, sways his body, ducks his head, and does all the other things necessary to effective offense and defense. Shadow boxing is worth while because it exercises the legs, body, and lungs; but it is not most effective until the shadow becomes, through the eye of imagination, a real opponent as clever as we are, an opponent who must be watched at every moment, an opponent against whom we continually practice and exercise every bit of strategy which we know or can invent.

Basket shooting practice is never so effective as when the formal exercise of shooting is made realistic by supposing that someone is actually coming at us from the left or the right and that we must always use every bit of our skill to outwit a close guard. A great deal of practice in shooting baskets lacks effectiveness because we shoot idly and mechanically without ever thinking of the variations and changes from our mechanical style which an actual game will demand of us.

The only game that releases us from this sort of realism is golf. We may practice driving from a tee in our front rooms and do it as effectively as we might on the course itself—for golf is a game of individual skill. Most other games are games of skill plus variability and ceaseless change introduced by our opponent. We can't practice basketball or football as we practice golf on that account.

Learning Essentials vs. Remembering Incidentals

There seems to be a difference between learning and memory. In learning we commit a thing to the nervous system and there it remains fixed and automatized for instant use. Things committed to memory, however, are not fixed in this way. We cannot escape making use of our habits and skills but we can escape making use of our memories. They are there to be used when and if we desire them.

This difference between memory and learning should be of special interest to the coach for he must distinguish clearly between the things he desires automatized and those he merely wants remembered. There is also the fact mentioned above, *viz.*, that learning proceeds more rapidly the more significant the task is made. The task may be acquiring a specific skill. Around the skill we can place all kinds of exceptions and conditions providing the exceptions and conditions are memorized and not automatized. To automatize them would be to ruin the skill.

Consider, as an example, the skill which an end must acquire in stopping plays that come toward him. He must learn not to be sucked in by his opponents; but his ability as a player depends only in small measure on his actual skill in driving the runner to the inside. His game strategy rests also on his ability to remember what exceptions can be made, what different things may happen, and the like. A great problem in coaching is to get men to habitualize certain acts and at the same time remember when to react differently. So many men learn blindly and they are never able on that account to react quickly to new and unexpected situations. For these reasons the coach must select with great care those things he means to have automatized and then

around the habit or the skill he must marshal the exceptions and irregularities which will make his men intelligent players rather than mere habit machines.

Adapting Material to the Mental Level of Men

We have already said over and over again that men may differ widely from one another in every capacity of which they are the sum. These variations are just as extensive as variations in weight, stature, eye color, hair color, or what not.

It follows from this fact that problems and skills must be adapted to the mental level of the men under us. A great many football plays fail because the coach has not understood that the play he has spent so much time devising calls for a level of quickness and of mental alertness above the intellectual level of most of the men who must learn the play.

The ordinary division of men into a first squad, a second squad and, perhaps, a third squad does not always meet this fact. Consider memory ability. Some men may be slower learners than others but on their longer path reach a greater height in skill than the faster learner who soon reaches his low limit. At the beginning of the season the slow learner is sent back to the second or third string. His coaching is often inadequate and his incentives to progress are taken away. His ultimate high skill is thus lost to the team.

Before a season has gone very far the coach should make a rating of his men—with the aid of a psychologist, if there is one available—and let his squads represent differences in ability. Each squad could then be given tasks coordinate with its ability to the benefit of all and to the quicker selection of a team with the greatest possible offensive and defensive strength.

The fact of individual differences can be invoked against asking a whole team to spend many hours on a

task—say, signal practice—because one or two men on the squad are slow learners. It would be far better, at the outset of the season, to know who the slow learners are, and, within the first week, to set them their special tasks so that they will not hold back the rest when the team is finally selected.

Cramming

Much has been said and written on the question of cramming. The word may mean two wholly different things. There is, on the one hand, that sort of cramming in which a person delays until the last moment all practice on any given task. It is best illustrated by the student who leaves his book unopened until the night before the examination. There is, on the other hand, that sort of cramming in which a person seeks to repeat, in a summarized form, all that he has done previously. It is illustrated by the student who has made good use of his book and who then takes the final hours before the examination as an opportunity to organize the material that he has learned, to relearn some of it, to strengthen the associative bonds between other parts of it, and so on.

Both forms of cramming have their advantages and their disadvantages. Let us consider the first form first. It profits by the factor of recency. We have already learned that the thing most recently impressed upon our minds or upon our nervous systems is the thing that has a first claim to reproduction. Recency is, of course, a powerful aid on the day of examination or upon the day of the big game. Coaches sometimes take advantage of it by giving their men a wholly new play on the night before an important battle or even on the morning of the battle.

The power of recency as a factor in memory and skill may be illustrated by our dreams. If ever we

have paid attention to them we will have discovered for ourselves that most of our dream life is made up of experiences which occurred just before going to sleep and certainly of experiences that occurred during the day before. Trusting to this principle a coach may depend upon a last minute's cram for the success of the new play which he hopes to spring upon his opponents in the afternoon. But this kind of cramming has great disadvantages. It uses up energy which might well be spared for the plays that have already been learned. It gives a man a feeling of uncertainty or deprives him of his sense of assurance, especially if the cramming session has not been long enough to really establish the play in the minds and muscles of the men. Moreover, it may interfere with the success of the plays that have already been learned. These are disadvantages enough; but this last minute cramming is further objectionable because it fails to take advantage of the factors of repetition, time, distribution of practice periods, and the like. Of the plays which fail during high emotion this would be one of the first. Of the things that might most easily cause a break in the game a failure in this poorly learned play might be one of the worst. We cannot treat our nervous systems in so haphazard a way and expect to keep it as our friend and ally.

The disadvantages of the second type of cramming center mostly around the fact that one must lay his plans far in advance and having done so give himself little leeway for addition or change. This is not a serious disadvantage, however, for most coaches value and work upon a plan of campaign for the whole season rather than upon a plan for just one game of the season.

The advantages of the second form of cramming are so many and so great that a coach ought to think seriously before he appeals to any other scheme. Skill is a time-consuming process. Nature will not be hurried. Our nervous systems will not be bustled into a

new achievement. We should, therefore, lay our plans carefully at the beginning of the season and then work them out according to the suggestions that have been given above. There are distribution periods to be thought of, and the optimal number of repetitions, and the attitude of the learners, and the value of practicing wholes rather than artificial parts. If the foundations of skill have been securely laid in the weeks previous to an important game a coach can then safely call for a final cramming session in which the old associations are strengthened, the whole scheme of play is organized anew, half-forgotten plays are relearned, and new interest aroused. A program of this kind cannot help but command the confidence of a group of men and the chances are that they will play a better game without the new play than they would if it had been learned under forced draft a few hours before.

From Whence Do Incorrect Habits Come?

Coaches and players are often astonished by the apparent ease with which they fall into bad habits. Sometimes, even though we are striving to acquire some good habit, the bad habit seems to make faster progress than the correct habit. The explanation of this fact rests, in part, upon a common misunderstanding about habits. Most of us suppose that habits are formed only when we deliberately set out to form them. We seem to think that unless a goal is set for our efforts the nervous system is comparatively idle. This is far from the truth. The nervous system is never idle. We may take it as a universal law that the repetition of any group of movements means the establishment of that group as a habit. We have already shown that the nervous system is exceedingly plastic and that the registration of its own states is one of its most peculiar properties. Plasticity means that impressions of any

kind can be made upon it, and registration means that impressions that come over and over again, whether they are consciously attended to or not, tend to be fixed in the system.

Then again we think of habits as being positive forms of action. They are so positive to us that we always speak of them as either "good" or "bad." There may be, however, habits of omission just as there are habits of commission. That is, it may be just as habitual with us to omit doing a thing as it is to do it. We do not often remember that persistent or repeated omission leads to a fixed state of the nervous system just as assuredly as repeated commission leads to the same end.

Examples of bad habits which we fall into may be selected from almost any field of sport. There is, for example, the track man who instead of starting every time the gun goes off chooses to hold his position and so put himself in a state of unreadiness for the actual start. A coach has been known to put a man in a dash under the instruction to beat the gun on every trial with the hope that he can destroy the steadiness of the opponents. The first time the runners are called back. The second time two of the runners make a half-hearted start at the pistol shot because they see that this one man is going to beat the gun again and they know they will be called back. Under the false impression that they are conserving their strength they throw themselves into a state of unreadiness for the actual start by allowing exceptions to take place to what ought to be the primary law of all habit formation, *viz., never allow an exception to interfere with any habit* which you mean to make a part of your mental and bodily equipment.

This point can be better illustrated by horses coming to the flag for the start. If a driver sees that the flag will not be lowered because of an unfair start and if

he holds back his horse in order to save its strength he will be doing more damage to its skill than he can escape by saving its strength. There is nothing that will disorganize a whole race so much as three or four bad starts. Each false start marks an exception to a rule which has been set into the nervous system of the racers by long hours of practice.

A similar disadvantage overtakes a football team which has practiced for weeks on the art of charging with the signal. Then comes the disheartening "check" from some lineşman and an exception has been made to that whole system of habits—both in action and in thinking—which runs its course between the line-up and the actual play. A cry of "check" during a march down the field or during any other actual period of the game may mark a moment of real mental disaster.

A better illustration may be found in the practice of using dummy scrimmage. For days a coach will send his men through hard scrimmage with the intent to build up habits of hard charging and hard tackling and then on the day before the game—the most disastrous day of all—he will literally break the force of the habits he has been striving to establish by calling for an hour or two of practice in habits of the most contrary sort. Instead of tackling, the men avoid a tackle. Instead of charging hard and viciously the men "fool" with one another.

A final example may be chosen from baseball. Baseball coaches sometimes allow their men to stand at the plate and bat at balls without following a hit with at least the first motions of a run to the base. When a man hits a ball his leg and arm muscles are set in a way almost antagonistic to the way in which they must be set when he starts for first base. Both performances, if they are to be done well, demand a high degree of muscular coordination. A successful batter must make every one of his muscles move with the same precision

that is used by a golfer. Then in a moment's time the whole state of muscular organization must be changed to that which is illustrated by a good track man at the start of a race. Both tasks must be made a habit by long practice. These two really different muscular sets must be integrated into a single piece of skill so that not a moment is lost getting away to first after the ball is hit. Instead of never allowing an exception to occur in forming this habit the coach often deliberately instructs his men to hit the ball and stand ready for a second and third hit.

The Psychology of Stance

Stance means the taking of a posture or a position and while the word refers most frequently to golf it may be extended to the initial posture of any task whatsoever. The runner takes a posture or stance on his marks; the linesmen and the backfield take a charging or line plunging stance; the basketball man should take a stance before he shoots.

Proper stance or correct posturing does three things. (a) It insures a position of the body and of its several members which is most favorable mechanically for the next move to be made. The stance of the track man on his marks favors in a mechanical way a quick start. The stance of the golfer favors an accurate swing at the ball. The stance of the forward in basketball favors in a mechanical way the balance and equilibrium of his body.

(b) Stance favors the maintenance of what we may call a "poker body," that is, a body which reveals no more of its intended movements than a poker face reveals the cards held by the player. A "poker body" is of particular value in football where the linesmen must give absolutely no hint of the play that is coming over their position. Neither may the backfield man give any

hint of the direction of his run. It is a well-known law in psychology that the intended movements of a person are easily reflected in a corresponding bodily posture. If a man is planning to move to the right he will have an involuntary tendency to lean in that direction. If a boxer plans to feint with his left and follow up with a right to the pit of the stomach, his eyes will have an involuntary tendency to flicker toward the opponent's abdomen. Stance means that the body is tensed just enough to conceal these movements which might betray a man. Too much stance, that is, a body which is too tense, stands in the way of quick reaction. Too little stance, that is, a body which is too much relaxed, reveals involuntary movement and also stands in the way of quick action.

(c) This leads to the third use of stance, *viz.*, putting the body under that particular tension or at that degree of tonus which will be most favorable to quick reaction and to high coordination. We are, as a matter of fact, never wholly relaxed, even when we go to sleep, unless we have given ourselves long training in that respect. An infant does relax—so completely that it feels as though it would fall apart in our arms were it not for the sack-like skin that holds it together. Men can approach this degree of relaxation by long and patient practice and it is a state in which rest is most beneficial; but it is a state that does not favor quick action. In ordinary life, the muscles of the body are always under partial contraction or always at a certain level of tonus. Proper stance means the distribution of tonus in such a way that actual movement of a coordinated group of muscles will come without delay and without inaccuracies.

Tumblers and gymnasts join golfers in their insistence upon this use of stance. Lack of proper bodily preparation or posture is almost sure to wreck a dive, make a backward flip go wrong, or cause a caster to

miss the flying rings. Our point is that improper stance is often the cause of bad basket shooting, bad batting and fielding and as often as not it betrays a carefully designed piece of strategy in football.

Mental Stance

The word stance may be extended so as to include *mental postures* as well as bodily postures. By mental posture we mean *frame of mind,* or mental attitude. Such mental attitudes as confidence, overconfidence, morale, and the like will be discussed in another chapter. At this point we merely wish to insist that mental stance is very much a matter of habit just as is bodily stance. By example and by command, the coach should see that his men always approach the actual execution of any piece of skill in the same frame of mind they have used during practice. It will do a man no good to acquire great skill in throwing free throws if, during the game, his mind is badly postured. He might just as well try to make the free throw with his body off balance as to try it with his mind off balance.

How to Measure the Effectiveness of Your Coaching

As matters now stand in the profession a coach gets, in the long run, a pretty fair idea of his skill by looking over his record of games won and games lost. This measure of effectiveness is becoming less and less reliable as we depend more and more on keying men up to a game. If our alumni and our spectators were properly educated the coach could get a better idea of his real skill by counting the number of lads that had gotten a stiffer backbone, a keener eye, and a steadier will because of his work with them. But in either case his idea of his own worth as a coach might not

come until someone else had decided that he was a failure and asked him to move on.

Very often it happens that the average coach does not know just where he has failed in his coaching and neither does he know in what respects he has been successful. Unfortunately there are at the present time only a few measures that can be made during the coaching period which will show a man just what progress he is making in his instruction. It is to be hoped that we shall have sometime, in the coaching profession, a more accurate measure of efficiency so that the coach can know just what things he is putting across and what things he is failing in before his failures can count too heavily against his reputation.

The most common way of measuring efficiency is to take some account of the rate at which the members of the squad acquire skill in their several tasks. It is safe to say that not one man in a thousand ever approaches any where near the absolute skill he is capable of attaining. If a man is not gaining in skill in the more complex tasks, something is wrong with the teaching methods or with the motivation of the practice sessions.

Records of gain in skill as well as of fluctuations in skill are already a familiar part of baseball technique. Accurate scores of hits, errors, putouts, assists and fielding together with an intimate record of what the pitcher is doing constitute a daily record of the progress of the baseball team. As the practice season wears on the members of the team ought to make more and better hits, fewer errors, more and quicker judgments of strategy. The pitchers ought to secure better and better control of the ball. Unless these improvements do take place one may be assured that the team is improperly coached.

Records of this kind are being extended to the basketball team. An accurate accounting of all at-

tempted throws at the basket, all successes and errors in passing, all successful attempts to penetrate the defense, and the like, will tell a coach quickly enough what progress the team is making. An example of the records that can be gotten of skill in basketball shooting has already been given in Table 1. In connection with the table it was shown that such records were also a valuable diagnosis of individual differences in shooting ability as well as aids to more rapid learning.

What Do Your Men Do After the Season?

The real test of your skill and insight as a coach lies in the answer to the question: How do the members of your team behave after the season is over? When men quit the season with a great sigh of relief and abandon themselves to pleasures that have been denied them without ever thinking until the next season opens of the habits they have formed, something is wrong with the coaching. The main thing that is wrong is probably the fact that the coach has had his men at a long siege of frenzy in pursuit of a championship rather than at a season of hard play for the fun of it. After a frenzied season men will lay aside their training habits as quickly as they can and assume again the old deleterious habits of too much food without exercise, too many stops at the soda fountains, too many cigarettes, and too much attention to social affairs ("making up for lost time," as they say). The writer would call a season which ended in such a fashion an unsuccessful season even though each man on the team is wearing a gold football as a sign of the championship.

Men will quit a really successful season with regret; successful that is, in the sense that their coach has taught them to love competition for the immediate rewards in it. The men will leave such a season con-

vinced of the reasonableness of training methods, very much in love with fine health and great skill, definitely sold on the idea of team-play and good sportsmanship. Men who, during the school year, measure up to the standards set by the coach during the training season, offer a perpetual proof of the success of the man who is their coach. Unless success of this kind is a desideratum in athletics the coaching profession will not be able to justify itself before its critics.

Conclusion

The coach should attempt to remember the following central facts from this chapter.

1. No matter how much knowledge a coach has nor how great an athlete he was, if he cannot present his facts to others effectively, he will not be a success.
2. Most persons are visually-minded; but athletes learn to make considerable use of muscular perceptions. All diagrams and illustrations should be supplemented, therefore, by actually working through the plays and formations or the movements that are diagrammed.
3. Learning is greatly aided by the actual performance of a new skill and also by tying that skill to the natural traits and capacities of the learner.
4. Learning should begin with the skills and knowledge which men already possess.
5. Every new task must appear to be a genuine part of the total game.
6. The fundamentals which are *learned* must be supplemented by supporting exceptions and incidentals which are to be *remembered.*
7. All tasks should be adapted to the mental level of the men concerned.
8. Cramming as a method of learning is at its best when the cramming period is a review period or a period of relearning.

9. Care should always be exercised in avoiding artificial fundamentals and unconscious slips which will lead to bad habits.

10. Stance, whether physical or mental, means the assumption of a posture which will conceal one's intentions and make future action quick and successful.

Chapter IV

PLANNING THE SEASON'S CAMPAIGN

Introduction

Very few of the great battles in history ran their full course devoid of plan or strategy. Before the first gun was fired someone had spent many hours over road maps, geological surveys, weather maps, reports of front line spies and scouts, data sheets of supplies in food, ammunition and artillery, and the like. Plans of battle were made with respect to the land formations over which the troops would have to march, with respect to the man power of the enemy and the natural strength of his fortifications, with respect to his probable line of defense and his probable points of offense.

In a small way a season's football or basketball campaign is not unlike a military campaign. Opponents have to be met with men who stand at different levels of training and endurance as the season advances. There are casualties, scholastic and otherwise, which have to be considered. It may be that losses have to be sustained at one point in the season in order to discover weaknesses and strength that will aid in securing greater victories at another point in the season. Just as a pitcher sometimes allows a man to walk as a matter of strategy so the coach may have to dispose men and games in the light of the season as a whole or even in the light of a college generation as a whole. The population of the average school runs in short generations. A coach who, because of the accidents of graduation, begins one season with a new team, may have an eye

upon three football campaigns rather than upon a single game or a single season.

Arranging the Schedule

Arranging a proper schedule is more a matter of good judgment on the part of the coach than a matter of definite experimental fact. We may, however, remark a few things that ought to aid the coach in forming his judgments.

It is a matter of bitter experience to many coaches that a team cannot play seven hard games in seven straight weeks. The few exceptions to this rule are made by teams which are so distinctly superior in skill that no ordinary team can beat them or, more rarely, by teams which have been so poor that no one takes games with such a team seriously.

The arrangement of games will depend upon the number of letter men carried over from one season to another, upon the mental alertness and general intellectual calibre of the men who represent any one particular college generation, upon the previous performances and reputation of the various teams that are to be met, upon the general strategy which the coach may have planned for the season, and upon good old-fashioned common sense rather than upon any high-flying notions the coach may have of making a name for himself in a single year or of satisfying some local or intercity grudge or ancient rivalry.

Other things being equal no coach who must begin with almost a new generation of players should attempt a hard schedule. The result will be either disappointing defeats or an overworked and greatly fatigued team. Likewise, an easier season should be planned when the general mental capacity of the squad is lower in one season than in a previous season. The order of games should depend especially upon the reputation and

probable strength of possible opponents. High school coaches in particular should avoid two hard games in succession. College and university coaches should not attempt more than two hard games in a series. The attempt to play a third is almost a sure invitation to defeat unless the coach is one of those rare men who refuse to key men up for games but choose rather to keep the whole season on a level of hard play instead of hard work and who know how to develop and maintain morale rather than emotionalism.

We shall venture two or three sample seasons if only for the purpose of stimulating discussion and thought about the matter. A season planned according to our first suggestion would begin with an easy practice game, run through two harder games and have a semi-climax in the fourth game. The sixth week might be taken as a rest-week in preparation for the final hard game. This schedule would be materially increased in difficulty and in strategic import either by putting a hard game after the fourth or by ending the season with two hard games.

This schedule is arranged on the assumption that it is worth while to begin easily and work up to a double climax; but experience shows that the double climax should include at least one week-end without a game. This schedule might be preferred by a coach who has to begin with green men.

As a second suggestion we might have a season that opens with a fairly hard game which will test the metal of the men and eliminate early in the season those that are unfit. It has the disadvantage that injuries may come as the result of inadequate conditioning. One or more easier games should follow the initial test. These games can be used to correct the faults that appeared in the first game and adequate preparation made for one or more hard games in midseason. A schedule of this kind is more adapted to a team which

is made up for the most part of second and third year letter-men.

We may be permitted still another suggestion, this time for a team composed mostly of veterans. The season may begin either with an easy or, preferably, with a rather hard game, followed by an easier game. Then may come two or more early season and mid-season hard games. A break must occur somewhere in the last third of the season. A seven-game season should always include an idle week—either the fifth or the sixth.

These schedules have value only in the emphasis they place upon making out a season's campaign with understanding. Haphazardness means either disappointment or an abused group of men. Neither result is worth achieving.

Making Work Out of Play

The urge to play is one of the most profound sources of energy to which human beings are heir. We make a great mistake in coaching when we abuse the spirit of play by making men *work* at various sports. The pity is that athletic competition is so completely subject to the demands for victory that the practice season in most sports and particularly in basketball and football is nothing but work. At the present time we must take the facts as they stand and do the best we can with them. It is to be hoped, however, that the day will speedily come when we can teach our boys to *play* basketball and football as they *play* baseball. Imagine coaching a baseball team as the average football team is coached!

Work produces fatigue and loss of interest more readily than does play. Workers have to be driven; players drive themselves. Workers have to be keyed up to their game; players are eager for the game be-

cause it is the thing they would *rather* do. When men work for their coach they end by assuming that they should be paid somehow; they argue that the school owes them something for the time they have put in. Players, on the contrary, are thankful that their school has given them a chance to play and furnished them with equipment, advice, and when needed, proper medical attention. Workers grow sullen under defeat and because of long hours; players are eager to try again and they ask for more practice hours. Yet, in spite of these facts, we make men work during their play periods! So long as we follow current coaching methods, what is the least provision we can make against bodily abuse, staleness, overtraining, and the like?

Arranging Rest Days

We saw in Chapter II that short periods of rest (say three minutes out of every ten) greatly increase the effectiveness of a three-hour work period. The same is true of work periods which extend over a long period of time, except that rest or relaxation is more easily gotten by a change of interest, a change of scene or by a day or two spent in complete neglect of all things belonging to athletics.

Suppose the football team begins its period of intensive practice on the 15th of September. By the first of October the first eagerness is gone and the men have settled down to a routine. Their practice becomes less and less effective as time goes on and as often as not it becomes worse than useless for we get dreadfully tired of routine. Our fatigue may come to such a pass that we are in no condition either physically or mentally to play a game or even to learn a new skill. This is true even though the men are getting eight hours of sleep every night. The point is that uninterrupted work of any kind palls upon us sooner or later.

Take a whole day off? or two days? Impossible! says the coach as he thinks of the game on Saturday of that same week. You mean take a day off in addition to the rest the men get over Sunday? The sober facts are that a full day's rest in the middle of the week during the latter part of the season will be more valuable than spending the usual time in additional practice.

When we practice with proper rest periods we not only gain in skill but the skill we already have is rendered available to a maximal degree. It will do a man no good to be a marvel in skill if, because of improper treatment, he cannot make his skill available when it is needed. Practicing without rest is like tying money up in investments that cannot be used as cash.

We may state these facts in another way. Your team has, so you believe, a greater potential skill than your opponent for the seventh week. Their skill may be ten percent less than yours. But your men are tired and the skill they actually have *available* or will have available without rest may put you below your opponent. The issue you face during the sixth week is this: Will you think to play safe by practicing hard all week so that your level of potential skill may be raised or will you rest so that all of the skill your men have (which, by your best belief, is already more than the skill of your opponent) may be available at game time.

This is, of course, a hypothetical situation; but it is in the proper handling of such situations that real football strategy is revealed.

There is another way to illustrate the advantage of these rest periods of a day or two. There is an oft-quoted saying of William James' to the effect that we learn to skate in the summer time and we learn to swim in winter. James meant that after a skill has been well learned, a rest period may actually lead to greater perfection. We all have had the experience of playing a

good game of golf or of tennis, the first day out in the spring, a better game than on any day thereafter for two or more weeks. It appears that rest makes what skill we have more available or more efficient. James may have been wrong in supposing that rest actually increases skill but there can be no doubt that our real or potential skill at the end of a long practice period may be masked by lack of rest and that after a short rest we will surprise ourselves with the skill we have actually gained.

Rest, then, makes for efficiency by enabling us to exercise our skill to the very best advantage. Here are two teams A and B. A is better than B in potential skill and endurance; but A's coach is looking at nothing save a championship and he keeps driving his men toward that goal. B's coach is anxious to play every game as well as he can by taking advantage of principles of coaching such as are described in this book. On the day of the game between A and B, A's potential skill is masked by fatigue to the extent that his immediate, practical, available skill is lower than B's potential skill. B has been given proper rest and his practical limit is almost as high as his potential limit. B wins the game and the dope is upset. A team of great potential skill which is mentally fagged will almost always succumb to weaker teams which can make full use of their lesser talents.

The Winning Streak

The winning streak is due to at least three causes. The first is the plain simple fact that one team may be so distinctly superior to all other teams that even at its worst it is as good or better than any other team it meets. Teams of this kind are so rare that they cause little apprehension and when they do come there is no effective way to stop them save as infuriated weaker

teams now and then take advantage of a dull moment and upset the "dope bucket."

The second cause of a winning streak is chance. There is no accounting for chance. The cards are dealt and for a whole evening the high cards go to one side of the table rather than to another. The penny is flipped and for no cause whatever heads comes up five times in succession. Men are trained and by a lucky coincidence each man is at the top of his form for one, two, three or more games. They enjoy a winning streak. By the same chance, tails may come; each man may be at the bottom of his form. Or, the penny may alternate between heads and tails; some of the men may be going good, some going poorly, and the result is a mediocre game of the team as a whole.

Men are at the top or at the bottom of their form for reasons which we do not clearly understand. Efficiency varies from day to day, and from week to week because of temperature, food, digestion, sleep, worry, emotion, too much practice, too little practice, variations in interest, and the like. Some day we shall know more about these things. What we do know will be suggested in the paragraphs that follow.

The third cause of a winning streak is *a frame of mind.* Call it morale, call it determination, or will power, call it fool's luck, call it what you will! Men do sometimes get together and play as if they were "possessed." The word morale comes closest to the truth. Morale is not a mysterious power. There is no "hocus pocus" about it. Some men have it; all can acquire it; the winning streak often depends upon how well our morale is preserved. As was promised once before morale will be the topic of a separate chapter (Chapter VIII).

How to Break a Winning Streak

A team can break its own winning streak most easily by becoming over-confident. A good state of morale sometimes changes into a fragile state of enthusiasm and too much enthusiasm keeps men from taking future tasks seriously. There is more or less earnestness about the state of true morale and an earnest team is at its best more often than a team moved by superficial enthusiasm.

Another good way to ruin a winning streak is to suppose that because the first victory or the first two victories came as a result of hard work, the others will come as a result of the same training methods. As we have already tried to show, continued hard work will not turn the trick.

Many teams have men who are towers of strength, centers of confidence, real leaders. Such men are high-spirited, good fellows. Let such a man be injured and a winning streak may be broken. The disadvantage of having a "star" player on a team rests in the fact that if he is at the same time a good fellow a physical injury to him will be a mental injury to the whole team. The proper defense against this catastrophe is to make every man on the team stand on his own feet and have such confidence in himself that he will always do his best even when he, a first string man, is left in the game with a large proportion of substitutes. Some teams try to break the winning streak of another by "getting" the opposing star. Some teams are even taught that "getting" a man is good strategy. It is good strategy of the devilish sort! The coach who winks at such tactics is not worthy of the profession. It is better to have fought fair, and lost, than to have fought meanly and won!

Still another way to break a winning streak is to

break training. We fall into habits of sleeping, eating, and exercising. Any experiments with unfamiliar hours of sleeping, new foods, or lapses in regular exercise are almost sure to cause that loss of fine coordination and keen mental alertness that created the winning streak in the beginning. Then there is a need of keeping a comfortable frame of mind, a good mental stance. The coach should understand that young people have weird ways of worrying about something. A fancied slight, an unexpected harsh word from the coach, money affairs, love affairs, sickness and distress at home, these and a dozen other events cause worry, uncertainty, sleeplessness, and uneasiness. Worry and its mental relatives cause, in turn, just those forms of unsteadiness and unreliability that issue in a broken string of victories. Worry saps morale; mental uneasiness destroys confidence.

The Slump

The word "slump" is used in athletics to describe a man or a team which has given up all hope of winning a game. If a team falls into a slump it is probably the fault of the coach, for he either promised his men victory or drove them to the point of exhaustion and when they failed to win or became too tired to care, they lost all interest in further games. Men who are playing a game because they like to play it do not fall into a slump. Men who are kept at a high state of morale do not easily lose interest in what they are doing.

There is only one thing to do when the slump appears and that is, get away from the athletic field for two or three days. Men do not become listless and indifferent about athletic competition when they are perfectly well and decently rested.

Once in a while listlessness comes to a team because

the coach himself is crabby and irritable or because he has failed to get on intimate personal relations with his men. If this is the case he should spend several hours in an earnest search for his own faults and also spend whatever time he needs to eliminate his unfortunate personal traits.

Campaigning With Green Men

The arrangement of single practice sessions as well as the plan of the season's campaign will vary with the experience of the men who make the team. Green men cannot be handled as one would handle veterans. The form of practice and the amount of practice should vary greatly in the two cases.

Beginners must spend most of their time on simple skills and in learning the fundamentals. A beginner is rarely apt to be a good strategist. He cannot develop in a single season that frame of mind which we call football-mindedness. He is apt to "lose his head" more easily than the veteran. He loses his head because the fundamentals he is trying to learn are not supported by memories, or as we say, by experience. Even his fundamentals may need conscious attention because they have not yet been wholly automatized.

Hence it follows that a man is a "green man" so long as the fundamentals of his sport have not been automatized so completely that he can trust his nervous system to execute them properly while he gives his attention to other matters. A veteran becomes a "green man" again when he becomes nervous and too keenly aware of what he is doing; he tries *too hard* to hit the ball or to make the basket or to run the open field instead of letting a well-trained nervous system do what it has been taught to do.

A man who wants to throw a shovel full of coal into the furnace *very quietly* is much more apt to miss the

opening than if he handled his shovel as he usually or habitually does. The automobile driver who must think of wheel, brakes, or clutch, will hardly escape a traffic jam without a bent fender or something worse.

The Advantages of a Veteran Team

The veteran has learned the fundamentals of his game so thoroughly that he can always trust his nervous system. The veteran may suffer a mild concussion and still play the game cleverly. The advantage of working with veterans is that one can devise plays and develop strategy that allow the men to use their own initiative during the actual game. The green man must do what he is told to do and pay constant attention to the fundamentals; otherwise he gets into trouble; but the veteran can be trusted to depart a little from routine and "use his head," as we say. After all this is the goal of competition. Men should be brought as soon as possible to a place where they can and will depend upon their own resources for victory.

A few months after we place money in the savings account at the bank we may go back and take out a little more money than we put in. Nervous systems work this way. "Athletic-mindedness" means that a man has gotten to the place where he can begin to draw interest on his practice periods. He performs not only the habitual things required of him but a few things beside. He makes quick judgments for which he is willing and ready to take the responsibility. He comes to a place where he can express himself in the game. If athletic competition does not show a man how to use the interest earned by practice it loses one strong argument in its favor. The man who uses this mental income wisely and effectively in handling a game will also use a similar income wisely when he has gained experience in one of the professions.

Over-Coaching a Team

Teams that should be well coached lose games more often because they are over-coached than because they are under-coached. Over-coaching may take any one of several forms. There is, first, the coach who has the idea that some one style of play—his own—or some one type of strategy—his own—is a standard by which all the men under him must be measured. As often as not the style of play or of strategy which the coach uses is a crystallization of his own style of play and his own strategy rather than the outcome of an earnest and scientific study of the game or of his men. This means that the coach tries to train men whose muscles work differently from his and whose modes of thinking run in different channels than his, in habits and skills that are suitable to him but not to them.

Men are alike and yet they are different. Each man is built in a certain way. By heredity and by long training in childhood his muscles have been set into certain grooves. His bones, too, facilitate one mode of action rather than another. Coaching such a man means, then, helping him to perfect his own style, helping him to make the very most of the traits of which he is the sum. Such a man is over-coached in the sense that he is attempting to do in an artificial way something that he might do more naturally and perhaps just as skillfully in his way—it being understood that *his* way has been studied by the coach and brought to its best expression.

We have said on another page that a coach ought never to tell his men all he knows, that he ought to keep something in reserve against the day when the men will need their bubble of egotism pricked by learning that there are still a few things they have not discovered. Failure to obey an admonition of this sort

often results in over-coaching of a second type. So many things have been said, so many corrections made, that when game time comes, the men are thinking of the corrections and of the coaching instead of giving themselves over to the exercise of whatever skill they have attained up to that point in the season.

Over-coaching of this sort makes a man conscious of himself and of his motives and reasons for executing any skill or task. The inexperienced automobile driver who sets out alone for the first time comes to a crucial place and instead of trusting to the habits that have been formed during the learning periods, forgets them, and asks the question, "Now what was it the salesman told me to do in a situation like this?" By the time the question is asked and certainly by the time a recollection is forthcoming, the accident has happened.

Somewhat the same thing is true of an athlete. When he begins to ask himself, "What did the coach tell me to do here?" the coach can be pretty sure that he has pushed his instructions ahead of practice. When men begin to *think* on the actual playing field, that is, when they begin to *rationalize,* one can be pretty sure that they have been talked to too much.

The remedy for this kind of over-coaching is to call a halt in the flow of instruction and give the men a chance to consolidate what they have already learned. Over-coached men need to be turned loose for a while under the command that they are to *be themselves,* to take their own initiative. They must be allowed, even commanded, to do the first thing they think of instead of continually rationalizing as to what they should do.

A third form of over-coaching comes as a result of pushing men too often to emotional extremes. We shall presently say more on this point. Men become dull or stale, they lose their interest, and respond to further instruction rather unwillingly. The cure is rest and change of scene and of action.

When athletes attempt to train themselves down to a certain prescribed weight as in wrestling or boxing they become victims of overtraining of a little different sort than we have discussed so far. Overtraining of this kind calls for under-nourishment, especially in liquid form, and for excessive work until the predetermined weight is approached. The results of such a course are weakened muscles, probably an excess of fatigue products in the blood stream, and a general decrease of skill in bodily coordination. The decrease in skill may not be immediately apparent because the athlete forces himself to make up for the handicap which such conditioning has placed before him; but sooner or later a man who has sought to make an extreme weight will interfere with his own efficiency.

How to Avoid Staleness

The first eagerness with which we undertake any new problem aids in bringing about a very rapid increase in skill, but as interest declines we enter upon a plateau of learning which persists so long as our interest remains unchanged. Loss of interest may be due to the fact that we are no longer aware of making the rapid progress that seemed to be a feature of our first attempts. We forget that we must keep at our technique in spite of our lapse of interest and ambition. Acquiring technique proceeds rapidly; solidifying it, or crystallizing it, is a slower process. The plateau is a normal part of a great many learning curves and merely means that the fundamentals of a complex skill are being thoroughly automatized.

Sometimes the decrease in rate of learning is the result of plain staleness. The one sure way of avoiding staleness is to rest, to leave the task altogether and to work or play at something else until our interest is again aroused by the first task. Staleness may be

avoided also by putting the old task into a new setting or working at it in a new way, or emphasizing new or strange parts of it. There is no actual list of new ways that one can offer; this is a matter of ingenuity on the part of the coach. What we mean to say is that the coach must take his teaching seriously enough to *think out* tasks and methods of approach that will be new to his men.

When is a Team Coached Just Enough?

We tap mellons to see whether they are ripe. We drop a hair across a knife to see whether the edge is fine enough. How can we tell when a team is ripe? When are men coached "up to the minute?" How can we test their edge?

We know when a horse is highly strung by its behavior and by the way it holds its head; but trainers with long experience look behind the behavior of the creature and almost directly *feel* its spirit. Somewhat the same facts hold true of a coach and trainer of men. Men coached "up to the minute" are alert, clear-eyed, quick, eager. They understand quickly and without confusion. They do not tire easily. Every muscle runs "true to form"; that is, there is perfect bodily coordination. Little things which would ordinarily vex a man are passed by easily. Men who are coached too much or who have passed the peak of fitness are irritable, they make little slips in handling the ball or understanding instructions, they begin to tire more easily and they go into practice at a walk rather than at a run.

Discoveries of this kind can be made by learning about the conversation of the men on the sidelines as they wait their turn for scrimmage. A man who is really fit talks a little jealously of the men who are *in* the line. A man who is over-coached has no such envy.

He is content to stay where he is. The dressing room is another place where "condition" is revealed. Some coaches make the mistake of never going into the dressing room where the men relax mind and body. Tired men "crab" at the water supply, the soap, the towels, and everything else. Men who are really fit are talking about the game, and the campaign and the next day's practice.

A coach who lives in an intimate way with his men comes to a place where he *feels* their level of training without knowing just what it is that gives him the feeling. He probably comes to know the prevailing moods and modes of action of each man and consciously or unconsciously he detects changes in these traits as the season wears on. He may also pass judgments in terms of the troubles which his men bring to him. Men who are really fit, sleep well and digest their food easily. Men who are overtrained do not sleep well, worries accumulate, and their troubles and complaints begin to come to the ear of the coach more often.

The coach should have his eyes and ears specially tuned to all such changes in mood, reaction, alertness, muscular coordination, and steadiness. When they appear or just before they appear he should call a halt. The creation of a *man* and the development of high spirit and consummate skill are more important than winning games. We really have no excuse for abusing human beings by using tactics that we would never think of using with a fine race horse.

Overconfidence

We have already referred to that state of mind which we call "overconfidence," and on several pages we have given a hint of its general character. Later on in connection with morale, for overconfidence is often mis-

taken for morale, we must describe it in more detail, telling of its development and of how it can be gotten rid of. It is not easy to say in a few words what the mind of an overconfident man is like. There are, however, a few special things which he will do, and a list of these will help us to understand his state of mind. The overconfident man has a lack of regard for details. He is a man who is willing to stop at the practical limit of learning instead of pushing on to the physiological limit. He comes to a place in his training where he has gotten a fair amount of skill and since there is no competition which will push him to a higher limit, he remains content with what he has already done. Sometimes coaches make the mistake of giving their men all the knowledge that they have. That is, the coach does not take the time to study beyond the point to which his men are apt to go. They come, therefore, to a belief that they know as much as the coach knows.

Overconfidence is also characterized by an unwillingness to exert one's self. If there is no demand upon a man for extending himself, he will soon fall into the habit of being content with mediocre performances, and so be the easy victim of those people who have taken their work more seriously. One of the surest signs of overconfidence is the development of a lack of perspective. The overconfident man is a man who has fallen so much in love with his present achievements that his eyes are blinded to his previous defeats and to any future tasks that may be greater than his present skill can conquer. There is a joke on the proverbial fat man which runs something like this: Jones was so fat that one day when he fell down he rocked himself to sleep before he could get up. The overconfident man is a man who has gotten so fat on his present achievements that he can no longer keep his feet. He is easily bowled over and literally rocks him-

self to sleep. He is alseep to the possibility of defeat. A man who has learned the trick of balancing the present moment against the past and the future is not apt to become overconfident. He knows that there are other defeats still in store for him, that there are other strong men to be defeated. This knowledge keeps him active in practice. It gives him plenty of regard for details. He is not content with the practical limit of learning. Another good sign of coming overconfidence is the breakdown of team play and the appearance of individual play during a game. Overconfidence is a state of mind which exaggerates the importance of the individual. When a man chooses to shoot rather than pass the ball to his team-mate who is in better position, when a man elects to call his own play when he knows that the other fellow is not so fatigued as he is, a coach may be sure that overconfidence is in the process of development.

Sources of Overconfidence

There are a number of special conditions and events which lead to the appearance of overconfidence. Men begin to think too much about themselves after they have won several games in succession. It seems as though continued success also breeds contempt for one's opponents—not only one's past opponents but *all* opponents. That coach is a lucky coach who can save his men from such thoughts when they start upon a winning streak. As we have said, a winning streak is probably one of the major outcomes of real, genuine morale. The men who turn in a long series of victories are men who have been in deadly earnest during every game. If they lose their earnestness, if they do begin to have contempt for their opponents, overconfidence is the result. Sometimes overconfidence is the result of too much scrimmage against weak freshmen squads or

a weak second team. A first team that must always extend itself to win in practice will not be apt to get too high an opinion of its ability. A coach should plan, therefore, to have his second team or his freshman varsity team coached as skillfully as possible.

It often happens that men get an exaggerated opinion of themselves because of unfortunate newspaper publicity. We all like to see our name in print, but it is not good for us to see it there too often. A coach who really takes a season's campaign in earnest will find some way to control the kind of news that gets out of his training quarters; he will also try to exercise some kind of control over the reports that are written up about a game. Newspaper writers like to pick star players and make a display of their latest exploits. If a team learns through the newspapers that it is good or that it is blessed with a great star it will depend upon its reputation or upon its star player rather than go through further irksome practice on details.

A star player on a team is almost always bound to give that team a disadvantage. The other men on the team may resent the publicity which is given to the man whom they have helped to make great, or they may fall into the attitude that since their one man is so good they need not give themselves over to further hard work. A coach with a great reputation may sometimes have the same influence on a team. The men may begin to feel that the skill of their coach without long hard hours of practice is enough to win the games. In comparing themselves with other teams they overlook their own faults by the statement, "See what kind of a coach we have."

Preventing Overconfidence

Overconfidence can be prevented or gotten rid of by a good, thorough defeat. This, however, is the least

desirable way of getting rid of it for every coach and every team hopes to maintain a clear record. The coach must, therefore, turn to other means of control. We have already said that he must take care of publicity. He should prevent, if possible, the giving of all the credit to one man. In his coaching he should be so thorough a student of his sport that no matter how skillful a man may become he, the coach, can still point out errors. Every academic man knows that he must study a good many hours for every hour that he teaches. A coach must also learn to spend many hours of study upon the game he teaches. He must be able to show that ahead of the most skillful player there are heights of strategy and skill which not one man in a thousand will ever approach.

A coach must also seek to exercise some control over the spirit of the student body. He should keep a check upon the sort of things that are said at meal time and on the way to class-rooms. An overconfident student body can do almost as much to make an overconfident team as a long string of victories. Some coaches make good use of their scouts in getting rid of overconfidence. The scout who has seen other teams play can come back with a glowing account of the skill of the teams which the men he is talking to will have to meet.

Finally, a coach should have plenty of substitutes and he should use them freely, so that no man will ever get the idea that he is indispensable to the team. It is a mistake ever to let any man know that he is absolutely sure of a place on a team for a whole season. Some coaches make it a regular business to help second string men almost more than they help their first string men because they know that a good competitor for a man who is already good will make a still better man out of him.

Controlling the Spectators

The effect of a crowd on a team has never been accurately determined; but there is enough experimental evidence to show that it will be worth the coaches' while to exercise some control over the crowd that comes to witness the game. This can be done by making sure that the crowd has read the right "dope," and also by putting before it an effective and wise cheer leader.

Players are rarely conscious of what the crowd is doing; that is, they are not directly aware of the crowd; but they often report that they have a vague feeling as to whether the crowd is noisy or silent, determined or superficial. Whether this feeling actually reflects upon their skill or not we do not know; but it may throw shadows across their spirit and their determination. There is some reason to believe that too much confidence on the part of the crowd, especially during the week when the team hears men talking and prophesying, may predispose the team to overconfidence. Crowds can be used by the newspaper reporter and the cheer leader to keep up spirit and furnish or create situations which will make teams do their best, and the arrangement of the season's campaign may often be determined by the support thus gotten.

Summary

1. A football, basketball or baseball schedule should be made out with great care. The judgment of the coach should be influenced by broad principles of strategy and by the capacities of his men rather than by the insane desire to impress the world with his skill as a coach or by the venom of an ancient rivalry.

2. The coach should strive to keep a free and easy

spirit of play over the team from the beginning of the season to the end.

3. The quickest way to learn and the best way to keep skill at a high level of efficiency is to grant many rest days. During the latter part of the season a rest every other day is not an extravagance.

4. The winning streak is due, in part, to such accidental things as chance and, in part, to a frame of mind which is called morale.

5. The winning streak may be broken by over-confidence, by too much hard work, by losing a natural leader on the team, or by breaking training.

6. A coach should not expect a team of "green" men to play the same schedule that could easily be met by a team of veterans.

7. Teams are over-coached when the coach tries to force *his* style of play upon other men, when the men are talked to too much, or when men are pushed too frequently to an emotional extreme.

8. Staleness can be avoided by rest.

9. When men are alert, eager, delicately coordinated, steady, and enthusiastic, they are at the height of their form. The coach must learn to *feel* such a state of ripeness by paying attention to little details in the reactions of his men.

10. Overconfidence is characterized by a dislike for details, by an unwillingness to exert oneself and by the inability to keep proper perspective on the course of events.

11. A coach can avoid overconfidence by magnifying the play spirit, by refusing to make too much of star players, and by controlling the publicity which the team may hear or read.

Chapter V

PLAYING THE GAME

Introduction

We have now seen how to plan the practice periods and we have learned how to help men gain skill and knowledge. We have also become acquainted with a few general facts about planning the season's campaign. We are now ready to play the game. How shall we act? What shall we say? What shall we keep our boys doing as they wait for Saturday afternoon? Whom shall we select to play? And as the game starts what shall be our part in it? Shall we call our work done or shall we still exercise as much control over the game as we have exercised over the practice sessions? Let us consider this last question first.

Who Shall Play the Game?

It is supposed by those who go to an athletic contest that the game will be a test of the skill and cleverness of two groups of players representing different schools, colleges or organizations. The amateur code requires that no man on the teams shall have received money for his services and the spirit of amateurism requires that each man shall play the game, as we say, "on his own." As a matter of fact, however, competition is, as often as not, a test of the strategy of two coaches who, during the game, use the men on the squad as a chess player uses his pawns. The captain of a football team used to be a real leader and general; but now he is be-

coming nothing more than a figure-head and the quarterback, so far from being a general, has become an automatized voice of the coach.

This is not as it should be. The coach should realize that his task is done when the team is sent to the field. He has been their teacher and he may with propriety give the men those last minute instructions and those words of encouragement which he thinks are important; but instead of ending the matter there he takes initiative from his men by determining almost all that they shall do as the game progresses. It would be a fine thing for wholesome competition if the coach were obliged to sit far away in the bleachers during the game and leave his students to their own initiative and upon their own responsibility. How else shall competition teach initiative and train for responsibility under pressure? How else shall the public find interest in the competition of men?

Unfortunately we have not approached this happy state of affairs and we must take some account, therefore, of the things which a coach must watch just before the game begins and while it is in progress. All that we say should be taught to every captain for after all he sees his men at closer range than does the coach and if he can keep his head he may do a great deal to order the course of events. Let us begin with the events immediately preceding the game and move along until the game is over.

Selecting Men for the Game

So far as the facts go at the present time the selection of a pitcher or of a linesman for to-day's game must depend almost wholly upon the coach's judgment and his general plan of attack. In baseball there are times when a left-handed man will be most effective. There are also times when left-handed batters will be

more effective. The selection of five men from the baseball squad is often determined by the nature of the offensive play of the visiting team.

We may venture the hope that a more satisfactory basis of selection will sometime come from the research laboratories. We already know that men vary in efficiency from day to day. We know also how to measure some of these variations. The time may come when a few simple measurements of this sort may be used to plot a daily curve of efficiency of a man—say in fine muscular coordination—and if a man is found to have fallen into a slump for a day or two before the game it might turn out to be unwise to use him until he is on the up-grade again. Experiments are being done in the field and some progress is being made.

Of one fact we can be pretty sure, *viz.*, that the frame of mind of a football player just before the game is no index of what he will do in the game. Because of fear and anxiety his face may bleach, his hands may tremble and grow cold and clammy, his knees may shake, and so on; but as soon as he can get into action he will become a new man. This is true in lesser measure of other athletes.

The fact of the matter is that these signs of fear or of anxiety are also signs of changes going on in the body of the man which will make him more able to meet the trying period ahead of him. Some of the most distressing cases of anxiety and fear in the dressing room have lead to outstanding achievements during the game.

The First Five Minutes

The performance of a man in the first five minutes of a game is the best test of what may be expected of him for the afternoon; although even here one cannot be sure that one will always be right. The greater

the skill that is being exercised the more likely will the coach be able to judge his man accurately. In pitching, for example, the ball must break sharply and it must be under control. If there is any loss of coordination, any hesitancy or any sign of undue haste the coach can be pretty sure that his first choice for pitcher was not a good one.

Sometimes a man is of such a temperament that he will, when he sees another pitcher go out to warm up, literally seize himself by the nape of the neck and say to himself, "Now, see here, you buck up and make that ball behave." In the majority of cases, however, a bad first inning means that sooner or later the pitcher will break.

Basketball shooting calls for high degrees of muscular coordination. That man who takes several shots at the basket in the first few minutes of play and misses them all because of gross misjudgment of distance might as well be called to the bench at once. There are ups and downs in the level of efficiency of every skill and a man who is at a low level is more of a handicap than a help to his team—providing, of course, that there is some substitute who is better than is the first string man even at or near his worst.

The first five minutes of a performance is a more accurate test of a man in games which demand the finer skills. Fielding a ball successfully calls for the keenest sort of eye-hand coordination. So with shooting baskets, driving from the tee, and the like. In football and wrestling larger muscle groups are used and only certain parts of the game call for the finer types of muscular coordination. In football, then, the first performances of a man might not be so accurate an index of his fitness. The factors which modify efficiency, *viz.*, sleep, food, temperature, previous exercise, overtraining, staleness, and the like, appear to attack the finer skills first. It is for this reason that slight

indigestion yesterday may ruin the effectiveness of a pitcher to-day but have no appreciable effect on the same man when he is playing tackle or guard in football.

Keying-up a Team

There was some suggestion in the last section that keying-up a team is not a desirable thing. Several opinions can be expressed on this point. In its extreme form keying-up a team means filling the minds of the men on the team with anger or frenzy and keeping their emotions at white heat until the game is over. There are several ways of accomplishing this feat, the most common of which are (i) reciting the unfair practices of the opponents (a few of which are real, the most of which are fancied), (ii) shaming the men by sarcasm, personal abuse, and insult, (iii) angering the men by personal abuse and hard-boiled scrimmage tactics, and (iv) inspiring them with recitals of great events in days gone by and with accounts of what their families, friends, the university and the community, are expecting of them. This fourth method would be desirable if it could be used by itself, but most of the time it is used as a decoy which enables the coach to "get by" with one or more of the first three methods. Under a pretense of school loyalty the worst kind of inter-school hatred can be fomented. Personal abuse and insult are excused because they come from the great John Doe, captain of the bloody team of 1902 when "football was football."

Men who are keyed up in this way are literally hypnotized into a state of passion. As they look back at their experience they wonder at themselves. As we look upon them in their frenzy we may wonder: Is that what athletic competition is for? We excuse it by saying that emotion excites some of the glands of external secretion and so puts the men into better

physiological shape to endure the exhaustion and pain of the game. This may be true; but the chances are that natural anxiety about the game will do the same thing without causing the bad results of keying the team to appear.

There can be no doubt that a football team which is keyed up for a game will, in the majority of cases, play beyond itself; that is, play beyond itself in endurance, brutishness or viciousness; it rarely plays beyond itself in skill. Sometimes basketball teams may be keyed in the same way; but it would be folly to try to put a baseball team into such a state of emotion. It would be folly because baseball is a game that depends upon cool skill and clear-sighted alertness. We may wonder, perhaps, if football should not be played in the same way. There is no good reason for playing football in a primitive way. As a game of strategy and of skill it has no equal. Why should we keep it as a game which glorifies brute strength and animal emotions?

Skill vs. Emotions in Athletics

The practice of keying men up in football is gradually drawing about the game a vicious cirele from which it will be hard to escape. Nowadays instead of learning which team is the most alert and the most skillful we merely discover which team was the most highly angered. So long as this is true "the dope" will continue to be upset every season by the defeat of superior teams at the hands of less skillful teams. We shall have only a merry round at trying to out-emotionalize instead of outwit the other team. We shall win one game or perchance two and in the doing of it so exhaust our men that they will fail in all others. We may beat last year's champions—they may have wrested the championship from us—but in the meantime we shall have been suffering the criticism of colleagues on the

faculty who say that we are depriving the men of all the energy they should use in their regular school work. Coaches who lack skill and strategy make up their lack by cursing their men into a state of raving madness. What shall it profit a man if he shall gain a victory but lose the confidence of his players and threaten their physical and mental stability?

The greatest strategical danger of keying a team to play on its emotions instead of on its skill lies in the fact that an early break against the frenzied team may lead to its utter collapse. A great amount of energy may be expended in two days of hectic emotionalism. Moreover, men who are beside themselves fail to keep perspective on events. An early reverse comes to them with a shock and is given greater attention than it ought to enjoy. Sometimes their bubble of emotionalism bursts even before they leave the dressing room. They fall on the field a "dud."

It is probably no exaggeration to say that most coaches resort to keying men up for their games for the same reason that nations go to war. Under existing conditions it is the quickest and most certain way of getting results. Small boys fight with their fists because they can get results that way that they do not get in other ways. As they grow older they learn that fist-fighting is not approved by men. Perhaps the same is true in coaching. As we grow older in the profession we may learn that there are other methods—longer and more difficult it is true—of getting results. Gaining morale is one of the methods we suggest. Things being as they are coaches will resort to emotions simply because it is the easiest way for them to win victories and so guarantee their positions and their salaries.

Before the Game Begins

If we must grant that every team should be keyed up for the "big" games the climax to the process ought to start two or three days before the game. It is assumed that the team has been pointed for certain games from the beginning of the season. Some of the eagerness and zeal which is to be expressed during the game should appear in the last hard scrimmage sessions. At every workout after that speed and alertness should prevail. Every man must be made to talk to every other man until any last lingering suspicion of defeat is buried by an avalanche of assurance and confidence. The evening before the game must be spent in putting every man on edge until sleep comes as a natural result of fatigue. A troubled sleep is almost as bad as no sleep at all. The morning of the game will be spent in light signal practice and earnest "skull" practice with the coach taking the lead—supplemented by the captain —in getting the men into a frenzy of excitement. Old captains and famous alumni will be brought to the training quarters with instructions to "pep it up." This they succeed in doing, sometimes getting the men almost beside themselves with frenzy.

There must be no idle time—no periods of waiting —between Thursday evening or Friday morning and game time. Men who are under extreme emotion cannot be left alone. They may begin to brood, to become nervous, and shortly their whole frenzied state will be broken. As we shall see below, keying a team means hypnotizing it and any delay or any idle moment may break the spell beyond recovery.

Coaches who do not key their teams in this extreme way must see that their men are occupied; but their spare time can be filled with games, a moving picture, a calm period of "skull practice." Idleness is bad for

any man who means to make use of high degrees of skill even though he be moved by morale rather than by emotion. Except during skull practice or during a quick and spirited signal practice the game should be forgotten. After a light lunch the coach can begin his urging, working himself and his men to a high pitch of determination and interest without resorting to mad emotionalism. It is one thing to enter a game enthused with spirited determination and quite another to enter it quite beside oneself with frenzy.

How Should a Team Approach a Game?

In Chapter VIII we shall describe that state of mind called morale. Morale, we shall say, is "mental pep." It marks a fighting quality of mind rather than a pugnacious frame of body. The proposition we wish to support is this: High morale is the ideal frame of mind for the athlete. It is the proper substitute for rabid emotionalism. It is a frame of mind or of spirit which will make a man endure as much as he will endure when he is in a frenzy; but it is a frame of mind that will also permit him—yes, aid him rather than prevent him—to make the very most of his skill.

High morale is not gotten in the few minutes before the game. Keying a team up is popular because it takes so little time and because it will cover a multitude of sins. It takes a long time to develop morale for morale is a permanent intellectual virtue. Morale means spiritedness all of the time. We may begin to build it with the first practice session of the season by example, by story, by watching men at work who have it. When game time comes the coach need only increase a little the pressure behind the spiritedness of his men and be sure that no matter how the game goes or how the breaks will turn, every man will give an intelligent, alert, spirited account of himself. As we have said

we shall speak in greater detail about morale in another chapter.

When Should Substitutions be Made?

The making of substitutions is a delicate business. There are plenty of illustrations of the fact that a substitution at the wrong time may lose the game. There are a few illustrations of a substitution which has won the game. In this second case a substitution almost always means putting into play some man who has been withheld because of injury or in order to save his strength. Usually, if putting him into the game wins it, he must be a man in whom the other members of the team have great confidence. At infrequent intervals games are won by inserting a pinch-hitter or a drop-kicker or a sure man at free throws. This is substitution for strategical purposes.

Unless a team is hopelessly beaten or is winning by a large margin it is not wise to make substitutions during the last ten or fifteen minutes, especially when every man is playing his best. In the long run the crowd will like the contest better when two evenly matched teams go through the whole afternoon than when in the last ten minutes each coach begins to play a chess game with his reserves.

There is, moreover, the fact that after a game has gone on for a while it becomes a psychological whole. The men feel themselves in it, a part of it, and they relate themselves to each other and to their opponents in such a way that they can and will at the proper moment embark on the extra effort that may win the game. The game taken as a psychological whole comes to what men often call "the psychological moment," a moment when victory hinges upon a lucky basket, two bad throws, a field goal or a long gain, a penalty, an injury, or what not. More times than not the insertion

of a man at such a moment may break up the "go" of the thing and before the men can get together time is up and the day has been lost.

The "Break" in the Game

There are at least three hints the coach may use in anticipating a coming break. Fatigue, depression, overtraining, overconfidence, or any other state of mind or body that impairs high skill reveals itself in the sudden appearance of slight inaccuracies, a moment's hesitation in some cases, or, in others, a speeding up of a throw—that is, hurrying a throw. The seventh inning rally is almost always presaged by the sudden appearance of two or three balls, or a few hurried pitches. A break in the basketball game may often be prophesied by seeing the free thrower hasten his shots or make what for him are unusual forms of inaccurate movements. In floor work a team that is near the breaking point will needlessly hesitate after receiving a pass before it finds a way to get rid of the ball. It will also have a tendency to take long shots or hurried and inaccurate shots even from just under the basket.

At these moments the captain should be wise enough to call time out and get his men together. A few words or a moment's rest may be enough to restore confidence, and cause a rebirth of steadiness. If this is not sufficient to cure the evil, the coach should make a substitution.

The whole art of playing the game rests upon how well the coach can "feel situations." He can't feel them unless he knows his men, their prevailing habits and errors, even in lifting a little finger. And he can't feel them unless he has seen his men under fire enough times to know them as well as they know themselves.

Starting the Game With Reserves

Some coaches have adopted the custom of sending the reserves into the game for the first quarter or for the first two innings. After the game has settled down, in the psychological sense, the reserves are withdrawn and a new team, all first-string men, is sent in. This scheme has a certain strategic value—a value which would be impaired, however, if all coaches practiced it.

The practice probably rests upon the fact that even veterans approach a hard contest with a little anxiety. None of us can prevent a certain amount of tension when we face a difficult task. If, while under this tension, a mistake is made, a man may lose his confidence or the confidence of the team may be shaken, and the game will be lost. All of the men on the bench may be under tension; but as soon as the game begins they relax in mind and body. In other words, they return to a more natural mental and physical stance. If called upon, then, to enter the game they will do so with a better chance of playing well. When the reserves begin the game the veterans and other first-team men will have a chance to regain their composure. If the second team does well, nothing has been lost. If it does poorly, the tension of the first team will, under wise handling, turn to eagerness and it will be more than ready to do its part.

This situation appears many times in baseball. Two or three pitchers warm up. All are under tension. One is selected and the others relax. The one selected may do poorly and be withdrawn, allowing the coach's second choice to go to the box with a normal stance and succeed where he might have failed if he had gone in under high tension as first choice. The same facts are true of basketball players. Where the coach feels ten-

sion in the air, he might easily escape a defeat by using the strategy here described.

After the Game

The day is not over, either in mind or body, when the timer's gun stops the game. In the flush of victory the men will rush to the showers for a quick get-a-way when they ought to be taking a few setting-up exercises so that their bodies can cool off properly. Unless this is done their abused hearts and muscles will not relax properly and will not recover their elasticity for several days. Proper care should eliminate a large part of the soreness and stiffness of Sunday and Monday following the game. In defeat the men may sulk through the same insult to their bodies and go away wholly unadjusted to the games that are yet to be played. In the happiness of victory there is plenty of occasion for generosity and it should be expressed. No man should leave the dressing room without knowing that the coach *saw him* contributing his part to the game. There will be many occasions in the future when the errors can be corrected.

Where a defeat has been suffered the coach should be the very first to assume the responsibility and work as he has never worked before to restore the morale and the interest of his men. Unless he does this before the men leave the dressing rooms it may take him most of the next week to recover their spirits.

There will always be exceptional experiences. The coach may see that a victory has been won by a fluke or because the opponents were too weak and he may know that his men are on the verge of cockiness. Over-confidence must be nipped in the bud; but a coach can be generous and at the same time sour enough to let his men know that they played nowhere near their own limit of skill. When men have displayed no skill

at all, a scrimmage session right after the game will do them a great deal of good. This will work when men do not take a defeat seriously. Scrimmage late Saturday afternoon will destroy any false pride they may have had and bring them back on Monday really in earnest.

Playing the Game

The title of this section, "Playing the Game," which is also the title of the chapter, conveys two ideas. The first, which has been discussed in the preceding paragraphs includes all those factors which make or break the game. The second idea is that *playing the game* means playing fairly and squarely. All the world despises a quitter. The world is learning slowly to despise bad sportsmanship. How fast we shall learn to admire good, clean, hard play will depend in no small measure on how far the coach is willing to subordinate victory at any price to victory with honor. If the coach plays cleanly and teaches his men to play cleanly, never allowing any exceptions, and punishing those who do falter, he will establish his profession in the face of his critics. If he himself falters he will aid the criticisms which threaten his profession.

Clean play does not mean effeminate play. Many old-timers scoff at sportsmanship because they have never been able to divorce hard play from "dirty play." They caricature some "gentlemen athletes" by picturing them in football togs with white collar and shirt and evening dress. Not all "gentlemen" are soft and too nice to get their shirts soiled. Sportsmanship means the hardest kind of play *plus* a little generosity.

Conclusion

The conclusion of this whole matter is that athletics cannot survive unless they are modernized to meet the

demands and enlist the sympathy of cultured communities. Every athletic contest refers back to the instinct to play and it may be that there are special inborn tendencies to run, to throw, to kick, to scramble, and to fight. This fact does not justify us, however, in playing games as animals would play them. We ought to get rid of that false pride which makes us believe that unless we play football like animals we are not *he-men*. Every Rhodes Scholar is a he-man but he has something above his shoulders as well. The average Rhodes Scholar represents the hard-fighting, scholarly, gentleman-athlete. The pilots of the United States air mail are men of fine type, keen, alert, dependable, skilled, courageous, and up-standing. The ideal athlete is not the big brute who must be maddened by emotion to make up for his lack of brains.

Chapter VI

THE JINX AND HOW TO HANDLE IT

Introduction

Voodooism is a form of African superstition or magic in which events and objects are said to owe their origin or powers to mysterious agents or energies controllable only by those who know how to practice the art. The word "hoodoo" is a corrupt form of voodoo and means, if anything, a mild form of voodooism. "Jinx" is a word still more slangy than "hoodoo" and is applied to any object, person, or event that is supposed to bring bad luck or otherwise cause things to go awry. The word "mascot" has a better origin than the word jinx and it means just the opposite of jinx. That is, any object, event or person that is supposed to bring good luck or otherwise cause things to turn out luckily is called a mascot.

As intelligent, educated persons we should not be greatly interested in these words or the events which they describe except for the stern fact that we can't help but feel and act at times as though a hoodoo were upon us or that we were carrying "a rabbit's foot" in our pockets. These feelings slip into our experience without our knowledge of how they get there and so long as they stay they may seriously affect our skill—all our good resolutions and our intelligence to the contrary notwithstanding. There is one fact about them worthy of remembrance, *viz.*, that they come to us most easily and most often when we are working under high pressure and under intense emotion.

In the last analysis we stumble over hoodoos because there is a strain of superstition in us. Where there are gaps in our knowledge or where there is a strange coincidence we put in magic. The only effective remedy for magic or superstition is education; but even the most educated persons are victimized at some time or other by the weird power of a "hoodoo."

Examples of the Origin of a Jinx

During the Boer War the supply of matches grew low among the members of a British regiment and in order to conserve the supply the men took to the habit of lighting more than one cigarette from the same match. The first man could get his lighted with safety and sometimes the second, but by the time the third was ready to "get a light," some Boer sharpshooter had found the range and the third man or one of his buddies suffered the consequences. This story may not be true but it is, at least, a good account of how the jinx that is said to attend the lighting of three cigarettes from one match might have arisen. Whatever the origin, there can be no doubt about the superstition. A great many men will refuse to be the third user of a lighted match because they fear that some untoward accident will follow.

Another illustration will show this same process at work although the result will be a little different. A party of esquimox were once on a hunting expedition which seemed to be pursued by a jinx. No member of the party had had any luck at all and finally the hunters were reduced in food to the ham-bone of one dog. A member of the party was sent back to the sleds to secure this bit of food. During his return to the party he suddenly came upon a huge flock of seal and calling the party together a great killing was made—enough to fill their larders for the whole winter. To their

simple minds the ham-bone of the dog was the only circumstance that could be used to explain the great luck. The logic of the event is simple. No ham-bone —no luck in hunting; ham-bone—much luck in hunting. Here we have an illustration of how it is that causes and effects are discovered in our experiences and the relation between the two accepted as real and significant.

The Jinx in Athletics

A jinx, as we now see, is a belief that special failures in playing a game are due to some object or event that has been present at the time of a preceding failure. It is necessary only that the object or event which we assume to be the cause of our failure is sufficiently striking and unusual to attract attention and that the failure be so great and so unexpected as also to attract our attention. We leap to the conclusion that there is some mysterious relation between our failure and the strange object or event which happened at the same time or just previous to the failure. We need not always consciously believe that there is some causal relationship between the two or that this causal relationship is due to a magical power or to evil intent; it is only necessary that we half consciously fall into the belief or conviction that we are for the time being under the influence of a strange power or force. We may have fallen into a series of *unlucky* days.

The Story of a Typical Jinx

A basketball team desired very much to win its tournament. On paper there was a reasonable chance that it could do so. The records made it appear that it had shown a strong offensive and that its defense, while weaker than the offense, had proven strong enough to keep all opponents satisfied with small scores.

The men determined that nothing should be left undone to give them the championship. They elected, therefore, to get into the gymnasium at five-thirty every morning for an hour's practice and an equal time was spent every afternoon for a week before the tournament opened.

On Friday morning, the day before the tournament, they came together in a quiet room and had an old-fashioned session of "skull practice." During the session one of the members of the team who had a more superstitious conscience than the others, laughingly remarked, "What will you bet we don't get whipped because we are spending Friday the 13th on basketball?" The remark was laughed away as a good joke and in due time the tournament games began.

Strangely enough the team did not do so well as every one had expected. The first game was barely won, the team staggered through to the semi-finals and managed to finish a poor third. After the first game one of the boys (the one with the superstitious conscience) remarked, "I told you we were all wrong on that Friday stuff." This time the remark was not laughed off so easily as it had been the first time. Still later in the day one of the boys asked another, "You don't really believe in that Friday the 13th stuff, do you?" The other answered "No!" but there was no conviction either in his tone or his face. That night the boys played as if their minds were everywhere or anywhere but on their game. They were "hoodooed." The jinx was upon them.

By morning the jinx was fully developed. A jest about Friday the 13th had turned into a full-fledged belief that the alleged unlucky spirits of that day were fighting against them. That jinx was so firmly established that twenty years later some of those boys, now men, are still talking about it and attributing their poor showing to skull practice on Friday the 13th.

Foolish? Absolutely! and yet real. The facts in the case are probably these. The early morning practice was just a little too much. Without being aware of it they became stale. Their first game turned out badly. They missed the basket repeatedly; they threw the ball out of bounds; they couldn't get together in team work. In order to win they had to work all the harder. A game they should have won easily was played when they were a little stale. They had then to spend more energy than they ought and so were unprepared for the second game. Without realizing this fact they let themselves be misled by some superstition about Friday the 13th instead of hastening to bed and securing the rest and relaxation they needed.

It is characteristic of a jinx that it feeds itself in this way. A game goes wrong, we attribute it to some coincidence, play all the harder to overcome the jinx and so waste our energies for the next step in the series —and the jinx appears to rest upon us more heavily than ever. We make a mis-stroke in a golf game and allow ourselves to be vexed by it. The vexation makes the next stroke just that much more uncertain, and when we fail there, increased vexation is the result until shortly we are in a storm of anger and our game is wholly ruined.

Some Common Jinxes

It will be illuminating to list some of the more common jinxes for in this way we can see how foolish they are and how easy it may be to overcome them. We shall also see that the average jinx is the result of lack of confidence on the part of a man.

In his high school days a baseball player had to face a clever underhanded pitcher. This player absolutely failed to meet this style of pitching. Since then there has gradually grown up a feeling that he cannot hit an

underhanded pitch. He does well with ordinary pitching but an underhanded delivery in the midst of other styles of deliveries will invariably shake his confidence and unnerve him for an inning or more.

An old-fashioned "round-house out" is the source of a hoodoo for a great many men. Here again the trouble lies in lack of confidence. The ball comes at one at first and then swings wide of the plate. Few men summon up enough nerve to stand their ground and give the ball a sound crack at the right moment. Their lack of confidence is not so much a matter of judgment as it is a foolish conviction that because they can't hit a wide out they can't hit anything. The hoodoo extends from the wide out-curve of one man to any pitcher who throws very many balls of that kind.

Pitchers sometimes create their own hoodoos by saying to themselves before a game, "I'm going to throw the first ball right over the pan." They step into the box and the first pitch is as wild as a pitch may be. Immediately a feeling of uncertainty settles upon the pitcher. If the second pitch happens to go wrong this vague feeling of uncertainty becomes a conviction that something is wrong and shortly the pitcher has ruined his chances for the afternoon by letting himself be convinced that there is no use working against the jinx that is upon him.

There are many times when a jinx comes because a man *tries too hard.* In shooting free throws, for example, one ought to take his stance easily and throw just as his nervous system will let him by virtue of the practice periods that have gone on before. If the first throw is missed, the thing to do is to step back, take the ball and the stance as easily as before and try again. If the score is close some men will *try* to make the basket. Instead of letting themselves go, they think how they ought to throw and as a rule they miss. Or having missed the first, they try harder for the

second and miss. Soon the feeling grows that if the first is missed, the second will also be missed. They then try to make the first so as to overcome the jinx on the second and so miss the first. The result is a hoodoo for them on free throws.

Thus it happens that we develop jinxes or hoodoos with respect to towns, places, clothing, men, days, types of weather, accidents, and the like. Coincidences take place, we lose a little confidence and the first thing we know we have an unreasoned and unreasonable conviction that some power or force or fate is at work against us.

We may argue with a man, grow angry at him or threaten him; but he will not rest easily if asked to change his jersey during a successful season. Many a man has broken his favorite bat and so lost, as he says, his batting eye. He has really lost his confidence. Since boys are human—at least they are not experienced psychologists—it might be just as well to avoid unnecessary changes in routine, dress, or other accompaniment of the training period that may have happened to become associated with good luck. Better yet one should begin the season with the resolve not to let any single power or event ever become associated with success or failure in the minds of the men; that is, nothing but their own earnest efforts and high spirit.

The Jinx May Be a Product of General Fatigue

Coincidences may appear more real when we are tired than when we are fully rested. Furthermore a little fatigue will result in just that sort of incoordination and lack of steadiness which leads to a series of unlucky accidents. Consider this illustration. A young lad goes out for the football team. Before he has been in school a week he is infected with a series of boils. His strength is sapped and his studies lag,

the latter fact causing him great concern because of the last minute instructions of his father about the real purpose of his college career. He comes back to the team before his full strength is gained and tries to pick up the game, not where he left it, but where his rivals have gotten during his absence. He puts a strain on one of his ankles which would not have bothered him ordinarily but which now results in a bad sprain. The first day back on the field he limbers up a little at the tackling dummy and as he gains a little assurance he hits harder than his soft tissues will stand. Some tendons give way and he is laid up another week with a bad arm. In the meantime, studies have been neglected more and more. Brooding over these he forgets his fountain pen, and spends some of his meagre supply of money for a new one. Again brooding over his low finances while in the dressing room he makes an awkward, uncoordinated movement and drops his glasses on the concrete floor. So the jinx develops. A whole series of misfortunes dates from an ill-advised attempt to get back to the team before he is really able to meet his competitors on their own ground. In his own thinking, however, some malignant power seems to be working against him.

Getting Rid of the Jinx

As we said a moment ago the first step in getting rid of a jinx is to avoid those circumstances that allow it to get a start. One should avoid general fatigue, and never allow the players to attribute their success or failure to any circumstance save variations in hard work and in morale. The second step in breaking up a jinx is to get rid of anxiety. In shooting free throws when the game is close we spoil the throw by being too anxious to make it. Before the second throw is attempted one should always step back from the line,

forget the first throw, assume a natural stance and let the nervous system do what it has long been practiced in doing. It is for this reason, if for no other, that careful attention to stance must be a part of every practice period. As we have tried to show, a stance is a bodily and mental set or form from which a movement is made. The acrobat must dispose himself *just so,* if he is to gain success in his performances. The stance is an effective way of eliminating all those outside circumstances and coincidences to which he might otherwise attribute his success or failure. Furthermore perfect stance means that the nervous system has been trained to do what it should and it *will* do what it should if we leave it alone—providing, of course, that it has been properly treated.

The Mascot

All that we have said about the hoodoo or the jinx applies equally well to the mascot except that belief in the mascot is a more useful belief than is belief in the jinx. Almost any object, person, event, or animal may become a mascot. Mascots may vary all the way from the proverbial rabbit's foot at one extreme to spitting over the left shoulder at the other.

The only mascot that really has any value is the factor we have just mentioned, *viz.,* the stance. A man may arrange his books on the shelf or the keys on his ring, or he may put his shirt on one way rather than another, and always put the right shoe on before the left, or always step into the ring or into line with the left foot first, or always pull at his cap or tuck in his shirt before he bats, or paw the ground with his hand or throw dust or blades of grass in the air; but the only really effective act is the plain act of assuming automatically, naturally, and easily the proper position and the proper way of

thinking for beginning each one of the skills that go to make up a sport.

Stance is a mascot. It is a bodily set which favors great skill. Such a mascot should never be forsaken. There are men, however, who must have their little gods of good luck. Psychologically there is no reason why they shouldn't have them except that their absence betokens tragedy.

The Hunch

One of the most astonishing things about athletic performance is the fact that athletes "think of almost nothing" during the actual game. They are aware in the most obscure ways of what is going on about them and they perceive *clearly* only a few of the many things that are to be seen, heard and felt. This is true even when they are playing what seems to us to be the cleverest game possible. What we mean to say is that the conscious experience of the athlete is almost negligible in amount and variety in comparison to the intricacy of the game he is playing and the cleverness he displays while competing.

The explanation of this fact is, after all, rather simple. The athlete has committed so many things to his nervous system that he need *think* of only those situations that are absolutely new or wholly unexpected. At such times certain athletes—most frequently the experienced men—enjoy what they call the hunch. They are confronted with a new situation which they immediately react to in terms of an idea or plan which comes to them just as quickly as the event itself occurs. And many times also they make a correct or a highly ingenious response to a situation without being able to account for it. All they can say to your question as to why, is: I just had a hunch that the play was going through the weak side.

There are at least three explanations of the origin of the hunch. The first is that veteran players unconsciously read themselves into the position or into the thinking of their opponents and make a correct guess as to what play will be called for next. On defense and offense the veteran is playing not only his own game but the game of his opponents as well. Sometimes he is badly mistaken in guessing what his opponents will do; but generally his long experience in actually playing his game gives him a pretty good idea of what less experienced men will try at various stages of the game. The hint to coaches in this explanation is that they should take every opportunity to put their men under game conditions. Many coaches spend a tremendous amount of time on fundamentals and forget that the kind of experience which will make a man a most accomplished player comes only by playing the game.

The second explanation of the hunch rests upon a fact already described, *viz.,* that our nervous systems do, as a matter of fact, appear to earn interest on practice sessions. Scientific men and philosophers know what this means. They spend weeks and months in their laboratories or over their books without being able to see their way through a problem until suddenly, without warning, they reap the benefits of the intellectual deposits they have made by seeing a solution of their problem that illumines their whole field of study. We may hazard the guess that athletes of long experience enjoy the fruits of their labor in the same way. They are confronted by a new situation for which no explicit habit has been formed but they solve the situation nevertheless because out of their nervous systems there is conjured up on the spur of the moment a mode of action or a plan that is adequate to the new situation.

The hunch comes, in the third place, from non-conscious attention to little things. The opposing quarterback calls a play, the men shift and the play starts. The

defensive fullback shifts but just before the play develops he leaps back again and meets the offensive man at the line on the weak side. He will not often know why he changed his mind so quickly; but sometimes it happens that a man obscurely sees that the opponents have not lined up quite as they usually line up for a direct smash or an off-tackle drive around the strong side. There may be such a little thing as a slight movement of the ball carrier as he hears his signal called, or a slight difference in his stance, or one of the other backfield men may be to the left of the ball carrier instead of to the right or some other *little thing,* obscurely seen, that will help him in his unconscious judgment.

Conclusion

A great many people make fun of the psychologist because for every rule or law he states, there are a thousand exceptions. The result is that the psychologist never seems to know what he is talking about or else he is talking about something which is quite foreign to what the average man desires to know. This chapter has brought to the front a few of the many vagaries of our minds that make life hard for the psychologist. We *resolve* to do well, we *plan* to make a good showing, we *will* not be bothered by distractions, anxieties, and the like, but before we know it all our laws have gone to the winds and we act so wierdly that it is a wonder we can ever understand anything about ourselves.

If this chapter really means anything it is that applied psychology, after all, is plain common sense on the part of a man who has taken the trouble to watch himself in action and to watch the boys under him. Such common sense is a product of experience and not a product of laboratories. It is what is known as understanding "human nature." To understand human

nature is to be intensely "human" and to be an intense observer. It is in this sense that every coach must be a psychologist. A laboratory cannot solve many of the problems that have to do with human thoughts and feelings. The final court of appeal will be, for a long time to come, *good old-fashioned common sense.*

Chapter VII

THE "YELLOW STREAK" AND HOW TO CONQUER IT

Introduction

That state of mind and of body which we call fear and all of the states that are said to be near relatives of fear, *viz.*, yellowness, cowardice, anxiety, foreboding, and stage fright, play no uncertain part in football and sometimes in all of the competitive sports. Fear, as we say, is the parent of all the other fear-like experiences. It is an instinctive mode of experience and there is no disgrace for any man to admit that there are times when he is or has been badly frightened. The question of interest to the coach is: Can fear be used and if so how shall it be used and how modified so that we may reap whatever advantages it may bring to us and escape the disturbing elements in it?

"Yellowness" is a word which we use to imply either that a man is a coward—ready and willing to yield to fear—or that he merely lacks a "backbone." A man is said to be yellow when he fails to assume the initiative or even when he fails to select the harder of two possible tasks ahead of him. Anxiety and foreboding are vague mild fears which offer trouble because they endure so long. A man may be profoundly frightened now and wholly comforted an hour from now while the anxious person stretches his fear over several days or weeks. Stage-fright is a curious state of mind and body which appears just before one is to come upon the stage or on the field in plain view of an

audience or before the bleachers. It, too, is a near relative of fear except that the intense emotional quality of fear is lacking. A man may argue and convince himself that there is nothing to be afraid of; but his knees will shake violently and his vocal cords be unsteady in spite of him.

The Origin of a "Yellow Streak"

It will be helpful if we recite in detail the events which probably had something to do with at least one person's yellowness. We shall call this person John.

John was born of good parentage and grew normally among a group of boys of his own age. Being full of animal spirits he frequently took the lead among the boys and just as frequently some other boy his own age and strength contested leadership with him. When he was about eight years old his family moved into a mountainous country and John was thrown among new companions, some of whom were older and stronger than he. Not many days passed before youthful friction resulted in blows and John was given a severe mauling. As time went on John learned more and more to follow the leader. This was not done deliberately or consciously but as a natural consequence of not being able to hold his own physically against the others. Then, too, there was the fact that John was not used to hills and the speed of the other boys in the gang led to a further fixing of John's habits of following the others. As we know, habits learned during youth make a profound mark upon adult personality and John was, as a matter of fact, *learning* to follow others instead of *learning* to take the lead.

Other events helped this process. One day John did take the initiative in a boyish escapade that made use of some of the family money. This little act of aggressiveness cost John a severe whipping since morals were

then being taught in that way. A further act of daring at the swimming hole one day brought grief in the form of a bad gash in the head. John dived from too high a point into water that was too shallow. Moreover, John ran his arm into a hole in the bank one day to see what was there. He found out. The spines of a big catfish cruelly punished him. He continued to swim with the other boys but somehow the highest dives were always made by others and the first hand into a new catfish hole was never his.

As John approached his twelfth year there was little left of the daring, the initiative, the aggressiveness of his earlier youth. All tendencies in this direction had given way to the accidents of youth, to servility in the gang to which he belonged, to the punishments he received. Moreover his parents began to exercise increasing restraint upon him, making him feel that it was time he became a gentleman. They literally forced "gentle habits" upon him. Books, they said, were greater than fists, and an unsoiled shirt at the end of the day was as great a virtue as honesty. In a "nice" way John played some baseball and basketball during his high school years. Football was denied him at the stern command of his parents. "The danger is too great," they said.

It is not to be supposed that John was a weakling or a spindling. On the contrary he was well built and had a great reserve of natural energy. His chief fault was that he had no aggressive habits through which he could expend his energy. He had never learned what it means to lead, to command, to stand steadfast. No one had stood by when he dived into the shallow water and made him do it again and again in deeper water until his fear had vanished. The desire of his parents to make a gentleman of him blinded them to the fact that they were failing to put virility and initiative into their little gentleman.

When John went to college his first act was to become a candidate for the football team. For at least four years he had dreamed of football. His hero was a football player. Before the first week was over John had had his chance to make a tackle. Instead of meeting the man squarely, John did his best to avoid the main brunt of the attack and before all the others he was branded "yellow."

The "Yellow Streak" is Acquired

John's history is probably the history of a great many boys. Yellowness is rarely inherited. A few men are cowards by nature, but most men grow cowardly or unaggressive because their youth has furnished no opportunity for them to learn aggressiveness. They become a part of a gang, they have accidents and defeats which no one helps them to combat; their parents beat initiative out of them; and in early manhood they find that their habits of passively accepting objects and events are fixed. They have learned that it is easier to dodge difficult objects and events than it is to meet them face to face.

The mere fact that the yellow streak is acquired places a tremendous responsibility upon the coach. It becomes his privilege and his duty to take mild, unimpressive, backboneless lads and recreate them so that they come out of their football experience with solid muscles, grim faces, and with a set of habits of initiative and aggression that will make them real entrants into the professional or industrial battle that is ahead of them.

Getting Rid of the Yellow Streak

John flinched under the public accusation of being yellow. In shame he left the field and his first resolve

was never to return to the field again; but late that evening he began to take account of himself and to realize the justice of the coach's remarks. He began to reflect a little upon his boyhood experiences and to see how he had never been willing to stand up straight under punishment. He knew he was not a coward; he had not been afraid when the ball carrier plunged at him. As he reviewed the experience he saw that his fault lay entirely in the lack of any desire or any habit to meet another object as hard as it comes.

The next day he went back to the field. The coach was an understanding man. He had some inkling of John's trouble as well as of the troubles of other men like John. He gave a little talk on nerve, on standing steadfast during hard scrimmage. He warned the men that real habits of courage are not developed easily or quickly. Play was resumed. There was nothing to boast about in John's play but he was *practicing*. As the weeks went on John grew steadier and steadier. It became easier to stand and face the runner than to try to escape. What is most important John began to *like it*. There was no false heroism about it. He was merely learning to stand punishment. What is more, he was gradually learning to take the initiative. He found that he was no longer waiting for a runner to come to him. He began to go in after the runner. It became a habit with him. There was no need of clenching his teeth and saying each time "I will." As practice went on aggression became the normal way to act. John was getting rid of his yellow streak.

Anxiety and Foreboding

Men who are anxious or who dread a coming ordeal, moon about the field as if the most dreadful occurrences were near at hand. More often than not men grow anxious because coaches talk too much about respon-

sibilities. So long as men are *playing* they do not grow particularly anxious as to the result. Their enjoyment is too great. Men grow anxious when they begin to think: Will I play up to the expectations of my parents? Must we win this game—does it mean the championship? Why do the alumni expect us to live up to the traditions? Will I make a fool of myself?

It is the unknown, the uncertain, that men grow anxious about. We have forebodings of what *may* happen, not with respect to what we *know* will happen. We say that what a man doesn't know won't hurt him. The dismaying fact is that it does hurt him by making him apprehensive. It follows that knowledge is a cure for anxiety and foreboding. The hours before a game often can be spent in playing the game ahead of time so earnestly that nothing is left to ignorance. Whether scouts have been in the field or not the wise coach will be able to tell a great many things about the opposing team that will remove uncertainty. When these things are known as far as they can be known and a man still remains anxious the chances are that he is imagining things to be anxious about. A sharp rebuke may be necessary to stop such useless worry.

Stage Fright

There is no reliable cure for stage fright and as a general thing it should not be taken too seriously. Very few men can face a hard task or a large audience with perfect ease in mind and body. There are those who say that, in the history of life, meeting another person or some strange animal always meant battle and our fright now is just a remnant of the fear of our remote ancestors. It must be confessed that there is no more logical explanation, for the experience itself is perfectly illogical and unreasonable. As soon as the game starts or the speech is well under way, nervous-

ness may disappear and we usually turn out what for us may be a good performance. Practice is the only process that seems to affect stage fright; but even practice fails to aid some people.

The Bodily Expression of the Emotions

We all know what it is to give expression to our emotions. In fear our "heart sinks," our "hands grow cold," our hair seems to "rise on end," and we may go into a "cold sweat." Suppose that we go to the dressing rooms before a big football game in order to give our best wishes to the men. We find them getting into their football togs. We go up to one of our friends to shake hands and we discover to our discomfort that his hands are clammy and cold. As he arranges his pads and buckles his garments we see that his whole expression is markedly wan and haggard. The time passes and his sluggish, clammy fingers become hot and nervous, his face becomes flushed, and he walks restlessly and quickly about the room. When the coach calls the men together for a last minute instruction he falls mechanically among the group; but it is only with difficulty that he can remain quiet long enough to hear what the coach has to say.

The inner experiences he is having are just as curious as the things which we see happening to him. He seems, so he says, to feel unreal or unnatural, that he is far away from his real self, and that try as he will he cannot get hold of things. The coach's voice seems far away and what he is saying is so commonplace and so simple as to be almost ludicrous. He feels that everything would be all right if he could only get away from the heavy feeling in his chest and if alternate cool and warm breezes would cease to blow upon his intestines. He finds curious sinkings and wellings inside of his body and try as he will they will not be con-

trolled. He gets a little relief when the signal comes to go out on the field. The mere fact that he is doing something and that the noises from the bleachers give him something else to think about helps him to clear his mental atmosphere. Just before the referee's whistle blows his whole organic system seems to turn over, nausea lays hold of him, he suddenly feels weak and incompetent. Then the whistle sounds; the ball shoots into the air, it is caught, there is a rush of men and the dull sodden thud of body against body; there is a headlong dive and a tackle, and then our man gets into the play with a steady hand, a stout heart, a clear head, an exhilarating sense of strength and absolute control of his habits. What does all of this mean? Why does the body enter so intimately into our emotions when it seems to have so little to do with our intellectual processes? Just what is taking place in the interior of a man's body who has such strange experiences as we have just described?

The Adrenal Glands

To come to the point at once, these changes within the body are a part of a mechanism which the body has for giving itself greater strength and greater endurance under extreme emotion. Near the kidneys there are two little glands known as the adrenal glands. In a natural state of the body these small glands allow a secretion to ooze slowly into the blood stream. This secretion seems to have a certain stimulating influence on the heart and on the muscles. Sometimes, however, it may be excited into greater activity, just as the salivary glands under our tongue and in our cheeks are excited to greater activity by the sight or the taste of food. There are some drugs which excite the adrenal glands into greater activity; but the most interesting fact for us is that these glands are excited also by the

emotions of fear and anger. The work of these little glands is so amazing, and the effect of the secretion which they send into the blood stream is so remarkable that we must inquire about them a little further. A rough statement of the functions of these glands will give us the main facts.

Suppose that we take a small muscle from the leg of a frog, attach one end of the muscle to a stand, and hang a weight to the other end. Then, suppose that we stimulate this muscle to repeated contraction by using an electric current. As we might expect, the muscle will contract strongly at first, and then as the minutes pass the muscle will become fatigued. After a time the electric current will fail to bring out any noticeable contraction. Now suppose that at this point the muscle is dipped into a liquid which has in it a very small portion of adrenalin. We will make a surprising discovery that the muscle which we have just fatigued has suddenly regained almost all of its former elasticity. If the muscle is made to contract a large number of times while immersed in a liquid containing adrenalin, the fatigue effect is greatly delayed in its appearance. In looks, then, as though adrenalin has something to do with bodily strength and with the appearance of fatigue. If this is true, then the emotions which excite the adrenal glands to secrete adrenalin may be relied upon to put the body into a better condition for acting under the influences of the emotion than would otherwise be the case.

The Physiological Value of an Emotion

To make a long story short, adrenalin is now known to do at least four things. (a) It seems to stimulate the liver so that the liver will throw into the blood stream large amounts of bodily sugars which may be burned up in the muscles. (b) Adrenalin seems to in-

crease the capacity of the blood stream for carrying oxygen. Since the sugars in the body cannot be burned unless there is plenty of oxygen, the adrenal glands seem to provide a way for adding draft to the flames. (c) Adrenalin may possibly tone up the heart so that the blood supply with its large load of sugar and oxygen will replenish the muscles that may be working and so that fatigue products from muscular work may be quickly carried off. (d) It looks as though adrenalin increases the rate of coagulation of the blood. It has sometimes been pointed out that a person who is wounded without warning in an automobile accident may die of his wounds, while a soldier may be literally shot to pieces upon the battlefield and still live. This difference in vitality is said to be due to the fact that the person who is wounded without warning in an automobile accident may bleed to death because of slow coagulation of the blood while the soldier is saved from bleeding to death by the strong emotion under which he was fighting and because of the subsequent increase in the speed of coagulation of the blood due to the adrenalin that has been liberated under an emotional stimulus.

If these facts are true and if the adrenal glands can be set into activity by the emotions of fear and anger, it follows that a coach has through them a powerful way of controlling the amount of work which he may get from his men.

How can this mechanism be used? Under strong emotions can we actually tap new sources of energy? Can we still get rid quickly of fatigue products? There are a number of experiments which show that we can still use our emotions as they were once used in the history of life. Studies have been made on the excretions of athletes just after they have come from the football field which show that some such mechanism as we have described has been at work. It can be

shown by means of the X-ray that during high emotion the digestive movements of the walls of the stomach are stopped. The guess is that digestive functions are halted during emotions in order to release all available bodily energy for use in the emergency which has brought about the emotion. This is directly in line with the old adage that one should not eat a meal while under the influence of an emotion. As a matter of fact "every one of the visceral changes that have been noted —the cessation of processes in the alimentary canal (thus freeing the energy supply for other parts); the shifting of the blood from the abdominal organs, whose activities are deferable, to the organs immediately essential to muscular exertion (the lungs, the heart, the central nervous system); the increased vigor of contraction of the heart; the quick abolition of the effects of muscular fatigue; the mobilizing of energy-giving sugar in the circulation—every one of these visceral changes is *directly serviceable in making the organism more effective in the violent display of energy which fear or rage or pain may involve.*"[1]

How to Control Fear

There are, of course, a great many shades of emotion and mood that run their several courses during the day. We have chosen fear and anger because they have more direct relations to athletic competition than do the others. Some of them are clearly related to glandular secretions and others have lost at least a part of the functional relations they may have had earlier in the history of life. There are other glands, too, that exercise a control over the body. The thyroid glands in the throat are supposed to work in conjunction with some

[1] Cannon, W. B. Bodily changes in Pain, Fear, Hunger and Rage.

small glands in the brain for the purpose of keeping the nervous system toned up to a proper level.

Fear and anger, however, admit most readily of understanding and of rough control. Since anger is gained at the expense of skill the coach has to weigh his plans carefully. As we will show in the chapter on morale it may be that the coach who incites his men to anger is making a definite mistake. There may be a real substitute for it in other states of mind and body. The same is true of fear except that fear cannot be controlled so easily as anger. In spite of all that public speakers of long experience can do, they go to the platform with trembling legs and a sinking feeling about the pit of their stomach. This is the familiar state known as "stage-fright," and every coach has to meet this experience in most of his men. Even though the fear may be putting our bodies into a better shape so far as energy and strength are concerned the task that lies before us is not a primitive but a modern task of skill and cunning. We must, therefore, seek somehow to control fear, at least in its more extreme forms.

The clever athlete and the thoughtful captain will always have at their disposal a large number of ways of controlling fear or at least of overcoming its bad effects. Among the devices that can be used are the following. (a) Get into action as soon as possible. We have already seen that the emotion of fear means that the body is preparing itself for action and since this is the case, actually getting into the game frequently rids one of many of the distressing accompaniments of fear. The following report from a football player illustrates the point. "I went to the dressing room with a terrible sick feeling at the pit of my stomach. I believe I would have given everything I have to the person who would have said to me while dressing that the game had been called off. Once I thought of deliberately turning over on my ankle so

that I would not have to play. Instead of getting better as I saw my fellow players and passed pointless jokes with them I began to feel worse. My skin felt clammy and it seemed as though there was a load pressing down upon my chest. But I wish you could have felt the difference that came over me when at last the referee blew his whistle and I knew that we were off. The sick feeling went like a flash; I broke out into a warm sweat that was enough better than the cold clammy feel of a few minutes before; I suddenly felt peppy enough to eat the opposing center and then call for a stack of flap-jacks!"

Almost any sort of action will relieve a person of the disagreeable feelings of the waiting period. Some find that it disappears when, for example, the coach calls for one to warm-up preparatory to going in as substitute. Others force themselves to run about the training room or wrestle with a fellow player. More than one man has helped himself by jumping to a crossbar and chinning himself a half dozen times.

(b) Turn to the troubles of other men. From one point of view fear is a sort of self-consciousness. At least one becomes more keenly aware of his own body when under a trying situation that he does when nothing in particular rests upon him. In such a case fear distresses may be smothered by a sympathetic interest in the feelings, or general bodily condition of another. Very often a training quarters becomes almost ludicrous by the unusual interest which every man is displaying in the health or the hopes or the fears of every other man. Such a condition is natural. It means on the side of mind that each person is trying to get away from his own feelings and as a general rule an inquiry about the person of another will bring forth some sort of response when other inquiries fail. It very often happens that a captain becomes a real leader of his men because his own fears and his at-

tempted escape from them make out of him a real friend in time of need. The apparent buoyancy of some players before a game is almost always a state of mind into which they have fled rather than face the qualms and the nervousness and the other distresses of actual fear.

(c) Think of what you are going to do to the opponents rather than of what they are going to do to you. This device may be useful in two ways. It may mean that one is merely picturing oneself as lying on the top of the heap on each play. But very often it means that one is actually developing a certain emotion of anger which one can set over against the emotion of fear. As a general rule pugnacity is a good antidote for fear. The one is a sort of retreating, beaten frame of mind while the other means aggression. To saturate oneself with ideas of aggression is to approach very nearly the first device we mentioned, *viz.*, actually getting into the game. The still better way is to see that one's fighting frame of mind is in commission. This is what we call morale. Morale is the one sure way of off-setting the bad effects of fear.

(d) A fourth way to escape fear lies in selecting some well habituated performance and going through with it in a lusty fashion. The common practice of sending a team upon the field a few minutes before a game with instructions to run through some of the fundamental things in a rapid manner is an example of this fourth way out of fear. The captain and the coach ought to understand, however, that only the well-established fundamentals are valuable in this connection; for emotions are, as we have found, enemies of habit and if some more complicated and less deeply established habits are called upon, a fumble or a mistake is sure to follow; and any one knows the frame of mind and of feeling into which one goes when a mistake is made at the very outset. At times it is not possible to pro-

application must continue until habits of taking the initiative and of being aggressive are fully established.

3. Anxiety and foreboding are usually the products of ignorance and they are avoided, therefore, by avoiding idle moments or by attending to familiar objects and experiences.

4. The "bodily expressions" of the emotions of anger and fear are signs of profound internal changes which are making an athlete more capable of prolonged and intense work.

5. A coach may use fear or anger to gain greater intensity of work but he will lose dexterity for each gain in fury.

6. Fear may be controlled (subject to individual differences), (a) by getting into action as soon as possible, (b) by consciously turning to the desires or troubles of other men, (c) by picturing yourself in your imagination as actually being aggressive, (d) by going through some well-habituated performance, (e) by adopting a philosophical frame of mind.

7. The coach and the captain are responsible for controlling fear.

Chapter VIII

MORALE

Introduction

A great day has dawned! A new stadium is to be dedicated! The pent-up rivalries of a dozen college generations are shaping rapidly for one more conflict. The crowds gather; the bands are playing; long repressed excitement bubbles over into cheer and countercheer. The flag is raised in a simple ceremony of dedication upon a background of extraordinary emotion; the rival teams come upon the field and run through in fine precision a few of their simpler plays; the whistle blows and eleven men set themselves for an hour's striving against eleven other men.

In the bleachers there are a great many people who are seeing their first football game. To them the game will be hardly more than a series of desperate plunges by the one team against the other. The uninitiated spectator may never see anything more than this; even though he knows that fine strategy and long-practiced skills are involved, and even though he speaks loosely of what he thinks is the psychology of the game. Here and there he catches a clever twist or straight-arm upon the part of the runner and he sees also an occasional bit of skillful blocking or hard tackling; but his eyes are set on the yards that are gained or lost; his fears are mostly aroused by the possibility of injury; his heart is stirred because he is viewing a great spectacle. He sees the game from the outside; he knows it only by its most obvious aspects; at the very best his appre-

ciation of "the science of football" turns on misunderstood terms and phrases. His psychology is limited to the use—and always with a wise nod of his head—of the phrase "at the psychological moment."

Matters are quite a little different with the seasoned sport's writer, with the old-time football fan, and the visiting scouts. These men are supposed to know the "inside dope." Behind the plunges which seem so disorderly, and over and above the yardage won or lost they see highly trained men in the line who charge to the right or to the left of their opponents, who open a hole now here and now there, who combine to make the threatened rush of an opponent uneffective. They see every movement of the line nicely timed with the movements of the backfield men. In spite of disorder and confusion they see the results of long hours spent in learning plays and in practicing balanced formations. To them the "inside dope" has to do with the mechanics of football, with plays, with modes of defense and of offense with strategy and the like.

But even these witnesses are missing the real inside story of the game for that story is being written in the minds of the players, of the captain, and of the coach. To the coach the amount of yardage is only incidental to another matter, *viz.*, how is it with the minds of his men and with the minds of their opponents? The coach on the side-lines is looking through the disorder —even through the skill—to the spirits of his men. What is his quarterback planning now? Has he seen the full strategy of the game? Has he rightly judged the temper of his opponents? Has he found in the opposing line that fatigued body and that weakening mind? Is he playing his part well enough to deceive his opponents as to his plans and his intentions? Is our "mental pep" still greater than theirs? What influence did that last fumble have upon the spirit of the

team? Will they now take things easy because they are a touchdown to the good?

In the joy of a victory that comes after a bad first half the average spectator is apt to forget what may have taken place in the training quarters during the rest period. A ten minute rest is not long enough to build up new strength or to organize a new team. The football coach does not have some mysterious drug or some beneficent food which he gives his men before he sends them out on the field for the final half of the game. Ten minutes are long enough, however, *to get a new mind.* More than one team beaten almost unmercifully during the first part of a game has gone out on the field reborn in its mind to fight its way to a victory.

"The Psychological Moment"

There are times when a game or even a championship rests upon the throwing of a single ball, the making of one additional foot on the gridiron, the success of one drive from the tee, the steadiness of one muscle during a free throw. At such a moment a whole situation may become charged with psychological facts for behind the single throw or the single foot there must lie either a steady or a breaking mind. This is what we mean when we say that a game may turn upon the changes that are wrought in the mental background of a whole situation. This is what Hugh Fullerton must have meant when he said, "Baseball is almost as much psychological as athletic. Why one team can beat a stronger one regularly, and lose to a weaker with the same regularity; why one batter can hit one pitcher and is helpless before another; why one pitcher is effective against a strong team and at the mercy of another that cannot bat half as hard, are psychological problems."

Why is it that when a team once starts hitting practically nothing save sheer luck will stop it? Why are most touchdowns made after a long march down the field? To quote Fullerton again: "Nearly every baseball game is won or lost on one play, a play that comes at the psychological instant. Among the players, who do not study psychology, the crucial moment is known as 'the break,' a phenomenon which no one has analyzed, and which the players themselves do not understand. Twenty men on the bench are watching closely and intently every move of the pitcher, every swing of his arm. The tide of battle rises, ebbs,—and then suddenly at the start of some inning, something happens. What it is no one outside the psychic sphere of influence ever will understand, but the silent, tight-lipped, watchful, alert, fellows on the bench see something, or feel something and the mysterious 'break' has come.

"'One ball!' The players on the bench suddenly stiffen and prepare for action. 'Two balls!' Two players jump for bats and begin swinging them. The coaches, who have yelled only because it was their duty, suddenly begin raging, screaming, and pawing the dirt, and the manager, who has appeared half asleep, makes a trumpet of his hands and leads his men bawling orders and wild taunts.

"The spectators do not understand anything has happened. Other batters have had two balls called many times—and it looks the same to the spectator, who is beyond the mysterious 'break' sphere. In two more moments the players' bench is a madhouse with twenty men shouting, screaming, ordering, moving. 'Three balls!' and a madman rushes out to the 'deck.' 'Four balls' and the spectators join the players in the demonstration. The madness is spreading. Crack—a base hit,—a bunt, a wild throw, another base hit—screams, shouts, imprecations,—a roar of frantic

applause, a final long fly. . . The 'break' is over. . . The surge of enthusiasm, confidence, and noise subsides and the game is won."

It will not do in cases of this sort to appeal to mystery or to such vague phrases as the "psychological moment." There can be no doubt but that moments do come which mean a break in the way a game is going. We must if possible understand these moments with a view to controlling them or with a view to making them happen more often than they do. The writer believes that many experiences of the kind just recited can be identified with what is known as morale. At any rate let us study morale and some of the conditions under which it is developed and used.

General Definition of Morale

Morale is an intangible mental virtue. It is a state of mind that makes evasiveness, slacking, and cowardice impossible. It is a kind of bodily and mental attitude which makes an individual "fit" for any task. One can often find in the word "manliness" many of the meanings that belong to morale. Common sense often says that some men "keep heart" and that others "lose heart." The man who "keeps heart" has a feeling of bodily and mental superiority, or better, solidarity. His efforts seem to him—and to others—to be masterful, dominant, organized, and not shattered, submissive and disorganized.

In morale lies the answer to these questions: How long can a linesman continue to look the opposing linesman in the face? How long can a pitcher preserve his fine muscular coordination when there are three men on base. How long can a quarter-back stand in a position to receive a punt when he sees out of the corner of his eye two or three opponents rushing down upon him? How long can the server keep on cutting the

corner when the set score is 5-2 against him? How long can any athlete carry on with whole-souled vigor when his breath begins to fall short, his ribs to hurt, his knees to weaken, and when the bleachers begin to fall silent?

Morale is the measure of the quality of a man. It has to do with the mental temper of a man and of a team. Morale is a quality of mind just as "pep" or "condition" is a quality of body. Morale is "mental condition." It is marked by a never-failing ability to "come back." It means whole-heartedness or dauntlessness. Morale is mental and physical integrity. This is another way of saying that there are in mind and body no loose ends, no frayed edges. Mind and body are compact, well-knitted, solid. To use a war-phrase we might speak of morale as the product of a mobilized mind, a mind in which all of one's thinking and acting is brought to bear upon a single goal.

Morale Contrasted With Other States of Mind

Since morale does not lend itself readily to a simple definition we must contrast it with other states of mind, distinguish it from attitudes which might pass as morale, and finally, ask some specific questions about it.

(a) Morale stands in direct contrast to the lethargic mind. A lethargic mind is a sluggish mind. It is a mind that suffers, so to speak, from mental hookworm. There is no energy in a lethargic mind; there is no pith to it. The lethargic mind is a drawling, yawning mind. It is a hot weather mind. A mind in a high state of morale is a peppy, spirited mind. It is a cold weather mind. There is a sparkling crispness about it. It is a mind that knows how to "snap into it." Electric currents never sleep, and neither do spirited minds.

(b) Morale stands in direct opposition to the melancholy mind. The melancholic mind is a moody mind.

Like a November day it is a cloudy, murky mind. It is apt to be overcome by its own feelings. People for whom every day is a "blue Monday" are not apt to be spirited people. The spirited mind is a mind for which the clouds are always rolling by. It is a sunrise mind —not a sunset or twilight mind. It is the mind that meets every object with a flash of fire just as an anvil seems to meet the blow of the hammer with a shower of sparks. A hard situation or a great obstacle or a threatened defeat will never strike fire from a depressed, disheartened mind.

Some Negative Views of Morale

Upon the negative side there are several things to be said. (a) Morale is not a free and uncontrolled sort of optimism—a cheerful kind of idiocy—that makes a man a decided nuisance around training quarters. Now and then a coach will be vexed with a player of poor or of mediocre ability who is so consumed by his own eagerness to do well that he utterly fails to measure his own shortcomings. He makes the mistake, therefore, of confusing eagerness for a high state of morale. In the game, should his coach be so much deceived as to give him a chance he may throw away the golden moment for victory by fumbling the ball, by making a poor tackle or a bad throw, or by displaying some other lack which ought—but rarely does—prick the bubble of his misguided optimism.

There is a species of optimism which takes the form: "There is nothing we can't do if we have to." When this is said vauntingly and without a proper measure of the task to be accomplished and of the skill one possesses to bring to its accomplishment we do not have morale; there is nothing but idle boasting. Morale never lends itself to the underestimation of a task. Neither does it allow one to magnify beyond recogni-

tion one's own powers. There is a quiet confident way of believing so that our faith will remove mountains. Such a belief springs from true mental spirit.

(b) Morale is not mere crowd emotionalism although coaches frequently make the error of supposing that such is the case. There are some men who make it a business to set their teams aflame with anger or hate as if such a hazardous mental and physical state could be substituted for the high spiritual value of sound morale. As we have seen in a previous chapter, high emotionalism is more apt to destroy morale than to preserve it. Fear makes cowards of us all; anger makes poor sportsmen of us all. In anger, one's own self becomes the center of insult and injury and the game becomes an excuse for personal maliciousness. Morale never lends itself to personal vindictiveness and retaliation. It never lends itself to unsportsmanlike conduct. Morale always keeps a man looking at a game honestly and as a sportsman.

(c) Morale is not merely dogged-determination, or a sort of bull-headedness that prompts one to hang on in a blind and unintelligent way. It is not given to every man to know the splendor of maintaining his morale while admitting defeat. It is not often that spectators have the thrill of seeing a man or a team more illustrious in defeat than in victory. The difference between morale and bull-headedness can be seen even in the feelings of spectators who rejoice with the former in defeat but who feel indifferent about the latter in victory.

There is still another difference between doggedness and morale. The bull-headed person is always on the defensive. Morale prompts a man to take the offensive even when defeat stares him in the face. The obstinate man can only hang on; the man fired by mental spirit not only hangs on but advances a trifle. The former like an animal at bay does nothing more than

hold his own; the latter makes his enemy look to the holding of what he has gained. There are, of course, dozens of examples. Many a team has turned apparent defeat into victory by holding its opponents on the goal line and then instead of helplessly and hopelessly kicking out only to hold doggedly against another march down the field has cashed in upon its state of faith, found again its former mental stride or gait and marched on to victory.

(d) Morale is not overconfidence. Some men really know what the feeling of confidence is; most of us confuse confidence with dozens of other feelings. In a strict sense of the word confidence is another word which we might use to describe almost everything that is described by the word morale. A confident man is like Aristotle's moral man—a man of the golden mean. He is the man who knows himself and who keeps himself duly posted from day to day regarding his own ability. But what is still more important he is the man who always knows how to respect the strength and the skill of an opponent. At both these points most men easily fail. A variety of motives makes them underestimate themselves. They like to get good words from the coaches. Victories often make them either overestimate themselves or—and this more frequently —underestimate their opponents. The deluded mind of an over-confident man is not an example of morale. It may bear many of the ear-marks of morale; but it is a poor and deceptive substitute.

Morale is not to be identified with a false sense of heroism. We all like to play the hero. We like to magnify an event or a situation so as to make ourselves appear more than we are. This is often done by players who are being called from a game because of a minor wound or sprain or for some other reason. There is a natural tendency to exaggerate a limp or to screw one's face into a painful smile as if in reality, one were

a hero in the occasion. This frame of mind is not morale. It is not morale even though it leads one to do heroic-like things upon the field,—"play to the grandstand." An extra roll or somersault when one is tackled, a wolf-like clutch which the referee can hardly disengage when one tackles, are not examples of morale.

One might almost safely say that when minds are at their best they do not lend themselves to individual exploitation. Almost always morale means that team play counts, that individual play does not. One can almost be sure of some such principle as the following: The higher the morale the more the individual will be lost in the greater exploits of the whole team.

Further Definition of Morale[1]

It is now possible to state more exactly than we have yet done the exact nature of morale. In the answers to the following questions we shall find the real substance of which morale is made. (a) *At what level during the course of a game are the powers of initiative?* To take the initiative means to actively play a part in determining the character of a game. The initiator is the leader. Those who lack initiative follow the leader. In ordinary life most of us wait upon another. A very few, however, step out and become responsible for some definite act or policy. But initiative is tremendously variable under fatigue and against opposition. Where there is no one to oppose us leadership is easy. Opposition makes leadership hard. Extreme fatigue makes leadership rare. A team that can maintain its powers of initiative against strong opposition and in the face of extreme fatigue and pain is a

[1] The author is indebted to *Morale and Its Enemies* by W. E. Hocking for some of the suggestions about morale made in this chapter.

team blessed with high morale. In other words morale is the perpetual ability to "come back."

(b) *At what level during a game are the claims of loyalty?* Loyalty covers many things. There is loyalty to one's school, to one's fraternity mates and fraternity ideals, to one's own ideals, to one's team-mates, and to those traditions and ideals that must be preserved if athletic competition is to hold its proper place in our schools and colleges. The ability to subordinate one's personal pride and one's desire for applause to the team as a whole is one of the sternest marks of true morale. Under fatigue, under anger either at an opponent or at a seemingly unfair referee, there is a powerful tendency to let one's self drop into more instinctive or animal-like modes of performance. Animals do not have morale. Morale is a product of civilization; it is an intellectual virtue. Morale must always stand, therefore between the brute in us and the ideal in us.

(c) *At what level during a game is the power to see an event in its proper perspective or setting?* The art of placing a proper measure upon the doings of this day or of this hour or of this minute is one of the rarest arts among those who seek any sort of control over their mental lives. The experiences of this moment always tend to have a warmth and importance about them which they rarely deserve. As they slip away into memory, they cool and lose value, and shortly we wonder at the foolish way in which we regarded them. So too in athletic competition! An unfavorable turn during the early part of a game is easily withstood—but late in the game, when minutes are precious, a fumble, or a stolen base, or an overthrow or a missed basket will assault our spirits in deadly fashion.

It is at such a moment as this that the "break" comes. It is not very often that a fumble or a blocked kick or a bad serve or a one-run lead or three men on base or

a hard upper-cut is sufficient in and of itself to win or lose a contest. The fumble taken as a fumble may mean absolutely nothing so far as yardage is concerned; but it may mean the success or the failure of a whole season when it breaks one's spirit. He is a rare captain or coach who can properly measure at any time a bad turn in the game. He is a rarer individual who can put successes in their proper place. One might make a long list of contests which went against opinion because some one failed to take the proper measure of an early success and later became the victim of that worst of all athletic diseases—over-confidence.

That man has high morale who can say of an event in the immediate present: "Yes! This has happened! It shall not happen again! or it must happen again!" and who then can plunge into the immediate future without dragging the past with him.

(d) *What is the ability of a man to respond to fatigue and to hurt with resolution rather than with fear?* Since morale is a matter of mind,—in other words, since morale is one of the intellectual qualities of a man, it follows that one might respond to fatigue and to pain by fear or anger rather than by resolution; for under stress we tend to become primitive in our feelings and actions. Fear and anger are part of our original nature. There are many people who believe that culture and ideals are only a shell or a crust formed over this seething animal nature. So we hear people speak of throwing off easily the shell of civilization and of our intellectual life and reverting to original and primitive modes of action. This is what may happen easily during the average football game. It follows, then, that morale can be measured by the resistance which we offer to such reversion, by the degree to which we turn to resolution rather than to fear and anger.

(e) *What ability has a man to use his imagination*

freely during fatigue and pain? This is a hard point to make clear, but the answer to the question gives us one of the most sensitive measures of morale. Imagination means the ability to look behind faces, plays and situations. The linesman in a football games sees all kinds of faces and eyes. Now and then there is a timid face. More often there are daring, dauntless, nervous, enraged, fighting, or apprehensive eyes and faces. What lies behind them? The man who has lost his morale doesn't know. This means that he is going about his work in a blind, unimaginative manner. The man who has kept his morale penetrates the wall of visible objects. In his mind's eye he contrives to take the unseen measure of a man and of events.

It is always well to remember that the spirit of another man is just as apt to change with a change in the fortunes of a game as our own spirits are. The mere recognition of this fact helps to keep our own spirits ahead. The imaginative man is always reading himself into the minds of other men. Not only this, but he is looking into the future. He is having regard not only for the play that is now forming, but the plays that may finish the game. It is this use of the imagination which helps one to take the proper measure of an event. We need not always be limited to what we can see with our eyes, feel with our hands, and hear with our ears.

(f) *How enduring is the spiritedness of a man?* Real, genuine morale cannot often be built for special occasions. Under exaggerated emotions, or under the stimulus of a great situation, one may rise above one's ordinary levels of accomplishment; but as a general rule, morale belongs to all of life or to none of life. That is to say, so far as morale is concerned, the self that plays the game today is the same self that lives an ordinary life tomorrow.

It is true, of course, that morale can be strengthened

by great situations. Mental spirit is not only steady but it grows to meet a crisis. We all know of men who have been able to rise above themselves when the task demanded it; but who then sink low in their spirits. This is not real morale. It is only a temporary mental drunkenness. The chances are that such men never rise so high as does the man who has genuine spirit in his ordinary life.

(g) The nature of morale can be learned by asking: *What is the quality of men that other men obey?* We do not always bend before superior strength, greater size, or greater weight. Some of the world's mightiest men have been men of small stature and of indifferent strength. In a wrestling match they would have been hopelessly outclassed; in a boxing match they might soon have taken the count; but having well-tempered minds there was no way to overcome them. Our American public life is full of the records of individuals who have come to our shores in early youth with but a few pennies in their pockets but with those sterling qualities of mind that have led them through every form of physical obstacle to leadership in our social, political and industrial life. Men do not always obey muscles; they do not always shrink before mere size; but all men know what it is to bow down before a mind.

The contrast between the fighting and the non-fighting frames of mind is clear enough to any fisherman who knows what a game fish is. When we fish for cat-fish we make a fat dough-ball or use an old chunk of liver and let it settle upon a muddy river bottom where the current is slow. We can almost imagine the pepless bullhead nosing along the bottom, coming upon a juicy morsel of this kind, and swallowing it hook and all. Of course it pulls when we draw in the line; there may even be some angry slashing. In contrast to the set-line type of fishing, there is the casting type. We

lay our bait out beside a lily pond or just next to a log. The lure may no sooner strike the water than there is a swirl, a suddenly drawn line, a cruelly bent rod, and the fight is on. There is no sluggish swallowing of bait and hook here. There is a vicious strike at a lure, a set hook, and then a game fight. Now to the right, then to the left; now deep and then into the air; who would ever say of a small-mouth bass that it lacked spirit? that it lacked that *quality* which has made it the prince of game fish, that quality which, in men is prized as the best mark of a man?

There are men who are of the set-line type; they grub along, find juicy morsels and angrily slash at the tricks played upon them; but there are also minds of the game-fishing type; when they strike they do so with the full intention of playing the game clear to the finish. The set-line type of mind is dragged to the bank where it awkwardly flops; the casting type of mind is brought to the net and then often out of sheer admiration for its courage we turn it loose to gain strength for its next scrap.

Morale seems to be a state of mind in which all of one's mental energies are pouring into a single channel *viz.*, the completion of the job at hand. So much of one's mental energy is being directed into a single channel that there is none left with which to entertain doubts or discouragements and none to expend on present pain, fatigue or inconvenience. It is, then, a kind of hypnotized mind. A person becomes enamoured by the task at hand and distractions—by moods, arguments, examples from other people—fail to affect it.

Can Morale Be Acquired?

There is a great deal of misinformation and even superstition about such words as morale, character,

personality, and the like. A part of this obscurity we shall try to dispel in the chapter on personality. As in the case of personality, it is commonly believed that some men are born into a high state of morale and that such a state of mind must be forever barred from others. It is the point of view of this book that morale, while it may find aid in hereditary factors, is distinctly an acquired frame of mind. The writer believes that mental spiritedness can be trained for and acquired just as we obtain skill in other fields by long practice.

There are, as we have just said, certain inborn traits and capacities which readily lend themselves to the building of morale. (a) Some men have a kind of innate or hereditary vitality or spiritedness. These words mean that the processes of growth and of gain are always a little more than equal to every drain upon the body. Mere size does not necessarily mean mental spiritedness; nor do we always look for morale along with strong muscles. Nevertheless, in the total changes that are going on in the body, in the processes of destruction and of repair, there may be a kind of healthiness and general excellence that lend themselves readily to this highest kind of mental state. Some men inherit physical constitutions of a favorable kind from their parents; others acquire them—as did Roosevelt. In either case the body becomes a solid foundation upon which to build genuine morale.

A good constitution leads to endurance and we know that morale often depends upon a man's endurance. Physical lasting-power is closely related to mental lasting-power. In so far as endurance is hereditary, morale may be said to be born in us.

It is barely possible that there is a hereditary trait which underlies the readiness or ease with which some organisms may be set into action. There are people whom we describe as having "hair-trigger" muscles. We mean that they go off with the smallest amount of

pressure. People of this kind may easily give the impression that they enjoy high morale. The impression comes, of course, from their unstable nervous systems instead of from real spirit; but even so it is possible that the hair-trigger organism is that kind of an organism in which morale may be more easily built than in the slow organism. The latter is more apt, perhaps, to develop into a kind of obstinancy which, as we have already seen, is not a real form of morale.

While it is true that morale may rest upon the hereditary factors we have just mentioned, we do not intend to give the impression that morale must always rise or fall with changes in endurance, vitality, or quickness. Regardless of bodily changes, even regardless of adverse bodily conditions, a frame of mind may be built up that is more than a match for diseased bodily organs or depleted strength. We often read in the newspapers—perhaps more authoritatively in biographies—of the will to live which men have brought into play against the ravages of disease. This will to live belongs, in part, to body and, in part, to that aspect of mind we know as morale or mental spirit. We have said that morale is characterized by the ability to come back mentally. This ability it is which, though the body may be tired or diseased, keeps a man's mind directed toward the desire to live. It may be the exercise of some such power as this which puts into the last high jump or the last 100 yards of a mile run the extra energy which carries a man to victory. At any rate, it does seem possible to build up a frame of mind that will not share the apparent defeat which the body may be suffering.

(b) The second heredity factor which may favor the development of morale is inaccurately called the "instinct of allegiance." At least one psychologist has drawn attention to the fact that human beings almost universally give their allegiance to something. A

family may be chosen or an ambition; some choose a country or an institution, others a cause or a principle or a group of ideals. It does seem to be a universal tendency to join ourselves to something and allow the bonds which tie us there to be drawn tighter and tighter as time passes. So it is that students quickly learn to bind themselves to their college. The striking thing about this from our point of view is the fact that wherever the college may go the students are apt to follow. It is in the same way that we follow the flag through disease and peril. The flag is a symbol of something to which we will devote ourselves.

We have, however, no reason to believe that there is a definite instinct of allegiance. It may very well be that other instincts, together with our training and with our cultural traditions, prompt us to ally ourselves to causes without being directly aware of the fact that we are doing so. At any rate the bonds that are set up between individuals and institutions help mightily in the development of morale. They sustain the spirit of mental fighting in favor of our college or our country or our policies and principles. Even when we are no longer physically able to defend our country our minds keep up the battle. It must be much in the same sense that the mind of the athlete is kept in fighting tune. In the background of his mind there are these bonds of allegiance which sustain him.

(c) If it should be discovered that morale rests upon some definite instinct, the indications are that its relations to the fighting instinct are closer than its relations to any other innate tendency. At its original savage level, there is not much in the fighting instinct save an unreasoned biological urge to do battle. Our domestic animals, the dog and the cat, illustrate what this tendency is in an unvarnished state. As good an illustration may be found among the common wood ants. If two ants are chosen, one from one colony and

another from a second colony, and placed together they will soon discover one another and give themselves over to a royal battle. There seems to be something in the foreign odor of an ant from another colony that sets off the fighting tendencies. As often as not the two ants take hold of one another in their powerful mandibles so that death is the lot of both.

The stages through which this innate tendency has gone in the human race are obscure. We may be fairly sure, however, that there is in all of us a strong combative tendency; and we may be equally sure that the tendency has been highly modified from its original state so that now it is wrapped up in all kinds of human affairs and certainly in the affairs of mind. In other words we can almost believe that there is such a thing as a fighting mind which is somehow related to the fight-loving body. In modern life our fight-loving bodies must find expression in many secondary ways. The great interest attached to boxing matches is one way of finding satisfaction by substitution. The word *sublimination* is sometimes used in this connection. The word means that the energy of original instincts and tendencies may be diverted into less primitive but equally effective modes of expression. Education is often a process of turning our original nature to account in more useful ways than a direct expression of ourselves could afford.

Now there are a good many points in common between morale and what we have called a fighting mind. A fighting mind is a mind that will not admit defeat, that will not yield easily to pain or to fatigue, that will keep its mastery over situations. A fighting mind is apt to be a spirited mind. It is easy to see, then, that morale may, through the fighting instinct, have a foundation in our innate tendencies.

How to Build Morale

The fact that morale depends upon some inherited capacities and that it may depend upon some specific instinct such as pugnacity should not obscure a more important fact, *viz.*, that morale can be built, that it can be striven for and reached. It is now our task to show what means can be taken to arrive at this rarest of human virtues.

(a) *Time.* Morale cannot be acquired in an hour or a day. As we have already seen there is a specious kind of mental spiritedness which is the momentary product of some great situation or event; but this temporary mental uplift is not genuine morale. A real fighting mind is the product of long years of patient exercise. This point may well be illustrated in the lives of a large number of our really great men, men who have been characterized by the sort of mental integrity we are here speaking of. It is a familiar thing in our public life that men should rise to eminence from the lowliest level. This fact is one thing that has made America the land of hope for so many people from all over the world. It has been the land of opportunity. One reason for this we believe to lie in the fact that, in the selling of newspapers on the street corner, at one extreme, or in the guarding of frontiers, at the other, men have gone through a training school for the development of morale. One of the inevitable products of the newsboys' life has been the development of that frame of mind which *sells papers* in rain or shine, in summer or winter, with small headlines or large, with or without supper, with or without a night's lodging. The quality of a man's mind which has been trained under such conditions is the quality that carries him to greatness among his fellows. The quality cannot be earned with the selling of one paper or by the aid of

startling headlines. It is a quality that grows slowly with the years. It is a quality that blossoms and bears fruit long after less fortunately endowed persons have gone to sleep intellectually.

In our day not every one can sell papers or guard a frontier or keep a lonely telegraph station or figure his sums with charcoal on a spade; but every man can be forced into athletic competition. He can be made to feel the shock of another man's body and come up smiling, not only once, but until it has become a habit with him. Under the direction of a wise coach and in the fires of earnest competition one can acquire, after a time, that quality of mind which we call morale.

So we say morale cannot be built in a day. It is no more possible to get, in a single hour, a mind that is always in fighting tune, than it is to get a body fit for hard competition. Both states of preparedness are the fruits of long hours of training.

(b) *Health.* We have already said that morale depends upon sound bodily health. Mental spiritedness and a body made sluggish by auto-intoxication would be much like a battle with wet powder. That fine bodily feeling of fitness that comes from proper exercise, wise eating, and generous sleeping has few equals among human experiences. The ancient writer who spoke of cleanliness as standing next to godliness must have had in mind an undrugged body that was not stuffed with food nor soggy from oversleeping or drowsy from lack of sleep.

It would not be correct to say that good physical health always stands prior to a high state of morale. We all know of persons who have kept fighting mentally in spite of a broken or diseased body. As a matter of fact there are a great many human experiences which lead us to believe that a fighting mind may stand between a diseased body and the grave. It is equally certain that a fighting mind may stand between

a pain-wracked, fatigued body and defeat. It is the writer's belief, however, that good physical health is one of the foundations of mental spiritedness; and that the exceptions which are found do not so much throw doubt here as they throw strength into the means of erecting morale which we have yet to discuss in the following paragraphs.

(c) *Knowledge.* It is a common belief among coaches of all sports that a seasoned man is a better man than an unseasoned man. This is believed even where the unseasoned man may be more skillful than the veteran; and certainly of two men approximately equal in skill a coach would be apt to select the more experienced. This belief rests, in part, of course, upon the fact that actual competition teaches a man points of the game that he may not have learned in practice. Moreover the seasoned man knows what actual competition feels like. But there is the possibility that the seasoned man will have more confidence than the unseasoned man. In other words, knowledge is one of the ways to build up morale. We do not fear the unknown. We are not anxious except in the presence of the unexpected. We may lay it down as a general proposition that the fuller the knowledge of a man the easier it will be to develop his morale and the higher it may go.

Specific examples of many kinds might be given. The writer has seen the spirit of a high school team broken because of its ignorance of the horror of a dislocated hip. The seriousness of a winded man is more apparent than real; but ignorance of the exact character of a heavy blow upon the chest may take the heart out of almost any high school student.

The easy assurance of a team late in the season is, in part, a product of increased practice but it is also a product of that higher mental spirit which always

comes with further knowledge and with larger experience.

(d) *Traditions, placards, situations, trophies, slogans and watchwords.* We are so made that we have to keep ourselves reminded of our dates by notebooks, of our class schedules by printed cards, and so on. It is a difficult matter for a man to set himself a task and keep himself at it without any aid from his surroundings or from his friends. It is at this point that traditions, placards, trophies of old victories, slogans and the like, constantly remind us of the ideas embodied in them. The truth of this principle is recognized by advertisers who keep us informed by some catchword, phrase, or trade-mark of an article which sooner or later we must buy. Every college has its songs and yells, its traditions and trophies which ought to be paraded before the school family on every reasonable occasion.

(e) *Special incentives.* It will take more knowledge than is yet at our disposal to tell how little events will swing the tide of morale from one level to another. There are a few special incentives, however, which have variable effects on different individuals. (i) Some men need to be rewarded constantly for their successes and it has become customary to announce prizes for athletic competition. Prizes are always a means of keeping an individual at work toward a goal of greater magnitude if they are not too numerous and do not come too easily. Prizes offered by the coach or by some person who is especially admired are apt to bring forth special effort. Prizes of this kind gain in value because of the giver and not because of the price that is paid for them. (ii) Friendships are sometimes apt to provide special incentives to an athlete. In our more romantic moments we like to read of the brave knights of old out-doing themselves in the lists for the favor of a fair lady. The days of knighthood

are not so far gone but that modern knights still like to vaunt their plumage before the grandstand. In so far as friendships really dignify and augment valorous performance they become a ready means of increasing spirit; but just as often as not they lead to over-exultation and mere display. This seems to be particularly true of high school athletes who have just begun to enter the stages of puppy love. Like proud males with brilliant plumage they like to strut and sun themselves. (iii) Music, cheers and gay colors all serve to increase the spirit of the moment and to contribute indirectly to the development of sound morale. Yet it must not be forgotten that the coach who depends wholly on the spirit of the moment is courting disaster. If he has taken pains to develop the morale of his men and uses the music and the cheers to further the spirit he has already built, then music and cheers can be justified in his program. Otherwise they become only a show—a means of temporary emotional expression with no solid growth behind them.

(f) *Practice.* When we spoke of time as a factor involved in developing morale we meant to imply that time should be consumed in the patient practice of the fighting frame of mind. One ought constantly to set before himself situations in which he must maintain his spiritedness. In actual practice this is often done for one by the demands of the scrimmage period. One must scrimmage whether one likes it or not. It often happens that a little responsibility towards one's fellows

(g) *Control fear.* Fear is one of the deadliest enemies of good morale. There is, of course, nothing to be particularly afraid of in the average football, basketball, or baseball game. Perhaps the "nothing in particular" is the secret of the whole thing. If there were some one thing upon which a player could fasten his attention a considerable part of the fear feeling would be gotten rid of. Perhaps it is better to say the

average player forebodes or anticipates instead of fears. If he has fears at all they are of imaginary things.

The longest step toward the control of fear is made in finding out what fear is for. To miss this point is to make the mistake made by a high school coach who embittered a man and spoiled his own reputation because for him trembling and paleness was synonymous with a "yellow streak." Nothing can be farther from the truth than this. Fear is a perfectly normal experience and either it or its relatives (foreboding, troubled anticipation, uneasiness, and the like) may actually help our bodies to get ready for conflict. As a general rule the following principle may be said to hold true in controlling fear: The more ignorance, the more fear; the more knowledge, the more control of fear. When one has something to count on confidence is apt to take the place of fear. The point may be illustrated in army training. It is a well recognized fact that the more firmly army habits are established the less likelihood there is of an animal-like stampede. As a general rule, fatigue, drowsiness, darkness, and surprise increase fear; but even in these cases a well drilled army is more than equal to any fears that may threaten. The facts are simply these; in the unstable and loose feelings of the fearfully minded, the solidarity of one's habits are something upon which one can depend.

(h) *Furnish Living Examples.* When all is said and done, morale will be built only when the coach can learn how to express in words and in deeds the high fighting state of his own mind. To build morale one has first to live it. Like personality it may be talked of and counted upon; but only he who has it and who uses it effectively can make others have it. One may try to argue himself into it but as a famous western poet has said, "In spite of all your philosophies to the contrary the heart turns back." In spite of good

health, knowledge, traditions, special incentives and other avenues to morale the heart may turn back; but this will happen rarely under the guidance of a warm and enthusiastic leader. It is at this point that the greatest worth of a coach makes itself felt. A coach may know the science of his particular sport; he may know all the best principles of pedagogy; but if he does not live a life of high morale his other virtues are lost. A coach may even be a little less learned and a little less skillful in teaching and yet win out against his opponents if he knows what morale is.

How To Destroy Morale

It is easier to destroy morale than it is to build it up. A hungry team can make a wreck in a few minutes of a meal it has taken hours to prepare. A bad five-minutes in one game may wreck the campaign plans of a whole season. To list the factors which actually destroy morale is to say negatively almost all that has been said positively in the last section. Since the whole topic is so important we shall repeat them.

(a) We have just said that the building up of morale takes time. Time also destroys morale. The waiting period before a game is a hard period to bear. When a coach has primed his men to the highest pitch of excitement they must get into action on the moment. If delay comes their fine spirit begins to wane.

(b) One of the worst enemies of morale is the momentary feeling of zest to which some coaches appeal as a cheap substitute for morale. Zest of this kind is always superficial. It lasts only so long as victory keeps coming our way. It is like the proverbial seed which was planted upon the warm and well-watered but shallow soil. When stress comes, when victory begins to fade, when hurts and fatigue confuse the

mind of the man, zest is gone and the latter stages of such a man are worse than his earlier stages. For when this experience is repeated the idea begins to grow that defeat and poor performance are his peculiar lot no matter what the state of mind with which he goes into the game. Morale can scarcely make headway against this kind of disappointment and delusion.

(c) There is an old saying that one should avoid debt just as one would avoid the devil. With the same earnestness one should avoid ill-health. Neither the physiologist or the psychologist have as yet been able to fathom the relations which obtain between bodily processes that are moving along in an orderly way and the fact that when this is so mind too runs along in an untroubled manner. William James was once asked: "Is life worth living." His now famous answer was: "It depends upon the liver." Somewhere in the orderly operations of the viscera, the stomach, the liver, the kidneys,—lies the secret of a healthy mind viewing the world in a balanced and health way. It seems just as impossible to escape moody depressions, low spirits and broken morale under disorderly visceral processes as it is to make oneself pole-vault a yard higher than the world's record.

(d) Among the worst potential enemies of morale are (1) the cowards and dissenters and (2) the star players. Cowards and dissenters are always setting examples of an easier way to tackle, a less exposed way to run or to bat, a more slovenly way to guard. In spite of our best courage and our sternest intentions to abandon ourselves in a tackle or in snagging a forward pass the half-hearted, low-spirited attempt of the coward and the dissenter appeals to us. We excuse ourselves with the self-deceiving words: "Why try so hard this time? I know I can do better—I can play harder—if I try; but why do it this time? Besides I want to conserve my strength for the game Saturday."

There have been many men who deceived themselves in this way and even coaches have allowed their men to be similarly deceived. On the day of the game they have discovered that when the moment came to make oneself famous by an outstanding performance the frame of mind and the muscular set was so unfamiliar and unpracticed as to lead to failure.

There are times when the star-man on a team becomes the most dangerous of all men to the morale of the team. We may suppose, for example, that he comes to prominence during his first or second year in varsity competition. His friends, the newspapers, every public speaker, tells him he is good. By the very monotony of repetition he finally learns to believe that he is good. At that moment he becomes a liability. Being good, he fails to train himself in the details; he claims exceptions from scrimmage; the coach fearing an injury to him and yet at the same time fearing the disastrous effects of showing any favoritism probably listens more to the first fear and keeps him out of hard practice. In spite of all that can be done such a man sets the pattern for his fellows. His own idleness takes the edge off the vigorous practice of others. His own carelessness in detail takes the point out of the coach's instructions. His own assurance of his own knowledge —equal to that of the coach perchance!—takes the zest out of the coach's instruction. When such a condition obtains, the star is far more of a liability than he ever was an asset.

The Personality of a Team

By the personality of a team we mean its alertness, its preciseness, its *morale,* its *esprit de corps.* In the old days this was sought by unshaven faces, bloody and muddy head-guards and nose-guards, fierce-looking countenances, and the like. Now-a-days this end is

sought by cleanly-shaven faces, clean head-guards, clean, fresh jersies and trousers, and especially by an alert finished sort of appearance upon the field.

Every branch of sport has its stance. The precise and finished appearance of a tumbler who goes through his difficult tasks and yet who finishes up with the added flourish, the momentary stance, is something that attracts every spectator. But its more fundamental meaning has to do with the state of mind that goes along with it and with the state of mind which it induces in other persons. It gives the impression that no matter how exhaustive the performance or how intricate the play the performer still has enough energy and strength for the additional and ornamental flourish. The point may be illustrated by the movements of a rabble versus the movement of an army. The team or the man that comes upon the field like a rabble or in a herd-like fashion may be expected to perform in a herd-like way. In habits of order, of precision, and of exact detail there is induced a frame of mind which acts powerfully upon the whole performance of a group. Lack of order means sloppiness. Sloppiness means low respect for oneself. A team ought to have just as much respect for its personality—its stance—as an individual has for his own character and his own morale.

The Social Significance of Athletics

If, now, we may agree that morale is one of the most important mental virtues we can acquire we must face the question as to where we can find a school and a method of instruction that will turn out men and women of high spirit. As we face this question, we must be impressed with the fact that the average institution has no course in its whole curriculum for instructing young people in the virtues of morale. A

person might register at a University for all of the courses that are offered and take some hundred or more years in getting his degree but never in all that time learn what real mental spirit is. There are courses for mathematics in which one learns to handle with considerable skill symbols and numbers. There are courses in almost all the languages through which one may learn to speak with any fellow human being in odd corners of the earth. So too, there are courses in the sciences, in philosophy, and in all the arts which take one in the direction of general culture; but nowhere in the whole list of studies that we have in the university is there a place to learn about morale. This is an amazing fact when we consider that morale is greater than philosophizing, speaking in many languages, learning to juggle mathematical symbols, and so on.

A great many men have held the opinion that war must always remain a part of our individual and national life because war is the great teacher of all of the so-called martial virtues and particularly of morale. Other men have seen the hard life of the frontier as a school in which men may be trained in spiritedness. William James was looking in this direction when he wrote, "If now—and this is my idea—there were, instead of military conscription a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against Nature, the injustices would tend to be evened out, and numerous other goods to the commonwealth would follow. The military ideas of hardihood and discipline would be wrought into the growing fibre of the people, no one would remain blind as the luxurious classes now are blind, to man's relations to the globe he lives on, and to the permanently sour and hard foundations of his higher life. To coal and iron mines, to freight trains, to fishing fleets in December, to dishwashing, clothes-washing, and window-washing, to road-building and

tunnel making, to foundries and stoke-holes, and to the frames of skyscrapers, would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their own part in the immemorial human warfare against nature; they would tread the earth more proudly, their women would value them more highly, they would be better fathers and teachers of the following generation." There is much to be said in favor of James' idea, not merely because he said it but because, as a matter of fact, we find too many places in history where nations that have had to live on a frontier have been vigorous, high-spirited nations; but after the frontiers have disappeared and when the conditions of hard living are gone men become soft and some other group of men with higher fighting qualities in their minds takes their places.

It is a characteristic of our own national life that men of very humble birth may work their way through to a place of honor by depending upon their mental spiritedness. On the Continent a long established society has issued in a modified caste system where the future of any single individual is pretty well fixed by the fortunes of his family. Frontiers have disappeared on the Continent and save for wars there have been no ways in which individuals might be put through physical and mental tests by adverse natural conditions. Up to the present time our national life has been characterized by frontiers which have produced sterling characters. These characters have won their way to recognition even though they lacked scientific training and culture. The biographies of most successful American men reveal almost without exception a boyhood and young-manhood spent in what used to be called the "University of Hard Knocks" where men

learned real spiritedness, sometimes even at the expense of mathematics, history, philosophy and art. There is, for example, a certain kind of sound mental training in having to stand on the street corner and sell papers when the headlines do not sell themselves, when there has been no sleep or food for perhaps forty-eight hours, when there are no soles on one's feet and when there is no coat on one's back.

In recent years the opinion has been growing that the athletic field is a genuine school for the teaching of morale. As our frontiers have disappeared and as other conditions of living have become easier men have looked at athletic competition under the hope that the strenuous fight of a football game might yield in the end the same training in spiritedness that once came from war. If, by any chance, the chief product of athletic competition is training in morale then our talk about commercializing athletics falls beside the mark. It has been shown over and over again that the huge sums taken in during the football season are expended in providing facilities so that all of the men and women of a university may engage in some sort of athletic competition. State legislatures and donors to private institutions are not wholly persuaded that they should provide money for the erection of great stadia and extensive athletic fields but people are willing to pay liberally for a good clean sportsmanlike game and it is wholly legitimate to use the funds derived from such sources for the expansion of the athletic program so that it will take in the whole university population.

Two ends are served by the present tremendous increase in athletics. First, we provide an institution with a curriculum in which men and women learn how to fight with their minds. Secondly, we derive an income for the support of this instruction.

The question is often asked, "If the athletic program does teach morale, among other virtues, why should

not state legislatures and private donors be willing to support such an educational establishment?" The answer lies, of course, in the much over-worked words "mental inertia." Those men who got their physical training over a wood pile or along a corn row can hardly be persuaded that they should be taxed in order to give physical training to young cubs who cannot be gotten into the cornfield under any pretext. The plain fact remains, however, that athletic competition does more than build muscles and tone up digestive systems. One may work at the wood pile or shuck the corn but one does not thereby learn mental spiritedness.

Conclusion

There are a good many things to worship in athletics. Some choose athletic heroes; some choose a championship; some choose a letter or a symbol or even the plaudits of the grandstand; but there is only one thing that is really worth being worshipped and that is *spirit*. Most people are unfamiliar with the word morale but they are not unfamiliar with the sort of thing the word was designed to express. They use, therefore, the vulgar expression: "What counts most is guts!" In a dozen years a college letter is faded and moth-eaten; a championship is largely forgotten; the tumultous sounds from the grandstand have echoed for the last time; but *spirit* lives on; it alone is worthy of regard. Morale sums up almost all that we could say about athletic honor and integrity. The spirited mind is a fighting mind at its very best.

Chapter IX

PERSONALITY AND WILL POWER

What is Personality?

The words "personality" and "self" suggest facts which are so very important to the coach and to the athlete that we must get before us a complete and sensible statement of just what we mean by them. We may begin with those gross and inaccurate descriptions of personality which we use in our everyday language. We speak of "commanding personalities," of "dynamic or aggressive personalities," of "weak personalities," of "strong personalities," and the like. To these expressions we add a number of incidental traits of personality that refer either to the body or to the clothing of a person. In stature and clothing, in "keen, piercing, steel-grey eyes," in black hair, in positive and forceful muscular movements and in the quality of voice, many people read significant differences of personality. None of these things, however, tell us what personality really is or how it can be striven for or developed or how it can be controlled. There must be some way to describe it and understand it so that its development can become an actual task for the physical director.

Let us return to the phrases listed above which are supposed to describe personalities. Take, for example, the phrase "commanding personality." Now if we ask ourselves how we know that a man has a commanding personality we shall see that we get this information from the observed fact that in a great many situations this particular person is, as a matter of fact, in *com-*

mand. The person who has, as we say, a strong personality is the person who acts in a strong way in all the situations in which we see him. We shortly come to say of a person that he is weak-willed because we actually see that he acts weakly or inadequately in a majority of the places in which he acts at all.

Personality is not, then, a thing which we see so much as it is a judgment which we pass on a man because of his habitual way of acting in a majority of the situations in which he is placed. To make a long story short, *personality has to do with certain habits which people have developed and with certain special characteristics of these habits.*

Character

We describe one phase of personality by the word character. This word has to do with the kinds of habits of which a person is the sum. If a man is in the habit of telling the truth, of being kind, of being a gentleman and a sportsman, we say he has a good or a strong character. If he has not formed the habit of telling the truth, or of being kind, if he has not formed the habit of forming habits, we say he has a weak or a bad character. Then there are certain habits which, because of social approval or disapproval, have come to be almost inherently good or bad. The development and liberal use of social approved habits means good character; and the development and liberal use of socially disapproved habits means bad character.

Personality is our Habitual Way of Acting

Personality depends, in part then, upon the kinds of habits which a man has developed; but it depends also upon two characteristics of habits, *viz.*, their *persistency* and their *insistency.* By persistency we mean the

tendency which any given habit has of lasting or persisting over a long period of time regardless of changes in place or event. We learn to expect a certain kind of behavior, a certain facial or verbal expression, a certain kind of mood or emotion, a certain way of thinking, from a given individual no matter where we find him or what he is doing. His clothes, his language, his company, his fortune may change but certain of his habits are persistent. As we live near him we learn to depend upon him and to judge him as having a certain kind of a selfhood.

Insistency is a word which we may use to emphasize the fact that some habits seem to thrust themselves into situations. That is to say, all habits are not passive and idle. Some seem to be active and to insinuate themselves into a situation so as actually to change the character of the situation. The phrase "bending a person or a situation to one's own will" seems to describe this fact. The habits of some persons thrust themselves into situations so vehemently that the whole situation is colored by that particular habit. The writer is thinking of a baseball player who had the particularly insistent habit of pulling nervously at his cap while he stood at the plate waiting for the pitcher to throw. No matter what the conditions were, nor how the fortunes of the game were changing, this little habit kept thrusting itself into the game until finally the whole afternoon seemed to hang upon that one idiosyncrasy of selfhood.

This habit was a small habit and quite irrelevant to the makeup of the whole individual, but it illustrates the point of view we are trying to present, namely this, that when we desribe the personality of another man we tell first of the kind of habits which he has formed, whether they are habits of thinking, feeling or acting, and we tell secondly of the extent to which we can depend upon these habits. Jones we say is a kindly,

quiet, generous sort of chap because we know that the habits of kindliness, quietness and generosity which Jones has developed are not only persistent habits but that they are aggressive enough to thrust themselves into situations where kindness or generosity may not have been necessarily called for. We learn after a time to say that Jones was born with a kindly disposition. Perhaps he was; but the point is that we now describe his disposition according to the two qualities which his disposition has, *viz.*, persistency and insistency.

This account of personality is somewhat different from the traditional account which capitalizes souls that are born into us and which cannot be changed. Our own description makes it clear that personality is a thing that can be achieved. If we do not have it at the beginning we may get it if we happen to fall into the hands of a coach who has as much regard for the building of personality as he has for building a fine pair of biceps muscles.

Personality is the Total Trend of Life

We may now go one step further in the description of self or of personality for there is certainly more to be said about it. We have said that these words have to do with certain kinds of habits and with certain pecularities which some habits bear. If now we generalize upon these facts we may say that personality and self are names for the total character of a man's thought life, his feeling life, and his active life. They are names for the total trend of a man's mental life. In discovering a man's personality, we must ask, "What, in the large, are his predominating memories, moods, emotions, types of bodily posture and action, ways of thinking and the like? What is the general trend or the total bent of his mental life?" The answer to these questions lies in the words self and personality.

Personality means that all the separate tendencies of a man, all his mental parts are bound together into a unit. He is an organized totality of memories, moods and habits, of perceptions, thoughts, and fancies. Back of the changing experiences of the moment there seems to be a solid core of which the changing experiences are only a part. The "core" which we call self or personality is a core of long-practiced, steady, reliable habits of feeling, thinking and acting upon which, in our dealings with him, we have learned to depend.

Double Personality

The psychologist's idea of personality or of self-hood may be approached in still another way by making use of certain common facts from any football field. Take first the spectator on the bleachers. He is *wild* with joy; he shouts, he waves his hands; he slaps his partner upon the back; he does everything that another side of his nature would never think of doing. He seems, during the football game, to be a different kind of a person than he is when, for example, he is preparing for an examination. On the night before the examination all of his thoughts are about mathematics or history or science instead of about touchdowns and fine tackles and enthusiastic crowds and the like. Instead of a laughing face his brow is now wrinkled, he sits quietly by the table and his pencil is moving in a way wholly contrary to the movements he made just as the winning touchdown was scored. During his study hour there is no desire to shout or to wave his hands or to do any of the things done on the previous Saturday. Between the present contents of his mind and the contents that existed at the time of the game there *seems* to be nothing in common save his body, perhaps the clothing, the language and a few fundamental or transferable habits of writing, speak-

ing and so on. It looks a little as though a single body were the home of two persons, the shouting, jumping, excited individual and the quiet, studious, earnest individual.

If some accident should suddenly intervene to make one of these selves last beyond the afternoon of the football game, if on the following Monday instead of becoming a studious person the individual was still a shouting, howling person we should lock him up as a sufferer from some sort of disease of the personality. As matters stand, however, the individual turns from football mindedness or football selfhood to a mathematics selfhood and then to a social or dance mindedness and so on through the whole span of his waking life. But we are not deceived by these surface shifts of personality or selfness. In spite of the great change that takes place in an individual when he passes from the celebration of a football victory to a study period before an examination, we see in him a total character of mind, a general direction of thought, a common bundle of habits which seem to tie his superficial selves into a single unit.

Let us take another illustration. A football player has been playing a hard game. Defeat seems almost at hand. He has been hurt; he loses control of himself; he is hurt again; he is angered, but just before he strikes at his opponent someone steps between. And almost immediately comes the thought, "Did I do that? I was beside myself. I knew better than that. Our coach has taught us better ideas of sportsmanship." Here is a case where, under the stress of a game a wholly new self seems to be created. It is the angered, fighting self, disregardful of the honor of the school which it represents or rather fails to represent. The normal self or, at any rate, the normal football-playing self refuses to recognize the angered self. Here again it looks as though two selves might exist side by side

in the same body; but we all know that in Jones, the football player, there is a hot temper and that as a general rule the hot temper is kept down by the force of Jones' other habits. His total mind is not a hot-tempered mind. We say we have known Jones for years and that while he may "fly off the handle once in a while" nevertheless he keeps pretty cool most of the time.

The point we are trying to make in these illustrations is that personality or selfhood is not only a group of persistent and insistent habits but that it is a group of such habits colored by the total character of a man's mind. In every mind there is a favorite way of feeling, doing and acting. There is a favorite way of looking at the world and a favorite way of meeting one's fellows. We who are met in this favorite way learn to expect to be met in that way and so we decide of Smith or of Andrews that he is a cordial chap or that he is hard to get acquainted with as the case may be.

Another point is brought out in this discussion, *viz.*, that personality or selfhood is something that can be developed. It is something that we can have more or less of. It is not a fixed something with which we are born and which we must put up with through the rest of our lives. We say, for example, of Jones, that he has a rich personality. The richness we learn about because Jones always has something worth while to tell us of his reading, of his experience, of his thinking, or what not. His personality is rich because we find a great many things in him to satisfy us or to instruct us. Carter, on the other hand, has as we say, a shallow personality. There is not much to him. What we mean is that he has no rich fund of experience and of habit upon which we can draw for aid. When in trouble we say we go to those who have seen trouble because they are the ones who can help us. For us their personality is rich.

Sometimes we give a hint of oddity to personality or selfhood. We say of Harrison that he is "a funny old boy." We mean that whenever we come near him the very words that he speaks are funny. Funniness happens to be his habitual or favorite way of living. We take him for what he is, *viz.*, our best friend on a rainy or a blue day. We say of Anderson that he is a "peculiar old duffer." We mean that Anderson has peculiar ways. His favorite habits are not like our favorite habits. He is always just a little at odds with the majority of his fellows. Here again, then, we can illustrate the traits of a person, not in terms that no one can understand, but in terms of the special habits which belong to some humans and not to others.

To summarize: although there may lie behind mental life and behind selfhood a soul or a spirit which is the real core of us, we must in psychology stick to the facts which we can describe and explain. This is our reason for saying that personality does not necessarily imply a soul or a spirit or any other mystical kind of stuff. In the light of modern psychology, it is not easy to believe that our personalities differ from one another solely because of the amount or the character of some inherited soul stuff. Neither is personality a name for a unique kind of power. A man in the street uses the word in this sense whenever he thinks of the vaudeville hypnotist or of the mind reader who seems to exercise control over the helpless wills of other people. A strong will is not a force or a power. Personalties are strong because the habits of thinking, feeling, and acting which make us up are persistent habits. They stick in spite of changes in time and scene. Sometimes they are insistent; they thrust themselves into situations when they are not particularly wanted or needed. So it is that a personality is said to be dominating. The characteristic modes of mental life or the favorite modes of mental life of a person stand out in a situation and so

seem to dominate it. The persistence of our habits is what makes our personalities constant. We mean that yesterday an individual was thinking, acting, and feeling much as he is thinking, acting, and feeling today, except for the normal processes of growth—added knowledge, new skill, and the like. We learn to take people for granted. To us the "for granted" part is their personality.

Can a Strong Personality Be Achieved?

We have already answered this question in the affirmative but we must now discuss it in a little more detail. So long as personality, character, will, determination and initiative were thought to be the products or the characteristics of some mysterious part of us, one had them or didn't have them, and that was the end of the matter. But if we describe personality and selfhood in terms of habits of thinking, feeling and acting, or in terms of the total bent of a man's mental life we have a way of changing the bent or developing the habits. This is merely saying that we can have some sort of control over the formation and the selection of that whole group or system of habits of thinking, feeling, and acting which we call the self.

This is, of course, a tremendous assertion. It means that we are not the blind victims of heredity in the matter of selfhood. It means that every teacher and every coach is, in a sense, an architect and a builder of character. It means that selfhood is the product of the group life which we live. That is, our personalities are formed under the influence of those among whom we live. It means that before we are old enough to prevent it we have already laid the foundations for personalities that will be like the personalities of our fathers and mothers and teachers and play-mates. The old saying that each child is the "heir to all the ages"

means, in part, that we have inherited physical materials for our bodies and, in part, that by adulthood we will have inherited the favorite ways of thinking, feeling, and acting of those among whom we live.

The Growth of Personality

There is another old saying which runs something like this: "You can take a pup away from all other pups as soon as it is born and raise it to be very much of a dog; but you cannot deprive a human infant of all human companionship and have at the end a human being." This saying means that successful human living is always group living while most animal life is largely a matter of individuals. The fact of mutual human dependence is a fact which we cannot escape. There have, indeed, been novels and essays written with the purpose of showing how the human infant would develop in complete isolation from its fellows but such stories fail to take account of three facts. (a) Every original instinctive tendency of the infant is a crystallization of past human experience. The best facts and theories about the origin of our original nature make it clear that the new-born infant is tied by indissoluble bonds to its parents and its parent's parents, and so on to the whole race. The child cannot escape these humanizing tendencies.

(b) The long period of helplessness after birth is a period in which tremendous modifications and changes are made before the infant has any power or disposition to help itself. From the moment of birth the habits of the infant—its hours of sleeping, of being fed, of being bathed, of being coddled—are set by its mother or its nurse. Within a year the whole life of the infant is hedged about by a perfect multitude of habits belonging not to it but to its parents. An infant cannot escape the impress of these habits and still live.

It is too helpless at the moment of birth to make any bid at all in the fight to become a perfectly free individual.

(c) The human body and the human mind seem to represent the culmination of a long process of development. During this *long* process life has come upon and has adopted a variety of structures which make it increasingly able to get along in the world. By virtue of its evolution the human body and the human mind have a great many such structures and functions. And always these structures and functions imply a specified kind of environment to get along in. Otherwise they are meaningless. Psychological description seems to show that the human mind is full of functions that are perfectly meaningless except as they are viewed in conjunction with social facts. For example, such traits as sympathy, unselfishness and generosity are meaningless save as we view them in the light of community living. It follows again, then, that a human infant cannot be thought of except as growing up under the influence of other persons. This is what makes it a human being. Granted the possibility of an infant passing the helpless years of early infancy in independence we should soon find, because of its original nature and because of its yearnings for its fellows the most distorted, mentally perverted, unhuman creature imaginable.

The Tremendous Fact of Personality

What we are trying to get at in the present chapter is this: Since our individual life is so inextricably bound up with social life, individual life is largely made or broken by the personalities it meets. As infants we adopt uncritically and helplessly the mode of clothing, the kind of language, the forms of thinking, modes of facial and bodily expression, the living habits, the cus-

toms, the conventions, the manners, that belong to our parents and families. Our own lives become a combination of the lives of those about us. We live their lives over again. In a certain sense we make them immortal as those who come after us will make us immortal.

We come, then, upon the tremendous fact of personality and upon the obligations of leadership. It seems inevitable in human affairs that our lives must mean something to others. It is in the face of these facts that the coach sets himself up as a leader. In this sense, he is more than a teacher. A teacher is paid, first of all, to transmit to youth the scientific and literary heritage of the race. This can be done in an impersonal manner. Cold facts are impersonal. Happy is the teacher who can put into the business of education the warmth of a leader—of a personality. The coach is obliged to do more than a teacher. High school and college students are looking for some one whom they can follow. Ordinarily it is the coach to whom they go. And in spite of himself the coach is the man whom students will live after. They will incorporate him—his ideals and standards and habits—into their own lives.

It is just this process that has made life human and by the same process humans will become better humans. Great issues and almost every hope for the future rest upon this process.

Some Typical Character Types Among Coaches and Men

After one has been upon the athletic field for a while one learns to think of athletes as falling into one of several types. There is first of all the crabber. The crabber is a sort of conscientious objector against every coach, every command, every person, every umpire,

every decision, in fact against everything that happens. He is not necessarily a mean person, but he never proposes to let anyone put anything over on him. There are some coaches who are crabbers, and the teams which these men coach soon get known all over the country as crabbing teams. They seem to think that the way to win a game is to display a reasonable amount of skill in actual competition and make up by argument for anything that they may lose. In football a crabber will protest every penalty for offside or for holding. In baseball he will protest every strike or every close decision at a base. In basketball he will protest every held ball and every foul that is called upon him.

There is, in the second place, the silent type. This type will very rarely if ever object to a decision. They are not often known to call encouragement to their team mates, and they seem always to take it for granted that the umpire knows his business. If they are given a raw deal they respond by working hard to make up in actual play instead of in words whatever disadvantages they may have suffered.

Then, too, there is the talker. His mind seems to be lodged on the end of his tongue. Every passing thought, every alarm, takes a verbal form. On the baseball field he keeps up a continual line of chatter, first at the pitcher, then at the catcher, then at the basemen. In the football line he names his fellows one after the other, admonishing them, warning them, criticizing them, talking to them as if he had nothing else to do in the game. Like the small boy who whistles at night to keep up his courage, the talker keeps his tongue going so that he will not think of his own fatigue or his hurts. At least no amount of fatigue will silence him and pain has not been known to stop him. In a certain sense the talker is a valuable man on the team because his very flow of words may help to keep his fellows on the go.

We might as well mention, also, the loafer, the good natured, independent, likable sort of individual who takes life as it comes and who lets it go without a murmur. He drives his coach to despair because of his loafing and yet when the time for the game comes no one will work harder than he.

The leader is the man who is willing to take the initiative and who is willing to assume the responsibilities that go along with leadership. The "born leader" is probably the individual who was fortunate enough to have no obstacles placed in the way of self-expression when his habits of taking command of a group of play-mates were being formed. Now and then there are offensive leaders, that is men who have a distorted view of their capacities and who make themselves a burden to their fellows. The real leader is the man who has earned by hard work and kindly rivalry the trust and admiration of his fellows. He believes in himself and he has been lucky enough to have his mates learn to believe in him.

The leader is contrasted with the typical follower. This sort of person dislikes initiative and responsibility. He may have considerable ability, sometimes more ability than the leader; but he dislikes the responsibility that goes along with initiative and command.

Coaches differ widely from one another. Their differences in personality are often reflected in the different ways they teach their sport. Here is one that believes in machine-like or grooved football and there is one that believes in great flexibility. On the one hand, there is the coach who picks his men to suit his style of play and, on the other hand, there is the coach who picks his style of play to suit his men. Some coaches plan their football plays so that each play will gain a measured distance, say three yards. Others plan their plays so that although some of them will probably not gain anything they will act as decoys and as a means of shift-

ing attention from plays that are devised to gain many yards. They may even plan some of their plays to net a touchdown from any place on the field. Coaches differ in the way they view the forward pass. Some think that the forward pass is the only way to keep the secondary defense back while others believe that the pass is a legitimate part of the strategy which one may use to gain ground.

There are some men who are confirmed pessimists and there are others who are confirmed optimists. Pessimism and optimism touch on personality. The pessimist fears overconfidence and his main task on the field is to keep his men fighting out from under some handicap. The optimist knows how to overlook the gloomy days on the field and keep his men on top of the world without making them too self-conscious of their place. Among coaches there are drivers and leaders. The driver is verbally whipping his men into shape. The tongue is a sharp instrument. Shame, scorn, anger, and sarcasm crack over the heads of some teams just as a whip is cracked over a team of horses. The driver knows that the men will be held to their tasks by the hope of a letter and by the praise of their fellows if not by the fun of the game itself. Taking advantage of these motives he may even sacrifice the regard of his men in his earnestness to push them beyond an ordinary level of work. In contrast to the driver there is the leader. The leader is the first to show how a thing is done. His instruction comes by act instead of by word of mouth. He adds to other motives the motive of personal reward. A clap on the back and a good word from this type of a coach will often get as much out of a man as the driver will get out of him. There are many other types, just as many as there are coaches.

Prestige

If a man is to be a successful coach he must have prestige. This word does not mean that he must be well known in the world of sport. It refers, rather, to certain personal qualities which all the world would recognize as belonging to a man of prestige. Even the humblest coach of a cross-roads school may have prestige in this sense of the word.

The psychologist does not have at hand a complete or even a reliable account of just what prestige consists of. Some of the ingredients we may safely count on are (a) concentration of purpose, (b) competence, (c) honesty and generosity, and (d) dignity. By concentration of purpose one means, no doubt, that the man has given himself over to doing one thing as well as possible. This does not imply that he will be an authority in his chosen field; it does not even mean that he will come anywhere near approaching the excellence of others; but it does mean that people will see in him a whole-souledness, an earnestness, that they like.

There is, of course, one fact always to be remembered when the question of singleness of purpose is being discussed. This fact is that no man can live months in and months out with a single group of ideas and not become more or less of a master in that group. He must become a leader among those who have not given the same time or energy to such thoughts. So it comes about that the man who lives with his coaching usually earns the respect of the men he coaches. He has things to say and to do which they have not thought of. This is one of the fruits of concentration of purpose and it is one of the things that leads to prestige.

Competence grows out of singleness of purpose. But it means a little more than this. It means that as a gen-

eral rule there is nothing in the way of athletic performance which the coach has not practiced upon and is not willing to try again if necessary. The coach, of course, is not a walking acrobat; but he knows the ins and outs of competition of all sorts by practical experience. Competence does not mean that every coach can run a hundred yards in less than ten seconds, or that he can pick up a fumble and writhe his way through a whole field of men, or that he can bring down threatened "texas leaguers" with one hand stabs. There is however, about the competent man a constant atmosphere of capability which issues, in part, from his willingness to illustrate his commands and in part, also from his devotion to practice. There is also a negative side to competence if competence is to lead to prestige. The competent man is free to make it known that there are some things in athletic performance that he cannot do. There are some men who fail to recognize this fact and in their efforts to "show-off" where they are not qualified their awkwardness and their failure destroys the attention they may have in some other forms of competition.

Honesty touches prestige at two points. There is honesty in living and by word of mouth. There is also honesty of mind or of thinking. Mental honesty means genuineness. If a coach can't believe the things he tells his men or if he can't fulfill the promises he makes them he will not earn the prestige he hopes for. Young people are quick to see double-dealing and shallowness. They catch almost at a glance whole-hearted devotion. Prestige rests upon these things.

Generosity means the giving of oneself. The coach must expect to lay at the door of every man who comes to him all the information, all the encouragement, all the intimate, personality-building things, that he has. It means even going out in search of more to give. Not many coaches learn the secret of giving themselves

as a good listener. One is apt to forget that every boy on the team is living a life which may be very important to him and which must be unselfishly listened to whether it is important to the coach or not. The man of prestige is a good listener,—an unselfish listener. There is nothing too trivial to smile over or to sorrow over if smiling and sorrowing are called for.

The great problem of every leader of men is to know how to be all things to all men and at the same time preserve a certain amount of dignity. Prestige certainly rests upon honesty and generosity—sometimes of a trivial and trying sort—but it also rests upon a certain amount of reserve or aloofness. That is, a coach must not give his men the idea that they have gotten out of him all that he has to give them. The personalities we admire most and stay by the longest are those that give us every day some new thing to explore. A child throws away its plaything because it has gotten out of it all the new thrills that it can get. Sometimes we throw away persons in the same spirit. There must, then, be a happy medium between the gifts of self that one makes and the riches that one withholds. Dignity is the word which expresses this relation between people. Dignity means that we reserve the right to keep trespassers out of a part of our life. The coach should avoid, of course, that extreme form of dignity which makes him wholly unapproachable.

What is Will Power?

It looks to the psychologist as though will power, like personality, is a phrase which we use to describe certain characteristics of habit. One of our best illustrations of will is the ability which a man has to set a goal for himself and then to stick to a certain campaign until that goal is reached. To speak of a habit that sticks sounds very much like our description of per-

sonality. We said that some of our habits are *persistent*. No matter how long it may take us or what obstacles we may have to overcome, some of our habits stay by us. If a coach has trained a man to run a mile in less than five minutes, no matter whether his side hurts or his breath falls short or not, we say of that man that he has a strong will. We should say, perhaps, that the habit of running and the idea of finishing what one has begun have been so thoroughly established in one's training by the coach that one cannot get away from them. Somewhere in our training as children some of us have learned the habit of staying by a task. Our father's razor strop and our mother's pleadings may have helped us greatly in establishing the habit; but the main thing is that we have it.

Is There an Instinctive Foundation For Will Power?

It is altogether possible that we are aided in the formation of persistent habits by our own original nature. We do try to help ourselves through hard situations by gritting our teeth and clenching our fists. The chances are, however, that gritting our teeth and clenching our fists are merely signs of the fact that our whole body is being made over in order to complete the task which we have begun. They help us direct our attention to our facilities for overcoming the obstacle ahead of us. Moreover, they belong to that instinctive pattern which we call pugnacity. Somewhere the race has learned that a blow upon a clenched jaw is not nearly so fatal as a blow upon a loosely hanging jaw. We have also learned that a slap with an open hand is less apt to damage our opponent than a blow with a clenched fist. Even the flashing of our eyes when we are determined may be a part of the total will-pattern. As a previous chapter has shown, an

emotion is a way of being moved. Our whole body is mobilized for pursuit, escape or combat. Our determination or our will power is aided by the fact that our bodies are mobilized in this way. The energies released by emotion may flow into the habit of sticking to a thing and so give us that whole frame of mind which we call determination.

The Characteristics of a Good Will

A good will is a vigorous will. That is, behind one's habit of sticking to a thing there is plenty of bodily energy. Vigor does not mean violence. Neither does it refer to a stormy kind of domination. There is a form of agrressiveness which never becomes stormy. A stormy will is quickly expended in accomplishing useless ends. In the second place, a good will is a steady will. Many times the slowgoing but steady habit will carry a man through to the completion of a task that could not be approached by the temporarily strong and violent will. Steady habits save one from fickleness; they are hard to interrupt. To quote: "Steadiness has ten times the worth of sheer weight of blow. A friend of mine, a mere child, standing on the dock at Lake Tahoe, and leaning against a vessel there, gradually and without knowing it pushed the vessel away until she fell into the water. Had she rushed against the craft, she might have dashed herself to pieces without budging it. So with the mind; the child's will is the winds's will, at first gusty and variable, until it can blow true like the trades. Steadiness not only has ten times the effect of violence, it is ten times more easily attained. We can expect by training to make the will constant, where we can do little to alter its original force of attack. Let us then carry our admiration from

the strong to the constant will. 'It's dogged as does it.' "[1]

The value of a will is also measured by the object upon which it expends itself. When we see two men take hold of a basketball at the same moment and then desperately try to wrest it from each other we may be tempted to say that they are strong willed fellows; but an infant will resist our attempts to take an object away from it in the same way. We should hardly say that the infant was strong-willed! The chances are it is spoiled. Athletes get spoiled too. Napoleon might be said to have had a strong will and yet it brought him nothing. The point is this: Wills are measured, in part, by their strength and, in part, by the purpose for which we use them. A good will is not a will that rides rough shod over every obstacle and which ends by beating blindly upon an immovable object. The person who is legitimately tackled and downed but who continues to squirm and kick is, perhaps, wilful but not wise in his will. Will is at its best when a man quietly chooses some worthy object upon which to expend his energies and then sets to work, keeping in mind in the meantime that a decision to hold on by tooth and nail may miss the point if events are rapidly changing. What we mean to say is this: There is a difference between a good will and obstinancy.

Finally, a good will is a product of our whole life. The things we grit our teeth about should be the things that stand highest in our best judgments. Our stick-to-it-iveness should not be wasted upon habits and skills or upon thoughts and fancies that represent a part only of our mental lives. By the time we reach adulthood most of us have had fairly wide experience, we have acquired a goodly number of skills, and we

[1] Stratton, G. M., *Developing Mental Power.* The author is indebted to this excellent little book for the use in this chapter of several suggestions about will power.

may have run pretty well through the gamut of mood and emotion. It is characteristic of our minds and nervous systems that out of this wide range of experience general attitudes, points of view, types of argument, and favorite moods and emotions, are precipitated. Our wills should be exercised in behalf of these general attitudes. In athletics these attitudes have to do with the higher values of competition, with ideals of sportsmanship, and with athletic honor. These are worthy objects upon which to expend our volitional energies. Wise men avoid the expenditure of will upon isolated skills and narrow attitudes. No good to us or to our fellows can come from such a practice.

How To Cultivate Will

Enough has been said to show that the cultivation of will depends more upon teachers and coaches than upon any initiative which the athlete himself may have. There are three things to keep in mind in helping a will to grow. (a) A strong will is nourished by plenty of encouragement from others. We have already discussed the personal relationships that should exist between a coach and his men. It is through these personal relationships that there can flow the admonitions, the maxims, the warnings, the criticisms and the words of encouragement that do so much for us. We learn by example. We seek to imitate what we find in others. This is the reason coaches spend so much of their time telling their men of the great deeds of athletic heroes. In our school work we go to history for much the same purpose. We must saturate ourselves with examples of strong willed people, with stories of men who have seen things through to the finish. The more intimately we can become acquainted with the initiative and the aggressiveness of others, the more rapidly we can make

their initiative and aggressiveness a part of our own lives.

It is hard to exaggerate the influence which biographies and autobiographies, or stories told in the living flesh, may have upon us. The simple honest courage of old Abe Lincoln has probably touched as many lives as any other person in our American histories. We read what he did and then go and do likewise. The same influence is brought to bear upon youngsters in the school yard who name themselves after their favorite football or baseball hero and who then strive to do in a game what their hero did. We have all seen an embryo All-American halfback of some four feet in stature and weighing not more than seventy-five pounds strike terror into the hearts of his playmates because his own heart was fired by the account he had just read of his hero's desperately long run to victory in last Saturday's game. Strong wills are built in this way. We get the spirit of determination by following the courageous path set by others.

(b) Since will power depends upon habits, it follows that all of the laws of learning must be obeyed in developing a good will. We may begin, first, with simple things and learn to know what it is to carry a simple thing through to completion. We soon get tired of doing the same thing over and over again, but if we seek a strong will, we must learn to know the feeling that goes along with completing a task even against our disinclinations. It often happens that the habit of sticking to a thing is an indirect reward which we get out of competition. We play against another person day after day with the hope of making the team, and our minds are so filled with the possibility of earning our letter that we forget that for weeks we have been made to scrimmage whether we felt like it or not. We have been made to tackle even though our bodies were sore. At the end of the football season

we may even surprise ourselves by our own stick-to-it-iveness.

(c) If we can manage to put our habits in line with the natural driving forces in our bodies, the development of a strong will will be greatly aided. We are all under the urge of our instincts. We are born with inherited ways of acting, and behind these ways of acting there seems to be plenty of nervous energy. If we can tap this energy so that it will run through the habits which we are trying to form, our determination will be strengthened. There is no way of telling just at present what instinctive powers there are in us aside from mating, self-protection, fear, anger, and the like. But let us suppose that there is an instinctive tendency to collect and to have things. Small boys collect stamps or bird's eggs. As we grow older the desire to possess things may change so far as the objects it touches are concerned; but the original tendencies may still be there. A gold football or a medal or a college letter is a thing to be desired. We might suppose then that much of the energy belonging to the original tendency to have possession of things might find an outlet through the habits that have to do with getting the medal or the college letter. If there is an instinctive tendency called rivalry we might expect that the energies that lie in us might on occasion be partially drained by the habits that will help us settle our account with the rival. We may be pretty sure that strong wills have sometimes been the product of the presence in the bleachers of some person for whom the deepest springs of affection were opened. As much courage has been displayed in the presence of "fair lady" as in any other circumstance.

The contrast to these facts will bring out the point still more clearly. The best of us, for example, can hardly will to act contrary to the sting of jealousy. Habits do not easily run athwart our racial tendencies.

Educators are everywhere agreed that the way to settle our accounts with our original nature is not to stifle it with attempts at learning; rather we must translate it into forms or expressions that are socially approvable. In this way we strengthen the will-forming habits. We make our instincts serviceable to our skill instead of trying to bury our original nature under an avalanche of practice periods.

The Spirit of Determination or the Will to Win

Football men often speak of the need of developing a "will to win." Before every big game the whole student body is called together in a "pep meeting" for the sake of developing fight. Sometimes the success of a game may rest upon the amount of spirit that is developed in this way. We may be pretty sure that the skill which a coach has in developing a spirit of fight is one of the surest signs of his success or failure as a coach. He may have devised his plays ever so cleverly, he may have learned how to establish them as habits in the nervous systems of his men, he may have taught them all the forms of superior bodily and mental achievement, and yet he may fail completely as a coach if he has neglected to motivate his men, if he has forgotten to develop in them a spirit of determination. It is fairly safe to assume that more games have been lost or won because of differences in determination or differences in the will to win than because of differences in ability, strength, endurance, or knowledge. What then is the will to win, and what are the forces which lie behind it?

We may be fairly sure to start with that our second and third levels of energy make up a part of this spirit. We have already seen how a man may get his second wind and it has been shown that we may even get a

second mind in the same way. By the tapping of these hidden resources of power we are able to push on to a victory in spite of apparent defeat or in spite of great fatigue. An appeal to the natural resources of the body is certainly more profitable than an appeal to hidden and illusive forms of mental energy which we cannot measure and which offer us no means of control.

The will to win, must, in the second place, rest upon the same characteristics of habit that we described as belonging to will power and to personality. That is, the will to win is an exaggerated form of the habit of sticking to a thing. Added to the habit there is a certain amount of emotion. Finally, the will to win is a product of that state of mind which is known as morale.

A mind that has willed to win a game is a mind in which there are no other thoughts than winning thoughts. This means that the will to win bears some close relations to attention. Attention, the reader will remember, is a way of selecting from the many things that might attract us only those few things that are particularly desirable at the moment. In the hour before a big game the members of a team may have a good many different thoughts about the game. Some may be thinking of a habit they have poorly learned, or of the lame shoulder which will keep them from doing their best, or of the man on the opposing team that they will have to outplay. Then there will also be fears of defeat and apprehension of further hurt to one's own body and doubts about the ability of some team-mate to stand the test. It is clear, of course, that a mind that is thinking all of these things would hardly be in a state to actually win the game. What is needed is that someone, the coach or the captain, will bring attention sharply to a focus upon the proposition that the game must be won. The men must begin to believe that the game must be won. Shortly attention

will shift to the proposition that the game can be won. If this idea can be kept firmly in mind, so firmly that no untoward event in the game itself will uproot it, and if other things are equal, a team so minded ought to give a good account of itself.

The single acts of will which men experience are of the same character. The tennis player finds the set score against him and the game score also against him. He stops. He says to himself, "I have in times past been able to serve that ball where I wanted to serve it. I have been hastening a little too much. I have let myself get out of control. I can serve that ball as I want to now. That particular serve calls for such and such movements. All right, here goes. I can, I will do it." We who look on see that, as a matter of fact, the serve cuts the corner of the court. Another serve does the same. A return is made with skill and speed more like the usual form of this player. Seeing these things we say that the man has saved himself by his will to fight or to win. The process is plain. The man stops long enough to remind himself of what must be thought of and what his muscles must do to bring him back to his former level of skill. The baseball pitcher in a tight place goes through the same process. When the three men get on bases because of his temporary let-down, he stops for a moment saying to himself, "Now see here! You are throwing this game away. You are better than those men coming to bat and you know it. Now get busy and pitch as you ought to." These exact words may not pass through his mind; but the process is clear enough. His determination is the product of a moment's thought upon how he is conducting himself and of a moment's reminder of the skill which he must now use.

If there is no other device available a man can stop and repeat to himself, "I will! I will! I will!" It is said that the really fervent prayer is an effectual prayer.

If a man has spent any time at all upon the learning of special skills and if he knows at all what it means to stick to a thing in a tight place, his own commands to himself ought to be obeyed. The chances are that if they are made sternly enough and often enough they will be obeyed.

Chapter X

THE PERSONAL TOUCH IN COACHING

Introduction

A new science and a new art were born during the World War, *viz.*, the science and art of understanding and controlling the personal affairs of men in war, in industry, and in all other affairs of the human family. Work of this kind was particularly effective in aviation. Flying demands the very best skill of the very best men. Before he goes out to fly each man must be at peace with himself and his neighbors and in the very best of physical health. While in the air, should the vigilance of a pilot fail a single moment because of concern over family matters or financial troubles or ill-health, he may pay a penalty of death.

Personal problems in the aviation service were taken care of by a physician or by a personnel officer who made it his business to know men and to secure their confidence so that he could keep them happy and contented in their spirits. This medical adviser or counselor, who became really a "healer of minds" rather than of bodies, did everything from attempting to straighten out family troubles, at the one extreme, to loaning money to tide a man over a hard place at the other. The personnel officer also kept a sharp vigil for the first signs of fatigue, of loss of interest, and particularly, for the first hint of fear. After a bad accident his office had to see that the rest of the men in the company were mentally unaffected by the disaster that had befallen a comrade. There are personnel prob-

lems in athletics and it is now our task to show what they are.

Approaching a Man For the First Time

What should you say and how should you say it, when you meet your men for the first practice of the season? In particular, how should you meet new men? The aim of this first meeting is (a) to make a preliminary survey of the men with whom you are going to be associated so that you may plan your teaching policy and your season's campaign and (b) to allow your men to survey you and to let them discover, *without failure,* that you are capable, dependable, likable, intelligent, a man to inspire confidence, and big enough to let every individual on the squad realize the best there is in him.

Too much talking on your part will not lead to this result. You may display your knowledge and thereby impress the more credulous youngsters; but more often too much talking spoils the impression you ought to make. There should never be any swagger in your gait or manner and very little demonstration of your skill as an athlete. A few men like to be whacked upon the back with a "Well, how are you, old boy," but most men look with greater interest upon a quiet, convincing manner which proceeds straight to the points at issue and gives the impression of great reserves in the way of knowledge, understanding and ability. Don't display your whole personality or character at the first meeting. If you are so shallow that you can't help but do this, spend your nights in reading books and carrying on conversations that will give you some breadth of vision and depth of feeling.

Don't smirk at your men because someone has told you that you ought to approach a new man with a smile. Let the smile and the look of interest on your

face be a genuine reflection of your feelings even if it takes weeks to establish a set of habits of congeniality in the self that you are. Be frank, straightforward, and to the point. Avoid large promises for the season but tell what has to be done tomorrow and then proceed to get that thing done. It is not necessary to cause tears by your pessimism or glee by your optimism. You will, if you are a good coach, be moved by a strong surge of morale which will make itself felt because you move quickly and decisively, and let an occasional spark of fire snap from your eyes. Stand before the mirror long enough to know how your face looks when it takes its habitual set. If the face you see is unpleasantly lined, practice with your facial muscles until you look as though you could be trusted, as though you would exercise justice in every matter. Don't be nervous, jumpy and excitable before your men. Take yourself calmly and never too seriously. Above all things be a gentleman and express the right kind—the strong kind—of gentleness in everything you do. Obey injunctions of this kind and your boys will honor you and they will give everything they have for you, not only in the games but in every practice session, not only in victory but in defeat.

How to Judge Men

For time without end men have been trying to find a simple and easy way of reading character and judging personality. There have been foolish appeals to the lines on one's face, the lines and lumps on one's hand, the form of the head, the bumps on the head, and the differences which distinguish eyes, noses, mouths and chins from one another. Almost nothing can be gained from these sources. Absolutely nothing can be gained from head reading or hand reading. After long practice some men learn how to make very

general statements concerning the persons they meet by taking note of their language habits, their ways of dressing and such things; but a system of character analysis which depends upon the accidents of birth, food, eating habits, or heredity is sheer humbug.

We develop habits in our arms and legs and bodies; we develop speech habits; we also develop habits of facial expression. This last fact is not often realized. These habits of facial expression arise from our prevailing moods and our prevailing general bodily habits. Suppose you take a photograph of each one of your men before the football season and another just after the season ends. Compare the two facial expressions of the same man. The second set of pictures will give every indication of strength and character. The first set often reveals weak faces lacking in distinction. It is obvious of course that a man can't go into scrimmage with a relaxed face and a loosely hanging jaw. Serious damage would result. Instead he sets his jaw along with his other bodily members; his whole face becomes set too and after a while he has learned a new way of using his face. His visage now expresses the fact that for some time he has been enduring hard scrimmage and strong determination.

It is by this same process that our faces and our general bodily posture may come to reveal the person that we are. If we are passive observers to the heroic exploits of others there will be no distinctive lines in our faces. He who would judge our personality might be justified in saying that we had little initiative or determination. But judgments of this sort cannot go very far. A protruding jaw does not always mean pugnaciousness, and narrowed eyelids do not always mean alertness. Judgments of personality have to be made with the greatest care and even then they should be supplemented by information from other sources.

The safest way to make personality ratings on a man

is to set him at work and observe closely how he goes about his tasks. He may be careless and indolent; but this would not appear on his face. He may be accurate and energetic; but his energy, if it were habitual, would be the only trait to leave any sort of mark in his general bodily or facial features. Many other traits and dispositions of character ought to appear after a few days of actual practice. If the coach discovers nothing more than the general character and approximate mental rating of his men in the first two weeks he has accomplished a great deal for this knowledge will help him to exercise control over the men through the whole season.

Handling the Personal Problems of High School Boys

We pass jokes about the puppy-love episodes of our high school boys (college boys, by the way, are sometimes just as adolescent); but unless we go further than this we fail to remember our own youth and to realize the earnestness with which the youth himself takes his own experiences. He may discover a year later that the present experience is not so serious as it seems but now it is *very* serious. Except in a very few cases where scorn and ridicule are most effective (and the coach must select such cases with great care) there is nothing to do but listen to a young lad's tale of love and woe and give him whatever comfort and consolation he needs. Other personal problems having to do with money, with the making and breaking of friendships, with health and particularly with sex, must have the immediate attention of the coach. There are also many changeable moods in the life of the adolescent high school boy. These changes must be understood before the coach wields his verbal weapons over them.

Comradeship

Sympathetic comradeship between the coach and his boys will win more games and make real men faster than almost any other agency. Boys are hero-worshipers. A man who has made a record for himself in athletics might easily become a Pied Piper in any town in America. As the saying goes, boys will follow such a man "to Halifax and back." Where this is true a little comradeship, a little human interest, will work more wonders on the ideals and ambitions of a bunch of boys than father, mother or teacher ever thought possible.

Coaches sometimes reply to this assertion with the counter-remark that it doesn't pay to become too familar with the boys. It doesn't! But becoming too familiar is not the same as becoming a comrade. There is a way of being friendly and sympathetic while being distant or reserved enough to command respect. We say there is a way because some coaches have found it. The writer has in mind a half dozen coaches who have never been taken advantage of while being comradely and yet who have commanded the respect and admiration of their men for a score of years or more.

Comradeship merely means that the coach has a profound respect for the ambitions, plans and ideals of his men. He helps them in their troubles but he also counsels with them as they look ahead.

Handling Individual Differences

In an earlier discussion of individual differences the assertion was made that the coach must understand these differences and make use of them in developing his team. Now we must complete that earlier discussion by asserting that the coach must be careful not

to allow differences in ability or skill to become points of personal grievance or enmity between the men on the squad. Jealousy is an absurd state of mind and nine times out of ten its presence is a sign that the coach has not observed faithfully the old instruction to be all things to all men.

There is a way to make use of good men and of poor men in the same enterprise without allowing either group to emotionalize their greater or lesser ability and so become unendurable to one another. That way lies in making every man feel that his contribution to team-play is an important contribution and a matter of personal satisfaction to the coach. We may lecture to men and convince them with logic that the team cannot play without a center or a guard; but they will not be convinced in spirit until the coach makes it a matter of personal interest between himself and the man who is playing in a position he is best fitted for but does not like. Every man on the squad would like to make the touchdowns and receive the applause; but no man will win such praise unless every man gives all he has to the common enterprise.

This is the great lesson in team-work which we make so much noise about. We say that democracy means equal opportunities for all. This means that every man has the right, the obligation, and the privilege to contribute his share to the common weal. It is a great thing for a one-talent man to realize that the team has to count upon that talent or else fail. It is a great thing for a five-talent man to learn to respect and even admire the one talent of the man beside him. This is real team-work. This is real fellowship. The coach is responsible for helping his men to see that real greatness lies in placing a generous value upon *any* contribution made by *any* man.

When Should a Man Be Praised?

Praise is a more dangerous weapon than punishment. Some men digest praise so quickly and easily that it reappears within a few hours in great rolls of egotism all over their behavior. The best rule to follow is: Use praise sparingly but never fail to give at least a little praise where it is deserved. Men should play the game because they like it and they should be taught to do their best because that is only what is expected of them. It is very difficult to offer praise without making flattery out of it and flattery is a sign that a coach has not made his men feel that they all, coach and men, are engaged in a common enterprise.

When Should a Man be Punished?

Punishment, whether physical or mental, is the last retreat of weak coaches. It is a confession of the fact that one has failed to handle a situation properly, or has failed to put his wishes and his commands in a convincing manner. It is also a sign that he has not gained the absolute confidence and respect of his men. The most effective methods of coaching make use of a man's interests and ambitions and not of ridicule, threat, or actual onslaught. So live and act that your men trust you and they will not break training, or try grandstand plays too often, or take advantage of their privileges. A warning backed up by your own high-spirited personality ought to handle every difficulty.

Should a Coach Ever Apologize?

Smith was a hard-working candidate for tackle. He rarely made complaints and never pushed himself into notice. One day a hard drive came through his

tackle and his back was severely wrenched. His face went pale and his lips were set a little tighter than usual but no comment was made. The very next play came through the same place and in spite of himself he flinched as the opposing half hit the line. Just at that moment the coach happened to look his way and saw him flinch. With indignation and scorn and not knowing the hurt Smith was suffering, he called out, "Get out of there Smith! We don't want anyone with a yellow streak on this team."

Without a word Smith left scrimmage and a moment later left the field—not to return. His spirit had been wounded; and it is worth while to remember that some men are hurt more easily in spirit than in body. Less than a year later this same Smith, with no more and no less courage than he had when playing football, was found on a hillside in France with a line of perforations across his body. He had silenced one machine gun nest by himself and all but silenced another before a stream of bullets from a third cut him down.

His coach knew why Smith quit the field that day and quit the squad. He found out later why Smith had flinched. But he was too "hard-boiled" to take the matter seriously. There were other candidates for the position of tackle—why take one man so seriously?

This example of personal indifference can probably be explained as a relic of old-fashioned football and outworn methods of coaching. A coach can be a human being if he so desires. His men are human and he ought to be able to meet them on that level. In the heat of scrimmage just before a big game a man may lose his perspective and be harsher than he intends to be. If he is harsh there is ample time to be generous. If a coach isn't big enough to avoid insults to his men even during hard-driving scrimmages he ought to be

big enough to apologize for his weaknesses after the scrimmage is over.

How to Treat an Injured Man

The attitude of the coach toward a man who is injured will vary with the extent of the injury and with the temperament of the man who is hurt. One meets the following types on the field. (a) There are those who like to display their hurts and who yearn for the attention of others. This is their way of making it appear that they are really hard workers and courageous men; for if they were not always in the thickest part of the scrimmage how could they suffer injury? Unless severely injured, such men should be ignored and after a time they will learn to take their minor bumps and bruises in silence. Such men come most often from homes where mother has rushed in sympathy and tears to every cry of pain. The football field is a good place for soft men to learn how to endure pain in silence. If they don't learn it there, it never will be learned.

(b) A few men are plain bluffers and malignerers. The men we have just described really get into the play but the malignerer never does for he is after something for nothing. He wants the glory of being a football man without getting his face dirty. Such a man should become a personal problem to the coach. The common practice is either to send him home at once, or severely punish him in scrimmage and laugh or ridicule him out of the scene. If the coach has time the better way would be to give him heavy scrimmage and make him learn to like it. The chances are that he has come from a family where the father had no time to use the razor strop and the mother was too sentimental to allow her child to be punished. As a child he learned that he could bluff his way into gifts, rewards and sympathy

and his behavior on the football field is based on the some premises.

The moment a man is seriously hurt the coach should see that the man is removed to the dressing rooms and that play on the part of the other men is resumed. Never allow men to congregate about a winded man or about one with a broken bone and thus grow anxious about their own chances of being hurt. Preach the gospel of "grin and bear it;" but go to the dressing room shortly and make the man who is hurt feel your honest sympathy. Never fail to visit him *every day* if it is a hospital case and always be the first to carry the news to the parents. Don't let a father or mother hear of the accident after it has been mouthed over and exaggerated in the telling. Make sure that the captain or the natural leader of the group takes the initiative in getting the men to play as soon after the accident as possible. Minimize the accident, not in a cold-blooded way, but in a sympathetic philosophical way. Before the season is very old tell each man what the common injuries are so that their nerves will never be shaken by an unexpected limb out of joint or the gasping of a man who has been winded. Such accidents look far more serious than they really are.

The Temperament of the Coach

The squad may appear hopeless to-day because the coach has had a bad night's rest—although the coach himself will not often admit his fault. The whole practice session may appear to be choppy and go wrong because the garage charged too high a price for their last work on the coach's car—and here again the coach will not often admit his part. If anything goes wrong it is always the fault of the men—not the coach.

Some things, however, can be laid directly at the door of the coach. Coaches differ in temperament. Some

are moody and pessimistic, some are optimistic and hopeful, some are taciturn and morose, some are talkative and expansive. It follows that a man who leads others or attempts to teach others must know himself and his own temperament well enough to make allowances for it whenever required. He fulfills his greatest duty when he earnestly strives to remake his temperament or control its variations in a way that will help him to be continuously effective. At any rate, a coach should never let his men have the chance of saying that he, the coach, is "off his feed to-day."

How to Handle Spectacular Players

One of the hardest tasks of the coach is to know how to handle players who are always trying to do spectacular things. Some men like to play the "grandstand," as we say, and the result in a large number of cases is individual failure and team failure. The following suggestions may be helpful.

(a) By the aid of the cheer leader teach the crowd in the bleachers to ignore such plays. Nothing will take the love of a spectacle out of a man so quick as to discover that he is being ignored. Crowds do not lose any time in sizing up the personality of a man and they know within the span of an eye-wink whether a catch by a fielder has been "staged" or whether it was the result of genuine and anxious effort. The latter we can safely reward: dead silence should greet the first.

(b) Talk team-play endlessly. Never lose the opportunity to commend obscure players on their team-play.

(c) When necessary bench a man for each attempt at "grandstand" play. Most coaches need a little courage in this respect. They fear school disfavor.

(d) Study your man and find out *for certain* whether ridicule will be a punishment or an insult.

Some men are really punished by public ridicule; others have "their feelings hurt," make their friends believe that they have been abused, and spend their time sulking and complaining.

(e) Give the star some of the "dirty work" to do. That is, put him in the line, or make him learn to be a guard or take him out of the pitcher's box so that he will learn that there are some things he cannot do well.

Helping Men Study

The average school population is divided into two classes, *viz.*, the athletes and the students. Between these two groups there is a lot of physical and intellectual rubbish made up of men who are too indolent to engage in either form of exercise. This is a misfortune. We have fallen into the habit of thinking that the athletes must always come from that group of persons who by nature have physical prowess, while the student is the man who is small in stature and undistinguished physically. What we need to do is to make athletic competition of some form interesting to all students and at the same time make studiousness enticing to the athlete. If coaches could only be convinced that they waste time in their teaching and if they would cooperate more in getting students on their teams and making students out of the men who naturally drift to the team we should be in a much happier condition.

Athletic types of men develop because playground directors and high school coaches allow their boys to lean so heavily toward athletics that they are never able to stand straight between the goals of athletic skill and scholarly excellence. Cecil Rhodes did a great thing in founding the Rhodes Scholarships and making it imperative that the winners of such scholarships should be fine athletes and Phi Beta Kappa men at the same time. Our coaching methods ought to help in

breaking down the supposed barriers between scholarship on the one hand and athleticism on the other.

The Power of a Personality

After all is said and done the greatest lessons in athletics issue from the man to man personal relation of coach and players. You can tell men how to behave. you can argue them into sportsmanship, you can shame them for weaknesses, but they will never really learn what you want them to know and they will never really be what you want them to be until they see and feel virtues in you as a man.

This is particularly true in the teaching of athletic ideals. As we argue about them they sound artificial and the common complaint is: "It's all right to talk about them and they sound very nice but they won't work." The point is, however, that some coaches can do more than talk about sportsmanship. They *are* sportsmanship itself. They live and play as athletic honor and idealism demand. They are fair and just and courageous. They demonstrate in their own lives that athletic ideals are real and not artificial.

Another example is found in morale. One may talk all around the subject and give examples of men who have had it; but the convincing sort of instruction in morale is brought by the coach who comes to every practice session and lives through every victory and every defeat with a high-minded spirit. What we are talking about here is the power of a living example.

The Coach at Work in the Community

The coach, like any leader or teacher of other people, must stand before the public as a living example of the virtues he teaches and of the skill which he hopes to develop in his men. But there is another office which

he must fill, an office that calls for much patience, knowledge, and care upon his part. He must always be in a position to defend publicly and convincingly the athletic system of which he is a part.

Periodically there come times when athletic sports suffer severe criticisms. At the time this page is written there is a violent and almost nation-wide objection to the way in which athletic sports are being conducted and to the objectionable features of intercollegiate competition. Shortsighted and unknowing persons will always be ready, no doubt, to vote the major competitive sports out of our school organizations. General periods of criticism of this kind are apt to come whenever the press of rivalry between two schools or two sections of the country becomes so great that the larger meanings of athletic competition are lost sight of, or when unthinking persons make a competitive game an excuse for an orgy of betting, or when an unfortunate accident leads to the maiming of a person or perhaps even to death. In all of these cases the coach must stand as a buffer between the higher values of athletic competition and the misguided efforts of economists and sentimentalists. He cannot fill this place unless he sums up in his own life the fine things which may really come out of athletic competition. We need not do any more than anticipate at this point the beneficent ideals and traditions and habits that are a product of real sportsmanship; but we cannot emphasize too many times the fact that they are of too great a value to be offset by some of the unfortunate incidental events of competition.

The coach has then two obligations toward his profession and toward the public he serves. He must first of all stand squarely against those acts that lead to criticism of athletics. He must, to be specific, keep championships and rivalries in the background and play the game for the joys which it brings in and of itself.

One gives himself to the game and not to the championship. The game when played for the sheer fun of playing it does not lead to animosities, revenge, and other discreditable feelings. The coach must be an inveterate foe of betting. A large portion of the public does not believe that betting is a morally or an economically sound form of conduct, and it is upon the judgment of the public that the final success of an athletic system is going to rest. Again, the coach must jealously guard the health and the physical condition of his men. It is almost sure to be fatal if one tries to make use of an untrained, unhardened individual in a football game. The coach should take great care to study the situations in which men are most apt to get hurt and either avoid them or see that a wrestling coach and a tumbling coach are added to the staff so that every man may learn how to control his body even when he is suddenly thrown off his balance. But behind all of these specific things, there is a main point, *viz.*, the authority of athletic ideals and our obedience to the best things in competition, for the public recognition of the standards that are being set, rest in large part upon the general character of the life which the coach lives. His public must learn to depend upon him if he is to hold his place in the community.

The coach must, in the second place, act as an instructor to the public on the functions and ideals of athletic performance. He must know how to keep before the public at all times the larger values of competition, the ideals of sound physical morality, the virtues of team play, of cooperation, of courage and calmness amid tumult, and of self-control under extreme provocation. He must, in other words, show that the profits gotten from an athletic plant are far in excess of the profits gotten from mere "physical exercise."

To summarize: the obligations of the coach to the public and to his calling are negative and positive. He

must strive to avoid those things which lead to public criticism and he must forever preach those things that make criticism ineffective. His dignity as a leader of men and as a public servant depend upon how well he exemplifies in his own personality the best there is in athletics.

Conclusion

We may repeat, then, that life does not often present to a man a greater opportunity to be a leader, a teacher, a pal, a friend, and a builder of character, than it does to a coach. Great muscians have their patrons, great teachers their pupils, great leaders have their followers, but great coaches and athletes have their worshipers. To the average high school boy the coach may be the realization of more ideals, the creator of greater hopes, the source of greater disappointments than almost any other individual that will come into his life. The coach touches the life of a young lad at the point which means the most to him, *viz.*, at the point of physical skill and excellence. The youngster who has not rolled up his sleeve and gazed fondly at his biceps has missed a precious part of life. The lad who has not known what it is to compete fairly and squarely with another lad and take victory or defeat with equal grace has not had one of the greatest lessons life can teach him. The lad who does not know what it is to bend his temper under a well trained habit of coolness or who does not know what athletic fairness means, or who does not know what team play is, will get into adult life without having learned some of the most valuable lessons he will ever learn. The coach touches young life at these points. His place is, therefore, a highly important place.

To be at his best the coach must have a profound respect for his own work and for the integrity of a personality. So often we lay aside our obligations because we suppose that no one is looking at us. We de-

ceive ourselves with the idea that our life can count little in the lives of those about us. It does not seem too much to say, however, that a man who has run a hundred yards in "ten flat" or a man who has caught up a fumble and has run eighty-three yards to a touchdown, or a man who has knocked a home run in the last inning of a close game with two out and a man or two on base, or a man who has wrestled his way to a victory against heavier and faster men, can get and keep a bigger following of admiring youth than teachers, ministers, writers, or parents. And he can, if he will, teach them more important lessons than can be gotten in books. The coach who would earn and keep his place as a leader must recognize and have a profound respect for his claims to leadership.

The coach can be a friend and a pal. There comes a time in a boy's life when he fears the accusation of being "mamma's boy." This fear drives him away from the friendship and the counsel of his mother. Business or travel claims the father. The coach is the man who fills these vacant places. He has no business except to listen to the confidences of his men. When two people can share their memories, that is, when they have memories in common, they become friends and pals.

The coach is a builder of character. Those virtues which he puts into a young life are the best virtues. Sportsmanship, coolmindedness, loyalty, courage, and spirit are some of the building stones which the coach has to lay. Some of these stones may be never laid unless the coach does it. The coach becomes an important factor in the building of character because of the authority which youngsters freely grant him. He becomes an important builder of character because of the crucible in which character is molded. The heat of the football field, the painful exertions of the track, the breathlessness of the basketball floor, are telling places in which to lay the foundations of personality.

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