A TEST OF SUSTAINED SPEED

First and Last Positions In the Start

G. H. V. Valentine

BY G. H. V. VALENTINE,
American, Canadian, Metropolitan and Military Champion, 1903.

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THE half-mile is a race of sustained speed. By speed I do not mean that the runner should get out and run with all his might at the crack of the pistol. The kind of speed for half-mile work is an easy, long-striding gait, which, while not a sprint, is fast enough to eat up ground at a startling rate.

In my short athletic career I have noticed that most beginning athletes regard the 880-yard run as purely a distance race. This is a great mistake. The half-miler must train to travel the first 600 yards on his speed. This is the point where endurance comes into play. Without it the runner will begin to go to pieces and make a miserable finish. A moderate amount of endurance enables the runner to "fight it out" in the last 200 yards. Thus we see that a fellow must have the two great qualities—speed and endurance—to run a good half mile.

In training for any race a man must know his own requirements. If he is inclined to take on flesh he must do lots of good hard work to reduce himself to racing trim. On the other hand, a man who never gets heavy should be very careful not to overwork himself. It should be his aim to build up his general condition. Once overtrained it very often takes weeks or even months to get back into good shape. The only remedy for an overtrained man is a complete rest for six or eight weeks.

Begin training very easily. Just trot around a couple of laps the first week you train. This will strengthen your legs for the hard work to come. Start in to run faster when your muscles feel good and strong. The first time out go three-quarters of a mile, at a mile clip. The next time tackle three-eighths of a mile, at full racing speed. Vary these distances as you think you need them. Do not forget your speed. Run through a fast "two-twenty" now and then, trying to stride out in as easy fashion as possible. I am a great believer in moderation in training. Three times a week, with a good race on Saturday, is enough to suit the needs of the average young man. It is quite necessary to condition the muscles of the body also. A few minutes' light exercise each day, bringing into play the muscles of the arms, back and stomach, will prepare there auxiliaries to stand the strain of hard racing. To realize how much these muscles are used one simply has to run a good hard race without any training whatever. The next day your body will feel as though you had been on the rack.

Half the battle in running a race is good head work. For instance, if the man you have to beat is a fine sprinter, go all the way as fast as you can afford to. Make the first quarter so lively that his legs will be too tired to answer his call for a sprint in the last hundred. Always be careful to keep a little "up your sleeve" for that last fight which is bound to come if the other man has the right kind of stuff in him. Likewise, if you are pitted against a man who has a reputation as a plugger, fall in behind him, and let him do the work. Cut loose in the last eighth, making sure not to leave it until too late. When you pass a man go by him like the wind. It takes all the run out of him. I have taken it for granted that there is one man in the field that you know you have to beat. Nine times out of ten that is the case.

THE SPANIARD IN HISTORY

BY HUBERT M. SKINNER

SIX years have passed since the appearance of Fernald's book entitled, "The Spaniard in History." That there has been no reply to the book does not indicate that we are a people of slight historical knowledge and sentiment, or that that colossal character in human history, the Spaniard, has no friends among us. Perhaps the book has been taken simply as a campaign tract, natural enough in war time, when all things are deemed fair. But we are now at peace; and let us not for a moment allow an ex parte tract like this to be taken as an expression of American thought and feeling. For by our judgment of others we place a judgment upon ourselves.

To one who sees only the vices and follies of mankind, the whole human race must seem like detestable vermin. Dean Swift's disgust for humanity grew from year to year, until it culminated in his portraiture of the Yahoos in "Gulliver's Travels." Such a view of men is morbid and degrading. Like all other ancient lands, Spain has had her long struggle with kingcraft and with priestcraft. Standing at the doorway of Europe, she has had to fight invaders on the threshold. The hand of fate has been laid heavily upon her. But does not this call for even greater wonder at her achievements?

Prof. Mathews used to remind us that while iron is iron in all its forms, yet the carbonate of iron is still different from the sulphate of iron, and so the Smithate of history may be very different from the Brownate of history.' Could not an equally disgusting presentation be made of the Frenchman in history, of the Englishman in history—yes, and even of the American in history, despite the brevity of our annals thus far? Take, if you will, the anti-slavery tracts of the "fifties," and the story of the slave trade. Add the "Century of Dishonor" regarding the American Indians. Tell the story of Mormonism in Utah. Throw in an account of the prison pen at Andersonville. Include the terrific arraignment of the liquor traffic by fervid prohibitionists. Tell of the Salem witchcraft. Rehearse the electoral fraud of 1876, and the recent burning of negroes at the stake. Include a campaign tract of 1832 on the life and character of Andrew Jackson, or of Henry Clay. Of all these make a composite picture of the typical American, for the delectation of our foes! Suppose every individual allegation in all the mass to be true. Is, then, the picture a true one? Come, now, let us reason together!

What nation of Europe had the enterprise to send forth the expedition of Columbus, and exercised liberality of thought to admit the possibility of the rotundity of the earth, despite the contrary teachings of a mistaken theology? What but Spain?

What people carried the banner of discovery around the Cape of Good Hope and thus opened a second way to India? Was it not a people of the Spanish peninsula, the Spaniard's half-brother?

Go back centuries further. What people fought as no other to save Europe from the curse of Mohammedanism—fought not ignorant Turks, but highly civilized and marvelously powerful Saracens—fought not a four years' war, nor a thirty years' war, but a 700 years' war? Think of a war of 700 years! Was it not the Spanish people?

Go back again for centuries. What people gave the Roman empire the great Trajan, who was called Optimus (the best)? What people gave Seneca, the moralist, whose writings, like as of inspiration itself, have taught all succeeding generations how to live aright; Seneca, the dramatist, who gave us the only Latin tragedies that we possess? What nation gave Quintilian, Martial, and so many others of the noblest men of antiquity? It was Spain.

If we admire colonial empire building in British India and in the Philippines, let us remember what nation it was that conquered Mexico and the gulf coast, Peru and nearly all of South America except Brazil, which it turned over voluntarily to its kindred? Where is there another such conquest in history? The gold and silver of America built the palaces, the bridges and roads, the fortifications, the universities, and the printing establishments of Europe. It developed the trade and the manufacture of modern times.

Let us turn to the world of letters. When the revival of learning began, even before the time of printing, who wrote for the young men the poem of human life and duty called the "Centiloquy?" Was it not Santillana? Even when it could not be copied in sufficient numbers, the youths of Spain learned by heart, from oral teaching, its hundreds of lines of proverbial wisdom.

When Shakespeare passed away, upon whom did his mantle fall? There was but one other Shakespeare. It was Calderon. Neither French nor German literature possesses such a name. A drama of deeper philosophy than "Hamlet" contains is his "Life Is a Dream." A greater "Faust" than Goethe's is his "Wonderful Magician." One hundred and eight in number are his dramas. Before him was Lope de Vega, with his incredible output of 2,200 plays, which educated the Spanish people in all history and legend, sacred and profane, and developed the Spanish language in beauty and in power. Who preceded Irving as a writer of elegant letters of the modern sort? Was it not Larra, the beloved "Figaro," who gave direction to modern periodical literature?

In Santillana are all incentives to purity, honesty, truthfulness, charity, every Christian virtues In Calderon are expressions declarative of personal and political rights, appeals for freedom, which breathe the very spirit of Jefferson and of Patrick Henry. Who laughed away with gentle humor, and without the acid or caustic of satire, the absurdities of the outgrown system of chivalry Who but Cervantes? In the religious world, who ever surpassed in the fervor of his zeal and the sublimity of his conceptions as an organizer Ignatius Loyola? In art, what nation would not be proud of Murillo and Velasquez?

In its record of many centuries, what university can vie with that of Salamanca? In didactics, what work was greater than the introduction into Europe of Arabic figures and the formulation of modern arithmetic by the Spanish? What student can place an adequate estimate of the debt of the world to the Spaniard? Let him prepare himself well for the task, who undertakes it.

But Spain is long dead, we are told. Even so, if it be true, for we are speaking of the Spaniard in history, and not in modern life. But is it true?

In the latter half of the last century a Spanish empress led the whole world of fashion and taste from her brilliant throne in the most powerful state of Europe, and Spanish thought and life in their higher forms were reflected in the person of Eugenia, to brighten the life of the nations. What of the future?

Is there not now a greater Spain to be reckoned with? The Spaniard of the Argentine, with his capital city of a million people, his marvelous energy and his liberal government, is forging ahead. The Spaniard of Chile is hand in hand with him. Other South American states are catching the step. The Spanish world is growing, and will continue to grow, while other nationalities are relatively dropping behind.

The English-speaking world is leading all others now. Saxon and Norman French were blended 800 years ago to form an unapproachable combination. Each supplied what the other lacked.

May not the twentieth century effect another combination in which the English-speaking race and the Spanish-speaking race will join for the advancement of civilization in its highest form? Even in old Spain the forces of progress are working. Barcelona leads the world in its practical experiments in sociological reform. The soul of Castelar goes marching on in the political world of Spain.

Let us be not too sure that the Spaniard exists only in the history of the past. His language will be spoken more, and not less. His literature, both classic and contemporaneous, will be more and more widely read. One need not be an enthusiast to predict for him an important part in the unfolding life of the new century upon which we have entered, and in the long centuries to come.

A Japanese View of the Yellow Peril

(WRITTEN FOR THE GLOBE)

WHEN viewed from a psychological point, the idea that China will some time evolve a civilization that would menace the civilization of Europe, seems to be only a nightmare. A careful study of the intellectual history of the Chinese since the death of Confucius until the present time, covering 3,000 years, does not seem to suggest the idea that China is preparing herself for a gigantic stride in the world's history. On the contrary, there is an indication of decrepitude in the Chinese race. Everything points out, in my opinion, that China has reached the summit of development she is destined to attain, and is now descending. Those who imagine that China will some day evolve a mighty empire seem to have studied the subject from only political and commercial points of view ,and not from a psychological standpoint. Their views on the subject, therefore, are not trustworthy. Let us analyze them.

First, some claim that China must develop because Japan has evolved a civilization after its long lethargy. But are they justified by fact in making such an assumption? A careful study of these two peoples, whose difference is just as much as that between day and night, does not warrant such an assumption. Those who have not studied these two peoples from a psychological point of view come hastily to the conclusion that, because of their physical resemblance to each other, and their general modes of life, the Japanese and Chinese are cousins by blood ties, and one may be capable of development as well as the other. But there can be no greater mistake than this. The two peoples have no more racial relation than the whites and the blacks. Scarcely can there be found such mental difference among other nationalities as that between the Japanese and the Chinese. The former are characterized by quickness of perception, adaptability, versatility and progressiveness; the latter are characterized by qualities antithesis to those of the former.

Nor is this an accidental circumstance; it is essential. Those who assume China's future greatness, however, contend that this difference is merely an accident. Their excuse for the inactivity of the Chinese mental life for many centuries is based on the ground that a large body does not move fast, and were China as small as Japan, the Chinese would have been as active and progressive as the Japanese. This is a partial truth, but China has not been moving forward at all since the death of Confucius.

No Intellectual Activity

During thirty centuries the Chinese have not manifested, even in the least degree, any intellectual activity for upward growth. Such mental inactivity is impossible in a youthful race endowed with mental vigor and energy destined to evolve a strong manhood. The universal constitution of all organic beings demands forward movement wherever a young life is found. A creature, destined to reach maturity, may be hampered by certain unfavorable circumstances, which retard its growth, and for the time being its progress may be checked. But in such cases observation will never fail to point out that there is a restlessness, irritation and impatience. If you wish to inflict severe punishment on a healthy, energetic youth, you will do well to force him to sit upon a chair for an hour. The Chinese, during thirty centuries, have never indicated that their growth has been retarded by any cause or causes. On the other hand, they have manifested that symptom of inactive quietude which universally characterizes old age. The life of the Japanese has been a life of incessant activity and impatience.

The Japanese received the fine arts from India, through China and Korea, but they soon modified them, and evolved a fine art which is typically Japanese. The literature, too, which was introduced to them by their neighbors, soon lost its original character, and was converted into the Japanese literature. Any new and foreign ideas were great attractions to the Japanese. Where this intellectual activity is manifestly wanting, there is old age. The peaceful inactivity of the Chinese race, therefore, when viewed from this point, betokens old age. On the other hand, the Japanese race is developing now, and from this it is evident that the Chinese and the Japanese are not "cousins."

China's Vast Resources

The assumption that China must grow because Japan has grown, is no more reasonable than the supposition would be that John must make a fortune because his neighbor James has found one. The belief of others is based upon the fact that China has vast resources. Four hundred millions of people, intrusted with such natural wealth as China possesses, must, sooner or later, develop civilization that would defeat the civilization of the West. This proposition, from political, economical and commercial points of view, appears to be reasonable, but from a psychological standpoint, it is worthless. Intelligence is the motive force, and wherever this primary requisite power for progress is lacking, natural wealth would be of no more benefit than a richly laid gold mine would be to a tribe of monkeys. It depends entirely upon the intellectual capability of the Chinese as to whether they are competent to utilize their natural resources for their higher development or not. Let us examine it.

During thirty centuries the Chinese have made no progress. Is this not a remarkable fact in the intellectual history of mankind, when we consider that life is identical with progress?

Where there is young life, growth is apparent. Does not the fact of China's mental inactivity suggest the idea that the Chinese race was fully grown some 3,000 years ago, and that since that time they have had no more energy and life for growth? Of course, sometimes circumstance or accident arrests temporarily a nation's growth, just as sickness affects a growing lad. Such interruptions Europe suffered during the dark ages, but the vital force of the young Caucasians has overcome the difficulties, and they have finally evolved the Christian civilization of modern times. But China has had no such interruption at any time in its history, and if the Chinese mental life was destined to evolve a civilization, what was the cause of China's lethargy for 3,000 years? The arrest of their progress is inexplicable, unless on the ground that the Chinese are a past race.

A Pioneer of Civilization

Some of the "yellow peril" alarmists maintain that China has had no opportunity for intercourse with the world's wide wisdom, which is indeed the power to create greatness. Still others assign the cause of China's being torpid for centuries to the fact that the Chinese have had no external stimulant to feed the intellect. Neither theory is supported by reason or experience. The very fact that China has evolved a civilization within herself, refutes both propositions. Being the pioneer of the world's civilization, China could not have borrowed wisdom from her younger neighbors. Yet the very fact that China has produced one of the most splendid civilizations of antiquity, is proof that the Chinese have grown within themselves, having material for national growth; this fact relegates to oblivion the assumption that the lethargy of China during thirty centuries was due to lack of external stimulant or experiences. The long inactivity of the Chinese cannot be explained except upon the ground that they had attained their full maturity. Think of what the Japanese have achieved since the visit of Commodore Perry; prior to that time their life was anything but inferior to that of the Chinese in many respects. China had been Japan's tutor in religion, art, literature and law. The ambition of the Japanese was to become more like their foreign teachers. We must remember the fact that it is life that consumes life in order to create a new being. Where there is no life within, the contact with life without will not produce life. China has been in touch with Western civilization for at least many centuries, but is in no way benefited by the intercourse. The difference in progress between the Japanese and the Chinese can be explained in these words: The Japanese are capable of grasping the meaning of Occidentalism, while the Chinese are incapable of doing so. Not that the Japanese are better enlightened or better matured, but that their mental constitution is adapted to evolve a higher civilization than that produced by the Chinese.

Do Not Want to Imitate

It is commonly remarked that the Chinese do not want what is not typically their own, and for that reason do not want to imitate other people. This may be true to some extent, but what man, capable of judgment, would foolishly adhere to the opinion that a railroad is slower as a transportation agency than a wagon? When the Japanese realized that the civilization of the West was superior to their own they forsook everything dear to their ancestors. This they did because the new things adopted were better than the old. That the Chinese do not want good things is not true. If their judgment was capable of comparison they would certainly select the best. The fact that the Chinese are antagonistic to Occidentalism is an evidence that their mental life is incapable of judgment. Then that frequently spoken sentence with regard to the mental condition of the Chinese, "they do not want to learn," does not express an exact truth. The truth of the matter is that a Chinaman is incapable of learning—not that he does not want to learn.

A psychologist may observe very interesting mental phenomena manifested by a Japanese and a Chinese. Select a Chinese man and a Japanese, both illiterate, and appeal to their understandings on the same idea, of which both are ignorant, at the same time. Nine times out of ten the Japanese will grasp the meaning of the idea addressed, while a corresponding number of times the Chinaman will fail to do so. This illustrates the difference between the mental constitution of the Japanese and Chinese races. This demonstration shows that the Japanese and Chinese are not equally endowed with intellectual power. The Chinese race is dying.

Do Not Perceive the Beautiful

This melancholy fact is more apparent when we analyze the various mental faculties of the Chinese. Their intellectual apathy is something remarkable. One of the characteristics of greatness is intellectual versatility. The inferior quality of the Chinese intellect is evident from the fact that they are almost absolutely incapable of aesthetic emotions. The love of beauty, which is one of the emotions of a great soul, is almost lacking in the Chinese. It is true they produce fine arts, but they have no idea of harmony in color, which perception belongs to a higher intellectual activity. A product of grotesque incongruity of color is characteristic of a poor intellect. Fine sensibility of taste, the appreciation of that melting harmony, both in color and in sound, marks a refined intellect. The Chinese have nothing that can be properly called music. Their musical instruments consist of such as produce the most discordant jangle. This lack of music in the Chinese is not due to any lack of musical education, but to their natural apathy toward the beautiful. Education, as it is an upbuilding process, cannot develop what is not in the individual. Among nearly one hundred thousand Chinamen on the Pacific coast, some twelve years ago, there was only one, as it was reported, who really enjoyed music.

Again, the lack of sensitiveness in the Chinese is remarkable. They may be impelled, by duty or vanity, to give, but that noble emotion called altruism seems to be wholly lacking in their race. That natural tenderness, that self-sacrificing love which characterizes a highly endowed race, is not found in the Chinese.

Have No Science

Another most peculiar defect in the Chinese is their lack of scientific ideas. They are remarkably poor in mathematics. A Chinese man may be bright in geography or history, but he is incapable of comprehending the logical relation of cause and effect. The lack of this most important quality in intellectual life cannot be attributed to the want of proper education. Wherever responsive intelligence is found within, outside influence will be received readily. The Japanese had no scientific training until they came in touch with the Western world, but with what readiness have they grasped the scientific ideas presented by the Occidentalists! The Japanese students all through this country excel, as a rule, in mathematics, while the study of logic and philosophy is as the finest repast to their intellects. The lack of susceptibility among the Chinese in scientific ideas is not due to hereditary want of scientific education, as has been implied, but to the poverty of their intellect. If you attempt to teach an Indian the philosophy of Plato you may well expect to fail, since your pupil by inheritance is incapable of comprehending sufficiently to grasp the meaning; but with the Chinese, such is not the case. China has been enjoying a civilization for at least 3,000 years, and the intellectual status of the Chinese is well calculated to be receptive to the most profound thought. Why, then, is this mental incapability of the Chinese? This fact indicates that the intellectual life of the Chinese race is incapable of the inductive reasoning which scientific studies require. There are some who point to certain isolated cases as illustrative of the Chinese intellectual status. They name such men as Li Hung Chang, ex-minister to the United States; Wu Ting Fang and some others; but these are exceptions to the general rule, and it is no wonder that China, a nation of four hundred millions of people, who were capable of producing such a man as Confucius 3,000 years ago, has a few bright men. But the majority is so overwhelmingly against the minority that a few isolated cases will not affect the general conclusion.

Is China Awakening

A question may be asked: Has China not been awakening for the last decade, and if so, does it not herald its universal awakening, even as the Japanese after their long lethargy? No; what appears to be China's awakening is simply a political excitement. All sentient beings possess sympathy toward one another. Observe a pack of dogs. When a boy starts to run the animals also run, although they do not understand what the boy wants. There is some political agitation in China, fomented by the foreigner. There is also talk of social and moral reform. China sends students to Japan; the Japanese are endeavoring to reorganize the army in China, etc., but China is not really awakening. Chinese are still Chinese today, intellectually, just as they were 3,000 years ago. They are only animated for the time being by external stimulant, and will soon sink into inactivity, when the stimulant is removed.

That no higher intelligence can be developed among the Chinese, can be demonstrated by the fact that they are not amenable to the influence of education. Scores and scores of Chinese families have lived in the metropolitan centers of this country for many generations; those who have lived here during three generations have made no progress; the youngest generation is no better intellectually than the oldest. This is one of the most remarkable facts showing the decrepitude of the Chinese mental life. Perpetual and persistent efforts for growth are characteristic of young life, either in plant, animal or man. They seize every opportunity and utilize every favorable circumstance for their expansion. The Chinese, on the contrary, are like dying creatures who would refuse food when it is placed in their mouths. Does not this condition of apathetic mental life among the Chinese suggest the idea that their mentality is constitutionally incapable of imbibing and assimilating ideas presented to them by a youthful but higher race? The difference between the Chinese and the modern race is not of degree, but of kind. This past race is expected by some to evolve a civilization that would menace the civilization of Europe. This cannot be done unless by the magical effect of the elixir of life, the old is made young again. Some still argue that China's inactivity for 3,000 years was but an intermittent rest, even such as Japan has had, and not the sign of the dotage of old age. But this does not express the truth. Japan has never been inactive in her past history. The only reason why the Japanese did not evolve a civilization sooner is because they were not matured. China, on the other hand, had reached maturity 3,000 years ago. If this was not a fact, China would never have produced Confucius; for greatness is born only to matured intellect and wide experience.

Look at the history of the Jews. From Moses to the Prophets, and from the Prophets to the advent of Jesus of Nazareth, the product of greatness was gradual and proportionate to the culmination of the racial experience. So, too, Buddha came as the climax of the Hindoo intellect. The advent of Mohammed was a fulfillment of the evolutionary laws of the race. In the history of the Grecian civilization the Platonian age marks the intellectual summit of the Greeks. A great man is a sort of bridge, so to speak, between the full growth and the beginning of decline; the full growth announces the approach of an end. Why, then, is China alone excepted from the universal law? Why should Confucius alone have been born to a youthful race, if Chinamen were not old?

The Mongolian race is dying everywhere. Chinamen are Mongolians. They are dying. In the sphere of nature's jurisdiction, no living thing can live forever, and when full growth is attained, the process of decay sets in, and when the law of old age and decay sets in, no human efforts can prevent its progress. Empires rose and fell, like individuals who are born, grow and die. It seems to be a great plan of the evolutionary scheme that each nation, as well as each individual, is born to perform a certain duty calculated to fulfill a certain evolutionary programme. China has contributed to the progress of humanity. Her mission on earth is done. From this day forth, China will enjoy the peace of old age until her lamp of life is extinguished forever. —Shegetaro Morikubo.

Alexandria, Minn., June 3.

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