

even deeper than a professional satisfaction. It was to him a means of enlarging the sphere of his usefulness in his calling.

What was merely intended for an indoor game became a great sport, played by millions the world around. To him perhaps it was and remained just a game. His remark to Dr. Forrest Allen at the time of his going to Baker University to coach basketball reveals this viewpoint. "Basketball is a game to be played and not to be coached," he said to his able disciple.

He was not interested in many of the sport aspects of the game and must have deplored many of the less favorable associations with playing it. Always the thoughtful teacher, he was never the rabid fan. No one ever heard him yell at a game or wave his hat. This demeanor was contrary to his nature. He was not the sportster, but the student; not the vociferous fan, but the analyst watching the effect on body and the influence on mind and character. Wholesome physical action, with its resultant benefit, is what he looked for. The gracefulness of the human form in action, that this game provided, satisfied the artistry of his soul.

Dr. Naismith, in the ruggedness of his body exemplified his teachings. There was also something rugged in his integrity, a quality much needed in the world today. We can consider it a blessing that his position in life was such that he could bring this integrity to bear on young life in the making. Building character was basic to him. It was not the alternative or compensation of a losing team, as is often facetiously mentioned. How well he built his ideals and his life into young manhood, God only knows. Not only his own children, but many rise up and call his name blessed.

"He being dead yet speaketh," and will continue to speak. He is saying that clean living pays the highest dividends, that integrity of character brings the most satisfying returns, that climbing the high road of life may not be easy but that it is most satisfying. Climbing that high road, like he, we can find the atmosphere clearer, the vision better, living more healthy and joyous.

He would further tell us to find motivation for high creative living where he found it, namely in his faith in a holy, righteous and just God. Fundamentally James Naismith was religious. It was inherent in him and expressed itself in fine verbal testimony, in sympathetic teaching and discussion with young and old, and in his living among youth and men.

Dr. Naismith would be worthy of our high esteem and tribute even if he had not become noted through the game he created. The tributes that come to him are to the man and not to the inventor. Men like him are so much needed in the world that it seems that the processes of human disintegration ought not to touch him; that he ought to be permitted to live on and on.

Such a life as his can indeed strengthen our conviction of immortality. If human clay can be modeled into such a splendid statue, it seems unreasonable that its creator should destroy it. Rather we feel that such a life continues to live and to carry on in a larger, higher way, for which service this life is but a preparation.

The words of Kipling, in his "L'envoi," seem most fitting to him —

"And only the Master shall praise us, and only the Master shall blame,
And no one shall work for money, and no one shall work for fame.
But each for the joy of the working, and each in his separate star
Shall draw the thing as he sees it for the God of things as they are."

Surely he has heard his Master's "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord."