THE INTERNATIONAL
OLYMPIC ACADEMY

SECOND SESSION

9th - 21st July 1962

OLYMPIA - GREECE

REPORT
OF THE
T H I R D
SUMMER SESSION
OF THE
INTERNATIONAL
OLYMPIC ACADEMY

ΔΕΥΤΕΡΑ ΕΚΔΟΣΙΣ
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ISSUED AT ATHENS
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PREFACE

THE PURPOSE of this Preface is to give a short description of the objectives, function and work of the International Olympic Academy, for those who are either unaware of its existence or whose knowledge regarding it is vague or scant. Its offices are quartered in those of the Hellenic Olympic Committee at 4, Kapsalis Street, Athens 138, Greece, to which address application can be made.

THE INTERNATIONAL OLYMPIC ACADEMY was formed in 1961. The object of the Academy is that of maintaining and promoting the Olympic Spirit. It aims at studying and applying the educational and social principles of competitive sport and consolidating the Olympic concept.

The Olympic Academy is sponsored by the Hellenic Olympic Committee under the auspices of the International Olympic Committee.

THE ANNUAL COURSES

In order to achieve the above objectives, the Olympic Academy has instituted annual courses during summer, of about two weeks duration. These courses are held at Olympia but additional courses may be held at any time of the year. Apart from lectures, seminars and debates, the general activities embrace physical exercises, games and recreation.

PARTICIPATION AT THE COURSES

Nominations for participants of either sex shall be through the National Olympic Committee of each country. Preference shall normally be accorded to students and graduates of Universities, Colleges and Physical Culture Academies, as also to Sports officials, coaches and leading athletes.

THE LECTURES

The lectures by preference shall be in English or French, both of which languages are the official languages of the International Olympic Academy. Translations of all lectures are supplied in English and French. The lectures are aimed at teaching and inculcating the true Olympic Spirit. They deal with subjects regarding the philosophy and ideology of the Games and of Sport in general, as also with those from •the history of the ancient Games, with the evolution of the modern Games and Sports and their contribution to the education of youth. The influence of the Games and of Sport on the Arts and Social Sciences is also included, as well as the moral principles of Sports and the creation of spiritual values through them. Also theories and techniques and scientific subjects related to Sports.

OBJECTIVES OF THE OLYMPIC ACADEMY

The objectives of the I.O.A. could hardly be better set out than by giving three extracts from an Address delivered in Athens on June 16, 1961, by Mr. Avery Brundage, President of the International 0-lympic Committee.

"We have many problems due to the astonishingly rapid growth of the Games, since there has not been time with our organization of volunteers to educate everyone in Olympic principles."

"The International Olympic Committee was placed in charge of the Olympic Movement, with the duty to *"maintain its ideals and to guard and defend its principles"*. We must restate and clearly define our objectives and draft our rules accordingly, and there is no better place to accomplish this than in Greece, a truly Olympic country with an Olympic champion as Crown Prince."

"The objectives of the Olympic Movement as designed by the Baron de Coubertin, are a broad and comprehensive development for men, in which sport, emphasizing grace, beauty and its moral qualities, play a part but only a part. Athletic Games and competitions are not a career - they are incidental to symmetrical and harmonious physical, mental and spiritual development, a supplement and not a goal!"

THE ACADEMY GROUNDS AT OLYMPIA

The International Olympic Academy has acquired 100 acres in Ancient Olympia in close proximity to the ancient stadium and the Cronion Hill whence of old Zeus, father of Gods and Men, was reputed to have watched the Games.

At present there is an encampment, but various buildings have been planned and include dormitories, a refectory, lecture and reception rooms, a library, a museum, an amphitheatre, a palaestra and various training grounds and rooms. An emplacement has already been excavated ready to receive the stele containing the heart of the Baron de Coubertin, now situated at the entrance to the Altis, but to be transferred shortly to the grounds of the I.O.A.

Olympia is situated in a smiling undulating countryside covered with vineyards, pine trees and cyperrissus, as well as oleander. It nestles at the junction of the waters of the broad flowing Alpheus and the Cladeus, in the region of Elis, a few miles from a coast of attractive beaches, at some 200 miles by road from Athens.

MESSAGE
FROM H.R.H. THE CROWN PRINCE CONSTANTINE
FOR THE INAUGURATION OF THE THIRD SESSION

Lecturers and Participants, Ladies and Gentlemen,

I wish to express to you My great joy at your presence in Olympia on the occasion of the inauguration of the work of the 3rd Session of the International Olympic Academy.

I send you My wishes of Welcome.

The name of this corner of Greek lands, which Nature has endowed with divine serenity and which the worship of Olympian Zeus established by the most illustrious Games of antiquity, is now linked with every corner of the planet through the function of the institution of the International Olympic Academy.

It is our endeavour to preserve the purity of the spirit of the modern Olympiads, since the Games must be the symbols not of the superhuman struggle between materialism and the spirit, but on the contrary of the development through the body and the projection of man in perfect and incomparable pure harmony.

In expressing the sincere sentiments of all Greeks, I am sure that through the closer link of the Nations and of individuals under the aegis of the International Olympic Academy you will be nurtured in the spirit of Olympia and you will be inspired with the Olympic ideology.

I wish you a pleasant sojourn and creative work, and I hope that you will be imbued with the Olympic Ideals of freedom, of noble rivalry and of peace, and that you will become apostles of the Olympic Spirit which has its source in these ideals.

MESSAGE OF GREETING CABLED BY Mr. AVERY BRUNDAGE, PRESIDENT OF THE INTERNATIONAL OLYMPIC COMMITTEE TO THE INTERNATIONAL OLYMPIC ACADEMY

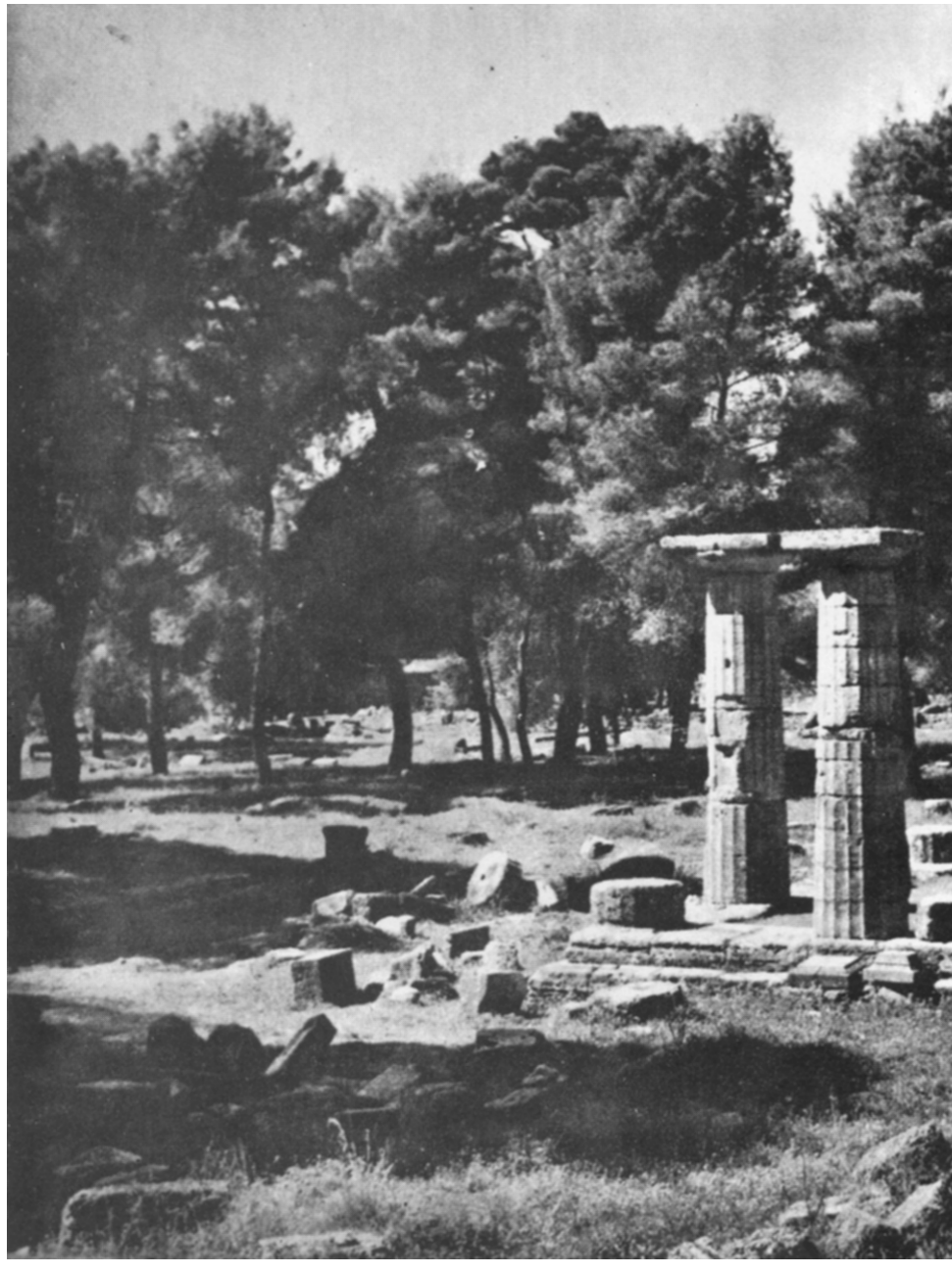
Chicago, Illinois

Greetings to the Olympic Academy for its Third Session. May the serenity and sacred stones of Olympia remind you of the high moral principles and the lofty ideals which were exemplified through all the lands of the Greeks for almost twelve centuries by the ancient Games and which today have been brought to 100 countries in less than one century by the revived Games. Best wishes for a stimulating sojourn.

AVERY BRUNDAGE

H.R.H. The Crown Prince Conitantine, President of the H.O.C., greets the lecturer» at the H.O.C. reception. Shaking hands with Dr. Bruno Zauli.

H.R.H. greets the participants. Shaking hands with Mr. E. Krishnan Nair of india.



In the Altis of ancient Olympia

Ruins of the Temple to Hera.

Mr. John Ketseas, President of the I.O.A., addresses the press at the H.O.C. reception. Standing 1. to r: Ed. Fried; Cl. Palaeologos; J. Recia; 0. Misangyi; Jean Ketseas ; Adm. P. Lappa; (a barman); Gen. S. Papathanassiadis; X.Messinesi; P. *Vialar; O. Szymiczek.*

At the Press Conference. The P.R.O. interprets.

THE THIRD SUMMER SESSION

PART I

THE WORK OF THE 1963 SESSION

Whereas the Summer Session of 1961 was basically of an experimental nature, it proved invaluable for the formation of the 1962 Session with more "meat" in the lectures. The 1962 Session proved at least as equally valuable as a guidance for the organisation and composition of the 1963 Session.

The 1963 Session was organized with a greater latitude of time and this allowed for innovations which resulted from the experience obtained from the previous Summer Session. In the first place every lecturer was able to hold a Seminar, either immediately following the lecture, after a break, or the same afternoon, or next day. The questions put by the students, as also occasionally by the lecturers, proved constructive, not merely in clarifying points arising out of the lectures directly, but also on many connex matters, precisely in that direction which forms the objective of the International Olympic Academy.

In addition two features proved equally as popular as successful. The first was a radio-type "Brains Trust" at which Mr. John Ketseas, the Chairman of the I.O.A., took the chair, and at which several lecturers acted as experts on the various aspects of the Olympic Movement. Apart from the Curator, the following assisted (alphabetically): Messrs. E. Fried; W. Korbs; P. McIntosh; Cl. Palaeologos; J. Recia; P. Vialar.

At least equally as popular was a debate held on Parliamentary lines, with the Curator in the chair. The motion before the "House" was: - "That this House considers that Sport and Physical Culture should be compulsory at College and University level". The motion was carried by a two to one majority. Mr. Peter McIntosh proposed the motion, which was opposed by Mr. W. Korbs. It was most gratifying to the Academy to realise the remarkably high level of the speeches by the students, who were asked to confine their talks to three minutes. The parliamentary debate was held towards the end of the session, and the speeches were not only rhetorically good, with plenty of substance and skill, but indicated that the students were originally imbued with the Olympic Philosophy, or had absorbed it in the course of the lectures.

Much of the discussion centred around the Amateur Status. This was only natural as the relevant Rule of the International Olympic Committee Rule 26, was only published in 1962. Besides this, the lecture sent by Mr. Avery Brundage, the President of the I.O.C., on the Olympic Philosophy, dealt extensively with this subject, and so did the lecture by the Curator, as also one by Mon. Paul Vialar, and that by Mr. Edgar Fried the Hon. Sec. of the Austrian Olympic Committee. There was no opposition in any sense at all to the Rule, but some of the lecturers raised points as to its interpretation and applications. Mr. Fried, in answer to a question put to him, explained the position by stating: "The rule is new and must therefore take its time to settle down. In due course it may require some further clarification in its wording. If this is the case, then we can rest assured that the I.O.C. will make any necessary clarification, and in the meantime it is part of the Olympic Spirit to have full confidence in the I.O.C. which will undoubtedly do the right thing". The students were in full agreement.

LECTURES & LECTURERS

One of the questions which the Board of Trustees and the Curator had to consider in organising the Summer Sessions, was to consider the extent to which the students of each Session should be given a similar curriculum with similar lectures. The subject matter that the lectures should embrace has been laid down in Article 7 of the Provisional Regulations, and includes the True Spirit of the Olympic Games; the ancient and modern history; the philosophy of Sports; technique and scientific subjects related to Sports and athletics. Paragraph 3 of this regulation relates to the contribution of Baron de Coubertin, while Para 4 relates to the contribution of Sports to the education of youth.

It was felt by the Board that in so far as lectures on such matters, as referred to in paras 3 and 4 or elsewhere, had been fully reported in a previous Session's book, the students' attention could be drawn to them, and the book made available.

The talks of the 1963 Summer Session embraced a wide scope of the aspects of the Academy, and besides many lectures were given on subjects of an absorbing Academic and consequently of instructive interest. It was also found, perhaps even more forcibly through the seminars, that great profit could be derived by viewing how the various national sports organisations dealt with similar problems. The Austrian, British, French, German, Italian and Swiss viewpoints were thus well

reviewed and gave the students not only an insight into many problems and how they were being solved or envisaged in various countries, but also an incentive to elaborate for themselves how the various matters concerning Sport and competitive athletics could be approached to the benefit of the Olympic Philosophy and Spirit and their objectives.

THE LATE PROF. CARL DIEM

The Int. Olympic Academy laments the irreparable loss of Prof. Carl Diem, the kindly, genial and erudite Principal of the Cologne Sporthochschule who died in December 1962. In the Summer Session of that year Prof. Diem had been an inspiration to the Academy,to the foundation and function of which he had so actively contributed. Although in his eightieth year his energy during the 1962 Session had put many of the younger members to shame. During the inaugural meeting of the 1963 Session the Academy's President, Mr. John Kesteas, not only asked all present to stand in silence in memory of this great friend, but proposed that at all lectures an empty chair should be placed among the assisting lecturers in recognition of the fact that his spirit would be eternally with the Academy.

OLD AND NEW LECTURERS

Among the lecturers who had attended previous Sessions were Mon. Paul Vialar, President of the Sports Writers of France, who chose new subjects for his two lectures. Also Dr. Otto Misangyi of Switzerland who this year dealt with a new subject which opened new horizons of outlook in dealing with the everyday questions affecting Sport. He dealt with the sociological aspect resulting from an enquiry at Swiss student level, which surely will be followed by other countries in different aspects and forms. Mr. Cleanthis Palaeologos also gave a lecture, not this time on the history of the Ancient Olympic Games but on the actual events of the ancient Games. Mr. Werner Korbs who had attended the 1961 Session visited the Academy this year as the new Principal of the Cologne Sporthochschule and gave a talk which was not merely of Academic interest as might have been gathered from its title, but threw a spotlight on the ancient Greek outlook on the role of Sport in education, giving food for thought on present day applications. His talk dealt with revelations from Egyptian papyri of the third and second centuries B.C.

The Curator, Mr. Otto Szymiczek, gave an address which in a sense was a follow up on his last year's talk, an obverse aspect of the needs

of a healthy attitude and practice in sport and how to cure the ailments which beset it. His talk was in the same pertinent and vigorous approach.

Dr. Bruno Zauli, the Hon. Sec. General of the Italian Olympic Committee, President of the European Committee of the International Amateur Athletic Federation, and organiser of the 1960 Rome Olympic Games was a most welcome newcomer. His talk on the Law of Sport went beyond its title and dealt with the scientific and metaphysical approaches. Like all the other lecturers he gave a most active mind, full of enthusiasm, to the growing pains of the Academy with a continual thought for improvements.

Austria was well represented with two newcomers. Mr. Edgar Fried, the Hon. Sec. of the Austrian Olympic Committee spent the whole of the Session in Olympia. His talk on organisational matters was short but to the point and was amply supplemented by his patient replies to the unending questions put to him at his seminar. Mr.Fried's attendance was all the more appreciated as he left his onerous duties connected with the organisation of the Olympic Winter Sports to be held ar Innsbruck in January 1964. From Austria also came the ebuliant Prof. Josef Recia, of the University of Graz. He did not come by himself but brought with him 14 students, of both sexes, from the Department of Physical Culture over which he presides at his University, and whose presence was felt equally beneficiently, academically, as in the happy comeradeship which they imparted. His two talks dealt mainly with the subjects of Methodology and Bibliography, both matters which, from the Sports aspect are somewhat in their infancy, and which the energetic professor is vigorously pursuing with the firm intention of bringing them up to maturity.

The Academy has to thank the British Council for helping to bring Mr. Peter McIntosh to Olympia and the Education Officer of the London Country Council for releasing him. Mr. McIntosh, as well as being a senior Inspector of Physical Education of the L.C.C., which means a responsability for some 450,000 young pupils, and several tens of thousands of elder ones, is an author whose knowledge on the history and origin of Sports is outstanding. Mr. McIntosh, who unfortunately could not spend the whole time with the Session, assiduously assisted at all talks, seminars and debates, and participated in the life of the Session imparting his continual good humour to all, refereeing in the camp's football match etc.

We have left to the last of the lecturers Prof. Oscar Broneer the famous archaeologist of the University of Chicago whose contributions must be especially appreciated, for in a sense the work of the Academy is outside his normal sphere, though he devoted his valuable time to

attend to it. Prof. Broneer has devoted much of the later years of his life to excavations at Isthmia which lies close to the eastern approach to the Corinth canal. After Olympia and Delphi, the Games of Nemea and Isthmia came next in esteem of the Greeks of antiquity. Here Prof. Broneer has discovered the site of the most ancient stadium as also that of the subsequent one. By a series of undermining tests Prof. Broneer has been able to verify and assert that when it has been brought to the light of day, and the orange orchard that at present surmounts it has been removed it will prove to be the best preserved Greek stadium of antiquity. Prof. Broneer welcomed the students of the Academy on their journey out to Olympia and showed them on the spot his discoveries regarding the starting arrangements for the races, almost inexplicable problems which he happily and successfully has solved. He followed this up by coming to Olympia and giving two lectures on the Isthimian Games with the assistance of coloured slides, in spite of the obstreperous behaviour of an automatic projector, which had been provided for him.

The Academy received with regret a télégramme from Prof. Spyridon Marinatos, the pre-eminent archaeologist who was to have given two talks related to the education of youth in ancient Greece. The Professor who had undergone a severe operation earlier in the year, had to bow to the judgment of his medical advisors, and no doubt Mrs. Marinatos, and postpone his talks to next year.

In this list we should not omit Dr. H. Bartels, the resident archaeOlogist of the German Archaeological Institute which has done such remarkable excavations at Olympia for many many years past. Dr. Bartels, took small groups at a time, divided into linguistic categories, and explained copiously the meaning of the finds, thousands of which are stored at the German Institute's Olympic headquarters, and for which a special museum is being completed. Dr. Bartels, we are happy to say, has indicated his willingness to talk at next year's session.

The Greek ephor of antiquities of the Western Peloponese, Mr. N. Yalouris, who has spoken at last year's session also visited the Academy.

The Academy was also most happy to welcome Mr. Dan Kinsey who was sent by the United States Olympic Committee and put up, with his family, at the Academy Camp. It was regretted that on his way to Olympia he became indisposed while in Athens and had to delay his visit for several days. The Academy is sure that Mr. Kinsey's visit will result in much sound advice being ultimately forthcoming, while his cooperation at the 1963 Session was much appreciated.

An Observer, though a late comer, was Mr. Raymond Gratereau, sent by the French High School of Physical Education. It was a pity

that he could not have come earlier, he none the less had time to make his observations and have lengthy discussions with the Curator as regards the problems most countries are facing in imparting physical education nationally, and which he found that anyhow were not dissimilar in Greece to those of the country of Pierre de Coubertin.

SCHEDULE AND PROGRAMME

In Athens

Most of the participants and lecturers foregathered in Athens on the evening of Sunday the seventh of July, and were thus able to visit the City of Athens during the morning and afternoon of Monday the eighth before leaving on the morrow for Olympia. On the Monday evening a reception was given by the Hellenic Olympic Committee at the Athens Tennis Club.

The reception was preceded by a press conference at which the lecturers who had arrived from overseas were invited to attend and give their views to the press or answer questions.

The reception that followed the press conference was held on the upper terrace of the Athens Tennis Club from which there is an imposing view of the adjacent huge Corinthian columns of the Temple of Olympian Zeus with the distant background of the sacred rock of the Acropolis, silhouetted by the translucent hues of the sunset. The reception had been called for 8.30 p.m. and shortly afterwards the President of the Hellenic Olympic Committee arrived, the Olympic Gold Medalist The Crown Prince Constantine. His Royal Highness mixed with the guests which included notabilities of the Greek world of Sport and representatives of the Embassies of those countries which had sent lecturers or participants to the 1963 Session of the Academy.

His Royal Highness talked with the lecturers and then graciously indicated His willingness to meet the participants, for each of whom He had words of welcome and appropriate comment. H.R.H. remained for an hour and after His departure the guests, numbering some two hundred and fifty, partook of a buffet supper, dispersing fairly early, owing to the early start for Olympia scheduled for the next morning.

The Journey to Olympia

An early start was made on Tuesday morning the ninth, by motor coaches for Olympia. The more lengthy route was taken to give those who did not know Greece an opportunity of seeing some of the more noteworthy sights and sites.

Ancient Isthmia

After speeding along the new motor highway along the shores of the Saronic Gulf, the party crossed over the Corinth Canal and branched immediately to the left to visit Isthmia where Prof. Oscar Broneer was waiting for the party and gave it an absorbing talk on the ancient legends and a detailed description of the starting device for the running events of the earlier stadium which he had discovered and the intricacies of which he had solved. ·

Mycenae

From Isthmia the route followed was into the interior of the Peloponese and the party was given a chance of stopping at Mycenae, made famous by the Homeric epics about Agamemnon and "Helen of Troy".

Epidaurus

From Mycenae the coaches made a detour through ancient Argos and Nauplia in order to visit Epidaurus, dedicated of old to the God of Healing, Asklepios, not only famous for its ancient theatre where the modern festival of ancient drama is held every summer, but where also lie the ruins of an ancient stadium.

From Epidaurus the party returned to Nauplia where lunch was held at the Hotel Xenia, overlooking the sea. Later the party proceeded to Olympia along the route which traverses through the mountain passes of central Peloponese from east to west. Olympia was reached when hardly any daylight was left, after a journey from Athens totalling some two hundred and fifty miles.

The Return Journey - Delphi

It was considered that most of the participants would not have liked to have visited Greece and to have missed the chance of seeing Delphi, famed centre of the Pythian Oracle of Apollon and of the Pythian Games, next to those of Olympia, the most important of antiquity. The journey, however, is somewhat ambitious for it includes a three hour crossing by ferry boat across the Gulf of Corinth to Itea, the port of Delphi, which latter was reached only just before 5 p.m. The ancient stadium, the ancient theatre, the Temple of Apollon and the interesting museum were visited under the guidance of the experts who accompanied the party. Delphi was not left until after 7 p.m. and Athens not reached till around eleven at night.

The Programme at Olympia

Every morning after the 7 o'clock call the participants indulged

in morning exercises, followed by breakfast at 8. a.m. Normally the first lecture was scheduled for 8.30 a.m., followed around 10. o'clock by a seminar. The morning lecturers were held in a natural amphitheatre on one of the hillocks of the Olympic Academy's estate overlooking the ancient stadium and the Alpheus river. The evening lectures, which normally started at 5.30 p.m. were held at the foot of the Cronion Hill. The different location for morning and afternoon lectures being a question of the shade offered by the pine trees.

Between the end of the morning courses and lunch, held at 1 p.m. the participants were at liberty to visit the museums, that is the archaeological, that of the German Institute, or the Philatelic Museum, or else to proceed the few hundred yards to the broad flowing Alpheus for a bathe. Afternoon lectures started at 5.30 p.m. Dinner was held at 8 p.m., while after dinner the evenings were divided between occasional lectures with slides or films, films of Olympic subjects, or a camp fire. One such entertainment was organised by the 14 students of Graz who had brought with them their costumes, their dirndles and musical instruments.

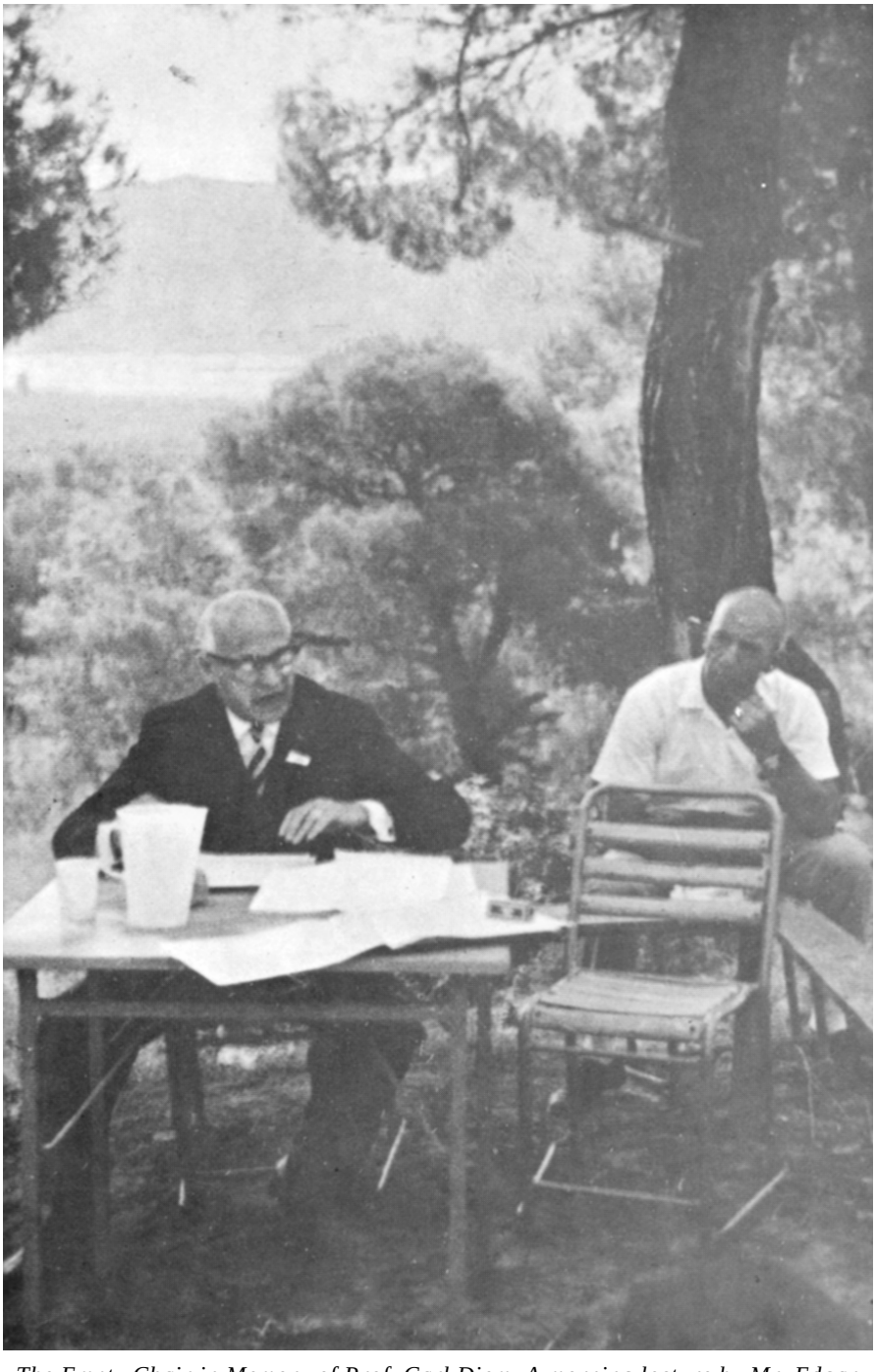
The Excursions

Sea bathing is invariably an attraction to all, especially in the heat of summer, and it is all the more so for students who come from countries which have no coast-line or from cities distant from the sea. One morning was devoted therefore to a fifty mile excursion to the beach at Kyllene, named appropritely the "Olympic Beach" with a sandy expanse and possibilities of volley ball (see p. 215). Lunch was taken here. On two other occasions excurions of a similar distance were made to the beaches to the south, at Kaïfa, but arrangements were made to return in time for lunch at the Academy Camp.

The Closing Ceremony

On the last evening, the 23rd, the notabilities of the Nomarchy (County) of Elis were invited to attend at the closing ceremony. These included the Bishop of Elis, the Nomarch, the military Governor of the district, the Mayor of Ancient Olympia, Mr. Bartels of the German Archaeological Institute, Mr. Raymond Gratereau of the French High School of Physical Education, and others, most of whom with their wives.

After the Bishop had pronounced his blessing the Nomarch, Mr. S. Kouvopoulos, as representing the Greek Government expressed the country's thanks to the members of the Academy and bade them God speed for their return home to their native lands.



The Empty Chair in Memory of Prof. Carl Diem. A morning lecture by Mr. Edgar Fried. The Curator listens.

A lecture was then read, sent by Mr. Avery Brundage, President of the I.O.C., but which had encountered some delay in arriving. It dealt with the Olympic Philosophy and is reproduced in the second Part of this report.

The President's lecture was followed by farewell speeches, duly translated into other languages, given by Mr. Fried and Prof. Josef Recia on behalf of the lecturers, while Mr. Krishnan Nair of India was elected by the participants to speak on their behalf. A farewell télégramme was then read from Admiral Pyrrhos Lappas, the Hon. Sec. of the Hellenic Olympic Committee.

The Nomarch of Elis later presented attendance diplomas to the participants of the Academy, subsequent to which all present repaired to the nearby buffet supper set out for them. The participants followed this by making merry, in song or dance, according to their local customs and traditions, while many exchanged addresses to keep up their recently formed friendships.

FAREWELL SPEECH BY Mr. EDGAR FRIED

Ladies and Gentlemen

The hour for saying farewell has arrived. Many words of thanks should be said to the Hellenic Olympic Committee and to the officials of the International Olympic Academy and to all those who have administered this wonderful organization. I feel, nevertheless, that it may be necessary to say something more.

The Olympic Movement has no weapons and no arms to fight for its ideals such as other doctrines have, which wish to conquer the world. We only have the power of an idea and nothing else. I am sorry that this Olympic Spirit is not so well known as it should be to make the world more acquainted with how important is the part of the Olympic education for mankind. No place in the world is in a better position to inspire all its visitors, as Olympia. We who have been so happy to spend a fortnight in this wonderful country and to be able to study and to feel the spirit of the ancient Greeks, as also of the modern Greeks, have learnt to live and to understand the friendly people who live here. I think that it should be the duty of all the participants of the International Olympic Academy to give their deepest gratitude for all the kindnesses and the immeasurable hospitality which we have enjoyed here during our sojourn. The only way we would be able to repay would be to act as apostles and announce the Olympic ideal all over the world and especially in our own native countries.

I sincerely hope that due to our mutual efforts, the high aims of the International Olympic Academy will be spread all over the world for the sake of mankind.

FAREWEELL SPEECH BY PROF. JOSEPH RECLA

Ladies and Gentlemen

It is with the greatest pleasure that I have assumed the honour to speak at the closing ceremony of the Third Session of the International Olympic Academy, as a representative of the lecturers. We lecturers who had the opportunity and pleasure to present our talks, wish to thank warmly the management of the International Olympic Academy for this distinction.

We are all united by the Olympic Ideology, which, I think, can be expressed in the following five words:

HARMONIOUS EDUCATION AND HUMAN OUTLOOK

You Greeks can be happy that you possess the Mecca of classical gymnastics and of contemporary Sports in your land.

My good friends our sojourn in Olympia compels us to transfer the Olympic Spirit to the daily life of our societies; we feel this duty out of our friendship for the International Olympic Academy on all occasions and everywhere.

We, the lecturers, from whichsoever country we may come, will make every endeavour to struggle for this idea which encompasses the integrated man. We will devote ourselves during the rest of our lives to convince others to adopt it.

In my capacity as the Principal of the Physical Education section of the University of Graz, and in the name of the 14 students, I feel a heartfelt compulsion to express to the management of the Academy our appreciation and thanks, We thank it for its kind invitation, hospitality and participation in this unique event. In recognition of this I should like to offer the Management of the International Olympic Academy this small flag.…

I am persuaded that the Olympic Ideology is to day probably the sole ideology which can educate all mankind.

FAREWELL MESSAGE BY Mr. K. R. KRISHNAN NAIR OF INDIA, REPRESENTING THE PARTICIPANTS.

Distinguished guests, learned Professors and dear friends.

I consider it a great privilege and honour bestowed upon me to

say a few words on behalf of my friends here, who have gathered from different countries, in the International Olympic Academy.

For the last seventeen days we were living together as part of one big family. The majestic Cronos Hill, the beautiful Alpheus River, the divine Altis and Stadium, the Museum and, in short, everything in this Sacred Grove at Olympia had an enchanting effect on our Spirit. We realised Spiritual exaltation and refinement under its mystic Spell.

Further we had the great fortune to listen to the illuminating lectures of world renowned Authorities in the field of Physical Education, Sports and Archaeology. Opportunities were plenty for the exchange of ideas and free discussions. By all these we are now richer than we were. And for all these we have to thank the organizers of this Academy. We would like to record our deep sense of gratitude and appreciation for this excellent piece of work undertaken by the Hellenic Olympic Committee. Before leaving Olympia we assure you that we will always be with you and will do whatever is possible in our humble capacity, to promote the true Olympic ideals for which this great institution of ours stands.

We once again thank the organizers of this Academy who have spared no time and energy to look after our welfare during our stay here and also the lecturers who have awakened in us the true Olympic Spirit.

MESSAGE FROM VICE-ADMIRAL PYRRHOS LAPPAS HON. SEC. OF THE HELLENIC OLYMPIC COMMITTEE.

To the International Olympic Academy - Ancient Olympia : The Hellenic Olympic Committee sends its greetings on the occasion of the completion of the work of the third session to the lecturers and participants of the International Olympic Academy to express its deep and sincere thanks for all their endeavours and most excellent work which have contributed so much to make it a success. The Hellenic Olympic Committee wishes one and all a happy journey back to their country. It hopes that their stay in Olympia has been equally enjoyable and profitable and that they will carry back the inspiration from Olympia and the Academy so that the philosophy of the Olympic Movement can be spread as widely as possible to the good of mankind in general, and of their own country in particular.

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YUGOSLAVIA

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THE THIRD SUMMER SESSION

PART II

THE TALKS

The talks are not set out either in order of precededce in which they were delivered, or in order of importance. The first is that of the President of the International Olympic Committee on the Olympic Philosophy. It is followed by others on a similar thesis with history subjects and bibliography at the end. The I.O.A. does not necessarily agree with the statements of the lecturers.

THE OLYMPIC PHILOSOPHY

By AVERY BRUNDAGE

President of the International Olympic Committee

Mr. Avery Brundage was unable to attend the Session and his talk was ready by proxy.

Last year a hard-boiled sports columnist from Chicago, on a European trip, visited Olympia. His story, written from the Olympic Mecca, was headed "AVERY BRUNDAGE is RIGHT," and begins:

"Here in the Holy Land of Sports a feeling comes to you that Avery Brundage may be right."

"For years and years many who are interested in sports have harbored a hunch that our Avery is a lone wanderer in the dreamland of amateur athletics. Nevertheless, Brundage persistently insists that an athlete to be eligible for Olympic competition must be strictly and completely amateur."

Unfortunately, far too many share the skepticism my cynical journalist friend harbored before his visit to Olympia and his conversion.

The Baron de Coubertin, who revived the Olympic Games, was not a sports promoter - he was a scholar and an educator, and he was

the first in modern times to recognize that more than merely physical benefits can be gained from properly organized athletic sports and games. He perceived that there were also fine cultural and moral qualities to be acquired. He had studied Greek history and he knew the significant role in Greek civilization played by the Olympic Games for twelve centuries. He knew the Greek Gods were not only wise and intelligent but also physically perfect; an inspiration to mankind to seek alike all-around physical, mental and moral development. He knew that, in those days athletes met philosophers, dramatists, sculptors and poets on common ground. Plato, the great thinker, was also a great athlete. He knew of the Golden Age of Pericles, of the men of Thermopylae and of Marathon; and he knew of the stalwart legions of Alexander the Great. He knew that the ancient Olympic Games were a dignified religious, sport, and fine arts festival, amateur in essence, emphasizing grace and beauty of body, mind and spirit. He knew of the Olympic truce, during which all warfare stopped during the period of the Games. He knew of the overemphasis, the proselyting and the professionalism that developed, the loss of Spartan virtues and the forgotten self-discipline as the Greeks grew soft, morally and physically. He knew of the scorn of the Greek scholars and philosophers for the commercialization of the Games, and for over-developed professional athletes. He knew of the downfall of Greece that followed the corruption and the loss of ideals, of the conquest by Rome, and finally of the abolition of the Olympic Games. With great sagacity and with remarkable prescience he devised the rules and regulations, which if followed, would prevent similar troubles in the future.

The first and most important of these rules, for good reasons, was that the Games must be amateur. They are not a commercial enterprise and no one, promoters, managers, coaches, participants, individuals or nations, is permitted to use them for profit.

The amazing success of the Olympic Movement in the short period of seventy years, since the Games were revived by Baron de Coubertin, is almost entirely due to the soundness of the fundamental principles with which he equipped them. Unfortunately, many of the articles and reports on the Games that one reads today display a complete ignorance of this Olympic philosophy. It is sad that these basic principles of the Olympic Movement, which account for its universal appeal and its tremendous success, are understood by so few people.

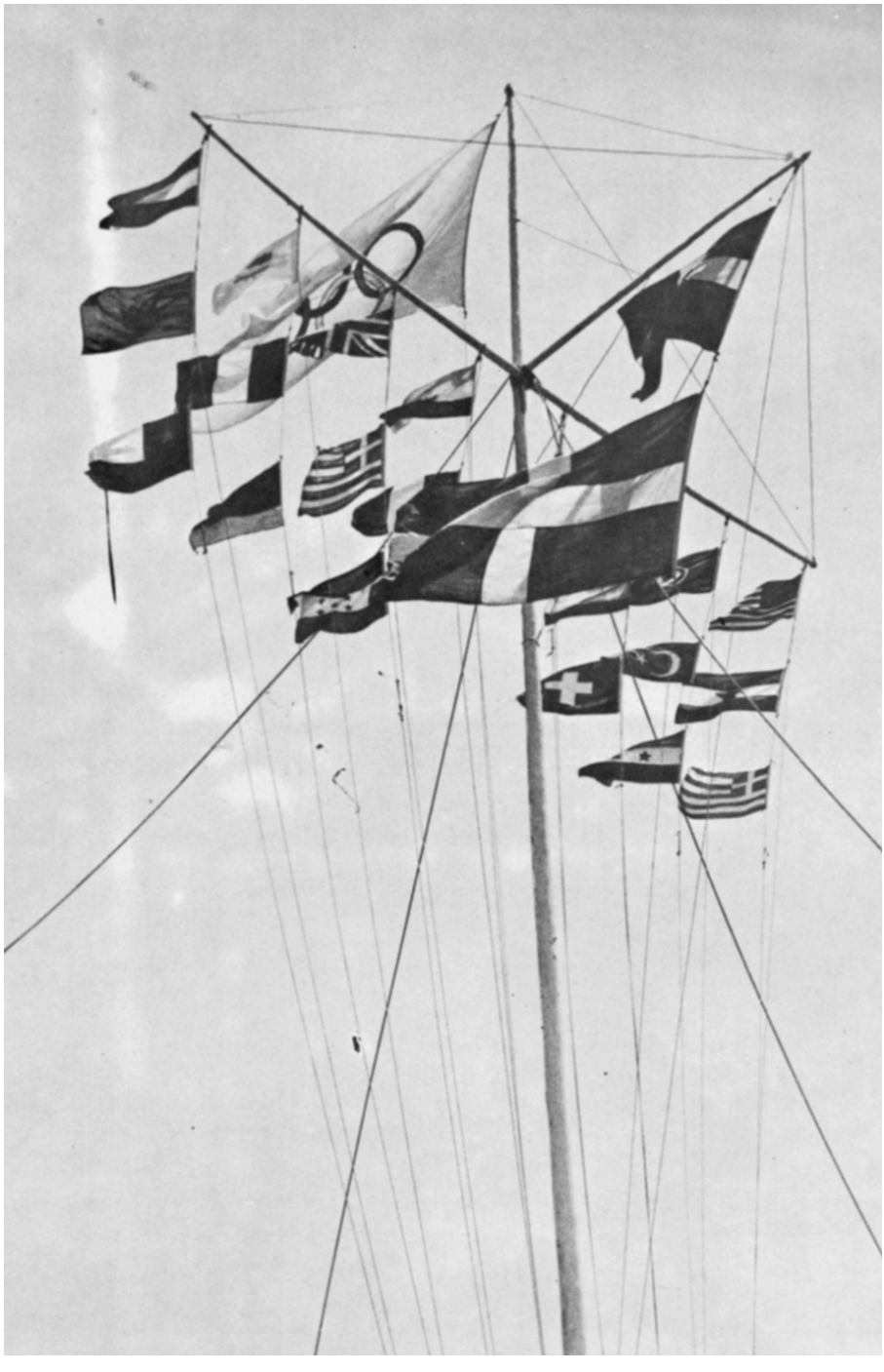
To administer a project of this kind is not a simple task. As it was in the beginning, there are always difficult problems. The natural

The inaugural meeting at Olympia addressed by the I.O.A. President, Mr. John ***Ke****tseas. The local dignitaries in the front row.*

Mr. John Ketseas reads messages from H.R.H. The Crown Prince and from I.O.C. President, Mr. Avery Brundage. In centre the lecturers.

Some I.O.A. members visit the newly excavated ancient

Olimpic *Stadium. In the centre tents of the I.O.A. can be seen.*



The I.O.A. flag mast with the Olympic Games flag flying aloft.

rivalry of sport or of nations, with some being stronger and perhaps more important than others, if not restrained, might well have wrecked the Games on many occasions. The solution was found in the International Olympic Committee, composed of individuals who do not represent any country or any sport but do rerpresent impartially and impersonally, the Olympic Movement and only the Olympic Movement. This Committee is self-perpetuating and chooses its own members. It was first appointed by the Baron de Coubertin, who charged it to enforce Olympic regulations and to preserve the pure amateur spirit of the Games, free from commercial encroachment, which would soon lead to disapproval, or from political intrusion which would quite obviously he disastrous.

One of the silliest proposals which has been made is that the Olympic Games should be thrown open to professional athletes. One reason advanced is that not all competitors have been amateurs. If this is the case it is certainly not the fault of the International Olympic Committee. By this time everyone knows the Olympic rules. Every competitor in the Olympic Games must sign an entry blank, testifying that he is an amateur according to the regulations, and this must be certified by his National Federation and by his National Olympic Committee. If any-non-amateur has participated, in the Olympic Games, at least three people have lied. Because there is cheating, crime and dishonesty in the world, shall we abolish all laws and return to the jungle?

Perhaps much of the difficulty arises from the fact that amateurism is not generally understood; in fact, it is widely misunderstood by those who classify an amateur as a tyro, a neopthyte, a beginner, or someone not good enough to be a professional. The thing that is not understood is that amateurism is a philosophy of life, a consecration and devotion to the actual task at hand rather than to the payment or to the reward. It is the same devotion that in scholars and scientists has led to the acquisition of knowledge and to the advancement of civilization. It is the same devotion that actuated the great artists and musicians who starved in garrets rather than commercialize their work. It is the same devotion that in the great patriotic leaders in all countries, has produced all social progress. It is the same devotion that actuated the unknown sculptors and architects who created the great buildings and cathedrals of the world without even signing their work. It is the same devotion that guided Henry Ford and Thomas Edison to their achievements in the industrial world, which they would have accomp-

lished even if they had never won a fortune. It is a philosophy of life badly needed in these materialistic times, when all that many workers think of is pay day and quitting time.

This, of course, is a strange conception in the materialistic world in which we live, where everything seems to be measured by dollars, but there are certain qualities in life, like charity, patriotism, love, and friendship, that are not measured in dollars. Amateurism is one of these and the world would be a sorry place without them.

The amateur has "an entirely different philosophy than the professional athlete, who does nothing unless he is paid. With a professional, sport is a vocation and his main objective is to win, because the more he wins the better he is paid. The Amateur also wants to win, but it is the manner in which victory is won that is most important to him. He wants always to improve and he wants always to do his best in the circumstances that prevail, but he does not wish to sacrifice his education or his vocation for a hollow victory.

The amateur sportsman knows that sport is recreation, play, fun, and an avocation, and has his eyes on a higher goal, the main business of his life - his education or his vocation. He does not want to waste his valuable time as a professional entertainer. He does not want to be part of a troop of trained seals for the amusement of the public - he plays for his own entertainment. He always does the best he can in the circumstances and he acquires a lot of valuable experiences and qualities. The man who climbs the Matterhorn or who runs a four minute mile does not expect to find a pot of gold when he arrives. He has not conquered Nature, he has conquered himself and he has the great, never-to-be-forgotten self-satisfaction and pleasure that follows.

Someone once defined science as "anything you cannot understand." Cynics have said the same of amateurism. But just as the scientists know what science is, amateurs know what amateurism is. The great difficulty is that amateurism as a thing of the spirit is not easy to define. As a result there are many definitions. Each sport has its own and each country has its own.

The Olympic definition is quite clear:

An amateur is one who participates and always has participated in sport as an avocation without material gain of any kind. He does not qualify:

a) If he has not a basic occupation designed to insure his present and future livelihood;
b) If he receives or has received remuneration for parti cipation in sport;
c) If he does not comply with the Rules of the Internatio nal Federation concerned, and the official interpretations of this Rule number 26.

Official interpretations of this rule are made from time to time and these have now been published for all to see.

Amateur sport is recreation, an avocation and not a vocation, play and not work. To exist and flourish it must be free, without either political or commercial dictation. Professional sport, so-called, is no sport at all, but a branch of the entertainment business like the circus; it is for the spectators whereas amateur sport is for the players. A competitor who is paid is a workman and not a player. The professional takes from sport, while the amateur gives to sport. These are fundamental truths that must always be remembered.

We must never forget that "the most important thing in the Olympic Games is not to win but to take part, as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well."

The Olympic Games are a wonderful athletic spectacle, full of excitement, suspense and drama, but don't ever think that is the only reason for their astounding success. The principal reason for this success is that they are a demonstration of idealism in action and as such they appeal to all people of every country. Good sportsmanship, which is the basis of the Olympic code, is nothing more or less than an application of the Golden Rule - the essence of all religions. They are an enterprise, conducted by devotees, by dedicated individuals who seek to demonstrate the best and the finest without thought of personal gain. Based on the high principles of the amateur code, they illustrate a system where everyone has an equal opportunity and where the reward is measured by the ability and the application of the participant - a system that is honest, fair and just and so a system which meets the aspirations of all people. Sportsmen are admired and respected because they exemplify high moral qualities as well as physical ability.

Since 1896, when the Games of the first Olympiad of the present era were celebrated here in Greece, the practice of amateur sport has spread to aft quarters of the globe and today National Olympic Committees are recognized by the International Olympic Committee in more than one hundred countries. Amateur sport has become an important part of modern life with millions of followers. Realizing this importance, some misguided persons seem to think that Olympic sport can be made a political tool. This is as erroneous as anything can be. The minute political activities are permitted in Olympic affairs the Games are finished. Never has the world been so peaceful that countries or political systems were not somewhere at odds. If not a hot, there has always been a cold war of one sort or another - sometimes religious, sometimes racial, sometimes political, and the minute distinctions of this kind are permitted, it is quite obvious that the Games will soon come to an end. As it is, the Olympic Movement furnishes a conspicuous example that when fair play and good sportsmanship prevail, men can agree, regardless of race, religion or political convictions.

In February 1963 the Executive Board of the International Olympic Committee met with the representatives of the International Federations and adopted the following resolution, deploring political interference and agreeing to attempt in every way to discourage it:

> "Sport in the Olympic sense, which is strictly amateur and, for that matter, all other truly international amateur sport, is free from financial or chauvinistic objectives.
> "A score of amateur sport federations govern international sport in a democratic manner and their member federations in the different countries have joined together to form NOCs which in more than a hundred countries follow the Olympic code of good sportsmanship. The participants in this great structure of international sport involving millions of individuals work together in a program which develops international friendship and good will sought by the youth of the world.
> "International sport, one of the few fields where all participate on an equal footing, cannot survive if it is used either as a tool or as a weapon for any political purposes. We hope therefore that all Governments will recognize our free and independent position, a benefit to all, a threat to none, and respect our neutrality in all fields."

The Olympic Games were not revived by the Baron de Coubertin merely to give contestants a chance to win medals and to break records, not to entertain the public, not to provide for the participants a steppingstone to a career in professional sport, and certainly not to demonstrate the superiority of one political system over another.

His idea was that they would:

1. bring to the attention of the world the fact that a national program of physical training and competitive sport will not only develop stronger and healthier boys and girls but also, and perahaps more important, will make better citizens through the character building that follows partici pation in properly administered amateur sport;

2. demonstrate the principles of fair play and good sportsmanship, which could be adopted with great advan tage in many other spheres of activity;

3. stimulate interest in the fine arts through exhibi tions and demonstrations, and thus contribute to a broader and more well rounded life;

4. teach that sport is play for fun and enjoyment and not to make money, and that with devotion to the task at hand the reward will take care of itself; the philosophy of amateurism as contrasted to that of materialism;

5. create international amity and good will, thus leading to a happier and more peaceful world.

Not everyone can visit Olympia. You who have had the good fortune to spend some days in the serene ambience of this beautiful valley, among the sacred stones of the ancient temples, must have absorbed some of the true principles of the Olympic Movement. As disciples of this philosophy, which stands for what is right and stand against what is wrong, you can carry the message with you when you return to your homes and thus help to create that happier and more peaceful world envisioned by the Baron de Coubertin.

ABOUT THE WORK OF THE OLYMPIC FUNCTIONARIES

By
EDGAR FRIED
Hon. Sec. General of the Austrian Olympic Committee

The International Olympic Academy meets for the third time. As such it has produced the first evidence of its vitality. It was not certain at all at the outset that the experiment initiated in 1960 could be made into a permanent institution. If I recollect the great doubts with which the project worked out by Mr. Ketseas had been received by the high and mighty Olympic officials and with what reserve even the National Olympic Committees viewed the idea, it is really astonishing that the International Olympic Academy has been able to make itself felt in the way it actually has done during the short time of its existence so that Olympic Movement is just unthinkable without it. With every day that passes, if it may be expressed that way, it is shown that the Olympic Movement is hardly appreciated by our contemporaries and that its high aims are shown little understanding. Particularly in our days, however, where mankind has almost lost the use of its limbs due to the ever increasing mechanisation and automation and were the basic conditions of natural life "running,jumping and throwing" are more and more neglected, the key-note which Baron de Coubertin laid down with such vision manifests the great line and task of the Olympic movement with great clarity:

"So that one hundred young people train their bodies it is necessary that fifty engage in sports, so that fifty engage in sports it is necessary that twenty specialise themselves and so that twenty do this it is necessary that five become models due their excellent performance."

This basic principle is the justification of the Olympic Games which strives after record performances, through not for the sake of the record but in onder to stimulate the youth to train their bodies. As such the Olympic Movement represents a harmonious living together of sport for records and mass sports which form the basis of every systematic physical education.

This is also the justification for the high appreciation of sport and although journalistic exaggerations can be hardly justified it is still necessary to talk of record performances again and again because in this way it will be possible to gain the interest of the great public and induce a few to regular physical training. This brings me to an important point, that is how it can be made possible to make propaganda

for the Olympic Movement. This is one of the main tasks of the Olympic functionaries and there are many ways to achieve this. Holding an Olympic Day annually as the peak of sports events is only one of the means. In Austria, for example, it has been shown to be successful so as to make young sports journalists acquainted with the Olympic Movement by means of lectures and courses and by organising competitions for the best journalistic works in the line of sport. The publication of the usual bulletins is not very effective for the most part because the daily newspapers show little interest in special publications in the field of sport.

An attempt must therefore be made in a clever manner to obtain entry into the columns of the newspapers by means of well written articles. The discussion about the amateur problem which starts up ever and ever again is not at all bad for this purpose.

Here are the rules issued in 1962 in the booklet of the I.O.C. Part IV, Rule 26, which is as follows:

REGLES GENERALES DES JEUX OLYMPIQUES

Definition de l'amateur

Un amateur est celui qui s'adonne et s'est toujours adonné à la pratique du sport par goût et par diversion sans en tirer aucun profit matériel quel qu'il soit.

Il ne peut pas se prévaloir de cette qualification:

a) s'il n'a pas une situation de base de nature à assurer son existence présente et future;

c) s'il n'observe pas les règles de la Fédération Internationale du sport qu'il pratique, et les dispositions du règlement d'application du présent article.

Which, translated into English would read:

GENERAL REGULATIONS OF THE OLYMPIC GAMES

Definition of an amateur

An amateur is one who participates and always has participated in sport as an avocation without material gain of any kind. He does not qualify:

a) If he has not a basic occupation designed to insure his present and future livelihood;

b) If he receives or has received remuneration for participation in sport;

c) If he does not comply with the Rules of the International Federation concerned and the official interpretations of this Rule, number 26.

The great public is always up in arms against the narrow-mindedness of the Olympic functionaries who do not want sportsmen to enjoy financial gains for their performance. I do not wish to discuss this problem right now. I only wish to remember that Coubertin had already called the amateur problem the eternal mummy of sport on the occasion of the first Olympic Congress in Paris in 1894, at the Sorbonne, when it was decided to revive the ancient Olympic Games.

We also know, from the history of the Olympic Games of Antiquity that even then professionals made their entry into Olympic events. In the course of our continued gathering there will be ample opportunity to discuss this problem. I am personally of the opinion that there can be no suitable amateur definition because conditions in the various branches of sport but also in different countries vary basically that it will be just as impossible to establish a generally valid amateur definition as it is impossible to carry out general disarmament.

The most important means of propaganda are and will continue to be the Olympic Games, and I think that you would here like to get some information concerning the Olympic Games.

The Governing body and highest authority is the International Olympic Committee which was founded in June 13, 1894 at Paris by Baron Pierre de Coubertin. This organization elects its members as it likes. Many complaints in this connection can be heard. You have to consider, however, that in the times of the foundation physical education as well as the Idea of the Olympic Games were almost unknown and therefore only men of high influence and social standing were apt to foster this unkown institution. The I.O.C. members have to be independent. They must not allow or accept any instructions for their body. They are not delegates of their countries to the I.O.C. but they should be considered as ambassadors of the I.O.C. to their country of which they are subjects. It has been said that the I.O.C. is a body without arms so it needs help for its work and therefore the rules stipulate the best organisations in the Olympic life of a country which are the National Olympic Committees. Every country which has the intention to participate in the Olympic Games must have a National Olympic Committee which has to be founded in accordance with the Olympic rules. The other helping arms are the National Federations of which the sports are included in the Olympic Programme. To the mentioned Federation Bodies are affiliated the National Sport Organizations for each sport branch in each country.

PROGRAMME

Article 30. At least fifteen of the Sports listed below must be in-

A morning lecture in the shade of the pines.

Evening lecture in the shade of the Cronion.

eluded in the official programme:
Track and Field Athletics - Rowing - Basket Ball - Boxing - Canoeing - Cycling - Fencing - Football - Gymnastics - Weight-lifting - Handball - Hockey - Judo - Wrestling - Swimming and Diving - Modern Pentathlon - Equestrian sports - Shooting - Archery - Volley Ball - Water-Polo - Yachting

and also a manifestation of Fine Arts (Architecture, Literature, Music, Painting, Sculpture, Sports Philately, Photography).

I think it would be useful to make you familiar with a few Olympic expressions. There exists an error that you may hear every day. Only a few people know the difference between Olympiads and Olympic Games. The Olympic Games are the Sports festivals which are celebrated in honour of the Olympiad which means a period of four years, and always in the first year of the Olympiad. We are now preparing the Olympic Games for Tokyo in 1964 in honour of the XVIII Olympiad and in order to make it better understood this means that the athletes will participate in the Olympic Games of Tokyo next year, but *not* in the Olympiad of Tokyo. You may find another wrong expression of Olympic Summer Games. According to the rules Olympic Summer Games do not exist since there is only a reference to the Sport Festival which includes the Sports I have mentioned before. The Olympic competitions of winter sports are called Olympic Winter Games, and are actually Skiing, Ice Skating and Ice Hockey and "Luge". Another fact, almost unknown generally is that the Olympic Games are accorded to a city, but not to a country. The town of Innsbruck, for instance has been granted the honour of staging the IXth Olympic Winter Games of 1964 in accordance with the Olympic Rules, under the responsibility of the Austrian Olympic Committee.

All events of the programme of the Olympic Games must be organised within 15 days, while the programme of the Olympic Winter Games must be organised within 10 days.

The motto of the Olympic Games reads: Citius; Altius; Fortius (Further, Higher, Stronger) and their emblem is that of the five enlaced circles in the colours of blue, yellow, black, green and red, which symbolises the five continents, or another version of the colours from which all existing flags can be composed.

The competitions of the Olympic Games are to be contested between individual athletes according to the Olympic rules, but an Olympic victor is turned in almost all countries of the world into a national hero and Olympic victories are the main aim of physical training in many

countries. The importance given, however, to the Olympic Games brings it about that the entire journalistic world and all media for forming public opinion are utilised in order to stress particularly the importance of sport. This brings it about quite automatically that the Olympic movement too is brought also into the centre of interest. It is the task of the National Olympic Committees to do everything in their power to send teams to the Olympic Games and the scope of the Olympic functionaries here becomes clear. They have to see to the training of the Olympic candidates and all preparations must be made so that the team of their country can enter the Olympic Games under the most favourable conditions. What these tasks are in detail and how they should be coped with, goes beyond the scope of this talk. I therefore believe that the programme of the International Olympic Academy should be augmented by the inclusion of lectures on the administrative work of the Olympic functionaries in order to extend the scientific equipment of the students of this Academy to administrative-technical matters.

If my suggestions might be supplemented by still another then it would be that the International Olympic Academy should match itself with the Academies of Sciences by awarding prizes for excellent performances in the Olympic movement which would certainly contribute to enhance the prestige of this institution even more.

And now I come to the end of my short talk. I believe that there is no better phrase than that which the founder of the Olympic movement decided should be shown in the stadium during the closing ceremonies of the Games of :

"Puisse ainsi le flambeau olympique se transmettre, a travers les âges, pour le bien de l'humanité, avec toujours plus d'enthousiasme, de loyauté et de ferveur".

"May the Olympic Flame be handed down, throughout the ages, for the good of humanity, with always greater enthusiasm, loyalty and fervour."

LAW OF SPORT

By Dr. BRUNO ZAULI

Hon. Sec. Gen. of the Italian Olympic Committee.

President of the European Committee of the Int. Am. Ath. Fed.

Introduction

The International Centre of Magistrates in Perugia invited me to hold a conference on the "Law of sport", and I took the chance to expound some fundamental principles inherent in the philosophy of sport which I have worked out in long years of study and consideration.

In this inquiry, an attempt is, of course, made to overcome the problem of the "Law of sport", but the essential part of the phenomenon of sport lies just in examining its sources. This is in fact the most important subject of the essay, which may be considered as research into the metaphysical motivations of sport, social aspects being particularly stressed.

The subject is not a new one. Outstanding philosophers and scholars whose timely ideas have been quoted here, have dealt thoroughly and deeply with this very matter. However, most of them have accepted the phenomenon as it appears to the community. Hence they have mainly developed its ethical side, neglecting metaphysical investigation. In other words they have looked for a practical pattern, often with a pedagogical aim, serving a useful purpose for the organized community, within which sport finds its natural and irrepressible outlet, that may also be called "vis sportiva".

Sport is at the top of the"ludus" activity, and even its simpler forms present the same phenomena, though more attenuated. It constitutes the highest and unsurpassed expression of human motion, since there is nothing faster than the 100 *meters run covered by Hary in* 10 *seconds; or Lievore's arm throwing the javelin* 86 *meters* 74 *centimeters.*

The astronaut flying round the globe at a speed of 30.000 *Km. an hour is merely lying down motioneless on the bottom of the cabin.*

Sport as a supreme act of vital dynamism needs to be investigated in its essence, and the outcomes of such an investigation need interpretation. Metaphysical research stimulates and assails modern philosophers and scholars far more than it did in the past, and it yields theses or hypotheses which are worthy of the highest consideration. In his flowery language and with his Latin fancy, Ortega y Gasset (1883-1955) *goes so far as to speak about the "Origen deportivo del Estado". Even if the thesis of the Spanish philosopher is not accepted, it must nevertheless be recognized that sport is intensively engaging human energies in the "relation life", whereas the common working energies are mostly engaged in meeting the*

demand made upon the "vegetative life".

In other words, sport and "ludus" activity in general play a muck more important role in our daily life than we usually think.

But without insisting upon this fleeting reference, since as will be seen later, my orientation is much more toward Huizinga's thought (1872-1945), */ should like to state here that sport still has all its ethical value today and will certainly keep it for the future.*

Ethics, however, must not stop inquiring into the phenomenon of sport which is spreading in a terrific way and almost seems to be growing into a means by which man tries to defend himself against the world of our day.

For these reasons I have gone thoroughly into the matter by inquiring into the sources of the "Law of Sport".

The investigation on juridical line is not a pretext but rather a means to demonstrate that what is essential in sport through its close, inseparable links with man, finds its actual expression in the law which distinguishes and rules him in its constant application.

No inquiry into the Law of Sport is possible without first defining the term "sport" itself. But it is precisely with this definition that scholars grapple, definitions alternating between principles of causality and finality as a glance at any dictionary or encyclopaedia will show. On the other hand philosophers for thousands of years have been seeking to arrive at a precise interpretation of the concept of "law" and particularly after the bitter experiences of this century, it cannot be said that any convincing agreement has been reached. The social events that pervade and weave together the operative cycle of human life are undeniable, but do not always meet with rational explanation.

Of ancients and moderns it is undoubtedly the Dutch philosopher Huizinga who has delved most deeply into the subject of sport in his *Homo Ludens* which, together with *Homo Faber* constitutes an incontrovertible and universally accepted aspect of the Aristotelian *Homo Sapiens*. The third face of human nature *Homo Cogitans* followed in the wake of these classifications, but it is not shared by all, especially those followers of the doctrine of Giovanni Gentile who identify thought with action, treating them as one whole.

Hvizinga conceives "ludus" (a Latin word meaning "play or game") as an activity that has always been present in the life of man, from the origins of history until the present day; an activity whose very nature also permeates other manifestations of *Homo Faber,* which in appearance are far removed from play.

On a theoretical level the Dutch philosopher has fully and completely expressed the significance of play, listing all the phenomena observable in nature, from the play of animals and children to the more evolved and complicated figures which we look upon as sport. But in his turn, when he came to the quintessence of this activity, all he could do was to quote the explanations catalogued by other investigators, under the rational pressure of scientific speculation, particularly phychology and physiology.

The biological function of sport perhaps finds its raison d'être in the elimination of an excess of vital energy;

or in obedience to an innate impulse to imitate;

or in a need for psychic release;

or in a need to prepare for life's labours;

or as training in self-control;

or in a natural human need to cause or be capable of something;

or the yearning to dominate, or to compete;

or in the innocuous evacuation of harmful instincts;

or as the indispensable complement to an excessively monotonous activity;

or in the satisfaction, by means of a pretence, of insatiable desires which, as such, are capable of conserving the sense of personality.

I reproduce this list - which could be still further lengthened - to show that play in general and sport in particular cannot be explained by one or more of these motives. They may all be acknowledged as valid without solving the enigma as to *why* and for *what purpose we play.*

When I was looking for a definition of Physical Education for teaching purposes, I found I had to use formulas which appealed to a principle of finality freely chosen by man. Thus one of them, very simple and academic, runs: "Physical Education is the science of human motion applied to energy build-up in the organism". This is true if we take the views of those who sponsor or promote physical training in order to attain objects of *a medical, military, or humanistic* character, but it is not so true if we take the standpoint of the young who undergo it or lend themselves to it quite apart from any generic or specific objective This is particularly true as regards sport. Can one really believe that a lad who spontaneously takes up basket-ball is induced to do so from concern about his future health, or from a wish to improve his physical efficiency for military purposes, or to increase, according to the teaching of *Herbert Spencer,* his working capacity in industry, commerce, or other productive activity in his later life?

These things concern parents and the elders who rule the community. Although young people know about them they do not "feel" them.

Their minds are unencumbered by any practical or utilitarian aims and they only think of the game for its own sake with the heat of contest and the «swift and pointless outcome.

Every analysis therefore brings us back to the unsolved question of why and for what purpose we play, to a sharp distinction between Homo Ludens and Homo Faber. But it is just this differential diagnosis, just the negative aspect of the question that can help us to define that objective phenomenon we call sport.

The motives for playing games may be more or less surmised and at least in part satisfactory, but the purpose, in its essence remains veiled.

Homo Faber acts and works under the pressure of his instincts or fundamental necessities for living: *nourishment, reproduction, defence* and hence all the practical consequences deriving therefrom. We know why a man and a woman come together, love each other, unite and form a family. They do so to preserve the species.

But we are unable to give a biological explanation to the purposes of Homo Ludens in the performance of his activity.

I must make it clear that when I speak of sport I refer to the *essential nature of sport,* excluding all the superficialities, deviations, deformations, and aberrations that it has been subjected to in both, ancient and modern times through spectacle and professionalism. But this does not count, for the professional is not a Homo Ludens, but a Homo Faber who comes within the sphere of ordinary Law, whether it be civil, administrative, commercial or of some other branch.

What counts is the very act of sport itself, in its absolute purity, with no practical and immediately useful end. A youth for example, as a result of constant and determined efforts, succeeds in jumping 1 meter 90 cm. What has he achieved ? What material advantage has he gained from this jump which has cost him great sacrifice and expenditure of energy? And the swimmer who does 50 meters in 30 seconds? Or the footballer who scores a goal? Or the wrestler who throws his opponent?

At the end of these competitions winner and loser shake hands in compliance with the rules of sport which is innocuous. Moral satisfaction and other abstract things are spoken of, but in actual fact the athletic act has produced nothing directly. It has all been done "in play". Had it not been accomplished, men would have gone on living just the same. And yet men are not able to live without playing! Even though play is irrational it takes up a great part of their lives; as youths they take an active part in sport, as grown-ups they become spectators, thus associating themselves with the young sportsmen, or transfer their own games, their own competitions, to other sectors of social life.

At this point, then, we may draw our first conclusions:

Given that:

a) Sport cannot exist unless there is competition. Where the agonistic factor is lacking (agonistic derives from the Greek world *agon*, having the same root as *agora* meeting) there may be physical culture or education, or medical gymnastics, but not sport, which can never be engaged in alone. The contest, the challenge between two or more opponents before an arbiter who declares the result is essential.

Sport is a pure act without practical, immediate and useful ends for the competitors.

We may deduce the following definition:

"Sport is a physical agonistic activity, incontrovertibly and irrepressibly part of human life, from which the latter derives nothing useful for its fundamental requirements".

This is a negative definition which may be accepted, and enables us to distinguish two completely different spheres of action: ordinary Law (Homo Faber) from the Law of sport (Homo Ludens).

Here it is opportune to insert a parenthesis, for, especially in those countries which are morally poisoned by professionalism in sport the concept that sport does not "yield profit" is not easily assimilated, at least by the ordinary rank and file.

We have already mentioned that in an inquiry into the sources of Law we are obliged to analyze the phenomena in their essential nature, leaving aside the deformations or deviations that only apparently maintain contact with the origins, whilst they are actually severed from them.

Apart from the fact that professionalism can cease to exist as is historically demonstrable (whereas sport as simple play or amateur activity is irrepressible) it is worth while reflecting on the limited extent of the phenomenon, the consistence of which is certainly not on a level with the advertising excesses promoted for purposes of speculation.

Quite rightly *Avery Brundage*, President of the International Olympic Committee, has pointed out that the Olympic Games depend upon a world movement of hundreds of millions of amateurs compared with whom the professionals are numerically negligible.

I would like to quote my favourite slogan: "One is born an amateur, one becomes a professional". All professionals before becoming such, took part in sport as amateurs. So that amateurism, which contains the pure and concrete expression of sport, is irrepressible, as we demonstrated earlier.

Whereas the ostensible end of sport is palpably evident in the contest and the result, we do not know how to explain the supreme and intimate purpose of this form of human activity. There must be one,

though at present we do not know what it is. We can only go as far as to accept reality and to represent life as a medal with the grave visage of Homo Fabrer on one side and the smiling one of Homo Ludens on the other.

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One final observation. As sport has no immediate utilitarian end, is an expenditure of energy without a practical return, and a giving without any concrete receiving, it is an act of *generosity*.

Hence we see men continually striving to establish moral or material prizes which sport itself does not offer.

But above all we note that generosity is an essential element in sports activities and an indispensable psychological component in the figure of the athlete.

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Turning our attention now to the Law of sport we must closely observe the elementary phenomena, the essential and indispensable minima for sport to take place.

For sport to occur two or more persons must freely and voluntarily meet and agree to abide by the rules of the game, delegating to a referee or umpire (the word judge according to modern usage is incorrect) all decisions in respect of the rules.

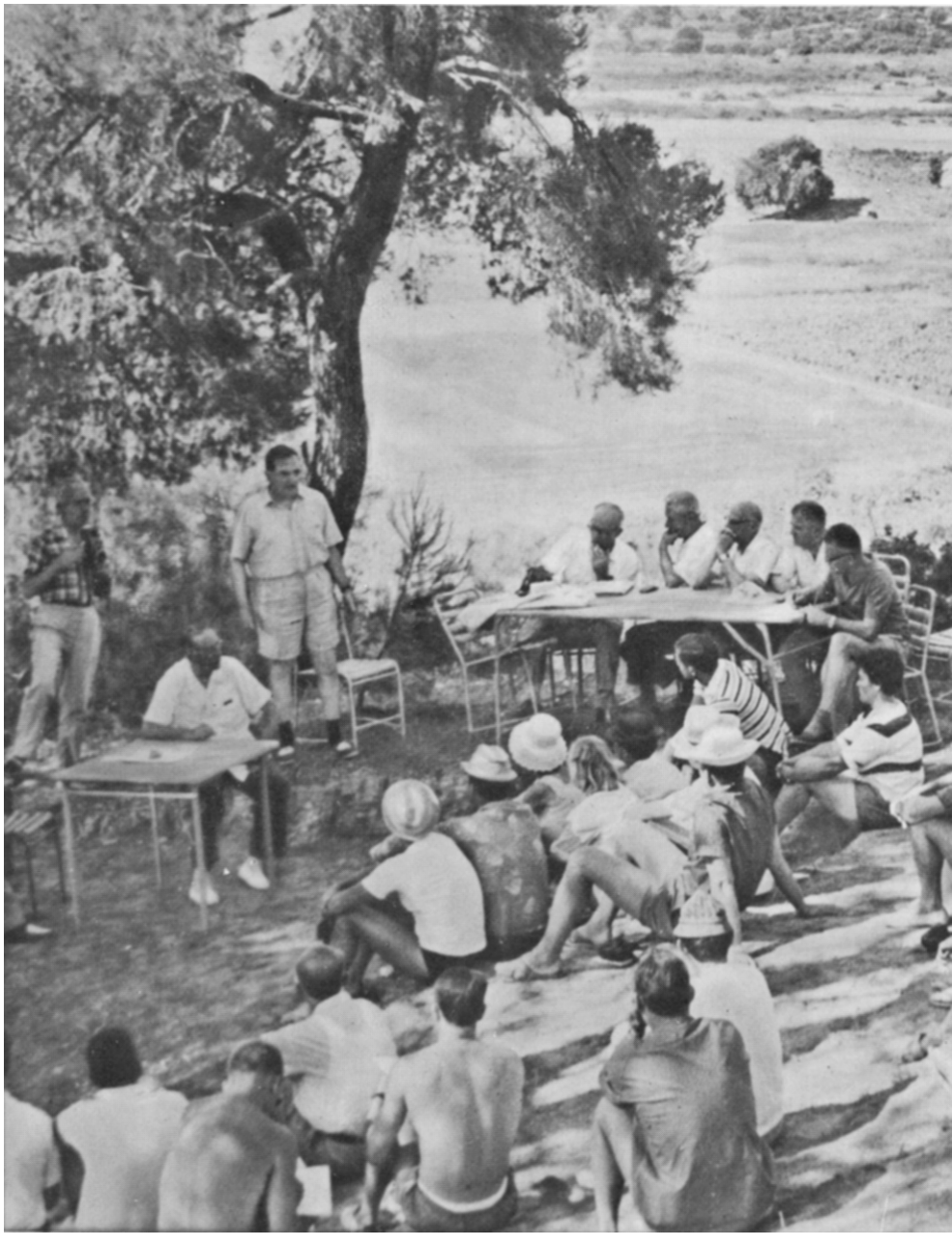
Another point needs to be mentioned: in order for sport to take place, it must be shut off from the everyday world, from the life going on around it, in special places or grounds (sports installations in the modern idiom) where sport can be carried on in the fullest liberty without extraneous interference of any kind. Should there be interference then sport ceases. The sports ground is a *magic enclosure* in which the rules that the competitors have themselves imposed, have freely consented to, rules inspired by the concept of loyalty are sovereign. Even today the words "bona fide" are to be read in national and international regulations. In any event, if play is unfair then sport ceases. The referee's task is to protect it by punishing or expelling those who fail to observe the Law of sport.

There now emerge a number of fundamental elements intrinsically connected with the essence of sport.

In the first place the principle of *freedom.* Sport is based on the free choice of the contracting parties. Unless two athletes or two teams

Bruno Zauli presents the I.O.A., through Mr. Jean Ketseas, with a facsimile torch of the 1960 Rome Olympic Games.

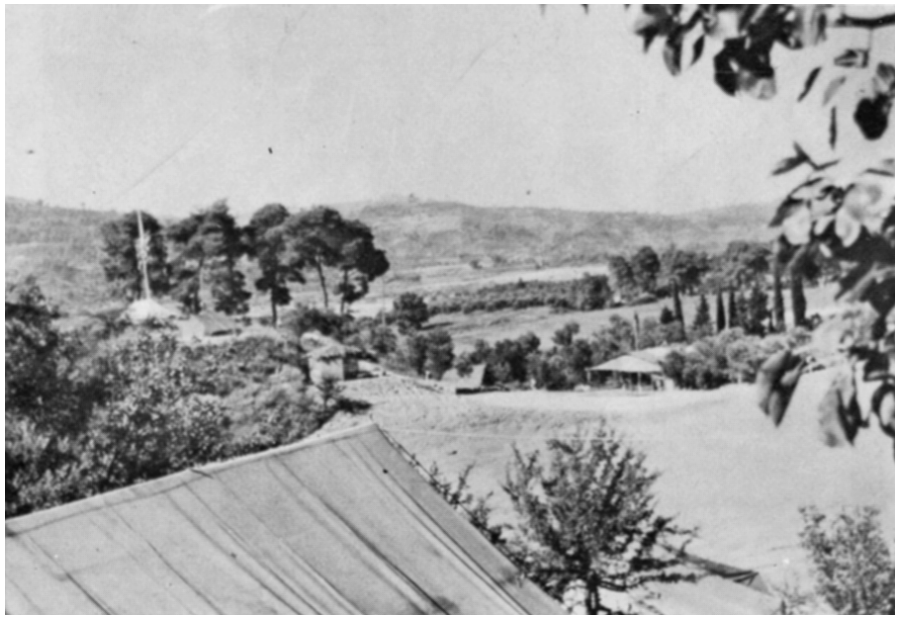
Mon. Paul Vialar giving a talk. Mr. Jean Ketseas follows it. In front the empty chair in memory of Dr. Carl Diem.



In the shade of the pine trees a morning lecture

hat takes place in the natural amphitheatre.

The ancient Stadium seen from the I.O.A. flag-mast hill.



Left : The flag-mast hill. Right Centre : The restaurant shed. Above : the ancient stadium. Beyond: The Alpheus.

meet in a selected spot at a given hour, prepared to accept voluntarily the rules of the game (that they themselves may make, as comes about in the case of simple races or contests between children) the game cannot be played.

But this is not all: inside the enclosure - isolated from the outside world and so outside the scope of ordinary Law - and within the limits of the rules of the games the athlete enjoys supreme freedom of action. He may run his fastest or slow down as he pleases, he may attack or defend, he may pursue or elude, throw, jump, or swim with all his strength, freely giving vent to muscular and psychic energies.

This cannot physically harm his opponent because the rules of sport are so devised as to *exlude this possibility* to a very appreciable extent. If more or less serious accidents happen, even fatal ones, they are to be looked upon as incidental events, outside the norms of sport which in itself is innocuous. It is precisely for this reason that there has been and is discussion about boxing for which, despite the precautions of doctors, referees, and gloves, the concept stated above can be accepted only to a very relative degree.

What needs to be stressed is the fundamental principle of freedom. No provision of enacted law can constrain anyone to take part in sports; this comes within the realm of individual choice.

This principle of freedom *has been* and *is the determining factor in the development of modern sports,* in any climate, under any regime, in any country where the present machine age has made itself felt.

This machine age clamps down on individual freedom far more than any arbitrary tyrannical law. An extensive literature already exists depicting the figure of modern man, a being fettered to the production line of a vast workshop where each action is constricted between the link that precedes and the one which follows. *Homo Faber, prisoner of the mounting social structures that constrict him in his working life, desperately seeks freedom in Homo Ludens, in sport,* which more than any other recreational activity allows him, with the full liberty of movement, to be himself - at least for a few hours - in Henry Ibsen's poetic formula.

Not only the young cooped up in schools, *but adults too,* feel this great yearning for freedom. They enter the magic encolosure of the stadium and by pretence or psychic transference they transform themselves - as they sit there - into athletes and participate in the games with exuberant verbal energy (cheering and so forth).

Inside the magic enclosure ordinary Law cannot, does not wish to, and must not enter. It stays outside the gates so long as the sport is performed strictly in accordance with its own laws (law of sport.)

If it enters, it means that the spell is broken, that sport has ceased, that accidents or incidents have taken place.

That this atmosphere of freedom truly exists is daily proved by episodes that are familiar to everybody.

I recall a distinguished magistrate who was once sitting next to me in the old National Stadium cheering for the "Roma" team. At one point of the game he yelled the usual insults at the referee. I reflected how different the same man was in his robes in the austere courtrooms of the Palace of Justice where it would be inconceivable that he should gratuitously insult anyone.

But in the stadium insults do not count: *it is all part of the game and done with the greatest seriousness.* The referee knows that, though the fans give full rein to their feelings, it does not affect his family, that the insults are not meant seriously, even though the game is in deadly earnest, even though he knows quite well who shouted the insults.

Outside the stadium, outside the magic circle, serious altercation and litigation would ensue, for from this standpoint too the freedom peculiar to players and fans ceases. And indeed thousands of different instances could be quoted, if further demonstration for this generally-recognized truth were required.

Another detail distinguishes ordinary Law from the Law of sport. It is the way in which the Law is administered. Under ordinary Law decisions are normally reached through the workings of the machinery of justice set up to settle controversies between the parties, with judges, lawyers, witnesses, prosecution, defence, and, verdict. In sport the *normal praxis* is arbitration, accepted in principle by the opponents, in good faith, *without even knowing, at times, what the future question at issue will be*. The decision of the referee is final. There is no appeal against it.

This is not merely in view of the importance of immediacy in order to safeguard the continuity and rapidity of the game, as many believe, but also concerns the principle of loyalty, already mentioned, in accordance with which it is inconceivable that justice should be knowingly betrayed. If it should be, sport would cease.

And at times it is also due to the need for a decision whatever it be, for the game to be played, perhaps imposing a will extraneous to that of the players.

When rational discrimination between contenders is not possible, recourse is even made to the "Judgement of God", that is, decision by lots. These are methods unknown to contemporary civil Law, which has relegated them to mediaeval history.

But chance is made arbiter not only in cases of parity, but often so as to ensure the "greatest fairness" or "equality of rights" in fixing

matches and heats, in allotting tracks or turns. When earthly justice is deemed unable to provide adequate guarantees the issue is left to the super-rational will, transcending all human power.

The Law of sport is exercised on the playing field and bears great resemblance to the justice that Solomon administered under the oak. The adjudication panels that many federations have set up-the so-called round table justice - are superstructures promoted mainly by those who have sought to introduce ordinary Law into the sphere of sport, thus deforming it and depriving it of its true nature.

From the standpoint of its essential feature it is extremely difficult to fit the Law of sport into the categories that the philosophy of Law has evolved through the centuries. Is it a *"ius quia iussum"* or a *"ius quia iustum"* according to the celebrated formulas of scholars? Does it come under natural law or positive law?

The answer is difficult. As the phenomenon of sport is founded on a principle of freedom, of free choice, and it is impossible to play without prior individual acceptance of the rules of the game, it seems to come under natural law.

The eminent jurist Grotius gave the following definition: "Law is that which shows itself to be reasonably suited to making social consort possible". To accept it we must overcome the rational-irrational antinomy, for, in its essence, sport is irrational.

But this is not all. If the Law of sport is to be respected, individuals must yield their rights to a higher authority, to a body that can make them respected, by force if need be. At the origins we are very close to the idealism of Jean-Jacques Rousseau's Social Contract. But then in the end an arbiter is appointed who is the perfect embodiment of positive law, guided only by sense of fairness, by good faith, which is a typically sporting act of trust and does not fit into any form of law.

Of course, if sport is analyzed in its practical manifestations many points of contact both with natural and positive Law are to be observed.

National and international sports organizations originate from athletes themselves who join together and through the delegation of powers gradually build a pyramid; then at the top the instruments of the Law of sport become more and more remote from the cells at the base. *Authoritarianism arises,* tempered only by those fundamental constitutional ideas that the great English philosopher *John Locke,* with his practical turn of mind, chose to base on the majority principle, foregoing unanimity.

The fundamentals of sport are invariably the principles of free choice already mentioned. Those who accept them come within the rules of the game, those who do not are left out or go out. We should

speak of *a"ius quia acceptum"*, with all the advantages and disadvantages of acceptance; something half way between individual contract and social contract, defined only by the word sport in its truest and fullest meaning.

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The Law of sport is the aggregation of rules regulating and governing sport.

They are rules that belong to the world of sport and have nothing whatsoever to do with ordinaly Law. They are rules that generally go under the term "technical regulations". Statutes and other federation regulations are organizational superstructures brought into being by the need to provide for the increasingly large numbers of players. But these addenda also belong to the world of sport.

The fundamental laws do not have a rational explanation and change in the course of time, with the consent of the players.

It is perhaps on account of this continuous change that we lack precise details about ancient games, some of which were very extensively played. "Trigon", a ball game popular in the baths of Ancient Rome, is an example. But then we do not know the exact rules of even the classical individual exercises such as the long jump or throwing the javelin.

However, the Law of sport not only positively lays down everything that must be done, but also places a rigorous interdiction on everything that is not to be done, so that sport may exist and be safeguarded in the spirit of its action.

Hence there are sanctions. The severest is expulsion from the game; if it is permanent, for life, it is equivalent to excommunication under Cannon Law.

We should seek in vain for punishment in ordinary codes of law, for they concern Homo Ludens and not Homo Faber. We draw attention to them because they constitute another factor that differentiates, between the two spheres of action.

The difference is so vast that no extension from Common Law to religious Law or to Law of Sport is ever possible. One may lose religious rights, yet fully maintaining civil or sports ones and viceversa. Just as the means of punishing and restoring wronged justice are widely different and unmistakable, although their object is quite the same, man himself.

* * *

As we approach the conclusion we trust we have demonstrated that sport is a unique social phenomenon, existing by itself, incontrovertible, and standing apart from the external world to live by its own-laws, which make up the Law of sport.

Therefore every attempt by ordinary Law to insert itself in, or encroach upon the Law of sport, is to be judged detrimental to sport.

But then, it will be asked, why is the history of society in ancient and modern times abounding in episodes that seem to prove the contrary?

A distinction must be made. The heartfelt appeal that sportsmen make to the authorities, to those who wield power exercised under ordinary Law, is an appeal to safeguard sport with financial aid and moral protection. In this case intervention, far from being harmful, helps to improve sport without interfering with the practice of it.

Since sport is an incontrovertible, and unrestrainable component of human nature, constituted authority has the duty to protect and encourage it to the benefit of society.

In exercising its moral authority, the Church has also declared sport to be good and necessary. Not only did Pope Pius II Piccolomini state this in his teaching, but mention has been made in pronouncements on life and doctrine by Popes Pius X, Pius XII and John XXIII. Theology itself, through the voice of its most illustrious exponent, St. Thomas Aquinas, in the Secunda Secundae of the Summa Theologiae speaks of the obligation to take recreation even in monastic communities. Of course, the modern sense of the world sport does not apply to that era, but the phrase has the full meaning of the activity "ludus", which is indispensable even for the members of religious orders.

Such general recognition and consensus is encouragement for governments to take measures on behalf of sport, but not to interfere with its free exercise.

The people were undoubtedly mortified when in the 14th Century *Edward III of England* promulgated a decree restricting the right to practice sport to the aristocracy, whereas they must have joyfully acclaimed *James I's* "Declaration of Sport" in 1617 which removed the proscription.

Another gross interference was that by Emperor Theodosius who in the year 393 A.D. suppressed the Olympic Games at the instance, it would appear, of St. Ambrose. This did not, however, have any appreciable repercussions. The Emperor's gesture amounted to little more than making out the death certificate of an event that through the degeneration of professionalism had been spiritually dead for centuries.

Against a handful of negative instances, there is an endless list of measures taken through the ages in favour of sport, and today we must

look forward to further aid and encouragement to meet ever more fully an essential human and social need.

In all times Heads of States and Governments, and Leaders of Armies have crossed the threshold of stadiums not as the representatives of executive power, but as spectators who intended to honour sport and its laws by watching with approbation and enthusiasm.

The essential condition is that ordinary Law must not penetrate the confines of the magic enclosure, where none other than the Law of sport may exist.

It is the duty of ordinary Law to intrude only *if sport degenerates into episodes harmful to the material and moral well-being of citizens,* that is to say,if sport ceases to be such and lacks in itself, in its members, its institutions, its means the capacity or will to recover. In this case the action of the State is not interference, but the defence and protection of the free exercise of sport.

But when sport, at the same time earnest and playful, real and fanciful, spontaneous and harmonious proceeds along the narrow path of its true laws, in a supreme attempt to give expression to human freedom, then it belongs uniquely and entirely to that Law of sport that regulates, governs and upholds it.

L'ESPRIT DU SPORT

Par

PAUL VIALAR

Président des Ecrivains Sportifs de France

Je pense que la première question que l'on doit se poser lorsqu'on se penche sur le Sport est de tenter de définir ce qu'il est exactement.

Qu'est ce donc que le Sport?

C'est, je le crois, à la fois le développement des possibilités physiques de l'homme et ceci avec une mesure et un équilibre définis par l'intelligence même de l'acte physique, et c'est aussi l'établissement d'un esprit.

C'est esprit - l'esprit du sport - doit être à la fois une discipline et une morale.

Que cette morale existe, certains paraissent en douter. Ils croient que "Sport" veut dire, avant toute chose, triomphe au cours d'une compétition.

Certes, l'idée d'être le meilleur est une idée exaltante, mais la façon dont celui qui doit s'incliner sait le faire et admettre sa défaite, est aussi importante, nous le croyons, que la facile admissibilité d'une victoire, même arrachée au prix d'efforts mettant en lumière la volonté et la possibilité pour un être humain de se surpasser lui-même.

Chez le sportif il existe un sens moral de naissance, oserais-je dire, j'entends un sens moral qui lui et né le jour même où il est né au Sport.

La lutte qu'il entreprend est, en effet, une lutte contre lui-même, animée par un ardent désir d'exalter les qualités qui peuvent se trouver en lui, mais elle est également une lutte contre des rivaux et doit être une lutte sans haine. De ceci, au cours de bien des compétitions, (je ne voudrais rappeler que certaines phases des Jeux Olympiques) nous avons eu maintes preuves. Nous avons eu, il faut bien le dire également, les preuves du contraire et, quelles que soient les qualités ou les possibilités exceptionnelles d'un homme, nul mieux que lui ne sait à quel point il peut se trouver à la merci d'une baisse de forme à laquelle il ne doit, bien sûr, remédier par des moyens factices ou déloyaux. Certains jours il ne sait plus être ce qu'il est réellement, ou bien l'âge se fait sentir dont il n'a pas encore senti la venue et lui prouve soudain, implacablement, qu'il n'est plus ce qu'il a été. Il y a ici une leçon aussi importante à mes yeux qu'une victoire, et la façon dont elle est acceptée donne pour moi la mesure exacte de l'homme, en fait à mes yeux un sportif ou seulement un pratiquant d'exercices physiques bien plus avide de gloire que de vraie valeur personnelle.

C'est là la morale du Sport et qui lui donne sa hauteur véritable. Par-

tant de la morale sportive nous en arrivons donc à la morale du Sport. L'une suit l'autre. Aucune ne peut aller sans l'autre. Elles forment ce tout qui est l'esprit du sport, cet esprit sans lequel le Sport ne peut exister.

«Esprit es tu là»?

C'est la première question que, sans être sorcier, on doit se posser.

«Je suis là» doit répondre l'esprit.

Et le miracle devient aussitôt la chose la plus simple, la plus naturelle du monde.

Disant ceci, je fais allusion aux sorciers qui font tourner les tables et questionnent l'esprit qu'ils évoquent. Il y a, en effet, une sorte d'incantation, de volonté de faire s'extérioriser l'esprit, qui fait - si l'on en croit ces thaumaturges - celui-ci s'exprimer et dire ce qu'il est, qui il est, et ce qu'il désire.

Je plaisante, bien sûr, car je ne crois pas particulièrement aux sorciers. L'homme doit être le sorcier de soi-même et faire jaillir de lui «l'esprit», cet esprit du sport qui, faisant de lui un vrai sportif, fera également de lui un homme.

Donc, l'esprit est né. Il habite l'homme, le sportif. Je voudrais dire à la fois comment, de quelle manière, par quelles vérités il se manifeste.

Il y a les réalités, celles en face desquelles le sportif se trouve et il y a aussi, à travers elles, cet enseignement qu'on se donne à soi-même et que personne d'autre ne saurait vous donner.

Il faut donc, d'abord, définir pour soi et à travers soi, à travers ses expériences successives qui sont autant d'épreuves, ce qu'est et doit être l'esprit sportif. Et, comme il faut toujours partir d'une formule ou d'une définition, je dirai, sans tout faire tenir cependant dans ces quelques mots, que l'esprit sportif est un esprit de noblesse. Il interdit de se laisser aller à la facilité comme aux compromissions. Il est peut-être parfois celui de la compétition mais, toujours fraternel, il est également celui de l'acceptation de la défaite. Il fait connaître à l'homme ses limites comme il exalte ses possibilitées. Il le porte à des moments qui atteignent au sublime, à la satisfaction de s'être vaincu lui-même comme, sans amertume, à la reconnaissance de ses limites et de ses impossiblités, lui donne la volonté de dépasser celle-ci et seulement par des moyens loyaux, rationnels... sportifs.

Le Sport: c'est la vie.

C'est par cela, je crois,par cette vérité première, qu'il faut commencer. La conjuration des sportifs est une conjuration contre la mort.

Il n'y a pas de vie sans action. Il n'y a pas d'action valable sans mesure. Il n'y a pas de mesure sans qu'on se connaisse. Il ny a pas de possibilité de se connaître totalement sans le Sport.

C'est en faisant du sport que l'on mesure la différence qui existe entre soi et les autres. Toutes les différences: celles des possibilités que l'on porte en soi, d'abord; puis celles de la volonté, du caractère, de l'acceptation de son infériorité en se persuadant qu'un jour après bien de la volonté et du travail on fera mieux et on pourra être vainqueur. C'est prendre la mesure de soi-même. Qui le peut aujourd'hui sans se leurrer en dehors de celui qui pratique le Sport?

La plus belle formule que peut, à mon sens, employer un sportif devant son vainqueur est de lui dire (en le croyant): ta victoire est ma victoire.

Vivre, c'est agir. Je dirai, plus loin ce qui à la fois différencie et rapproche la pensée et l'action. Ce n'est, en effet, pas tout de penser, il faut aussi pouvoir agir. Et comment agir quand on n'est pas habitué, entraîné à le faire, quand on ne le peut pas?

. Je crois profondément que dans un pays où les hommes ne savent pas courir, les idées ne vont pas vite... ou trop vite mais, dans ce cas, elles n'arrivent pas jusqu'au bout. Et c'était mon ami Jean Giraudoux qui disait: «Les pays qui sont arrivés les premiers au pôle sont ceux qui possédaient les meilleurs coureurs à pied».

Rage, colère, ces deux mots ne sont pas des mots sportifs. La seule rage que l'on éprouve, en faisant du sport, est celle de se vouloir meilleur. La seule colère que l'on ressent est contre sa propre faiblesse. Et le seul apaisement que l'on atteigne est celui auquel on parvient à travers le sport. Et ce qui est difficile, justement, c'est de ce projeter au dessus de soi-même tout en demeurant intégralement soi.

Etre un sportif est donc apprendre à se vaincre soi-même, à se dominer. Mais ce n'est pas, ici, dominer l'homme pour l'asservir ou le faire servilement obéir, mais bien pour, au contraire, le rendre libre.

Le Sport était, hier, un tournoi pour quelques uns, quelques privilégiés. Aujourd'hui il est devenu un tournoi pour chacun, de quelque origine qu'il soit. Il est surtout cet admirable tournoi où même le vaincu est un vainqueur puisq'il s'est vaincu lui même. Autrefois les seigneurs seuls participaient aux tournois. Aujourd'hui, si nous le voulons, et grâce au Sport, nous pouvons, quelle que soit notre naissance, être une race tout entière de Seigneurs. C'est ainsi que, par le Sport, nous rejoignons l'évolution d'un monde basé sur l'égalité. Cette égalité n'est pas ici seulement dans les mots, elle n'est pas faite d'un droit de vote donné uniformément à tous les citoyens sans discrimination et qui fait que, dans certaines Républiques, l'ivrogne a une voix qui compte autant que celle de l'homme sobre, celui qui a détruit son crorps par tous les abus des droits égaux à celui qui a su en faire un instrument de beauté et un écrin véritable pour l'âme, elle fait les hommes égaux et d'une

valeur égale par un esprit qui est le même pour tous et qui est l'esprit du sport.

Je vais plus loin: Le Sport peut et doit devenir la vraie patrie de tous les hommes, de quelque naissance et quelque couleur que soit leur peau. Oui, le Sport peut et doit devenir une patrie spirituelle pour tous les hommes d'une même volonté, d'une même bonne volonté. Ce sera alors le peuple, le vrai peuple des hommes, car l'on fait un peuple de même manière que l'on fait un corps.

Vous connaissez certainement la devise qui, en France, depuis la Révolution de 1789 est placée au fronton de tous nos monuments publics. Elle est fort belle, mais, malgré bien des efforts, elle n'est malheureusement encore, le plus souvent, qu'une devise:

Liberté - Egalité - Fraternité.

Je ne connais de vraie liberté que de faire de soi-même ce que l'on veut.

Je ne connais de véritable égalité que dans la différence que marque l'épreuve.

Je ne connais de vraie fraternité que dans l'esprit du Sport.

Oui, quelle élévation et quelle humanité dans cet esprit. Pour ceux qui le possèdent, tout parait simple, tout simple. Ils détiennent une vérité indiscutable et qu'on ne saurait mettre en doute. Je le disais tout à l'heure: plus de différences en ce qui concerne la couleur de la peau, la taille des individus. Plus de religion particulière. Chacun peut demeurer ce qu'il est, conserver ses croyances propres, une seule foi unifie tout qui sait admettre toutes les autres. Plus de murailles entre les hommes. Plus de barrières infranchissables. Les trompettes de Jéricho, a-t-on raconté, faisaient tomber les murailles. Les sportifs, eux, franchissent celles-ci sans tambours ni trompettes par le seul miracle tout simple, permanent et naturel, de leur sportivité. Et, comme je parlais tout à l'heure des Républiques, il me semble que si seuls les sportifs avaient le droit de vote, ou si mieux tous les votants étaient des sportifs les affaires des Républiques iraient plus justement. Rêvons donc d'un monde où règne cette égalité là: l'égalité sportive.

Quant à la fraternité, il n'en est de meilleure et de mieux établie que sur le stade et par cet esprit. Je ne reviendrai pas, à ce sujet, sur ce que j'ai dit, cela éclate et monte vers le ciel comme les fusées d'un feu d'artifices, mais d'un bouquet d'étincelles qui ne s'éteindrait jamais.

Voila maintemant quelques vérités qui s'appuient sur la culture du corps, de ce corps qui nous est donné en naissant et dont nous devons faire bon usage.

Ton corps: c'est la vie: Pense à lui. Pense à toi.

Si tu es malade ou chétif par ta faute, le monde s'en trouve un peu

plus chétif et malade lui aussi.

Comme il est triste et vilain de devoir haïr ce corps avec lequel on est condamné à coucher, à souffrir, à respirer. Comme c'est lourd à traîner un corps qui ne veut pas nous suivre. Il faut se sentir précédé par son corps. Comment être heureux dans un corps malheureux, dans un malheureux corps?

Un corps, quoi que l'on fasse, cela ne s'oublie pas. Il n'est pas une minute du jour où il ne se rappelle à nous. Dans ce cas il faut que ce soit pour notre joie, non pas pour notre désespoir et notre honte.

On n'échappe pas à son corps, il ne faut donc pas que notre corps nous échappe.

Il faut être assez fort pour pouvoir être plus fort que soi.

Condamnés à mort en naissant, ayons au moins une vie digne, dans notre esprit bien sûr, mais aussi dans ce corps qui nous est confié et que nous avons pour mission de conserver le plus net, le plus propre, le plus ferme, et ceci le plus longtemps possible.

La vie sans sport est une longue hibernation d'où l'on n'émerge que pour mourir.

Il faut se réveiller chaque matin en ayant conscience que l'on existe non parcequ'on a la migraine et qu'on souffre de quelque mal physique, mais bien parcequ'on se sent heureux d'être.

Il y a vivre et survivre. Comme l'un est loin de l'autre, et comme le sport en marque bien les limites.

Certaines professions, dans nos pays, ont un «conseil de l'ordre». Comme son nom l'ndique, ce conseil a pour mission de faire régner l'ordre dans la profession, que ce soit celle des architectes ou des avocats par exemple. Il fait appliquer les régies, exiger qu'elles soient respectées, veiller à ce qu'elles ne soient jamais transgressées, est en somme le juste gardien de la profession. Il devrait aussi y avoir un «Conseil de l'ordre» des corps institué de même manière.

La plus grande victoire, c'est d'être vivant, mais n'est ce pas surtout de l'être bien?

Le sportif est bien souvent le médecin de soi-même.

Seul l'homme de sport a l'air d'être fait pour vivre.

La seule condition humaine vraiment supportable est la condition sportive.

La passion du sport n'est pas dévorante, elle n'est pas mortelle comme certaines passions. Bien au contraire, elle est créatrice de vie.

Seuls les sentiments simples sont de grands sentiments. Le sport en est un: il est naturel.

On connait la formule: «Deviens ce que tu es».

Je crois qu'on devrait plutôt dire: «Deviens ce que tu dois être».

Il faut porter en soi ses possibilités physiques comme une femme porte un enfant: avec précaution et tendresse, en connaissant la valeur de ce trésor unique. Mais quand on lui donne le jour, le faisceau qu'on a réuni de ces forces, a contruit un être vivant.

La civilisation, de nos jours, est devenue de plus en plus inhumaine. Elle est presque toufours dissolution et facilité. Faire du sport, c'est retourner aux sources, à la simplicité. C'est contrôler, à chaque fois, qu'à force de tout faire pour devenir un surhomme on a cessé le plus souvent d'être un homme tout court.

On dit scuvent d'un mariage qu'il comporte «des espérances» (héritage des parents) ce sont là des espérances sur la mort. L'union de l'homme et du sport en comporte aussi, mais ce sont des «espérances sur la vie».

Les bourreaux des camps de concentration qu'on nommait «camps de la mort» (et qui, malheureusement, existent encore dans certains pays), savaient bien ce qu'ils faisaient: ils commençaient par abaisser les corps et c'était ainsi qu'ils finissaient par atteindre les âmes. Mais certains leur ont résisté. Le faire avec un corps diminué. quelle preuve d'un coeur sportif.

Nous devons tous mourir. Qu'importé! C'est la mort même qui fait le prix de la vie. Mais je crois que l'on ne peut accepter sa mort avec sérénité que si l'on s'est battu à mort pour sa vie.

Il faut essayer aussi d'être le moins laid, le moins difforme possible, c'est là, je crois, envers les autres, la première forme de la courtoisie.

«Je ne suis pas mon type», disait une femme charmante en se regardant dans sa glace et, le sachant, elle y remédiait si bien qu'elle finissait par être jolie. Belle lucidité, que le souhaite à bien des hommes. Celui qui sait se dire, regardant son corps ou le mesurant sur un stade à la piste, au sautoir, au poids qu'il faut lancer: «je ne suis pas mon type», a gagné. Il faut se regarder dans la glace du sport chaque jour et se refaire une beauté, ceci pour soi-même mais aussi pour les autres.

Toutes ces formules, et bien d'autres, permettent de faire un point nécessaire, d'explorer un peu mieux cette terre encore inconnue pour trop de gens qu'est le sport. Et c'est une terre si riche sur laquelle nous nous aventurons qu'à chaque étape se posent à nous de nouvelles questions auxquelles nous nous sentons le besoin, la nécessité de répondre. Par l'esprit du sport, par la culture de notre corps, il nous apparait clairement que nous devons être ceci et non cela. Il s'agit maintenant de tenter de voir comment nous pouvons y parvenir.

Deux mots s'imposent aussitôt à nôtre esprit qui sont «cultiver» et «éduquer». Encore semble-t-il qu'il existe entre eux une différence fondamentale. Oui, instruire est une chose, et éduquer en est une autre,

et chez nous, en France, alors qu'il y a peu d'années encore on parlait d'Instruction publique et qu'il existait même un ministère décoré de ce titre, nous avons vu celui-ci se transformer en «Education Nationale». C'est le sport, chez nous, qui a transformé l'un en l'autre. Et je crois que des transformations nouvelles vont se faire avec le temps et que de même manière disparaîtra le Ministère de la Santé publique au profit d'un seul, qui existe déjà mais qui n'englobe pas le premier, et qui est celui de «La jeuneusse et des sports».

Le latin, par exemple, est toujours «juge d'instruction». Le sport lui, est juge d'éducation.

Un individu peut n'être qu'un cerveau. Dans ce cas il est un monstre qui ne sait pas se servir du reste de son corps ni même lui commander alors que, s'il tente de le faire, celui-ci ne lui obéit pas. Et à ce cerveau il manque des circonvolutions alors que d'autres s'y sont développées de façon anarchique. Ce déséquilibre mène tout droit à un cancer qui, malheureusement, ne tue pas toujours l'individu, tout au moins celui qui s'est appris à vivre avec sa maladie.

Grosse tête: petit corps.

Non: corps équilibré à tête équilibrée: un homme, non pas comme trop d'hommes, mais comme tous devraient être pour être des hommes.

Dans ma jeunesse on disait avec mépris: «C'est un imbécile, il a eu le premier prix de gymnastique», tandis qu'on admirait, les yeux fermés, l'élève vainqueuer au Concour Général (celui des forts en thème, en sciences ou en littérature). Mais trop souvent, par la suite, ce vainqueur-là procréait des enfants - dictionnaires, incapables, du reste, et pour cause, de ce feuilleter eux-mêmes.

Mais par quoi commencer?

Le jeu de l'esprit dans un corps entraîné à jouer devient une satisfaction complète qui les contient toutes.

Jouer d'abord. Ce qui mène naturellement à la pratique des sports. Et celle-ci, automatiquement, à la culture physique. Inverser la proposition est détruire l'édifice et faire les hommes marcher sur les mains.

La culture physique imposée à l'enfant (et ses mouvements alors sans signification pour lui) prend pour celui-ci la forme la plus parfaite de l'ennui et de l'inutilité. Commencer par elle, c'est commencer par la fin. D'instinct - et celui-ci est dans doute l'instinct de conservation - l'enfant veut jouer: faites-le jouer.

Jouer est déjà, un sport. Le jeu combine tous les mouvements du sport et, déjà, possède en puissance son esprit.

Dis mois comment tu joues: Je te dirai qui tu es.

Pour être apte à pratiquer le sport, l'enfant devra cultiver son corps. Ce sera bientôt pour lui une nécessité. Et pour cela il fera, cette

fois sportivement, de la culture physique.

Un enfant qui ne sait pas jouer ne sera jamais un enfant. Un homme qui ne le sait. ni le peut ne sera jamais un homme. Je connais des hommes très âgés qui savent jouer. Ils l'ont toujours su et ne l'ont jamais désappris: ceux là ne retomberont jamais en enfance. En effet, ils ne l'ont pas quittée. Ils en ont conservé la pureté. Ils ont conservé intact ce trésor et, grâce à lui, ont été toute leur vie des êtres humains que, trop souvent, n'ont pas été les autres.

Le centre d'études sur la mort, à Bethesday, Maryland, son semblable à la Faculté de Médecine de Leningrad, véritables laboratoires de résurrection, nous laissent entendre que demain la mort sera vaincue. Pour eux la mort naturelle ne doit plus exister, il n'y aura plus de morts qu'accidentelles, et l'on va pouvoir traiter le viellissement comme une maladie. Cela fait réfléchir et nous nous demandons ce qu'alors, même vivants, il adviendra de nous? Quand nous serons devenus un peuple d'immortels, nous serons bien avancés si nous demeurons, malgré tous les artifices, un peuple de vieillards: C'est par le coeur et l'esprit qu'il faut commencer et, pour l'un comme pour l'autre, celui à qui ils appartiennent peut quelque chose.

Les grands peuples sont malheureusement souvent encore pareils à des enfants trop grands. Le sport peut être le moyen - sans doute le seul - de les faire atteindre à la maturité et à la raison.

Mais le sport est l'affaire de chaque homme et de chaque femme, chacun étant une cellule, justement, de ce peuple qui est le peuple du monde. Tout ce qui sera donc fait par chacun sera fait pour tous. En réalité nous sommes, chacun de nous, les cellules d'un seul corps, d'un seul peuple, et nous ne pouvons être en bonne santé que si toutes ces cellules le sont.

Les temps, heureusement, par la vertu de tous les grands penseurs actifs et de tous les grands pratiquants du sport, on changé. Autrefois on montrait du doigt le sportif, on arrivera bientôt, nous en sommes persuadés, à montrer seuls du doigt ceux qui ne le seront pas. Et c'est en pensant à cela qu'on finit par croire que la méthode Spartiate était la bonne, utile et unique cruauté qui évitait à l'individu indigne et frappé ainsi comme à tous les autres, d'innombrables et terribles cruautés.

Le temps n'est plus où le sportif était considéré comme un phénomène. Il n'y a plus de phénomènes que les phénomènes naturels. Et c'est une vérité qui devrait être affichée partout alors que l'homme a besoin de construire un monde solide et à la mesure des hommes, que de dire qu'un bon ouvrier de son corps sera toujours un bon ouvrier et que celui qui a su assumer la responsabilité de son corps est prêt à assumer toutes les autres responsabilités.

Oui, il existe un langage universel, compréhensible pour tous et que tous les peuples peuvent comprendre, c'est celui des gestes du stade.

Nous devons à la Grèce ancienne, en son âge d'or, l'association de l'éducation physique et de la culture spirituelle. Rome, on le sait ramena cet accord à un profesionnalisme brutal, souvent uniquement militaire. Il y a là l'explication de l'apogée et du déclin de tous les peuples. Le sport, par la Grèce, était devenu joie, santé, plaisir, beauté, relations sociales, entraînement civique, mariage du vrai et du beau. Par Rome il fut l'artisan de la guerre, de l'oppression et souvent du mal... Mais ce n'était plus alors du sport qu'il était question, seulement d'un entraînement physique sans morale et sans autre esprit que celui de la domination par la force. Comme alors on était loin de Sparte!

Faire du sport, c'est vaincre sans tuer. Le stade peut et doit à jamais remplacer le champ de bataille. Et quelle morale sort de l'Histoire elle-même.

Napoléon a été à Moscou en se battant. Il en est revenu dans quel état... et les mains vides!

Ce grand conquérant s'est donné tant de mal et a dépensé tant de vie pour ne rien faire!

Et nous voyons ainsi toute la différence qui peut exister entre une armée et une équipe.

Car le sport, ce n'est pas toi ou moi seulement, c'est nous tous. J'ai parlé d'équipe, mais qu'est qu'une équipe? Une équipe, c'est toi, lui, moi, eux... mais pour tous un seul but et un seul esprit. Il faut qu'il ne demeure, en définitive, plus qu'une seule équipe au monde, celle que forment, réunis, tous les sportifs.

Et, revenant à Olympie cette année, revoyant une fois encore cette stèle qui contient le coeur de Monsieur de Coubertin, la même réflexion me vient de nouveau à l'esprit. Je m'étonne. Et je me demande comment il est possible qu'un tel coeur puisse tenir dans une stèle aussi petite. Car le renouveau de l'esprit, c'est à ce coeur là que nous le devons. Grâce à lui nous avons revu «les Jeux». Tant de couleurs agitées par le vent autour du stade, celles des drapeaux de quatre vingt nations, si mêlées qu'on finit par ne plus en distinguer qu'une seule.

Voici les Jeux. Je regarde, devant moi, la jeunesse du Monde. Et ce qui m'émerveille et m'étreint le coeur de joie, c'est que je sais que cette jeunesse là est durable.

Et c'est grâce aux Jeux Olympiques que les hommes se rencontrent enfin ailleurs que sur les champs de bataille, non pour mourir mais bien pour vivre.

Venez avec moi. Tous ces hommes, ces femmes, regardons les courir comme si nous étions eux. Regardons les jouer, afrontant leurs è-

quipes, et réalisons que le meilleur ballon d'oxygène est encore le ballon de foot-ball.

Voici les athlètes, les coureurs. Qu'est ce que courir? C'est savoir marcher plus vite que soi. Qu'est ce que sauter? C'est pouvoir s'élancer au dessus de soi.

Chaque foulée vous ramène vers le sol mais, tout de même, on l'a quitté un instant.

Regardons la cendrée de la piste. Elle est crucifiée par les pointes des chaussons de course. Mais ces blessures là s'effacent sous la seule caresse d'un balai de bouleau et il n'y demeure pas de cicatrices.

Courons, courons avec ceux qui courent pour nous. Souvenons nous d'autres courses que nous avons accomplies. Les muscles font partie du cerveau puisqu'ils se souviennent. Derniers mètres. Ce fil, devant moi, suffit encore à me soutenir. Je m'appuie sur lui. Je le franchis. Il tombe comme un mur et quelque chose alors semble s'écrouler, quelque chose qui finit et qui est peut être moi. Mais quelque chose aussitôt renait qui est sûrement moi.

Et je songe que celui qui gagne d'une poitrine, ce n'est pas toujours que la sienne ait été, de naissance, la plus large, mais seulement parce-qu'elle contient le meilleur coeur.

Les épreuves se succèdent. Comme le mot épreuve est ici un mot juste!

Sprint: Le meilleur de soi-même sur cent ou deux cent mètres.

Fond: Le meilleur de soi même sur cinq ou dix kilomètres.

Marathon: Le meilleur de soi-même sur quarante deux kilomètres.

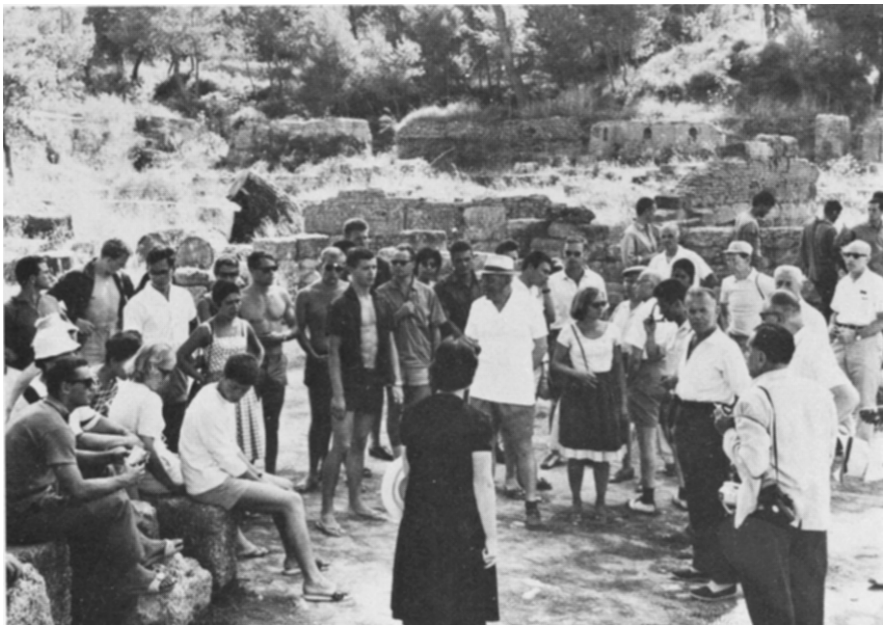
Sport: Le meilleur de soi-même sur toute une existence.

Mais la piste tourne en rond: elle n'a jamais de fin. C'est pourquoi il est nécessaire d'y marqueur les distances, de s'y assigner un but, de doser son effort en fonction de celui-ci. C'est au but que commence le sport. Le sport est mesure avant tout. Et sur le sautoir, la piste, sur l'aire de lancer, il n'y a plus de système métrique, de toises ou de yards, ce sont en définitive seuls le coeur et le corps qui mesurent les distances, ces distances qui, à ce moment là, sont les mêmes pour tous.

J'ai été sauteur en hauteur, à une époque où l'on ignorait la technique et où les performances que l'on accomplissait étaient telles qu'elles feraient sourire aujourd'hui. A seize ans je sautais la hauteur de ma bouche-je mesurais déjà, alors, un mètre quatre vingt cinq- J'ai toujours, depuis lors, et aussi longtemps que j'ai cru pouvoir y réussir, tenté de sauter plus haut que ma tête, plus haut que moi. Je n'y suis jamais parvenu mais je ne regrette rien: J'ai essayé.

Ah! comme j'ai bien pris la mesure de moi-même devant ce sautoir. J'avais un rival, alors. Sept centimètres nous séparaient que je ne rat-

I.O.A. participants visit the Altis. In the Temple of *Zeus. In the background ruins of the Gymnasion.*



*¡n the A*ltis. *A group listens to nn official guide.*

A group of 1.0.A. lecturers and participants poses at the Heraion (Temple to Hera. Extreme

left: Mr. Fried *and Dr. Zauli. Extreme right: Dr. Recia, Mr. Szymiczek and Dr. Misangyi.*

A group walks through the Heraion.

trapai, quoi que je fis, jamais. En bien c'est cette différence - la qui parvint à nous unir mieux que l'égalité. Grâce à elle rien ne nous a séparés et ne song séparera jamais.

J'ai joué beaucoup au tennis et il fut un temps ou, retrouvant un court à Londres, à Berlin, à Helsinki, à Abidjan ou à Vancouver, j'avais l'impression de me retrouver - merveilleuse exterritorialité - à chaque fois chez moi.

C'est cela le sport. C'est cela avant tout. Naturellement parmi les hommes qui la pratiquent, il éclot parfois des champions. Je connais des champions qui ne sont pas des sportifs. Je connais heureusement beaucoup plus de sportifs qui ne sont pas des champions. Ne cherchons pas à faire des champions, ce n'est pas un but: faisons des hommes et, parmi eux, nous aurons, une bonne chance de trouver des champions.

Et je regarde un de ceux-ci courant pour essayer de faire mieux, pour dépasser ses limites. Je le vois se vaincre doublement lui-même alors qu'il améliore son record. Je le vois agir et vaincre, arriver tout seul à son but, dans un même et indispensable splendide isolement.

Oui, regardons-le, regardons les, lui et ses semblables. Que de femmes ont aimé pour avoir lu un livre d'amour. Que d'hommes sont devenus des héros pour avoir dévoré Don Quichotte. Comment assister au spectacle d'un homme qui se veut et se rend meilleur et plus fort que l'ui-même sans avoir le désir de lui ressembler? Et voilà pourquoi le sport peut être un spectacle car comment s'identifier à l'athèle sur le stade sans être un peu soi-même athlète. Nous allons avoir, près de Paris, un stade de cent mille places. On se pose la question: Cent mille spectateurs, et combien de sportifs? Je réponds: beaucoup plus à la sortie qu'il n'y en avait à l'entrée.

Voilà, mes chers amis, et je m'excuse d'avoir résumé ma pensée le plus souvent en formules brèves, mais il me semble que ce sont les moins mauvaises, oui voici donc ce que m'a suggéré la pensée du sport celle aussi de cet esprit sportif qui est son esence même.

C'est par tous les moyens que cet esprit-qui, je l'ai dit, nait en même temps que l'homme nait au sport, au vrai - doit être entretenu. Nous avons les uns et les autres assez confiance en l'homme pour lui faire crédit, cependant je crois qu'une des raisons d'être des réunions d'Olympie est de définir le meilleur moyen d'établir et de conserver cet esprit. C'est lui qui mène vers le meilleur dans tous les ordres d'idées. Les hommes formés par le Sport tendent instinctivement vers la loyauté aussi bien que vers la beauté qui en est une des formes. Pour certains, j'en suis sûr, la révélation de la possibilité de leur grandeur intérieure emporte toutes les autres et particulièrement celle de la qualité esthétique. Un grand mouvement de l'âme est, parfois, une révélation qui

ouvre un esprit à des possibilités qu'il ne soupçonnait pas encore.Ayant atteint, par le Sport à un moment qui rejoint le sublime, il est concevable que celui qui y est parvenu pour la première fois, ait du même coup la révélation de l'exaltation que peut être pour lui un grand moment musical ou dramatique. Le sport, animé par son véritable esprit, peut être, doit être, un grand éducateur du goût et de l'âme de la délicatesse des sentiments comme de la mesure sans laquelle il n'est pas d'oeuvre d'Art digne de ce nom. Prendre la mesure de soi-même entraîne infailliblement à prendre celle de ce qui nous entoure.

Si les quelques remarques que j'ai faites aujourd'hui peuvent vous avoir aidé et vous aider encore demain dans votre rôle d'éducateurs de vous-mêmes comme d'éducateurs des autres, je pense que j'aurai fait oeuvre utile. Je n'ai eu qu'un but, celui de me servir de mon métier d'écrivain pour noter, noir sur blanc, ce que j'avais ressenti pensé, ce que vous avez sans doute pensé et ressenti vous mêmes.

Peut il, en effet, y avoir plus belle vie spirituelle que celle qui est faite de ces qualités morales que sont le sens de l'effort, celui de la responsabilité, celui de la discipline joyeusement acceptée, du respect de la règle, de bien des renoncements, de la loyauté, du fair play et de l'esprit d'équipe?

C'est cela l'esprit du sport, le mien, le vôtre, celui de votre famille et de notre patrie sportive qui réunit toutes les autres.

POUR UNE DOCTRINE SPORTIVE

Par

M. PAUL VIALAR

Président des Ecrivains Sportifs de France

Tous les peuples sont maintenant convaincus qu'il ne peut y avoir préparation du futur, c'est à dire celle d'une jeunesse qui permette d'envisager celui-ci avec certitude, sans une éducation qui soit totale. Il faut au nouveau venu dans la vie de ce peuple, et du même coup dans l'existence du monde une éducation qui réunisse dans le mot «culture» à la fois celle de l'esprit et celle du corps.

Ce qu'il faut donc, maintenant, ce premier stade dépassé et devenu une vérité primordiale, à laquelle se sont ralliés peu à peu, de gré ou de force, tous les éducateurs et parmi eux les tenants des anciennes for-

mules comme ceux qu'on pouvait considérer comme les plus arriérés, c'est envisager quels principes de base, valables pour tous les peuples et pour tous les pays, demain peut être pour la seule planète, doivent présider à cette éducation. C'est donc une «doctrine sportive» qu'il nous faut essayer de définir, faisant obligatoirement tenue celle-ci dans des cadres arrêtés, la fondant dans des" moules qui définissent ce qu'elle doit être, où elle doit commencer, ce qu'elle peut permettre et, en même temps, ce qu'elle doit interdire.

Nulle part aujourd'hui les promoteurs de la culture, de cette seule culture complète qui a une valeur véritable, ne sont plus des individus dispersés et solitaires. La phase est dépassée où chacun croyant au bien d'une doctrine s'appuyant sur l'idée sportive, agissait de son côté et de son mieux. Ce sont, en effet, les Pouvoirs Publics qui, partout» ont pris en main la direction de cette marche en avant vers le mieux, et qui en assument aujourd'hui la pleine et entière responsabilité.

Cependant, s'ils le font, ce n'est pas partout de la même manière. On sait fort bien que la doctrine-si doctrine il doit y avoir-varie suivant les races, les latitudes, et même les idéologies. C'est cependant un devoir impérieux pour ceux qui en ont la responsabilité, de faire de leur mieux pour que l'ensemble de la population de leur patrie, non seulement vienne au sport mais vive mieux par le sport, dans son corps comme dans son esprit. Il s'agit ici du socialisme le plus sain et le mieux équilibré. Donner du confort à des hommes, et ceci matériellement, est une chose. Leur offrir ce premier confort qui est celui de leur corps et garantir chez eux un équilibre qui fera d'eux des hommes dans toute l'acception du terme, nous semble être le premier pas à fair car, s'il n'est pas franchi, il nous semble illusoire de donner le reste à cet homme et il nous apparaît que c'est alors commencer par la fin, mettre, comme nous disons en France, «la charrue devant les boeufs».

Oui, tout peuple moderne a droit, aujourd'hui, pour commencer, à la santé, à cet équilibre dont je parlais, et la façon d'y parvenir, par le sport, doit être enseignée avant toute chose et par des moyens appropriés dans les lieux faits pour l'enseignement, c'est à dire dans les établissements scolaires et universitaires. Pour cela, donc, il faut savoir et définir où l'on va et aussi comment l'on y va.

Ces nations, ces peuples que nous sommes, réunissent heureusement toutes les classes de la Société. Il existe un nivellement des individus qui est non un nivellemnt par le bas, quand le sport intervient, mais bien au contraire un nivellement par le haut. Oui, le niveau monte, chez les hommes inspirés de l'esprit sportif. On sait ce que celui-ci représente, on ne le répétera jamais assez, et je le définis de mon mieux dans une autre causerie que je lui consacre. Cet esprit doit être, et est en vérité,

à la fois une discipline et une morale. Quand un homme naît au sport, cet esprit prend naissance lui aussi au même moment. Le sport groupe donc, avant toute chose, des hommes d'un même esprit et d'une même morale et les fait égaux «par en haut». Esprit de noblesse et de désintéressement, il crée cette noblesse de notre époque qui n'est plus une classe due à la naissance mais bien à cette autre naissance que j'ai dite tout à l'heure. La véritable arstocratie de notre époque est là et, par la vertu du sport, elle peut bientôt être celle de tous.

J'ai prononcé le mot de désintéressement, et c'est lui qui nous conduira à la première notion éducative. Le «fair play» constitue la base même de l'esprit sportif. C'est lui qui donne au sport son caractère chevaleresque et, quand je parlais de noblesse tout à l'heure, vous voyez que je ne me trompais pas et que j'employais le mot juste. Faire du sport, c'est jouer. Jouer, c'est respecter certaines règles qui définissent les limites du jeu. Jouer, ce n'est pas agir dans un but mercantile mais, bien au contraire, ajouter à sa vie des moments libérés de tout sauf de ces régies qu'il faut respecter car elles sont, pour celui qui les accepte, la forme la plus propre du respect comportant, du reste, le respect de soi-même.

Nous nous trouvons aujourd'hui devant une masse de joueurs, de sportifs, de pratiquants. C'est cette masse même qui conditionne l'existence d'un esprit «massif», c'est à dire qui doit être le même pour tous, esprit qui n'est pas une contrainte, mais l'acceptation libre de ces règles que je disais. Et cette acceptation ne peut être que le fait d'hommes et de femmes libres de tout, sauf d'engagements moraux, il faut donc, pour tous ces gens là, d'une même famille, d'un même esprit, maintenir et protéger par tous les moyens ce que nous nommons «l'amateurisme».

J'aime le mot: «amateur». Un «amateur», c'est celui qui aime, celui qui n'agit que par amour. On a déformé le mot et, parfois, on lui donne, à tort, un sens péjoratif comme si celui qui agit avec désintéressement n'était pas aussi apte que l'autre, l'homme intéressé et qui fait du sport pour l'argent, à être le plus fort dans son corps alors que ce corps, chez lui, est fortifié par d'autres dopages que ceux de l'intérêt.

Gagner sa vie est nécessaire à tout individu, à notre époque, et il y faut une profession. Le sport-métier peut il en être une? (J'exclus, bien entendu, les éducateurs qui sont des professeurs comme les autres, je parle seulement de ceux qui s'exhibent, courent, jouent pour de l'argent).

Tout vaudrait mieux, en tout cas, que l'hypocrisie. L'athlète doué est pris en charge par l'Etat dans les pays totalitaires qui savent connaî. tre et reconnaître leurs richesses. Que fait on pour lui dans les autres

pays, sinon la plupart du temps le livrer sadiquement aux tentations et le condamner lorsqu'il est découvert? Nous avons encore dans l'esprit l'exclusion du meilleur coureur du monde sur ses distances, avant les jeux Olympiques d'alors, je veux dire Jules Ladoumègue. Bien sûr, il fallait faire respecter la règle et, sur le principe, on a eu alors raison. Mais où l'on n'a pas eu raison, c'est «avant», et cet athlète, s'il avait apartenu à une autre nation que la France, n'aurait pas eu à chercher son pain où il n'aurait du rechercher que l'honneur. Actuellement, nous possédons un très grand coureur - athlète: Michel Jazy, Jazy, lui, a une profession à côté du sport: il est typographe à «L'Equipe». Qu'est «L'Equipe». Un journal de sport, où l'on sait ce qu'est le sport, où on le respecte mais où l'on comprend qu'actuellement on ne fait pas un champion d'un homme qui, avant de s'entraîner, a du travailler huit heures dans un atelier sans air, sans lumière, confiné. «L'Equipe» s'arrange pour que Jazy gagne sa vie, mais aussi pour qu'il soit libre aux heures et aux moments qui lui sont nécessaires à demeurer Jazy. Sans cette compréhension, cette aide, sans la direction affectueuse d'un de nos anciens champions du 800 mètres, Marcel Hansenne, un des directeurs de l'Equipe, Jazy n'aurait jamais pu être le Jazy qui a à son palmarès les plus beaux records du monde.

Il y a survivre, vivre, et vivre-plus. Il est normal qu'il faille d'abord assurer sa vie. On parle toujours de «mieux vivre»: pourquoi ne pas commencer ici par le commencement.

Professionnel? Quel est le sens exact de ce mot? Et quelle est donc cette «profession» qui se termine ave la jeunesse? L'amateurisme aussi est une profession... mais c'est une profession de foi.

Nous avons parlé des champions. Le sport n'est pas là tout entier, bien entendu, et ceux-ci sont, de toutes les manières, des exceptions. Pourtant il en faut, ils sont indispensables, ne serait ce que pour donner à tous les pratiquants la mesure d'eux-mêmes par rapport à ceux qui ont dépassé les limites de ce qui semblait, jusqu'alors, être le possible. Le champion est un phénomène surnaturel. Le sport, lui, en est un mais un phénomène naturel.

Et puis, le champion est aussi un porte-drapeau. Il fait, à sa place, son travail d'agent de publicité pour le sport, mais un agent de publicité qui payerait de sa personne et qui se donnerait en exemple, peut être exceptionnel mais combien voyant et convainquant. Il faut des champions. Il ne faut pas que des champions, voilà tout. Les champions doivent demeurer cette minorité qui confirme la règle. De toute manière il y aura toujours un athlète qui fera mieux que les autres et, aussi longtemps qu'il le fera «en jouant» et d'une façon désintéressée, il ne sera qu'un super-athlète un peu plus admirable que ceux qui n'attei-

gnent pas à ses performances.

Nous l'avons vu tout à l'heure par des cas concrets et je n'ai pas hésité à prononcer le nom de Jazy. Il est, sauf exceptions très rares ou seulement par un de ces accomodements avec le ciel dont «L'Equipe» s'est fait ici le représentant, possible à un champion d'atteindre les sommets de plus en plus élevés du sport mondial, en restant amateur. Que ce soit un particulier ou l'Etat qui lui donne les possibilités de son entraînement, il faut qu'il les ait et qu'il se sente libéré des contraintes de l'argent, de l'heure, d'une profession exercée à moments fixes, sans quoi il ne se dépassera jamais lui-même. Et voilà donc le dilemme. Il faut à ce problème une solution. Où la trouver et comment?

Il faut sauvegarder - et rien ne peut l'être sans cela - l'esprit d'amateurisme. Mais il faut en instituer une définition humaine et généreuse. Il faut établier «l'égalité des chances» pour toutes les classes sociales et, par conséquent, en venir au remboursement (que fait d'autre «l'Equipe» ou d'autre le gouvernement qui entraîne ses champions?) oui, du remboursement du «salaire perdu». Ce principle, s'il était institué partout et partout rigoureusement appliqué - il suffit d'une loi et de contrôleurs aussi sévères que ceux qui chez nous, par exemple, supervisent les contribuables — applanirait toutes les difficultés, donnerait une solution à ce délicat problème, mais il faut que cette loi soit mondialement appliqué, à la suite d'une entente de tous les peuples. Et ils faudra bien que l'on en vienne à cette notion: de l'égalité de tous au départ. De cette «égalité des chances», pour les sportifs, dépend l'institution de cet «esprit sportif mondial» sans lequel il ne peut y avoir de compétition juste, et l'on aimerait que les pays qui se disent démocrates aient cette pensée avant celle d'un chauvinisme mal compris et fussent les promoteurs d'une telle proposition.

Car, qui dit amateurisme marron (je pense que chacun de vous comprend bien ce que signifie cette formule française) dit intolérable et déplorable hypocrisie, c'est à dire esprit absolument anti-sportif. Le «marron», et particulièrement en sport, est la couleur la plus sale et la plus laide qui soit.

Il apparaît donc qu'il est de toute première nécessité d'aider le champion futur pour lui permettre d'éviter cet état tout en parvenant aux sommets de sa spécialité. Nous avons dit déjà certains de ces moyens, mais en ce qui concerne l'un d'eux (le cas de Jazy) on aperçoit tout de suite que c'est là un cas particulier et qu'un tel procédé, s'il relève de la bonne volonté d'employeurs, n'est et ne peut être qu'un procédé empirique. On ne peut, visiblement, en faire une règle générale. Et justement ce qu'il nous faut, c'est une règle, une règle pour tous, humaine, intelligente, et qui sauvegarde l'intérgrité de l'esprit sans ces

accomodements qui sont des reniements justement de celui-ci. Il faut reconnaître au champion le «droit» de s'épanouir sportivement et humainement sans qu'il ait à recourir à la dissimulation et à la tricherie, cette tricherie qui s'exercera alors envers les autres et envers lui-même.

Ce qui fait la beauté de l'esprit sportif c'est justement son refus de tricher. Dans la compétition même, toute entorse à ce dogme premier entraîne avec elle la honte et s'il nous a été donné d'assister parfois, au cours de certaines épreuves à de graves manquements à ce principe, les commissaires comme les sportifs eux-mêmes ont eu vite fait de remettre les choses au point à la confusion de ceux qui avaient agi deloyalement.

Les trois tares qui peuvent grever le sport sont le mercantilisme, le chauvinisme et la brutalité. On sait qu'elles existent et c'est pourquoi on doit chercher, par tous les moyens, à les faire disparaître. Le doping s'y ajoute maintenant et je sais que, dans mon pays, une loi se prépare, très sévère, qui a pour but de le réprimer. Il en faut une aussi contre le mercantilisme et l'amateurisme marron, mais celle ci doit être saine, humaine et, partant de l'homme, faite pour l'homme.

Son premier principe devrait être la reconnaissance du carractère non péjoratif de la rémunération sportive ouvertement accordée, assimilable en beaucoup de points au cachet que touche un artiste pour une ou plusieurs repèsentations. Loin de moi la pensée d'assimiler pour cela le sportif à un acteur. Le sportif ne joue pas la comédie. Pourtant je songe aux gens du cirque que je connais bien puisque je suis le Président des Clubs du Cirque et qu'il m'est arrivé souvent de réunir autour de moi, à Paris, les athlètes et artistes du Cirque, aussi bien français qu'anglais, américains, hongrois, allemands ou russes. Un de nos grands écrivains a écrit que c'était au Cirque que s'était réfugiée la pureté. Je suis bien près de penser comme lui.

Au cirque nous trouvons des professionnels sans professionalisme. La piste est un endroit où, bien souvent, on joue à pile ou face avec sa vie. Un numéro de cirque c'est un match gagné chaque jour - et parfois plusierus fois par jour contre soi-même. Pas de filet, pour le trapèze volant, les vrais purs n'en veulent pas, ils préfèrent se tuer que de se déplacer une vertèbre, accident qui leur interdirait à jamais de voler encore sous les lumières d'une barre à l'autre. C'est là de l'orgueil peut être, mais on ne peut nier qu'il soit placé très haut. Au cirque, quand on rate, on se tue. Le Cirque est aussi le seul métier où les assurances refusent de reprendre des risques, seul métier où l'athlète s'assure lui-même en souscrivant sa police à sa volonté, à sa forme, à ses renoncements, à sa sobriété, à sa chasteté, à sa domination de soi. Au Cirque, on sait tout de suite qui triche. On aimerait qu'il en fut ainsi pour tous

les numéros de la vie auxquels nous assistons chaque jour et qui nous sont présentés sans vergogne par les truqueurs et les imposteurs. On voudrait que, sur le stade, il en fut ainsi pour les sportifs et cela, je le pense, est possible.

Pour le sportif intervient donc aussitôt une notion indispensable: c'est la nécessité et l'obligation, pour le champion, d'avoir un métier autre que le sport, qui garantira son avenir et sera la base de sa promotion humaine et sociale.

Oui, il faut que le sportif, au moment de son épanouissement, ait non seulement la certitude de pouvoir mener celui-ci jusqu'à son apogée, mais aussi de ne pas perdre les plus belles années de sa vie à atteindre ce but pour être ensuite rejeté par une Société qui l'aura admiré et ne lui aura donné aucun moyen non seulement *de* demeurer admirable mais de pouvoir vivre décemment. Je connais trop, chez nous, de ces anciens champions qui «besognent» actuellement, pour ne pas employer un mot plus pejoratif encore. Je ne trahirai aucun secret en disant quel mal a à vivre un Jules Ladoumègue, qui fut pourtant un des plus grands champions de course à pied du monde, mais que la sanction prise contre lui avant les Jeux Olympiques, sanction qui lui interdit d'y participer, a frappé, à jamais et qui a dû, par la suite d'abord «faire du spectacle», puis tomber vers d'autres besognes moins heureuses encore. Ladoumègue était il coupable? On peut se le demander. Il n'avait, à l'époque, fait qu'accepter ce que demandaient presque tous les autres, ce qui, en quelque sorte était entré dans les moeurs (de mauvaises moeurs, c'est certain). A mon avis, les vrais coupables ont été ceux qui ne l'on pas éclairé alors, et surtout qui ne lui ont pas donné, puis qu'il était pauvre et qu'il lui fallait bien vivre, les moyens d'exister et de demeurer l'authentique champion qu'il était.

C'est donc le premier devoir des dirigeants, des chefs d'entreprise et des Pouvoirs Publics, d'aider à la promotion du champion.

Certes il faut organiser le sport. Mais avant tout il faut lui donner sa vraie place et, pour commencer, l'organiser à l'intérieur des hommes. Quant aux dirigeants, je déplore qu'eux, qui ont pour mission justement de diriger, ils soient trop souvent menés dirigés par trop de choses. Pour ma part je n'aime pas les dirigeants en veston, dès qu'ils ont une boutonnière ils ne pensent plus qu'à quelque décoration. Nous avons, en France, un «Mérite sportif». On l'a institué pour récompenser ceux qui font le maximum pour le sport. Le plus haut grade consiste en une «cravate» que l'on passe au cou du dignitaire. Je rêve d'une cravate du Mérite sportif» qui n'étranglerait pas les dirigeants qui la porte, qui laisserait les paroles de vérité sortir de sa gorge et son esprit vierge comme le revers de son veston.

Ces décorations, comme beaucoup d'autres moyens, paraissent aux Pouvoirs Publics une des grandes possibilités de recompenser les hommes. Ce n'est pas une cravate au cou qui nourrira un champion ou un dirigeant* l'honneur n'est pas là, dans une telle récompense. Il est dans la dignité assurée, et pour cela dans l'existence assurée. Il est dans le certitude d'un avenir, dans celle, la période du champion passée - et on sait combien les choses vont vite dans ce domaine, - que peut avoir celui-ci d'être un homme comme tous les autres, avec seulement le souvenir de sa gloire en plus.

Certes, pour le moment, les Pouvoirs Publics donnent ce qu'ils ont C'est ainsi que notre Institut National de Sports «recueille» - et c'est justement ce mot qui me fait horreur car on l'emploie aussi bien pour les chiens perdus - certains champions pour en faire des éducateurs. La plupart du temps c'est là seulement une aumône. En effet, on peut avoir été un bel athlète et être un piètre éducateur. Tout le monde n'est pas pédagogue ce qui est, le plus souvent, beaucoup plus un sacerdoce qu'une profession. On n'improvise pas des éducateurs et, de plus, il faut que ceux-ci soint jeunes, prêchent d'exemple, fassent avant leurs élèves ce qu'ils veulent voir faire à ceux-ci. Les méthodes, du reste, évoluent rapidement, et les techniques. Souvent un vieux champion n'est plus qu'un souvenir, un drapeau qu'il faudrait seulement placer non au magasin des accesoires mais tout au moins comme on fait pour ceux des armées, dans ces chapelles qui sont faites pour qu'on sy' receuille et que l'on n'oublie pas ce qui a été un moment de grandeur.

Mais si les chefs, les dirigeants, les Pouvoirs Publics ont leurs devoirs, le champion doit aussi être conscient des siens. Il doit avoir à coeur d'être, sur le stade, l'exemple. Il doit avoir conscience de sa dignité et sauvegarder celle-ci, également dans sa vie. Il doit tenir, avant toute chose, à sa réputation sportive. Plus il est en vue plus il doit songer à ce qu'il représente. Mais à quoi bon reppeler ces principes me demanderez vous. Le ferions nous si les choses étaient autres, je vous le demande? Et pourquoi posons nous tant de questions si ces n'est que, dans ce cadre admirable d'Olympie où, toujours, le meilleur était le vainqueur, elles s'imposent à nous surtout à l'heure où le renouveau des Jeux Olympiques appelle pour elles des solutions non pas à l'échelle d'un seul pays comme celui qui est le mien, mais bien à l'échelle mondiale.

C'est parcequ'il y a des abcès à crever et des plaies à assainir que nous soulevons tous ces problèmes, on pourrait dire «ce» problème de base, essentiel. Il y a une nécessité urgente - et je veux même employer le grand mot de devoir - oui: un devoir pour toutes les autorités sportives, où qu'elles se trouvent et surtout dans les instances les plus hautes (que ce soient les Fédérations Nationales, internationales surtout, est

au coeur de ce Comité Olympique dont notre président est un des plus solides et plus dignes représentants), d'instaurer pour l'élite sportive une réglementation tenant compte des impératifs que nous avons, enumeres et* qui ont fait l'objet, chez nous, d'études très poussées, parfois contradictoires mais créatrices, de la part aussi bien d'un champion comme Jean Borotra que de jeunes, champions eux mêmes comme Jean-François Brisson (il fut champion de France du 110 mètre haies) ou d'un jeune éducateur et écrivain tel que Jean Paulhac. Tous, et notre Association Française des Ecrivains Sportifs, qui deviendra bientôt internationale par la nécessité de l'évolution même de l'esprit sportif, sont d'accord, après s'être penchés sur ce problème, qu'il est indispensable d'instaurer une réglementation qui, s'appuyant sur l'évolution du sport moderne évite le mensonge et, dans le cas des Jeux Olympiques, le parjure, à tant de champions et de dirigeants.

Car c'est là l'essentiel. Le Sport murra si le ver demeure dans le fruit, s'il est rongé par l'intérieur. Il faut que le fruit soit sain pour que chaqun puisse y mordre, s'y nourrir, s'épanouir grâce à ce trésor de vitamines qui est en lui. Un fruit sain qui alimente un corps, des corps sains. Il faut tuer ce parasite, ces parasites, et cela ne peut se faire que si les choses sont prises par en haut, que si l'arbre qui porte le fruit est l'ui-même rendu sain.

Cet arbre, combien il porte de branches en dehors du tronc solide dont j'ai parlé tout à l'heure. Ce sont cent, mille, des dizaines de milliers de ramifications qui le composent. Elles s'appellent tour à tour: Pouvoirs Publics, Dirigeants nationaux, Dirigeants internationaux, athlètes eux mêmes, arbitres et aussi presse écrite, parlée, imagée.

Certes, il faut que le départ soit donné d'en haut de la cime de l'arbre, par ceux qui peuvent avoir une vue d'ensemble de la question, mais le vrai travail, les directives données, se fera fragmentairement, à chaque échelon, à chaque branche. Quant à l'arbre, il forme un tout, il est fait de tous ceux qui ont ou assument une responsabilité vis à vis du sport. Il existe un serment Olympique. Il devrait égalment exister un «serment sportif», celui que feraient tous ceux qui croient au sport, vivent pour lui, et qui serait de lutter sans relâche contre toutes les atteintes à l'esprit sportif et, en particulier, contre l'importance exagérée trop souvent accordée au résultat sportif.

Car, comme je le disais dans une autre causerie, consacrée justement à l'esprit sportif: cet esprit doit être à la fois une discipline et une morale. Sport ne veut pas dire, avant toute chose, triomphe, au cours d'une compétition. L'idée d'être le meilleur est certes exaltante, mais la façon dont celui qui doit s'incliner sait le faire et admettre sa défaite, est aussi importante que la facile admissibilité d'une victoire, même ar-

rachée au prix d'efforts mettant en lumière la volonté et la possibilité pour un être humain de se surpasser lui-même.

Et il me faut revenir à ces atteintes à l'esprit sportif dont je parlais plus haut. En effect, ce sont elles qui compromètent gravement l'action bienfaisante du sport sur le plan humain et sur le plan international et le menacent dans son existence même.

Ce sont toutes les violations des règles, que celles-ci soient écrites ou seulement ce que j'appellerais «les règles de tradition» et qui ont autant force de loi que les autres.

C'est le doping, qui est la pire des tricheries, qui est une forme du parjure et qui fait des ravages terribles, amenant jusqu'à mort d'homme alors que, si de tel accidents sont visibles et spectaculaires, demeure invisible le mal fait profondément chez l'homme qui s'y livre, dans son corps d'abord, car il payera la plupart du temps très cher ce forcing momentané, mais aussi dans son âme et dans sa dignité. Faire du sport, en effet, c'est lutter à armes égales, sans truquages, fussent ils chimiques. Se doper, c'est tricher, employer un moyen déloyal, vaincre, si on y parvient, en ayant volé sa victoire.

Quant au chauvinisme, il apparait également comme un pire des tares et le pire des dangers. Il s'oppose à l'esprit sportif. Il faut savoir se dire: J'aime bien que le meilleur appartienne à mon pays, cela me flatte, mais c'est bien le meilleur, d'où qu'il vienne, et qui qu'il soit, que je préfère. Et c'est ici qu'apparait la notion de «patrie sportive». On a voulu baser l'évolution des sociétés sur des idéologies politiques, on n'a pas pensé que la seule patrie qui puisse être commune à tous les hommes était un esprit et que ce pouvait être cet esprit là. Agir, donc, sur le stade avec chauvinisme, c'est agir en antipatriote de cette patrie-la, la seule qui puisse réunier tous les hommes.

Et ici interviennent aussi la notion politique comme la notion raciale. Mêler la politique au sport, c'est à la base en fausser l'esprit même. Faire une discrimination entre telle race ou telle autre, cela nous fait revenir à vingt ans en arrière (pour ne pas dire plus) et rejoindre les plus belles années du nazisme. Tous les sportifs sont des sortes d'aryens, à partir du moment où ils possèdent l'esprit sportif, voila la seule notion de race que nous puissions admettre.

Car c'est par cet esprit que vivra ou peut être meme survivra le sport. Celui-ci a pu se développer, malgré la perte par une grande partie de l'élite, de la qualité d'amateur. C'est une vérité éclatante de dire qu'il ne survivrait pas à la disparition du «fair play».

Voilà donc ce que ceux qui ont la repsponsabilité de l'organiser et de le diriger, à tous échelons doivent penser dans ce monde en évolution perpétuelle. Tous les sportifs et les sportives doivent etre les vestales

d'un esprit, en entretenir et en préserver la flamme, mais faut il encore qu'ils soient aidés dans leur sacerdoce, que celui-ci leur soit rendu naturel et facile. Pour cela il faut que «ceux d'en haut», les responsables, prennent la mesure de leurs responsabilités. Qu'ils ne laissent pas le navire courir sur son erre, en se disant que tout est bien ainsi. Non, tout est à faire, tout est à prévoir, tout est à construire. Nous avons, de notre mieux, dégagé les grandes lignes d'un programme, ou plutôt d'une doctrine pour la défense du sport. Elle est indispensable, car le sport est attaqué de partout, de l'extérieur et de l'intérieur, et il l'est également par lui-même. Il peut etre ce qu'était la langue d'Esope: à la fois le meilleur et le pire. Mais comme il peut être le meilleur, il faut qu'il le demeure et qu'il s'affermisse au point de devenir indiscutable et indiscuté. Nous faisons appel à tous les gens sensés, à tous les amis de leur prochain, à tous ceux qui veulent le bien des autres comme le leur propre et, du même coup, celui du monde entier, pour qu'il cessent de penser que tout est bien alors que tout est à faire et pour qu'à leur place, à leur échelon, ils élaborent et définissent, non seulement une doctrine mais mettent au point les moyens de l'appliquer.

"FITNESS OR PROWESS"

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This lecture was first delivered at the Britich Empire Commonwealth Conference on Physical Education at Perth, Western Australia in November 1962. It is reproduced here by permission of the Organizing Committee of that Conference.

In the year 1870 the Education Department of the British Privy Council made arrangements with the War Office for instruction in drill to be given in elementary schools by army sergeants. The exercises were to be taken from the Field Exercises Book of the War Office and the rate of pay was sixpence a day and a penny a mile marching money. Between 1864 and 1867 recruits for the army had been rejected on physical ground at the rate of 408 per 1,000. The outbreak of the Franco-Prussian War on the Continent of Europe in 1870 indicated a need for a reservoir of fit citizens.

In the year 1962 a publication under the direction of a Committee of the British MedicalAssociation stated that insufficient exrcise in youth and early middle age was now recognised as a major causative factor in the occurence of coronary thrombosis in the prime of life. More casual exercise and physical training were advocated. At the same time a printed notice appeared in the window of a cycle shop

"Cycle each day
Keep thrombosis at bay".

It is not for us here to examine the validity of either the British Government's policy in 1870 or the medical claims of the doctors and bicycle retailers in 1962. The historical events, however, do reveal that a concern for physical fitness at one time may have a basis quite different from that of a similar concern at another time. The instances which I quoted also show that the promotion of fitness is of interest to professional groups, to commerce and to private individuals, as well as to governemnts.

Health and military efficiency are but two of many objectives which over the years, have been advocated for physical training and physical fitness.

Similarly, at any one time, a concern for fitness in one country may have a very different basis from that which exists in another country. Our concern for fitness is in part based on our observation of unfitness

in those around us. In India the gross national product per head was $ 52 in 1957 and the expectation of life was 32 $^{1}/_{2}$ years in 1950. Disease and malnutrition through undernutrition there cause debility and death. In New Zeeland the gross national product per head was $ 1,249 in 1957 and the expectation of life was 68.3 years in 1962, in 1962, in England it is 67.8 years. Such malnutrition as exists in these latter countries is due to overnutrition. Obesity and atrophy of the muscles through disuse are major causes of the unfitness which we see there. To produce fitness, exercise has more relevance to the rich than food to the poor. But there is evidence - and the presence of athletes at the Olympic Games from the developing countries is part of such evidence - that rich and poor, developed and still developing communities, are all concerned with physical prowess and physical fitness for which exercise and training, as well as food, are essential.

Before examining more closely the nature of this concern it will be helpful to look again at the past and in particular at the Graeco-Roman world. The civilization or succession of civilizations that evolved there has had a profound and continuing influence upon the western world and upon the development of the commonwealth. After fifteen hundred years it is possible to take a detached view of the Greaco-Roman world which may help us in the more difficult task of seeing our own world in perspective.

The Olympic Games observe a four year cycle. They in turn look back to a time when the succession of the seasons, drought and storm, the rising and setting of the sun, and the phases of the moon loomed larger in men's lives than they do to-day. Lunar months and solar years rarely coincide, but every eight years they do coincide, ninety-nine lunar months are almost equivalent to eight solar years. The first records of the great religious and athletic festival at Olympia in 776 show that it was held after the summer solstice between the grain harvest and the grape harvest every fiftieth and forty-ninth alternately, and this had been the practice for hundreds of years. The myths about the origin of the festival indicate too that it was intimately connected with agriculture and the health of cattle and stock. One myth told how Oenomaus, King of Pisa, had ordained a chariot race for any suitor who sought his daughter Hippodamia in marriage, how Pelops, a Phrygian came and accepted the challenge and how Oenomaus was thrown and killed in the race. Pelops, wrote Sir James Frazer, was the lineal descendant of the divine King or Weather magician. His physical prowess was credited with power to bring fertility and growth to crops and stock. His kingdom depended on a contest and he had periodically to defend his title. Victory and defeat were sacrificial. The degree of vigour expend-

ed in races and contests was thought to transfer to powers of growth and fertility. To-day sacrifices and athletic contests as techniques in agriculture and animal husbandry have been replaced by more scientific methods, yet is there not a vestige of primitive beliefs in the striving of the nation states to prove their vitality in international sport? Does the sporting press sound a faint echo of the same beliefs in its anger or its sense of shame and humiliation when athletes or footballers fail to justify the hopes and expectations of the masses?

At the beginning of the fifth century B.C., in the golden age of Greek athletics the poet Pindar sang the praises of the victors in the Games. "The brazen heaven he cannot climb, but as for all the bright achievements which we mortals attain, he reacheth the utmost limit of that voyage". (Pythian X 22-29).

It was not long before the games began to change their character. Solon, ruler of Athens, had been the first to introduce money payments for athletes. Rewards in kind and in cash became general. Then after the final defeat of the Persian invaders in 479 B.C. two great power blocks developed in the Hellenic world one led by Athens, the other by Sparta. The Olympic Games did not escape exploitation for political purposes. Towards the end of the century the Athenian Alcibiades "seeing that the festival at Olympia was beloved and admired by the whole Greek world", - This is his son speaking - "and that not only athletes were the object of envy but that also the cities of the victors became renowned, and believing that expenditure on the Olympic Festivals enhanced the city's reputation throught Greece, reflecting on these things he entered a larger number of teams (for the chariot race) than even the mightiest cities had done and they were of such excellence that they came first, second and third. When he had brought his mission to an end he had caused the successes of his predecessors to seem petty in comparison with his own and those who in his day had been victors to be no longer objects of emulations."

Payments to athletes, commercialisation and political exploitation changed the character of the great athletic festival from genuine contests between ordinary citizens to entertainments conducted by professional performers who had been undergoing intensive and specialised training and were organised into guilds and unions. When the Romans conquered Greece in the second century B.C. success in the Games no longer had any political significance for the city state of the victor, but the Romans allowed and encouraged the Games to continue as commercial public entertainment. In this form they survived for more than six hundred years until, in the fifth century A.D., the invasions from the North, the impact of Christianity and lack of public support brought about

their collapse and the destruction of their stadia.

Meanwhile the Roman world of the Mediterranean had become an urban world. The city of Rome itself housed between a million and a quarter and two million people in the second century A.D. It was there that physical fitness first became an acute problem in the western world, and for several reasons. First the defence of the city and of the empire rested with a professional army which had its own effective methods of producing physical fitness in its soldiers through weight training. The army was not immediately concerned with the physical fitness of the people at large nor was it any longer an obvious truth, as it had been in the Greek city states and in the Roman republic, that military success and even personal survival might depend upon personal fitness.

Secondly Rome was an affluent Society. A vast labour force of slaves privately and publicly owned, ministered to the needs of citizens, and performed the more exacting tasks. Government doles of corn provided for the basic needs of the people. Entertainment too was provided at public expense. For many Romans the incentives and the opportunities for manual work were lacking and exercises ceased to be a requirement for day to day living.

Thirdly, with affluence went leisure. Public holidays were so numerous that in the first century A.D. the working population of citizens enjoyed, in effect, a $3\ ^1/_2$ day week. The leisure could not be occupied, as it had been in the Greek city state, in essential physical training, or political activity. The citizens of Rome had no military service or athletic contest to demand his fitness, nor could he significantly affect the political conduct of affairs in the city or the empire except by mob violence. In this situation physical deterioration became a problem for the individual and unoccupied leisure became a social and political problem. An important part of the solution to these problems was the provision of facilities for physical training and recreation at public expense. The massive walls of the largest public baths still stand in Rome. They provided facilities for running and jumping and throwing, for ball games, gymnastics, weight training and physiotherapy as well as for swimming. They also catered for refreshment and social intercourse. About sixty thousand people could take exercise at the baths at any one time. Many of the traditional athletic activities were carried on there, but the evidence of the ruins and the writings of the philosopher Seneca and of the great physician Galen suggest that the exercises and even the games were therapeutic and palliative. Neither dance nor sport as we know them or as the Greeks had known them, excited the languid spleens of the Romans, but fitness became a pre-

occupation, even an obsession. The works of Galen who devised and classified exercises and activities to produce specific and foreseeable effects upon the body were an important contribution to physical education. He was probably the first to write or to find it necessary to write that enjoyment was a necessary ingredient in physical training. Such a thought would not have occured to Plato or to Aristotle for whom the pill of training needed no sugar.

The Roman Empire finally broke up, corrupted from within and beset from without by tribal invaders more virile in body and spirit than the soldiers and citizens of Roman towns and cities. Niether the concern of physicians nor an extensive government programme or physical recreation and fitness were sufficient to prevent the collapse of an effete political and social organisation.

There is a brief postscript to this thumb nail sketch of the interest in fitness in the Graeco Roman world. The word for physical training used by Plato and Aristotle was ascesis. The words ascètes and athletes, ascetic and athletic, were almost interchangeable. This training, was hard and even painful, and was not merely manifested in athletic prowess but enabled man as a whole to reach and fulfil his highest functions as individual and citizen. As competitive athletics became specialised and commercialised the ascetic and the athletic ideal drifted apart. The early Christians took the Platonic idea of physical training (ascesis) and directed it away from competitive sport towards training of the body for service to the Kingdom of God. Later still in the Christian community of the fourth century A.D. asceticism became identified, not with general preparation for service, but with a particular form of religious life, monasticism. In this particular sense asceticism has generally been inimical to sport and to dancing. But at a time when the practice of sport was debased and training for sport lost its ennobling function, fitness for service to fellow men and to a religious community offered, an ideal and a motive for physical training which outlived the Roman Empire.

The downfall of Rome was the downfall of large scale urban civilization with its water supplies and its sewers, its great public buildings, its facilities for physical recreation and training, and its welfare services. After many centuries of rural and small town life we are once more living in a large scale urban civilisation. Even those who live in the country tend more and more to take their entertainment, their sport and recreation and their cultural pattern from the towns.

In some respects history is repeating itself. There are striking similarities in the present day trends in physical recreation and training with those of ancient Rome, but there are also significant differences.

Both similarities and differences may appear as we examine some of the present day motives for the general concern with fitness.

The advent of push button warfare has not eliminated the need for physically fit troops. Generally speaking the armed forces still require a higher standard of fitness than is required by civilian employers. When that level of fitness falls, this trend is reflected in the rate of rejection of recruits and the fall cannot be tolerated beyond a certain point by any government which uses its armed forces as instruments of foreign policy. In some countries the fall in fitness has now reached a critical point. When the Berlin crisis became acute in 1959 the United States government had to call up 775,000 men in order to obtain 195,000 additional troops. The rejection of recruits for physical deficiency was at the rate of 428 per 1,000 - a slightly higher rate than that which preceded the introduction of military drill into British schools in 1830. was obtained in World War II. These figures were quoted to Congress and were used to support the President's Youth Fitness Campaign which is now being carried on. Some countries anticipate the need for recruits and take steps to prevent, for military reasons, the debilitating effects of civilian life. The title of the Russian fitness campaign, initiated in 1930/31 "Ready for Labour and Defence" indicated that military requirements were held in mind. In Britain the parliamentary debates on the Physical Training and Recreation Bill in 1937 included several speeches of Members of Parliament who saw a military value in the measure which was under discussion. Indeed it is true to say that any campaign for fitness, come how it may, will derive some of its support from those who see in it a military value. How much of the support is of this nature will be very difficult to determine. On the government's own confession military considerations have been powerful in the United States Campaign. In Canada, on the other hand the speeches of the Minister of National Health and Welfare and of the Prime Minister in initiating their Fitness Campaign in 1962 contained no reference to military or even paramilitary purposes.

Except in time of war, militarism, however important, is seldom sufficient to account for a general concern with fitness. In Britain the Division of Human Physiology within the Medical Research Council began its work in 1949 by investigating two paramilitary subjects, the physical development of cadets at the Royal Military College and survival at sea. The Division went on to investigate problems of mountain climbing at high altitude and has since carried on investigations into various aspects of fitness including sporting performances in the Olympic Games which are of great scientific interest but of very doubtful military value.

The interest of scientists in problems of physical performance has

never been completely dormant, but with the publication of Sherrington's "Intergrative Action of the Nervous System" in 1906 their investigations took on a new enthusiasm. Following Professor A.V. Hill's research on the physiology of athletic performance in the 1920's there has been a growing flood of investigations into athletic fitness as well as into the physiological function of man in normal and abnormal conditions. Teams of investigators at Olympic Games and Commonwealth Games were unheard of until 1952 and are now commonplace. Since world war II the writings of scientists in learned and in popular journals have produced a large body of informed readers who surely contribute to the present world wide intererest in fitness.

The idea of fitness has long been associated not merely with physical performance but with the prevention and cure of disease, and disorder. Because exercise is the main instrument of fitness, to exercise has been attributed various health giving properties. Most of these claims made for exercise are without foundation, yet the contrary belief persits and there will be few teachers of physical education who have not, at one time or another, been accused of betraying their profession because they have appeared in school with a streaming nose and a croaking voice. The latest popular claim for exercise is that it helps to prevent certain disorders of the cardiovascular system notably coronary thrombosis.

J. N. Morris in 1949 investigated the sickness records of 31,000 London busmen and found that drivers had a higher rate of coronary disease than conductors. He adopted the hypothesis that there was an association between the less active occupation and the disease. He never claimed that exercise would prevent the disease. Such a casual link has not yet been established although there is a popular belief that it has. Morris's later research published in 1956 in which he showed that the trouser waist measurements of drivers at all stages of their careers were larger than those of conductors and that they might therefore have had a predisposition to disease when they took up their sedentary occupation is not so well known.

Popular beliefs about the prevention of coronary disease, whether true or false, have undoubtedly increased the general concern for fitness in those areas of the world where they are held. The vast expenditure on sport in Western Germany under the Golden Plan initiated in 1960 is ostensibly motivated by a concern for health and prevention of disease. The Golden Plan estimates an expenditure of £ 569,000,000 in 15 years from 1960. An immediate target of state aid was set at £ 28 m. annually by 1964. By 1961 the annual rate was already £ 13 $^{1}/_{2}$ m.

Here I must mention the modern concern for the fitness of the in-

jured and the handicapped. I would remind you that Plato and Aristotle both affirmed that treatment should not be wasted on those who could not be made useful to society. In 1960, however, the paraplegic Olympic Games in Rome involved 400 competitors from 21 countries and similar games have been held here for competitors who can never make an economic repayment to society for the treatment which they have received.The affluence of some societies has made this phenomenon possible but still does not account for the growing concern for the fitness of the handicapped. There is detectable here an increase of sensitivity and of compassion which offers hope for the future.

I have already drawn attention to the difference in expectation of life in different parts of the world. In England and Wales the proportion of people over 65 will be 14.6 % in 1974 and 16 % in 1993. In 1901 it was no more than 4.7 %. A population containing a large number of older people is likely to be more concerned about loss of physical capacity and physical degeneration with age than is a population which dies young. It is not merely the old who are concerned but the young, too, for they have to support the old and its is in the interest of all that people should be at least physically self supporting for as much of their life as possible. If exercise is of doubtful value in preventing disease, it is at least now known to delay the general effects of ageing and to a limited extent may rejuvenate those whose sedentary habits have led to premature physical deterioration. There are already signs, for instance in the research programme of I.C.S.P.E. working under U.N. E.S.C.O. and in certain local research projects that the fitness of the middle aged and old will loom much larger in general campaigns for improving fitness.

The trend will grow as people generally become aware of their loss of physical capacity to do even those activities that they would like to do. The sedentary way of life of men and women in the affluent society and its debilitating effects needs no emphasis here for it has been brought home to us all by numerous programmes of testing fitness stemming from those conducted by Dr. Kraus and fellow workers in the 1950's. I must, however, draw attention to one aspect. Professor L.P. Jacks said with great perspicacity "Man is a skill hungry animal". Until quite recently the means of satisfying this hunger without taking some exercise were severely limited. The advent of the motor-car, however, has made it possible for large number of men and women to practice skill at frequent intervals, if not daily, without taking exercise. The fact that in the motor-car age men and women do not walk has serious consequences in terms of fitness. What is also serious is that the exercise of skill in a motor-car satisfies a natural skill hunger and there

may then be less incentive to participate in other skilful activities which would involve exercise. In sport, too. the advent of machinery is making it possible to satisfy skill hunger with a minimum of exercise; golfers' trolleys, power driven boats, mechanised bowling alleys, even ski lifts, tend in this direction.

I do not need to enumerate all the other factors of life in the affluent society which tend towards physical debility. They are now so obvious that the vast majority of citizens are aware of them. My own observations in London, however, suggest that there is a reluctance and even a positive resistance by many men and women to submit to a steady physical decline. Despite the motor-car and despite other inducements to practice skills in non-active ways many people retain a strong desire to seek satisfaction in vigorous skilled activity. Evidence for this belief is provided by the figures for classes in physical activities in London's evening institutes and youth centres. These classes all of which involve coaching as well as mere practical performance take place on weekday evenings. In the ten year period 1950-1960 there was a 47 % increase in the number of classes other than dancing. They rose from 1,778 to 2,618. Of the total in 1960 more than 600 classes were held in men's and women's recreative gymnastics and in women's keep fit activities. The most spectacular increases in popularity over the ten year period were in badminton (6 to 312 classes), football training (70 to 341), judo (50 to 228), table tennis (69 to 144) and weight lifting (69 to 144). There was a significant decline in dancing especially ballroom dancing and in boxing. More significant evidence of the same popular concern is the post-war boom in outdoor activities, such as camping, fishing, sailing, mountaineering, ski-ing. The evidence is to be found in abundance in regions as far apart as the Cairngorm Mountains in Scotland, the Appalachian Mountains in the United States and in the mountains of Australia and New Zeeland.

At the present time, then, affluence is reducing the need to take casual exercise, is destroying opportunities for doing so and is leading to a general reduction of fitness which many people are unwilling to accept. We are having recourse to competitive and non-competitive sport and physical recreation as antidotes to flabbiness. It remains to be seen whether we shall halt our physical decline in this way, whether one or two games a week are sufficient to keep us fit to play one or two games a week if we take little other exercise. In spite of our concern for fitness, shall we gradually come to be content with a much lower standard of fitness than we have been used to ? Shall we see more and more people resorting to less vigorous forms of recreation at an earlier and earlier age? Shall we become content with a standard of unfitness

in which perhaps more than physical vigour and vitality will be lost? The answer to this question is still obscure.

I have been speaking about the physical decline of those who are members of affluent societies, but the present world wide concern with fitness is not confined to such societies, it is indeed world wide. In the final section of my lecture I want to consider some political and international implications of this concern.

Within a single country or nation fitness campaigns and sports programmes can serve valuable political purposes. There is no doubt that for more than 100 years in the United States physical education and sport have playd an important part in welding together into a single nation, elements which have come from many parts of the world bringing with them different languages and different racial backgrounds.

Similarly, north of the 49th parallel, in 1962 the Canadian Minister of National Health and Welfare spoke of the fitness campaign as making an important contribution "to the growing spirit of nationhood".

In France the avowed intention behind government expenditure on youth and sport during the period 1961/2 was to check the flow of youth from country to town and to provide alternatives to anti-social gang activity which had been disturbing city life.

Fitness campaigns look outward as well as inward and Mr. Diefenbaker claimed that this same Canadian campaign would "add not only to the happiness and health of all people in Canada but to the international athletic prestige of Canada". The Communist governments have long recognised that success in international sport is a matter of political importance and in East Germany the government was earlier this year anxious that their swimmers in the European Championships to be held at Leipsig should give exemplary performances "to convince the foreigners taking part that a new spirit pervades all activities in this first workers' state on German soil". Governments of many non-communist countries are also anxious that they should not be disgraced by their sportsmen. Sportsmen in international competition, whether they are helped financially by their governments or not, are now ambassadors in a political sense. To be effective ambassadors they must be successful sportsmen. Seldom has this belief been demonstrated so clearly as it was in the Indian Parliament at New Delhi in February 1959 when the house debated a motion expressing concern at the deterioration of Indian sport. One member suggested that no Indian Cricket Team should be sent abroad for five years, to enable them to improve their standards. To a greater or less extent this political aspect of sport enters into all international and inter-racial sport whether at local club level or at the level of the World Cup or Olympic Games. Moreover,

we are concerned not only about success or failure in sport but about our general standard of physical fitness by comparison with other peoples. In the cold war of ideology this self consciousness about fitness and sport became acute. West and East, Communist and non-Communist feels that his power to influence events and to make friends and converts to his own way of life and political organisation is greatly affected by the success of his representatives in tests of fitness whether these be in competitive sport, in non-competitive sport or in laboratory investigations. The reverse side of this coin shows a positive effort not merely to be successful but to show how unsuccessful is one's opponent. In 1948 Professor Arnold Toynbee wrote in "Civilization on Trial" that "the fact that our adversary threatens us by showing up our defects, rather than by forcibly suppressing our virtues, is proof that the challenge he presents to us comes ultimately not from him, but from ourselves". This analysis surely reaches the very core of the present world wide interest in fitness.

Is this interest important? I believe it is, especially in its manifestation in sport, for two reasons. First, sport is international and inter-racial. Indeed, the very internationalism and inter-racialism of sport embarrasses the nationlist statesmen and politicians. It embarrasses them now in South Africa and in Berlin. Both the I.O.C. and I.C.S. P.E. this year took steps to discourage political authorities from hindering great international sports competitions or meetings, for attempts have already been made to ensure that the Berlin Wall and other political barriers shall divide sport as well as Berlin. The laws of football are the same whether written in England, Russian or Urdu. The rules for athletic and swimming contest are agreed and accepted the world over. Sports already have a number of embryonic world governments whose decisions command a remarkable degree of acceptance and obedience. The embryos may yet miscarry but we can surely rejoice in hope that they will grow to maturity for the benefit of mankind.

Secondly sport may act as a cathartic. In a broadcast lecture in 1948 Bertrand Russell argued that the savage in each one of us must find some outlet not incompatible with civilised life and the happiness of his equally savage neighbour. He suggested that sport might provide such outlets, that what was wrong with our civilization was that such forms of competition formed too small a part of the lives of ordinary men and women. The desire to prove oneself superior, to be better than another, is deep in human nature. Sport can satisfy this desire, for sport provides an agreed and well defined area for strife, an area of unreality in which for the time being the ordinary rules of life are superseded. Within this area competitors strive for an utterly useless result. This is

not to say that the striving and the result to not matter. On the contrary they matter supremely and if they did not, sport would offer no satisfaction to man. But in an area of unrealiry, victory is never for all time, nor is defeat irreparable. The individual, the team, the national even the ideological block, lives to fight another day. If sport is to fulfil this cathartic function then it must be accompanied by an ethos and by a philosophy which recognises both its importance and its unreality. We can all recall instances when spectators or players have shattered the unreality by breaking the agreed bounds and conventions. Then the contest is no longer sport but has all the bitterness and irreparable loss of reality. Superiority can be won at too high a price. The nobility and goodwill of competitive sport depends upon both rules and education in the spirit of sport.

Views and opinions on international sport tend to be based on the evidence of top class contests, for instance between the ships Gretel and Weatherly, between rival test cricket elevens, between national football or basketball teams. Here, indeed, the structure of unreality may seem to break down on occasion and when it does so the news is broadcast around the world. Most international sport goes un-noticed by the world at large. Individual athletes, club teams, school teams and others all make their contribution to international sport. Happily, men and women seem to want more of these tests of fitness and skill and it is in them that the spirit must be kept alive.

In looking back once again to the last days of Rome we can see this great difference from our own day. There was no sport and no area of unreality in which the virility, the strength and the skill of racial, tribal and national groups could be tested. Far be it from me to suggest that if Alaric the Goth, Attila the Hun and the citizens of Rome had all played cricket, the ancient glory of Rome would still be with us. Even in our own day sport cannot solve a Berlin or a Cuban crisis or a colonial dispute in New Guinea. By the time that international tension reaches the level of open political conflict, sport offers no help. Nevertheless, the world wide participation in competitive sport is now a factor in civilization which has never been seen before this century and its potential contribution to international sanity should not be underestimated.

Why, then, this world wide interest in fitness? My examination leads me to suggest that the answer lies somewhere between two extremes. The interest might be the beginning of a preoccupation and an obsession with unfitness, an obsession which is but one sign of a decadent civilisation whose final break up would utterly dwarf the break up of the Graeco-Roman world. Over emphasis on the mere techniques of fit-

ness, on the production of strength, endurance, speed, power, and skill would point in this direction. This process may already be taking place or may be obscured by the rising standards of the best performers. It is quite possible now for a great nation state to produce national teams to beat the world while the population at large degenerates. Gold medals are no guarantee of national fitness. At the other extreme it may be that many people in all countries have glimpsed a vision of a new value for physical prowess and a new dignity for physical achievement at all levels of innate ability. For the future, the affluent societies will inevitably be to some extent concerned with debility and it may be that the emergent nations with a newly found enthusiasm for physical prowess have a special role to play in directing our attention to a positive ideal, a new asceticism, which could affect our very survival.

The answer, then, in my view, is in the balance and I cannot think of any group of men and women who have a heavier responsibility or a more exciting mission in education than those whose task it is to teach the young the techniques and the philosophy of fitness.

SPORT IN PHYSICAL EDUCATION

By

PETER CHISHOLM McINTOSH,

Senior Inspector of Physical Education to the London Country Cuoncil

Sport is one of those words which we originally borrowed from the French and have since turned to our own use in a great variety of contexts. It is used in talking of vigorous physical activities from team games to underwater swimming; motor cycling is a sport, so are hunting shooting and fishing and making love; sport covers animals' and adult satire and jokings; the word has ethical implications where we ask someone to be a sport, sartorial implications when I sport a gold tie pin and botanical implications when a freak plant or scion turns up in the garden.

I shall not attempt to disentangle the skein, merely to pull one or two threads from it. The British are commonly supposed to have a unique and peculiar attitude to sport and it may be helpful first to pull a historical thread and see where our present attitude to sport came from.

At a recent conference on sport organised by UNESCO an eminent

physical educationist from another country stated categorically that sport was a 20th century phenomenon and was adult in character. This may be how it appears in many parts of the world today but from a historical point of view both parts of the statement are false. Sport as we know it is essentially derived from the 19th century and was then developed by adolescents. Even the principle of compulsory games' was first established by boys, not by masters.

Indeed the growth of games and sports in England during the nineteenth century was a revolution. Before the beginning of the nineteenth century few modern sports had been developed or formalised. The English aristocracy had long enjoyed horse racing and hunting, and this latter pastime was rigorously and harshly protected by the Game Laws. Cricket too became an aristocratic pastime during the eighteenth century, when the upper classes adopted for their own enjoyment the traditional game of the village green. Occasionally noble Lords indulged in yachting, in real or royal tennis, in pedestrian feats and in fist fighting, while fencing, originally learned from Italian teachers in the sixteenth century, had long been regarded as a gentleman's accomplishment.

During the nineteenth century a great change took place in the pattern of English sport. Several factors caused this change; one was urbanisation. Team games like football, hockey and cricket did not need wide expanses of countryside as hunting did, but they could be played in and around the towns. Lawn tennis too was suitable for many suburban gardens. Athletic tracks could be improvised on any flat ground and the Victorian campaign for urban hygiene led to the building of numerous public baths where swimming could be practised as a pastime and as a competitive sport. Rowing in eights, fours, pairs and single sculls became popular on inland waterways, and at the end of the century an escape from the towns became possible on the bicycle which French manufacturers had designed and British developed. Cycling like swimming became popular as a pastime and a competitive sport.

These developments took place as a new middle class rose to privilege and power and were, in fact, brought about by them. It was primarily in the Public Schools, old and new, and in the Universities of Oxford and Cambridge and secondarily in the Services and the suburbs that these new sports were first developed. Football for instance was regarded at the beginning of the century as "a game fit for butcher boys". "Why", remarket a famous headmaster, "the Yorkshire common people play it". Some of the 'common people" infiltrated into Public Schools and Universities, and there football was turned from a test of violence and brute strength into a game of grace and skill. The "Cam-

bridge Rules" became, with hardly an alteration, the laws of the Football Association founded in 1863. So it was too with track and field athletics. The events 'throwing the discus' and the 'Marathon' may have been the result of a fit of archaeological enthusiasm at Olympia and elsewhere among German scholars, but racing on foot was an old pastime in England, pole-vaulting flourished in Cumberland and Lancashire, hurdling and steeplechasing were modelled directly on practices of the English hunting field by the undergraduates of Exeter College in 1851, and it was the enthusiasm of Oxford men which led to the formation of the Amateur Athletic Association there in 1880. Lawn tennis seems to have been played first in the gardens of Edgbaston, a wealthy suburb of Birmingham. It was patented by Major Wingfield in 1871 and quickly thereafter spread to all parts of the world.

The last quarter of the century saw English games exported far and wide. In some countries they did not have a ready sale. Cricket which was taken to the United States in the 1860's by a visiting team did not prove popular, nor did it in Denmark where it was introduced by the engineers who built the railway from Roskilde to Compenhagen. But football and lawn tennis found a ready market almost everywhere. Even ski-ing and mountaineering in the Alps originally owed more to the English than to the natives of the countries where those sports have now developed. The English have not forgotten their achievement in formalising, organising and popularising their domestic sports. They even feel that their debts have not been and can never be fully repaid and they convince themselves that if they are now defeated in sport by their former customers and pupils, that can in no way detract the English achievement of making it possible for this to happen. It is common in boys' schools in England for the school cricket team to play a 'Fathers XI'. It is usually a happy occasion because the fathers obtain as much satisfaction from being defeated by their sons as they do if they win. In England then the basic pattern of modern sport was laid down in the 19th Century and inevitably it reflected the structure of society of that age. We shall see too that in some respects it still reflects that structure, even in the new Elizabethan age.

In order to see more clearly the place that sport has occupied and still occupies, in our education and, more important, to see what varieties of sport have been used it is now necessary to attempt some analysis and clarification. Several analyses have been made of recent years. Professor Huizinga, late professor of history in Leyden University, in his book "Homo Ludens" examined the play element in culture. Much that he had to say was relevant to sport and I shall return to his work later, but sport and play are not synonymous nor are they co-

extensive. Von Neumann in his "Theory of Games" examined in great detail the mathematical basis of games, but games and sport are not synonymous. More recently Roger Cuillois published an article on the structure and classification of games. He suggested a threefold division according to whether the element of competition, chance or mimicry predominates. It is clear that in our schools we have used extensively sports where competition has predominated while games of chance have been positively discouraged. Mimicry when it has found a place has been treated academically rather than sportively and has been given intellectual respectability under the title 'drama'. At the risk of adding confusion to an already complex pattern I now introduce another classification of sport - a classification based upon the nature of the satisfaction which the participant derives from them.

The classification is fourfold. The first heading, an obvious one, is that of competition. Games and sports in which an individual or a team is matched against another individual or team. Football or cricket, track and field athletics, lawn tennis whether singles or doubles come within this category. The aim of the players is to establish within prescribed limits that they are 'better than' their opponents. Satisfaction is derived from being 'better than'. In very few of these games is there very much personal contact with the opponent. Rugby Football is an obvious exception, but even when there is contact it is of subsidiary importance. The main aim is to establish supperiority in skill of a non-combative nature, wonderfully expressed in Homer's famous line «άείν άριστεύειν και ορειρόχον έμμείνι άλλων» "always to be the best and to excel others".

The second category of sports is that of combat sports. Here again there is a strong element of competition and the idea of proving oneself better than your opponent is dominant. But in combat sports an essential element is that of personal contact whether with foil, fist, or the whole body. Fencing, boxing, wrestling and judo all involve an element of combat which is not dominant in the competitive sports of my first category. Winning here high-lights the fighting qualities as well as the skill of the winner and emphasises to some extent the inferiority of the loser as a fighter.

My third category has the title 'conquest sports'. In them the aim is not to be 'better than' an opponent or to defeat an opponent, but to conquer an environment. Mountaineering is a good example of this type of sport; underwater swimming, cruising under sail, ski touring are others. Circuit training and weight training in so far as they are satisfying as end and not merely as means to an end, are manifestations of the desire to conquer an environment. Furthermore, vaulting and agi-

lity, exercises on the horizontal bar, the parallel bars and the trampoline and on other apparatus in the gymnasium, when they are not competitive, are essentially conquest sports. Much of the satisfaction to be derived from 'movement training' is perhaps of this kind. The environment to be conquered is by no menas always outside the performer but may involve and include his own body with its physical limitations and its physical possibilities. It has been said that mountaineering is not so much en exercise in mastering the mountain, as an exercise in mastering oneself. This may well be true; the environment to be conquered may not be rock or cliff but the emotions, the fears and the physical fatigue and limitations of the human body.

There is a fourth category of physical activity which is not usually referred to as sport but which is now commonly used in physical education and which must be mentioned here because of its bearing upon sport. I refer to those physical activités where the aim is expression of feelings or ideas. Dance and mime are obvious examples. The expression may be self expression or the interpretation of an author's, composer's or choreographer's ideas. The expression may be highly stereotyped as in a Highland Fling or it may be spontaneous as in Ann Driver's Music and Movement. Again it may be that the very act of expression is satisfying whether or not there is anyone to observe, or it may be that satisfaction is only to be found in communicating ideas to another, to an audience.

Now it is clear that my categories of sport are not hard and fast It may be, for instance, that a hockey player expresses herself in a game of hockey and derives her satisfaction from that element in the game as much as from the effort to be 'better than'. It may be too that some groups will carry dance, which I have classified as 'expressive', to competition and will derive satisfaction from winning such a competition and improving themselves to be 'better than'. It is also clear that some runners, particularly cross-country runners regard their sport as an exercise of self conquest rather than a competitive event against others. Again a sport may begin by being a conquest sport as in the early stages of swimming and may gradually change for the individual concerned into a competitive sport as swimming races or water polo make their appeal. None of these qualifications, however, seem to me to affect the validity of the main fourfold classification.

This classification may help us to put in perspective the very sharp difference in approach to physical education and to sport by men and women. Undoubtedly in our cultural pattern more women than men derive more satisfaction from expressive activities involving shape, rhythm and style and more men than women derive satisfaction from

activities in the categories of competition and combat. The enrolments for evening institute classes support this proposition. This may be a superficial difference but it is nonetheless real and it creates difficulties when women teach boys and men teach girls as they do in primary schools for even at this age boys and girls begin to be influenced by the cultural pattern of adult society. The difference has also been reflected in constrasting, and sometimes unnecessarily antagonistic approaches to physical education by men and women teachers.

If we look now at the tradition of sport in schools dating as it does from Public Schools in the 19th Century we shall be struck by two features. The first that only very recently has the merit of 'expression, in physical activities found any place in our curriculum even in girls schools. Sports which have dominated the curriculum are not primarily 'expressive'. Even the way games and sports were dealt with in schools suggested that sports were opportunities for suppressing or controlling emotions rather than for releasing or expressing them. Educational gymnastics, derived from Ling's corrective training, was treated either as therapy for defects and ailments or as a 'conquest' sport in which satisfaction was to be achieved through the mastery of difficult feats on the ground or on apparatus. Some critics still maintain that in boys schools in particular, competition, combat and conquest loom too large in our physical education, and that the opportunities for self expression and for the communication of ideas through physical movements are restricted or non existent.

The second feature of our tradition in schools is the emphasis that we have placed upon competitive sports even to the exclusion of combat sports and conquest sports. Moreover, even within the realm of competitive sports, it is the team sports which have received the lion's share of attention and of facilities; cricket, football, hockey, netball, rather than tennis, fives, athletics or swimming have been emphasised. As long ago as 1851 in Tom Brown's Schooldays", a novel which influenced education more profoundly than any other except perhaps Pestalozzis "Leonard and Gertrude", the reason for this was fairly stated "The discipline and reliance on one another which it (cricket) teaches is so valuable I think" went on the master' "it ought to be such an unselfish game. It merges the individual in the eleven; he doesn't play that he may win but that his side may".

"Thats very true" said Tom "and that's why football and cricket now one comes to think of it, are so much better games than fives or hare and hounds or any others where the object is to come in first or to win for oneself and not that one's side may win".

It is not my intention to trace the reasons for this educational bias

hut to point to certain implications. Emphasis on competition in education has at least two dangers. The first is the growth of a 'win-at-any-price' attitude with the attendant risks of manipulating the rules, violence in play and the adoption of corrupt practices. (I recall a major scandal at one public school when during the night before an important cricket house match one of the housemasters was discovered watering the wicket. The malpractices can be less innocent than that).

The second danger is the demoralisation of defeat. If there are winners there must be losers - (not all games can be draws and if they were we should find it even more difficult to win £ 70,000 on the Pools). If winning means so much then losing must be degrading by just so much.

The Public Schools in the 19th Century to a large extent avoided the worst effects of competitive sport by means of several devices. The development of a win-at-any-price spirit was checked by a code of conventions which was even more powerful than the rules of the game. Law 12 paragraph (1) of Association Football still requires the referee to penalise "ungentlemanly conduct". Gentlemanly conduct was indeed the concept which governed the game. As the game developed and was taken up by players not familiar with the taboos and conventions of the Public Schools the Football Association found it necessary to introduce more and more stringent penalties. After the penalty kick had been introduced in 1891 some teams of ex-Public Schoolboys refused to play with that rule just because it seemed to cast aspersions upon their sense of honour. They were forced to come to heel (sic) but the phrase 'gentlemanly conduct' remained and, I venture to think, the ideal enshrined in the rule still persists. I am not sure how the Russian or French or Spanish have translated this rule but they must have indulged in considerable mental exercise to find what it meant. I note with interest that the A.E.W.H.A. have not included a rule about 'unladylike conduct'. They have merely given the umpire power to penalise 'misconduct' spelt with one «s».

Some governing bodies of sport were so afraid of the win-at-any-price spirit that they forbad those forms of competition which intensify the competition. The Rugby Union and the H.A. and the A.E.W.H.A. forbad and still forbid Cup and League competitions.

Curiously perhaps the English still have a reputation for a form of gentlemanly conduct in sport. Reg Harris, the retiring cycle sprint champion wrote some two years ago, "We have a reputation for being 'nice' about sport, but everyone laughts at us behind our backs. It is time we realised this and did a little hard work." Perhaps the first thing we need to do is to decide whether'gentlemanly conduct'has any meaning

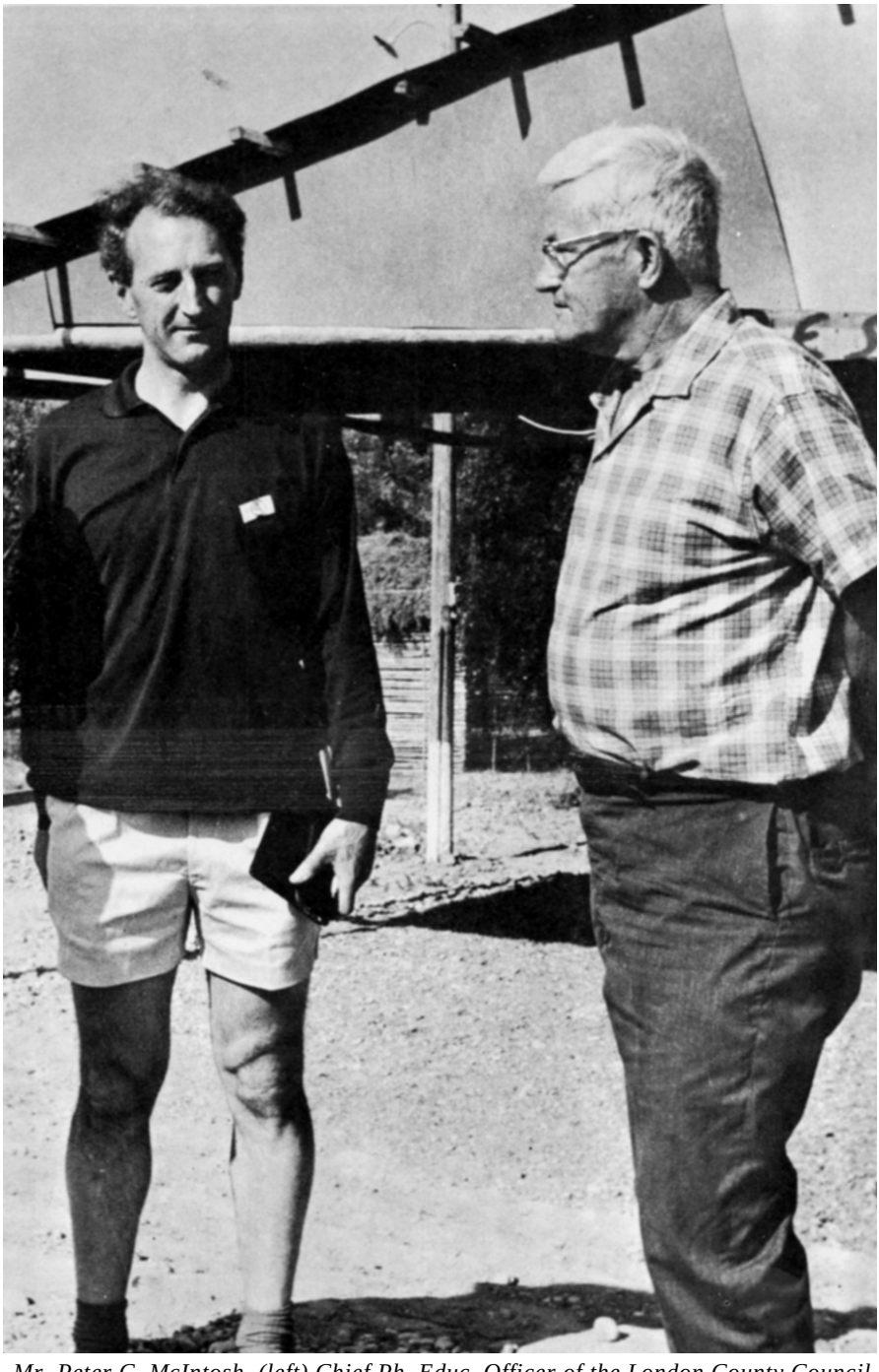
in 20th century sport. If it has then it must affect the way we teach sport in schools. If it has not, then let us face squarely the dangers of the emphasis on winning which 'gentlemanly conduct' averted.

The second danger, that of demoralisation in defeat, was not so successfully averted and still is not completely averted. However, the schools did insist that there was honour in defeat if the game had been played to the limit of skill and endurance. Cowardice and giving up were the only disgraces. I do not need to remind you of Baron de Coubertin's much quoted sying about the important thing in the Olympic Games. De Coubertin derived as much of his inspiration for the Olympic Games from English Public shools as he did from ancient Greece. To some extent this sentiment still persists in English Sport, not perhaps at the top> but among the thousands of third and fourth team players who turn out on Saturday afternoons. No one except a pervert enjoys being defeated but thousands of English players can be heard each week expressing their satisfaction and enjoyment of games which they have not won. I understand from those who have more contact with sport in foreign countries, and in the U.S.A. in particular that this attitude to sport is less common elsewhere. It is, however, one to be cherished and encouraged

I have suggested so far that our schools have, until recently at least, placed extraordinary emphasis on team competition in sport, that they have only avoided the worst consequences of competitiveness by conscious inculcation of an atititude to sport and an ethic of sport I have suggested that it is still necessary not only to teach the skills of the game and the tactics for winning, but to set before boys and girls a standard of values.

Outside schools walls sport is also important for the mental and physical health of our urban society. In this respect an essential feature is the play element. Professor Huizinga has pointed to three essential characteristics of play. Play is a voluntary activity. We were free to play or not to play. We can live or at least survive without it. Play involves freedom of acceptance. Secondly we place limitations upon our freedom, limitations upon time, say 35 minutes each day, and limitations of space - a stage, a cricket pitch, a mountain or a draught board. We also accept rules which are absolutely binding and which set play apart from ordinary life so that we can feel tension, joy and disappointement with great intensity, yet we remain conscious that this is not real, not ordinary life.

In this sense play has a ritual significance and no one who has witnessed a cup final or any important football march would deny that it has this ritualistic aspect. This is no new feature of civilised life. Plato in the Laws wrote "God alone is worthy of supreme seriousness, but



Mr. Peter C. McIntosh, (left) Chief Ph. Educ. Officer of the London County Council gave two talks. On the right Mr. I). Kinsey from U.S.A.

A group of lecturers (listening to a lecture). In foreground the empty chair in memory of Dr. Diem

J. Ketseas; P. Vialar; B. Zauli; O. Broneer; 0. Misangyi; E. Fried; J. Recla; Cl. Palaeologos.

The Cronion Hill from the I.O.A. grounds. Foreground right: part of the excavated ground for the Coubertin's heart memorial stele.

In the Altis. Columns of the Palaestra.

man is made God's plaything, and that is the best part of him. Therefore every man and woman should live life accordingly, and play the noblest games and be of another mind that what they are at present. For they deem war a serious thing, though in war there is neither play nor culture worthy of the name which are the things which we deem most serious. Hence all must live in peace as well as they possibly can. What then is the right way of living; Life must be lived as play, playing certain games, making sacrifices, singing and dancing and then a man will be able to propitiate the gods and defend himself against his enemies and win in the contest." (Laws vii 803).

Play then is essentially pointless but significant, according to Plato the most significant part of life. It is my contention that sport today helps meet this still most important need of civilised man. Our Dutch Professor does not think so. He does admit that we have our ritual survivals and our times when the rules of ordinary life are suspended or substituted. Relying upon his O.E.D. he says 'The Saturnalian licence of young men still survives, in fact, in the ragging at English universities, which the Oxford English Dictionary defines as "an extensive display of noisy and disorderly conduct carried out in defiance of authority and discipline". He maintains, however, that modern sport has lost the old play element through increasing systematization and regimentation, and has become a thing 'suis generis', neither play nor earnest. Is this true? I do not think so. On the contrary it seems to me that for the urban troglodyte of today modern forms of sport fulfil deep emotional needs and that this is true of spectator as well as performers. The enormous size of many modern factories and offices, the invetitable remoteness of the trade union leadership from the rank and file, the amorphous nature of political constituencies all help to deprive modern man of the chance to exercise his judgement and skill. Once in five years he can cast a vote in a parliamentary election and even then he stands about a 50/50 chance of being frustrated. At home he has his family but beyond the family there are few social units of manageable size to which he feels he really belongs, his church perhaps, his cronies at the pub. But on Saturday afternoon from September to May he can join a crowd with a single purpose and identify himself with a group of eleven men in coloured shirts all of whom he can see at one time fulfilling their allotted functions on a patch of grass - or mud. The pilgrimage, the backchat, the conflict of loyalties, the contest of small groups, of individuals, the hectic climaxes, the pauses, the disputed decisions, the final whistle, and afterwards the post mortems, the analysis of skill and the anxious scanning of the evening paper - ah well £ 100,000 next week perhaps - all this is not only pleasant but deeply satisfying.

It is satisfying for at least two reasons. First there is the emotional satisfaction of personal identification in a constest, a contest devised to induce the exercises of skill within prescribed limits and to encourage suspension of the rules for ordinary life, even laws of logical reasoning. I once had the good fortune to watch a soccer match between Huddersfield Town and Wolves when Huddersfield Town were at the bottom of the division and Wolves were at the top. In so far as I had a personal allegiance it was to Wolves but I was placed among Huddersfield Town supporters. The Yorkshireman next to me cheered and shouted for his team, now praising and now abusing but urging them on with his whole being. At half time he turned to me and said "Th'art not a supporter of Uddersfield?". "No", I said. "Of course" he said "when I did ma pools I put Wolves to win". The game resumed and my friend was once more urging on the invevitable losers.

The second reason why this kind of sporting occasion is satisfying may appear contradictory to the first. Sports allow and stimulate exercise ofthe critial faculties. This is certainly something that modern industrial life does not stimulate. Indeed, critical judgement is all too often actively discouraged. Through the emotional involvement in a game or a fight it is possible to analyse and discuss technical details of play to distinguish good from bad, to grace past history and forecast the future. Even the Huddersfield suppporter will applaud a fine save by the Wolves' goal keeper. All this keeps a man's mind alive. Spectatorship is often decried, and certainly it is not an adequate substitute for participation. Nevertheless, for many men participation is impossible and for many more, being a spectator is a valuable experience in itself and deserves little of the denigration which it has received.

There are dangers, however. I am told that in the United States spectatorship has been developed so that the focus of emotional identification is not either of the teams involved in the game but your particular cheer leader. This step from spontaneous expression to manipulation of mass emotions by professional leaders has obvious risks and may encourage emotional habits which can be and have been exploited beyond the realms of sport. There is also the danger of emotional fervour obscuring the boundaries of play. As soon as the first bottle drops on the West Indian outfield the illusion of Play is lost, the spell is broken. At that moment the gamec eases to fulflling its pointless ritualistic function in society. It is essential for spectators as well as players to accept limitation on their freedom, to accept rules which are absolutely binding. In Britain a ritualistic tradition has been built up. It is broken when Celtic play Rangers, but on the whole we take it for granted without being aware that it is so. Anyone engaged in education

would do well to recognise the tradition and help to hand it down.

Why do not women feature in great numbers in crowds of spectators at sporting events? Renée Haynes has suggested that mature women do not share with their menfolk this passion for spectator sport for two reasons. First their work at home is more absorbing and exhausting than that done in limited hours and protected conditions of the factory and second that their task of transmitting and preserving life, shopping, cooking, washing, dealing with individuals is very much more satisfying at all levels, from instinct to forethought. When they do go to watch games, often they go to identify themselves, not with a team, but with a son, a brother, a fiance or a husband. When he passes from the scene the interest in watching droops and dies.

Professor Hizinga complained of the systématisation and regimentation of modern sport. Whatever may be thought about regimentation, systématisation is inevitable and is a feature of natural growth. Football, for instance, developed from a test of brute strength and violence into a game of skill and even grace through systématisation. One of the great contributions of the middle classes in England in the nineteenth century was just this systématisation and production of games of skill from brutish pastimes. So, too, your children love sportaneous play and gradually develop an interest in systematised games and activities involving complex skills, tactical manoeuvres and arduous training. Sports and human beings develop through spontaneity to formality and regulation. Some games more than others retain some of their spontaneity and even some of their brutishness. Rugby football is perhaps such a game. Rugby would be the poorer for the absence of scrimmaging, but none of the frequent changes in the laws have so far managed to regulate, let alone refine, the spontaneous outburst of energy that a scrum produces.

I have tried to show how sport has been woven into the pattern of education in Britain, and how it has come to be accepted as an integral part of school life. In the past sport has played a valuable part in the education of the whole man or woman and I believe that it can still do so but to-day there are new dangers. The first dangers is that of making physical education an examinable subject. In Britain we are, to my mind, fortunate in that physical education is neither compulsory by law nor an examination subject. Yet it is true to say that every school includes physical education in the curriculum for every child during most years of his school life. My fear is that if physical education is an examination subject only those who are physically competent will choose it. Those who are weak, clumsy, fat, awkward or defective will not take this examination yet they are the very ones who most need

physical education. With care and attention many sports can be made to appeal to them and to give pleasure and satisfaction. They will play as well as they can but they will never be very good. It it not true, however, that if a game is worth playing it is worth playing badly?

I spoke earlier of nineteenth century efforts to avoid the danger of winning at any price. In the mid-twentieth century the danger has reappeared in a new guise. The danger is one place removed from the field of play and threatens not so much the spirit of the game but the personality of the sportsman in training.

It is well known that swimmers mature early. In Australia there are district championships for children under seven years old and Dawn Frazer was picked out as a potential Olympic competitor at 8 years of age. Training for first class competition is long and arduous and absorbing. In such a situation the child may well be subjected to pressures which he is too young to recognise or to resist. They may arise from the interest of the press or of sports goods manufacturers, from the concern of the school for its reputation, from the desire of the coach or teacher to promote his own professional status and even from the ambition of parents for their children's success.

Perhaps the dangers are more apparent in swimming than in most other sports but they are certainly not confined to swimming.

Some teachers, recognising these dangers, are so afraid of competitive sport that they endeavour to exclude it or minimise it in school programmes and to concentrate on other forms of physical education, such as educational gymnastics and dance. Among such teachers are a number of specialist teachers of physical education, but we shall not control the flood by running away from it. On the contrary we need more than ever to contain it and direct it into channels of our choosing. This great source of energy and power must not be allowed to run to waste nor yet to flow just where it will. The engineers who must do this great work are sports administrators, coaches and, above all, teachers.

MATERIALISM
IS THE ENEMY OF THE OLYMPIC IDEOLOGY

By OTTO SZYMICZEK

Curator of the International Olympic Academy

Technical Advisor to the Hellenic Olympic Committee

President of the International T & F Coaches Association

During the course of my talk at the second session of the International Olympic Academy I endeavoured to expatiate on the true meaning of the Olympic Ideals, expressing my conviction as also my faith in the possibility of the application of these ideals in our own times. I referred to the writing by Baron Pierre de Coubertin that "Olympianism tends to concentrate in a bright hold all the principles which contribute to the perfection of man". In very fact, in whatever way and to whatever extent progress may have been realized by contemporary civilization in the technical field, no better means or more perfect educational medium has yet been discovered which can achieve more effectively the perfection of man. Today, as was the case in the past, we have the absolute need of the most perfect possible type of man. All Nations need better citizens, all political systems depend on the creation of perfect good and noble - as the ancients called them - men. Archaeologist Nicholas Yalouris during his last year's talk, stressed that "Olympia was the symbol of humanism and the ideal of the harmonious and fully integrated man", a matter which even today constitutes the basic aim of the Olympic Movement.".

In my endeavour to indicate means for the application of the Olympic Ideals I expressed the opinion that the application of the Olympic principles is not only a matter of drawing up special regulations, but that it is especially a matter of the deepest faith and reverent devotion to the ideals of all those who in whatsoever manner have been involved in Olympianism. I proposed the drawing up, with the collaboration of all the participants, of decalogues, easily understandable, and set out in simple athletic language, and which, put into use, would assist those who are faithful to athletics to canalise their faith in the right direction.

Coubertin had expressed his fears since 1894 by saying: "Above all the characteristics of nobility and chivalry must be preserved in competitive events, in such a way that it will constitute a part of the behaviours of peoples", and he concluded "Humanity has the tendency to convert the athlete into a salaried duellist. These two tendencies

are incompatible".

This foresight of Coubertin tends, unfortunately, with the passing of the years, to be verified and the divergence between the two tendencies becomes ever more marked. In 1930 Coubertin issued a circular in which he puts forth the unfavourable occurencies which should be avoided in all circumstances. These are: First: Exaggerated physical culture Second: Abandonment of spiritual culture. Third: The admixture in athletics of commercial exploitation and the endeavour to obtain ma. terial advantages. Coubertin indicated that we must not forget that the objective of *exercise* was not solely that of creating a powerful body, but the creation of a person capable of responding to the demands of contemporary life, and he stressed that the development of all the capabilities of the individual was more important, and set as the principle and basic aim the need for the occupation of men of every age with competitions and sports. Coubertin also dealt with the ever burning question of achievements and expressed the opinion that a material and necessary motivation of competitions and sport was the endeavour to improve the individual capabilities of every one, on the basis of systematic and well cared for preparation, so long as this is motivated by the spring-board of rivalry. "It has been proved" he writes, "that among one hundred persons who are preoccupied with physical culture, the fifty take part in competitive sport. Of these, twenty become specialised and of these five succeed in achieving good results. The endeavour to achieve good results is placed at the service of physical culture as it draws more youth to train. The limitation of the endeavour to achieve results would bring about the death of physical culture".

By my talk today I shall endeavour to enquire into the question of the unfavourable occurencies which are created by the well-known terms: *amateur and professional* or *amateurism and professionalism.* I trust that we are all agreed as also determined to work for the supremacy of the pure Olympic Ideals, and for this reason I believe that, after we have first confirmed the fact of an ailment, we must then attempt after a correct and careful diagnosis, to indicate the means and methods for a suitable cure. The correct diagnosis and the objective cure can only be indicated when the precise form and origin of the illness is known to us.

In recent times, however, the extent which athletic movement has assumed is tremendous, and I am convinced that it is increasing continually so much so that it is making the attempt ever more difficult to prevent and combat the ailment, which, as we have said, has most certainly been certified. It is possible for apt explanations to be given on this subject. The general and basic misunderstanding lies in

the fact that the question of the Olympic endeavour and the development of sports throughout the world has the fault that from the outset it has been given a wrong orientation. The four yearly so called Olympic Games give us the great athletic prototypes, which we use as the ideal models for copying, or as powerful magnets which will sway as many youths as possible towards sports. Probably all the youth which will foregather will not reach Olympic standards, yet the benefit they will derive therefrom will be enormous, in relation to the endeavours they will make, and perhaps this endeavour will become for them a life target for them to face a similar competitive disposition in the other manifestations of life. Since in this youthful age the secret hope of becoming Olympic victors will guide them and in the meantime if this secret hope were not to be realised they will have been educated in the fine principles of competition and will have devoted themselves in persistance, in endurance, in courage and in patience, and will thus have been created into useful members of society or assured an honest livelihood.

I am afraid, however, that in many cases where a great endeavour is made for the spreading of athletics, especially with the aid of substantial state financial assistance, the correct orientation has been turned around. We have examples which convince us that the special endeavour of foregathering youth of the most tender ages, with the sole objective of discovering young persons with talents, who, after special and long term cultivation, they attempt to push towards great achievements, so that at every competiton, at any sacrifice, distinction or the obtaining of a victory can be assured for the national colours. That is to say the precise opposite of what is proper happens. Many are utilised for the very few to be chosen, whereas the basic Olympic viewpoint is that the few with talents should serve as examples to draw the interest of the many towards sports. As for the distribution of funds and the disposition of means more or less the same thing happens. I believe that proportionately the expenses for the perfection of the few is very great, and very few funds are apportioned for the assurance of training or entertainment of the many. A similar disproportionate analogy is noticed in the endeavours made by all relative factors in obtaining interest. Gigantic financial enterprises maintain small groups or a few great champions, whereas on the contrary very few give their attention to the formation of means or the securing of conditions for the great majority to be able to exercise during its leisure hours.

A fateful consequence of this misunderstood sports activity is that of the symptoms of ailment of the Olympic ideology.

In contemporary sport circles there are those who make their ap-

pearance as either professionals or amateurs. On the basis of the present operative regulations of the International Olympic Committee (1962), "An Amateur is considered to be the person who competes or who has competed in Games, or events without material gains of whatsoever kind". A professional is the person "who a) has no basic work which assures him a livelihood in the present or the future, b) receives or has received compensation for his participation in Games, and c) does not comply with the regulations of his sport federation. These regulations proceed into details for specific problems. They are confined principally to what concerns the behaviour of the competitors but deals very slightly with the question of the people who deal with sports, whereas in substance it is to these people that the maintenance of the regulations is entrusted, as also the upbringing of youth in Olympic ideology, the outlook of public opinion and the creation of a suitable atmosphere for their reception and acceptance.

Between the two extremes of the true amateur and of the professional athlete there are many intermediary types, whom we must describe in short. We must first, however, stress the fact that the real amateur is that person who participates in the competitive movement from love and because he is certain that he will benefit both bodily and spiritually as also even the person who is interested in his social advancement, for his establishment in a profession or trade, or finally for the person who does not look to athletics for social establishment. Professional is the person who translates his bodily strength or prowess into material advantages, who performs in front of the public at a spectacle and is awarded a remuneration or a percentage of the takings of the "athletic" show. I consider that both occasions are honest placings so long as they form different characterisations in sport. There are, however, various intermediary positions between the two basic categories, which the letters of the regulations is unable to cover. As regards the athletes, it is known that according to prevailing custom and usage, internationally accepted, privileges are conceded with the excuse of providing the best possible preparatory training for the great Games. These privileges start with the granting of sports cloths and the incidental expenses of transport and reach the provision of special and selected diets, accommodation, training centre, long term detachment from occupational work, special attachment in military service, the finding of suitable occupation in order to facilitate training, and up to the provision of special maintenance bursaries for the assurance of the special conditions of strict training. These privileges might be characterised in part as moral awards granted to diligent and devoted athletes, yet they constitute an absolute criterion of a professional angle when they

are granted either at the demand of those interested or in the form of compensation. The regulations foresee up to what point the privileges may reach, but it is not possible but they cannot cover the motivations of the privileges, their derivation, and the objectives aimed at by their being granted.

Those athletes who enjoy State support belong to another category. These, as is known, are called "State Amateurs". For the athletes of this category the State creates favourable conditions of activities or living conditions by putting them in special salaried positions which allow them to utilise the greater part of their day in training or rest. It is not known, however, in what way the future of these athletes is assured, but it is supposed that the greater part of such athletes will be absorbed in sports organisations, so that the erroneous outlook regarding the preparation of these athletes will be dissolved.

A special category of athletes is constituted by those who due to their exceptional athletic abilities, enjoy scholarships for studies of every nature. Such scholarships often cover not only the expenses of studies but their needs of livelihood. There can be no manner of doubt but that the receipt of such scholarships does not conform with the correct viewpoint regarding amateurism, yet it can be considered as the most moral infringement of the regulations since it is concerned with the assurance of the future of the athlete, especially when there is full cooperation with those who grant the scholarships to the scientific institutions. A classical example of such a profitable cooperation is the case of the high jump Olympic victor of 1956, the American Dumas, who was prohibited by his University, after his victory, from taking part in athletic competitions until his marks improved in certain lecture courses. As regards the promoters and organizers of athletic events for professional athletes, these are without any manner of doubt professionals, they know it and do not deny it. I believe that they are more sincere than some so-called amateurs, because they exercise their profession openly, while the others take advantage of an erroneous situation. There are others who may not obtain financial profits from athletics, but desire to get mixed in athletic matters since they are sure that thus they acquire social advancement, which assuredly they will use for their success in their social life. This also is an indication of a professional outlook of many factors of competitive sports.

According to the regulations, those who coach and prepare the athletes for participation in the games, are considered professionals, if they are paid. Since the educators of athletics of all nature and derivation belong to various categories, I consider it profitable to investigate this question as it offers special interest. It is necessary that we

should differentiate between the voluntary workers and those who work for emoluments. We must also differentiate between those who work after special studies, from the others who exercise the profession of teachers for the events or coaches, by utilising their experience acquired in previous successful athletic activity without having other qualification. It is known that today the great progress and development training in competitive sports requires a host of scientific, educational and technical knowledge etc., as also a cultivated educational sensitivity which will assist in the imparting educationally of the correct Olympic spirit. How can such persons who care for the upringing of athletes and imparting the Olympic ideals be considered as professionals? The whole of the erection of the Olympic Movement is based on the good faith of all those who are concerned with the application of the regulations, while the teaching and upbringing for the maintenance of good faith, not only by the athletes, but also by the other factors, lies in the hands of the coaches, teachers and educationalists of sports whom the regulations consider as professionals. Here is a question which requires further investigation and clarification.

Right from the beginning the Olympic Movement took precautions to confront the invasion and predominance of professionals, the outlook of whom has as sole support the materialistic aspect which does not affect only those who are devoted to sports but especially those who look to obtain profits from athletic spectacles. The competition before spectators has as its natural consequence the endeavour of the organizors to present as thrilling a spectacle as possible. In the case of the amateur games the endeavour is justified by the desire to cover expenses, for the acquisition of funds to continue activities and finally for influence of the public for benefit, whereas in professional circles the endeavour has as its main objective the acquisition of large profits In the case of the professionals the participation in many organizations, as has been said, aims only at profits, whereas in the case of amateur athletics the creation of continuous opportunities of athletic organizations puts an obligation of the outstanding athletes who are called upon for continuous travel, and this, as is natural, leads slowly, but surely, to their being led away from their regular occupations and from their social obligations and to becoming forcibly slaves of an exclusive and erroneous athletic asceticism. If to this phenomenon is added the exaggerated collective, political, national or racial fanaticism engendered by the organizations, whereby is sought the imposition of the supremacy at any sacrifice, of the racial or national colours, then the deviation from the pure and educational principles becomes even the greater.

The comparison of the capabilities of two or more athletes or re-

presentative teams is a natural consequence of rivalry and the desire for distinction in such comparison, forcibly creates the need of devotion to a specialised training, controlled diet, frugal life, and what is more important, for many hours and frequently for the full day, preoccupation for long periods, and indeed during those years when the individual should have as his main care the establishement and guarantee of his future. The exaggerated devotion and preoccupation with athletics isolates the individual from all manifestations of social life with the result, that the athlete loses all his independence, to be out of touch with his contracts,and even to become estranged from the wider horizons of life, and that nothing more should be left to him but this sole specialization which he has acquired and towards which he has turned all his attention, especially when this specialization has assured him premature fame and flattering glory. When, however, with the passing of time the carefree enthusiasm has evaporated, which generally coincides with the passing of bodily abilities and athletic achievements, and he starts to face the raw problems of life, then, unfortunately, it is too late, and he realises that he had been led astray by bad counsellors. Even among the purely professional athletes, they are very few who are able to assure their future lives, and these only because they left the arenas in time, when they were at the height of their glory and achievements and had foreseen with understanding what was necessary. Most, however, have been entirely ruined. One might remember the lines of Euripides:

"When bitter old age arrives, it resembles
the tatters of old overcoats" (Athen. I, 4*)*

Some countries have fortunately realised quite early that even the semi-official recognition of the professional tendencies leads to a tragic impasse, because they realised that it would be impossible to meet the continually increasing multifarious demands. These demands continually increased in quantities directly in relation to the increase of the number of athletes and their achievements.

They also realised that the original objective was not sufficiently satisfied, for the athletes thus benefitted, would make demands analogous to the partial satisfaction of their material pursuits, whereas a genuine amateur athlete who is warmed by and acts upon his love for athletics and competitive rivarly would achieve much more because he is determined even to undergo personal sacrifices in order to improve his results. Finally they realised that there was being created a dificult, or rather unbearable situation in the relationship between the athletes recipient of benefactions and the factors, such as between an

employee and a perverse employer, whereas in sports an atmosphere of friendly cooperation must prevail with mutual respect as basis arising out of which alone can the benefits of athletics arise.

Thus it becomes clear that the maintenance of the Olympic ideal is not confined simply to the keeping of the regulations but it is a matter of placing athletics objectively and carefully in the circle of social manifestations.

Greater importance must not be attached to athletic pursuits than that which they actually have. All responsible, in whatsoever direction, must handle with delicacy and sensitivity the spring board or rivalry, the competitive element, the achievement of results, the enthusiasm and even fanaticism, for the realisation of the pure objective of competition, by devoting most intensive endeavours, so that these strong feelings and characteristic peculiarities of athletics, should be so promulgated that only benefits should result. Every athletic factor or athlete must know and simultaneously have faith in the fact that those who profit in athletics are not only the victors but also those who have been defeated. It has been repeatedly stressed that the great benefit from the Games lies not in victory, nor yet in participation, but in the honest, diligent and devoted *preparation* for participation in the Games, during the whole of the high ideals of competitive rivalry are realised, that is regular and clean life self-discipline, and devotion to the moral principles of training, and the putting aside of human weaknesses and the improvement of the totality of the qualities of each man. For this reason the worth and the contribution of the defeated athlete must be acknowledged since his participation and endeavour contributed to the projection forward of the victor. When we say that the endeavour to achieve results is interconnected with the Olympic ideals, it becomes clear, I trust, that we approve of this endeavour. The long and laborious preparation, which requires devoted attention to training, though devoted to the extent only that the athlete should not fall into the other aspect of denial of social life and his social obligations. Indeed a careful and delicate handling is required since the distance from the obtaining of benefits to the creation of bad athletic types is but very short. It is up to those responsible to lead the younger. For this reason, apart from the knowledge of the regulations, they must have strongly rooted views on the objectives aimed at by athletics, so that the Olympic Movement should become concretely beneficial both for individuals and for the whole, and should not end up by becoming an organ of individual objectives.

Coubertin considered that those responsible for the improved deviations made from athletics and sports, were the parents, the teach-

ers, public opinion, the functionaries, the press, and least of all the athletes themselves.

It is true that the parents, the teachers, etc., are in a large measure responsible for the improper deviation of athletes from the proper path, but is also true that many of them create unconscious damage, whereas others consciously or deliberately damage sports.

The parents because they are flattered by the achievements of their offspring, are drawn into concessions, become detrimental to the culture and moral development of their children. In other cases, of their own will they urge the children towards the wrong athletic paths, as is most rightly indicated by Mr. Richard Kite in his article in Sport-Wiesbaden. "Now" he writes, "cultivation is started from the very youthful age of 14 or 15 towards the hard athletic upbringing, wth the ultimate objective of entry into professional groups. The parents, taking advantage of the genuine love of sports and ambitions of the young, make considered placement, with future professional profit in view". Whatever refers to educators and coaches as regards this matter, we have already set out our views. As to the role played by the press, Emil Antony writes in the official bulletin of the Bulgarian Olympic Committee "the duty of sport editors is to direct public opinion and the athletes as to the true picture of professional athletics. The professional has not the time at his disposal to learn an art or a trade so that he can become specialised in a branch of science. Everyone however should be bound to know that no one can participate in athletic events throughout his life. What will happen when he will be obliged to curtail his participation? He will have to cover his needs or be obliged to accept a lower occupation, and this will be but only one of the many unpleasant consequences". At the end of his article Emil Antony gives advice to the press men, stressing "athletics cannot be and cannot be allowed to develop into a self-contained objective. It adds beauty to life, it creates, it provides yet another source of interest for hours of leisure and rest, and it must not destroy individual splendour, personality and the social position of the individual". In the hands of the press lies the greatest responsibility for the formation of public opinion and its guidance as to the achievements and the needs of the athlete, and lastly, the keeping of fair measure regarding the irrational and exaggerated frequent demands to which public opinion is often urged by the press, for the undue and superhuman achievements of the athletes, or to the exaggerated importance which is given to a victory with the sole object of the excitement and creation of interest among the reading public.

I had promised at the beginning of my talk that I would try to investigate the means of curing the tendencies of professionalism ap-

pearing in the Olympic movement. Since my talk has already extended more than it should, I wish to add a few of my personal ideas, reserving the opportunity to extend them on some other occasion.

The first important measure is to assure the education of all those elements which in some way or another are occupied in sports and the Olympic movement, either as teachers, or organisers or as press men through whom we will be able to influence public opinion towards the good or the proper.

The second measure is the proper direction to be given to the State interest. The manifestation of the State's interest should be such so that its "control should be for the good" and not the urge for the obtaining of results at any sacrifice. The greatest work of State interest would be realised by the formation of many up-to-date establishments for all sports, so that the training of the greater number of youth could be assured, if not of all. Finally the control of the disposal of the funds for athletics should be in just proportion for the whole of athletic endeavour and not in favour of a very small number of athletes who happen to be at the top.

Among the objectives aimed at by the International Olympic Academy there is also included the study of the question: "the maintenance under the conditions of present day life of the Olympic principles and ideals". I have endeavoured in my talk to set out my ideas on the difficulties that present themselves for the application of the regulations of justified deviations and infringements. I indicated the dangers of moving away from the moral principles of the games, and I have pointed out dangerous inclinations and tendencies and in short have brought up the subject so as to arouse your thoughts and so that shortly within the next few days to invite your opinions at a free discussion, because I have the unshaken belief that by free discussion we will be able together to come to useful conclusuons for the formation of a healthy athletic community, of which you will become the healthy leadership.

SPORT AND THE STUDENT

Comments on the work published in Switzerland
under the above title

By
Prof. OTTO MISANGYI
National Athletics Coach of Switzerland

Sport is one of the most prominent phenomena of our times. According to Günther Luschen in his book *"Sociology of Sport"* there is not any general phenomenon nowadays which spreads beyond national frontiers which is more worthy of a sociological and phychological study than Sport, and which has undergone such a remarkable extension and attention.

It is natural therefore that Sport should include *sociology* equally with Biology, medicine, pshychology, pedagogics and biomechanics.

Honour is due to the *Institute of Sociology of Berne* of University standing, which realised the need of research into the sociological aspect of Sport, and of having included this by organising, in 1961, in conjunction with the *Section for the scientific study of Sport of the Federal School of Gymnastics* and Sport, a sociological enquiry at the University of Berne and at the Higher School of St. Gallen.

This empirical-sociological enquiry was undertaken by Messrs Dr. Urs JAEGGI, Robert SOSSHARD and Jürg SIEGENTHALER who this year published the result of their work in an 144 page volume (Edited by Prof. Richard F. BEHRENDT,, publications Paul Haupt Bern Stuttgart) with the title of "Sport and the Student".

This work is primarily directed towards universities sporting circles, apart from the fact that it is likely to receive a more widespread interest.

Today I have the pleasure in talking to you about this remarkable work in a more detailed manner. Textual extracts as also tables have all been taken from this book and thus there will be no need for me subsequently to draw your special attention to this fact.

In order to complete this enquiry out of 1961 students of the University of Berne and 714 of the Higher School of Commerce of St. Gallen (in all 2675), 267 + 127 = 394 were chosen at random respectively after a preliminary preparatory discussion. 76 main questions were put to them which we will present as examples at the end of this talk.

I. THE SPORTING ACTIVITY OF STUDENTS

Sporting Activity in general

Under the heading of active sport, the authors mean an activity carried out of free will, relatively regularly, in special apparel and without prescribed objectives. This activity must none the less require a physical effort.

The object of this question is to determine how many hours a student devotes per week to physical activity. Here is the table:

Sporting activity during the Summer Semestre		*Sporting activity during the Winter Semestre*	
In hours per week	in %	In hours per week	in %
4 and over	37	4 and over	35
3	15	3	15
2	17	2	16
1	9	1	9
Less than one hour	4	Less than one hour	7
0	18	0	18
Total	100	Total	100

It is striking to note how many students take part in active sport. May we mention that at Berne the faculty in which sport is most practised is that of Philosophy.

Sporting Activity according to Sex

	Summer Semestre			*Winter Semestre*	
	Students				
	Male	Female		Male	Female
4 and Over	39	32	4 and Over	36	23
3	16	7	3	16	11
2	17	14	2	17	9
1	9	0	1	10	7
Less than 1 hr.	3	9	Less than 1 hr.	6	11
0	16	31	0	15	37
Total	100%	100%	Total	100%	100%

We must take into account here that the position is quite different as regards feminine youth. One must note that there are no or few feminine groups or associations which might serve as a comparison with

In the *excavated pit for the Coubertin memorial. Preparing for a cross country race.*

Morning exercises in the I.O.A. grounds at the foot of the Cronion

An evening talk in the

hade of the Cronion Hill.

In the Coubertin Memorial pit. Mr. Cleanthis Palaeologos with Dr. O. Misangyi on his left and Dr. fienla and Mr. E. Fried on his right.

male groups or associations, both as regards numbers and traditions, etc.

Classification as regards different types of sports from the point of view of sexes is as follows:

For Male Sportsmen : Swimming - T. & F. Athletics - Tennis - Soccer Football - Mountaineering - Handball - Equestrian Sports - Riding - Cross Country Map reading - Hiking - Rowing - Sailing - Boxing - Fencing.

Equally among Male Students, in Winter:

Skiing - Swimming - Handball - T. & F. Athletics - Ice Hockey - Cross Country Map reading - Fencing.

Among Female Students, throughout the year: Swimming - Skiing - T. & F. Athletics - Tennis - Mountaineering - Equestrian Sports - Hiking - Rowing - Skating.

Participation of Students in Competitions

Participation in Competitions	*Students in %*
Frequently	10
Sometimes	17
Rarely	17
Never	56
Total	100 %

One could easily expect to find the elite of our country among them but this is no wise the case 44 % of the Students take part in some competitive activity. This is 54 % of the students who are active in sports. This high figure might none the less give false impressions. The answers "Sometimes" and "Rarely" are liable to a wide interpretation as to competitions (non official manifestations, team games etc.).

If we compare participation to the number of semestres, this percentage becomes lower during the latre semestres.

Competitive activity is much weaker among the female students than with their colleagues.

Membership of Sport Clubs

38 % are members of Sport Clubs. Of this percentage four fifths are members of but a single Club, one third is very active in the Clubs and one tenth are only non-active members.

Memberships of Clubs	*Number*
Gymnastic Club	39
Tennis Club	30

Athletic Club	14
Handball Club	13
Skiing Club	13
Equestrian	12
Sailing or Rowing Club	10
Football Club	3
Rifle Range	3
Fencing Club	3
Swimming Club	2
Similar groups	7
Other Sport Societies	11

Membership of Societies according to University Faculty

The greatest number is to be found among Law Students 49 %
The smallest number is to be found among Theological students 20 %

II. OUTSIDE INFLUENCES ON SPORTING ACTIVITIES

1. *Influence brought to bear by third parties*

Third Parties	Number of those influcend in %	
	Inspired	Prevented
Parents	11	6
Brothers and Sisters	3	-
Relations	2	1
Friends, comrades	21	2
Military leaders	4	-
Teachers	16	2
Sport Clubs	5	
Other Persons	3	2
Nil	35	87
Total	100 %	100 %

2. *Influence resulting from vocation*

48 % of students were recorded as working professionally during term time. We can therefore reckon that among these it is a case of a strong necessity for a counter-balance to their work.

3. *Influence resulting from geographical origin and lieu of residence* (countryside, townlet, medium or large town or city).

One does not note important differences. Anyhow in the larger agglomerations there is also a greater activity.

4. *Influence resulting from the social strata origin,* that is to say the social level of which the student originates:

Sporting Activity in hrs per week.	Directors, Gen. Managers.	Departmental Managers	Employees	Workmen with Apprentices.	Workmen without Apprent.
		In Percentages			
4 and over	41	32	26	54	35
3	13	15	23	-	7
2	16	15	18	8	36
1	9	12	4	8	-
Less than 1 hr.	5	6	6	4	22
0	16	20	23	26	
	100	100	100	100	100

	Liberal Prof.	*Independents*	*Cultivators*	*Total*
4 and Over	39	35	8	36
3	13	12	30	15
2	15	26	16	16
1	10	9	13	9
Less than 1	4	3	6	6
0	19	15	27	18
	100	100	100	100

One could equally examine the types of sports according to the father's profession. It would seem that sporting activity is very independent of social origin. One could even assert that study is reflected in the type of sport.

5. *Influence resulting from the quality of instruction in gymnastics*
and from military service.

We have noted that gymnastics which have been carried out at school had neither a positive nor negative influence.

Military service has a stimulating effect. 48 % of the most active were officers. 42 % of the most active were N.C.Os.

6. *Influence resulting from the duration of Sleep*

One finds the greatest number of active sportsmen among those who sleep from 9 to 10 hours per night.

Sporting activity in general, based on social origin, shows the followng position:

- The directors and General Manager's on an average, favour sporting activities.
- The Department Chiefs and higher personnel have a predilection for printed sporting communications and sporting broadcasts.
- Employees and civil servants prefer participating in spectacular demonstrations than in personal activity.
- The workmen together with apprentices take far less active part in sports than in passive participation, contenting themselves with reading the sporting columns of the press.
- Workmen, not including apprentices, take more active part in sports, but radio and TV are equally appreciated.
- The liberal professions take a greater part in both active and passive sports many read only the sports comments of the dailies.
- The indépendants keep to a happy medium taking part equally in attending sporting events as also taking an active part them selves. They tune into sporting broadcasts and TV above the average.
- The cultivators who have a less active participation in sports show a preference for broadcasts.

The above enumeration is to be reckoned as only a viewpoint. The indications have only as objective to give prominence to the probable tendencies.

III. THE STUDENT AND ACTIVE SPORT

The purpose here is to find out what the Student thinks of Sport, and the extent to which he considers taking part in sport as favourable or otherwise to the development of certain personal or social qualities.

Positive effects of active Sport according to Sex

Qualities positively affected, in percentages

Sex	Health	Teamwork	Endu-rance	Har-mony	Self-assu-rance	Fair Play	Others	Total
Male Stud.	36	16	15	8	5	10	10	100
Female »	35	26	12	12	3	11	11	100

Graph 2: Opinions regarding the influenced resulting from the practice of certain categories of Sports on personal qualities

Number of Replies

Category of Sports	Endurance Willpower Discipline	Team Work	Fair Play	Courage Self-Assu-rance	Health	Harmony
Team Sports	* 0	*****	***	0	*	**
Individual Sports		00000	00	0	*	*
Sport for Records	* 0	* 00	* 0		000	0
Sport in general	*	*	*	*	******	**
Excessive Sport					00000 00000	0
Games	*	***** *	**		***	**
Mountaineer-ing Hiking	****	*****	*	*	****	**
Swimming	***	*		0	***** ***** ***	**
Running	****	**			*****	**
T & F Athletics	***** 00	** 00		*** 0	***** ***** ***** **	**** 0
Skiing	**	*		*	***** *	****
Motor Racing	00	00	0		00000 0000	000
Cycle Racing		0	0	0	00000 000	000
Boxing	*	00000	** 00	* 0	** 0000	000
Skittles Boccia Table Tennis etc.	0			0	0000	* 0

Rowing	*	*		**	*	*
Tennis	*	*	**	* 0	***	**
Riding Equestr.				*	* 0	*
Football	0	**** 0	***	*	* 0	0

* Positive effect on the indicated quality (Each sign represents
0 Negative effect on the indicated quality five replies)

Sport in Groups and Individual Sport

12 % of students prefer to take part in individual sports, 83 % prefer in a group, of which one fifth in organised associations or clubs

IV. UNIVERSITY SPORT

Above all one must take note that University Sports in Switzerland only represents - according to the character of its organization and its importance (perhaps it is also the same in other countries) but a partial aspect of students' sporting activities.

Both the Universities in question have a voluntary organization of which an instructor and his associates assume charge. They offer the opportunities for students to train in various types of sports regularly and to take part in games, and competitions.

All reports on University Sport indicate their regret that there is insufficient participation of students and their lack of understanding of the importance of University sports.

1. *Participation in University Sports*

51 % take parti 82 % of the students practice sports. Only 60% of these participate in one manner or another in University sports. One must note, however, that the distance of the lieu of residence (week ends) plays an important part in the interpretation of this matterl

As already mentioned the girl students take part in far less University sports than the male students: Their participation in University competitions is of about 23 %, and even then sporadically.

2. *Causes which would result in a greater participation in Sports*

Students would participate more frequently	in %
If the student questioned had more spare time	21
If available time was more suitable	11
If there were more possibilities in taking part in competitions	6
If there were equally the available choice among other types of sports	6
If better information were available	7
If the sports grounds were closer	5
If the grounds were better	4
Would not participate more frequently on any cause	21
Other causes or no replies	19
Total	100

Additionally the following question was put:

Would the students be for or against *the imposition of compulsory university Sports* 46 % *of those questioned were against,* 6 % *undecided and* 47 % *in favour*.

Researches of such a nature would therefore prove themselves to be of use - the definite enforcement of "University Sports" therefore might be well received by the majority of students".

In drawing up the time schedules of the University courses should account be taken of the hours required for University Sports, finally under the form of free afternoons for sport or less heavily occupied evening hours for lectures? As a whole, 78 % replied in favour, 11 % were undecided, and 11 % were against.

Finally, American opinion, according to the remarkable sociological work of C.H. Cooley (Human Nature and the Sociological Order):

> "Consider, for example, how achievement in athletics is attained in our colleges in the first place, there is general interest in sport and admiration for success in them which makes it an object of general ambition. Many candidates are "tried out" and assigned, according to their promise, to special squads for training, in football, baseball, running, jumping and so on. In each of these little groups rivalry is made intense, definite, and systematic by tradition, by standards of accomplishment, by regular training and by expert appreciation and criticism. Occasional public contests

serve to arouse the imagination and to exhibit achievement. The whole social life is thus called in to animate a course of endeavour scientifically directed to a specific end".

In short, we should be conscious of the fact that in Switzerland Sport does not play the same role in the Universities as in Great Britain or in the U.S.A. Perhaps the student thinks that it is not worth while to take seriously a matter, which, of it own, does not represent "Value" (in the sense of the University traditions of Oxford, Cambridge and the like).

V. ATTENDANCE IN SPORT SPECTACLES

In this context the student has been examined in his quality of a passive spectator.

1. *Direct attendance in sport spectacles*

Students are personally present as spectators in sporting manifestations:

No, of Sporting Manifestations visited per year	No. of Students in %
0	30
1 - 5	36
6-10	16
11-30	11
31 and over	7
Total	100

The following statistics give the participation in sport spectacles according to the faculties which the students are attending. The most frequent attendance is noticed among students of Law and Economics. Their studies allow such attendance more easily. The least participation is noted among theological students.

The more university terms that the students have attended, the more the frequency of sports attendance gets lowered: students in science) study more intensively in view of their preparation for their finals.

The students questioned attended on an average 7.4 sporting manifestations per year, whereas the women students only 2.6. The majority of girl students does not take part at all at such manifestations.

Types of Sports most frequently attended bythe students

Football	37
Equestrian	15
Ice Hockey	13
Skiing	10
T & F. Athletics	8
Handball	6
Tennis	6
Other Sports	5
Total	100 %

Many circumastnces play their part: Popularity of the Sport-Local popularity - Special Expectations -Means of transport -Season etc.

Girl students prefer equestrian competitions, tennis, and skiing possibly because of the social connotations.

2. *In Direct attendance in sport spectacles*

Under this heading the means of information on sporting events were examined: Notices of the societies, sports journals, the sporting columns of the daily press, broadcasts, TV and conversation.

Indirect participation in sports spectacles

— Information by broadcasts, TV, specialised magazines about	15 %
Through conversations	25 % "frequently"
Through the Daily Press	40 %
Through TV and broadcasts never	40 %
Through the Dailies never	60 %
If we summarise "rarely", occasionally and "frequently":	
Sports topics conversation	85 %
Dailies	80 %
Broadcasts	60 %

Participation in TV increases from day to day but ever more, "without choice".

VI. WHAT IS THE ATTITUDE OF STUDENTS TO SPORT SPEGTALES

The authors of the report have examined the attitude of the students

towards sports. It is here a question of education, propaganda, fashion tendencies, the popularity of the sport etc., which play a part. It is a question therefore of psycho-social factors.

The first question is the following:

"What draws you to a sporting manifestation and what puts you off?

The factors of attraction of sports spectacles

"What draws you the most to a sports spectacles"

Answers inpercentages

The suspense elements of the match	24
The performances of the sportsmen	18
The possibilities of learning for one's own sporting activities.	9
The general atmosphere	9
Beauty of movement	9
The chance of casting cares aside	2
Other factors	6
No reasons at all	12
No replies	11
Total	100 %

"What puts you off most from sporting manifestations?"

Answers in percentages

The mass movement of the organization	22
The lack of sporting spirit of the spectators	21
The lack of sporting spirit among the competiros	13
The disproportion between spectators and players	11
The profit motive of the organisers	9
Other motives	11
No reasons at all	6
No replies	7
Total	100 %

In answer to the question whether there are types of sports which should be prohibited, 51 gave an affirmative answer, as follows:

Types of sports to be prohibited	*Replies*
Motorcar, and motorcyle races	69
Boxing	44
Catch-as-catch-can	44
Spectacular feminine sports.....	9
Spectacular sports in general	6
Cycle racing	5
Other categories.....	20
Total	197

In examining more deeply the question of the prohibition of certain ategories of Sports we encounter a strong divergence of view between the "Ideal of Sport" and the manner in which it is carried out (Motor races are dangerous, boxing and catch - as-catch-can are categories of sports which are "detrimental" and "with a lack of moral effect".

VII. SPORT AND OTHER INTERESTS KEPT FOR LEISURE HOURS

1. *Interests of an artistic nature*

Research has shown that one finds few students who are exclusive "Sport Fans". In general the sportsman devotes his leisure hours equally to other preoccupations, and this to a very great extent. The student who practices sport to a moderate extent generally takes interest to a large or poderate extent also in other preoccupations. The sportsman is noticeable by his variegated interests, which is an indication that the sportsman in this respect is more dynamic than the person who does not go in for sports.

2. *Sports and political interests*

In general, interest in world politics, is the strongest: 52 %. 19% of the students are members of a political party, 4 % are undecided, while 77 % are members of no political party.

3. *Sport and religious persuasion*

One notes that in sport there are no differences according to credes. Neither cults nor activities within the bosom of the church exercise any influence on sporting life.

VIII. THE RELATIONSHIP BETWEEN STUDIES AND SPORT

The majority of sportsmen is met among the students who have still 3 to 4 semetres of study. The minority of sportsmen is to be found among those who are close to their finals. The general tendency is that sporting activity increases up to from 3 to 4 semestres to drop subsequently rapidly.

69 % of those questioned were aware of their future profession while the remainder were not yet decided. This enquiry showed clearly that sportsmen made a decision about their future more easily than the non-sportsmen. Thanks to the bulding up of his personality the sportsman is more able to choose the objectives that he wishes to pursue - in a word he is dynamic.

THE IMPORTANCE OF SCIENCE FOR THE PRACTICAL ORGANISATION OF PHYSICAL EDUCATION

By
Dr. JOSEF RECLA
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Science is shortened experience.

THE FUNDAMENTAL CHANGE OF PHYSICAL EDUCATION

Physical education has changed fundamentally in our time. Physical education was elevated from the mere physical scope into the spiritual, set in the whole of culture, in the whole of human ecucation. No longer can physcal education be regarded as a thing for itself. Everyone responsible, for culture and education endeavours for meaning ful physical education. Its exercises are no longer a matter of mere dexterity, an ordinary curriculum subject - but a means of self-improvement for every individual and an effective binding agent among peoples and nations, with no regard to the restricting limits of society. One sided nationalistic physical education has become a broad, international physical education. Modern physical education includes all peoples of all ages. To curricular physical education and to extra-curricular sport is added the physical education, the facilities to which everyone has access at any time.

Physical education today concerns everyone, for in the technical age everyone needs sufficient exercise in happy company, not only to remain healthy but fit for work. Today man needs physical exercise to re-obtain the balance and harmony which he has lost. This harmony in life of man today is the first aim of all physical education, no matter whether it is done within the family, at school, or in a more or less free group. The physical experience is at stake, which can form and improve the whole man. Physical exercises offer the best opportunity of knowing oneself, and others as well. The profound recognition of our time is, that "physical education is spiritual education". Modern physical education is capable of undertaking any task of education. The change and the broadened tasks which are connected with it, make increased demands of the character of physical education.

THE NECESSITY OF SCIENTIFIC OBSERVATION

The new, inner content of physical education and the increased interest for this cultural phenomenon lead to scientific consideration of physical education. The conditions for it, the scientific ability of physical education, exists already. Today there are sufficient scientifically recognized investigations on hand. Increasingly human motion, the exploration of the human body's experience of movement, assterts itself successfully as a subject of research. No other science concerned with man wants to and is able to look at the cultural phenomenon of physical education from a single point of view. We may speak of an independent science of physical education. Valuable scientific papers about the method of research are already at hand, Certainly, we stand only at the threshold of scientific effort. Like other sciences of man, the science of physical education will need a good while until it finds general acknowledgement. What is certain is that we need a scientifically based instruction for a further development of physical education. Only this guarantees a generally valid interpretation and a significant organization of physical education. Scientific reflection will protect physical education from error, over-estimation, excesses, and will supervise the organization in proper proportion, thereby making it effective. Science will promote the international in it and thus awaken the inert power of underdeveloped nations and deepen the spiritual capacity of physical education. From a scientific observation we may also expect a synthesis of theory and practice. A scientifically based physical education will silence the voices still heard today, against physical exercises and sport, and thereby pave the way for the broad public.

SCIENCE OF PHYSICAL EDUCATION - TASK OF THE PHYSICAL EDUCATION TEACHERS

We can state some attempts at a scientific observation of physical education in its history. There have always been various points of view which lead to sientific reflection. But only in our time has a serious scientific examination become possible. The leading physical education teachers of the present have the task of providing the basis for an internationally acknowledged science of physical education. Today we have spiritually and scientifically highly qualified physical education teachers, who are capable of creating professionally and personally a work which can no more be overlooked. The time has arrived not only for us, but for the whole international scene. Valuable assistance is rendered by scholars of the sciences of man, physical education interpreters with contemporary appeal, who illuminate the values inherent in physical

exercises from their standpoint and thereby strengthen the belief in an independent science of physical education within the realm of physical education teachers. Especially the pedagogues must be mentioned, who are closely connected with physical education because of their being occupied with education themselves, the psychologists, who rightly realized the social values of physical education, the antropologists, the folklorists, and many more. The medical science, which by its nature is connected with physical exercises must not be forgotten. Physicians have always proclaimed the immense importance of physical exercises for the preservation of health. Physical education teachers are conscious of the fact that only a close cooperation with the representatives of the sciences of man can create and consolidate a new science of physical education.

THE THEORY OF PHYSICAL EDUCATION

Above all, modern physical education is characterized by its extensive theory. Experience alone no longer suffices today. The theory of physical education comprises the following fields:

1. THE HISTORY of physical education, which in our time is examined and presented anew. Modern historical inquiry goes beyond a mere enumeration of events. It investigates the question "why" and draws comparisons. The history of physical education has a place in the history of civilization.From the works published in various languages and representing the complete history of physical education, special attention must be called to a work by "the greatest physical education teacher of our time", Dr. Carl DIEM (who died in Cologne Dec. 17, 1962): «THE WORLD'S HISTORY OP SPORT AND PSYSICAL EDUCATION». It indicates the particularities of physical education of the individual peoples as well as that which is common to all nations and countries.

2. The ONTOLOGY, the THEORY OF THE VALUES of physical education. It discloses the meaning, the essence, the spiritual and interior values of physical education; it gives a basis for the idea of physical education and elaborates the theory of physical education. The ontology will also comprise phenomenology, philosophy, phsychology, sociology and pedagogy. Useful standard editions in all the world languages are at everyone's disposal. A comparative inspection of these works would be worth the trouble and deepen the theory of physical education.

3. The THEORY OF MOTION, of the human carriage and movement which in recent research extends far beyond the mechanical and the purely physical. The theory of motion will become an essential branch of the theory in general. Professorial chairs for the theory of motion have already been established in America. Useful examinations are available in many languages about the theory of motion. The work of a professor at the German university of physical education at Leipzig, Dr. Kurt MEINEL'S BEWEGUNSGLEHRE (theory of motion), offers a survey of and insight into the international research in this field.

4. The THEORY OF SYSTEMATICS, which orders the exercises ac cording to their educational purposes and effect. Systematics inquires into the relations of the exercises to the spiritual trends, to the special aims and principles of the work of a certain time. Systematics which takes into account the whole international scope, was published by the Viennese university lecturer Dr. Hans GROLL: «DIE SYSTEMATIKER DER LEIBESUNGEN (the school of physical education).

5. The METHODOLOGY of physical education. It is occupied with the concrete problems of education, it develops the concrete principles for the practical organization of physical education. In the German speaking area DIDACTICS (the art of teaching) of physical education is also treated. There are useful contributions about questions and pro blems concerning methodology. Standard editions of methodology have not yet been published.

The BIBLIOGRAPHY of physical education has had an immense development. This shall be the subject of another lecture.

The endeavour to provide a technically acknowledged terminology of physical education may be observed with satisfaction. It is an urgent presupposition for scientific, professional discussion. As desired by the international professional world, the Bureau for Information and Documentation in the World Council of Physical Education and Sport will cooperate with the Austrian departments of physical education in conducting an International Assembly on Terminology in the beautiful situated village of Strobl of Woldgangsee from Oct. 14 to Oct. 19, 1963.

It goes without saying that the theory of physical education will take into consideration medical and biological knowledge. The physical

education teachers cooperate closely with the physicians, above all with sport physicians and biologists. The active cooperation of doctors and biologists is necessary for mass sports and particularly for top performance sports. Innumerable works, books and booklets of physicians and biologists, which again are available in all world languages, witness this close collaboration.

PECULARITIES OF THE SCIENCE OF PHYSICAL EDUCATION

The structure of physical education shows peculiarities which become visible in scientific observation. Noteworthy is the vitality which is peculiar to genuine physical education. Looked at in the proper way, vitality turns out not to be in opposition to necessary objectivity. Intimately connected with physical education is its nearness to life, its connection with, the present. Vitality and nearness to life - the dynamic elements of physical exercise - make physical education interesting, attractive and generally understandable. It often happens that someone, who is not qualified, believes that he is able to take part in discussions of problems and questions of physical education.

The science of physical education is a complex science that comprises the whole man, together with all his spheres, and thereby goes beyond the narrowness of the sciences hitherto existing. To realize the phenomenon physical education scientifically, does not only mean to investigate it in all its details, but above all to comprehend it as a totality. We must keep in mind the manifold and significant connexions of reality and place man in the centre of scientific research. The science of physical education is not only a young, but also a new science. Its task is to arrive at a synthesis of all the sciences of man, and consequently it addresses everyone who daily experiences the limitations of his own professional subject and who endeavours to overcome this narrowness. The new science is capable of escaping from this isolation of the individual science and advancing into the vast region of a synthetic knowledge that comprises the entire reality. It is within everybody's grasp that the science of physical education can never be the work of a single man. Only by a close cooperation - only by means of a teamwork which spans the international scope - can the science of physical education arise. The research also will show peculiarities. The new science that lies at the point of intersection of the arts and the sciences, will develop new, different methods of research.

It is obvious that the science of physical education will make use of the methods of research generally valid today. Consequently the obser-

vation and the interpretation of behaviour, the analysis of performance, the interpretation of expression, of carriage and of mechanical reaction of the human body, the experiment and the special forms of sport tests will be applied.

IMPORTANCE OF SCIENCE FOR PRACTICAL ORGANISATION

Physical education is closely connected with practice. It cannot be looked at in a purely theoretical way, or only with difficulty and then hardly understandably; above all such an observation would be incomplete. The theory is continuously nourished and enriched by questions and problems of practice. Sometimes the practical experience will precede the scientific knowledge. A typical example is the interval training which at the present time is the focus of scientific investigation. Interval training has its origin in the run over the hills of Finland, where strain and relaxation relieve each other in a rhythmic succession. This fact, the close and insoluble connexion of theory and practice, implies that everyone, who dedicates himself to physical education, has to have experienced physical exercises himself, or his work will always remain a merely theoretical, somewhat unreal examination. A well-based theory is of great importance for effective and significant organization of physical education: it clarifies and creates a feeling of certainty. It opens new perspectives, new opportunities which are only late or not at all accessible to the "strictly practical man". It guards against error and goes beyond mere physical activity - it "spiritualizes and animates" physical education and thus creates more pleasure and increases performance; it enables one to constantly readjust oneself in accordance with new conditions; it keeps one spiritually agile and helps one to understand other people. The influence of the theory becomes most obvious in high-competition performances. Such outstanding successes would not be possible without scientific research - above all by the sport physicians and sport biologists.

HOW IS THE SITUATION TODAY AS REGARD INTERNATIONAL SCIENTIFIC AKNOWLEDGEMENT OF PHYSICAL EDUCATION?

The position of scientifc research in physical education on the international scene is still different today. The understanding of the appointed promoters of the new science - at universities and universities of physical education — is not everywhere the same. The conditions

for acknowledgment are also different in the individual countries. The scale extends from total ignoration to complete acknowledgement. The latter is the case in the Soviet-block nations of Europe. A professorial chair for physical education is already taken for granted there. Points of main efforts in regard to brisk scentific activity are the sociological and professional questions and problems, which result in an internationally acknowledged literature. Here the theory of motion is a special field or research. In the new-English research problems of training are in the foreground.

Completely different is the acknowledgement of the science of physical education in central Europe. University lectureships for physical education were established in Austria at all three universities during the last years; the academic authorities acknowledge the scientific work and support it energetically. In the German Federal Republic - the first university lectureships for physical education were established there between the two world wars - scientific work is confronted with inexplicable difficulties. The university departments of physical education can work scientifically only in a moderate degree. No university lectureships for physical education have been established in the German Federal Republic since world war II, though there are qualified, internationally acknowledged physical education teachers available. In France, Italy and Spain dissertations on physical education or sport themes can be made at some universities of physical education, such as that at Lyons. But in this area inaugural dissertations are unknown.

Research work is intensely and systematically promoted through scientific societies and by granting of prizes for good scientific achievements-, above all at the Carl Diem Foundation. A vivid idea of the situation of scientific work can be had from the international assemblies and congresses, where men of science report on new discoveries and experiences and confer about new ways in professional discussions.

TASK OF THE ACADEMIC YOUTH

Like any new idea, the science of physical education has to Le suggested to the academic youth, especially to those who study physical education and sports. Physical education students - sportstudents - are appointed to take up our heritage to consolidate the science of physical education, to enlarge it and develop it further. Only some of them, however, are appointed to a scientific career. The one who feels him-

self qualified for such a career believes in the science of physical education and is ready to make efforts, sacrifices, and denial of himself. Any scientific achievement is combined with a good deal of industry. The fact is pleasing that the work of young followers of physical education turns up from everywhere in the world, which engenders hopes for a strong and qualified rising scientific generation.

PROSPECT

He who chooses the way of knowledge, has to find an impulse in penetrating the surface of things, and the inner side of things must attract him like a magnet.

(Bernel)

We are grateful to the Hellenic Olympic Committee for the excellent organization of the Olympic Academy. It presents a welcome opportunity to report about one's own field of activity and to pass on discoveries and experiences to a selected and appointed youth. Here in old, noble Olympia is the place where that which is common to nations and countries is emphasized and promoted. Therein lies the particular value of this unique meeting of the rising generation of physical education theachers and trainers.

This meeting of the élite of the sporting world obliges us also to appeal to the scholars. They should know that "spiritual work can only prosper in harmony with the body-and not in opposition to the body". (Spranger)

Physical education is a serious attempt to close that fatal gap between physical and spiritual work, "which has made the labourer a revolutionary and the intellectuals decadent" (Fischl)

Physical education at the present time has to fulfil an ethical task. Human education today must start at the body again, to stop the "atrophy of man", to restore the original balance of power.

The teachers of the Third Olympic Academy call up on the academic youth present here for cooperation. For science "does not mean contemplative repose in already acquired recognitions, but means restless work and constantly progressive development". (Max Planck.)

FAMED ATHLETES OF ANCIENT GREECE

By

CLEANTHIS PALAEOLOGOS

Honorary Director of the Greek National Academy of Physical Education

"What greater glory can man have in life than that which is born to him by the deeds of his hands and feet."

(Odyssey IX. 147)

Many are the historic questions and problems which still remain unsolved regarding ancient athletics. The present day student will ever face with incertitude the many problems which are confronted by the great difficulties of research, until such time as new excavations, new finds, new discoveries and vases, or inscriptions help the contemporary world in casting light upon the athletics of ancient days. The results and achievements of the ancient competitors in the various events are almost unknown and this creates a great difficulty in the study of the methods and the comparison with present day achievements of athletes. It would not seem that the ancients measured the distances obtained or recorded the time in the racing events. In recent years contemporary philosophy has discovered a direct testimony. This refers to the distinguished philologist Mr. Costa Georgoulis (Greek Conduct Vol. I. p. 145) and which is as follows:

In the list which we have of the works of Democritos, one of these has the title of "competitive klepsydras" (Klepsydra was the ancient water clock). This title has been characterised as being incomprehensible. Philological chirurgical operations have attempted to rectify the ailing passage. Since, however, on most occasions such philological rectifications of ancient passages are results of interpretive weaknesses, in spite of all the interpretations which were attempted this passage could not produce a proper meaning. Lately the philologist H. Philippson (Philippson Demokritea-Hermes T. 64-1928 p. 183), was able to explain the passage without distorting the tradition. In accordance with his interpretation the expression "competitive klepsydra" would mean "Games which are held in agreement with the water clock". He has the opinion that Democritos had invented a kind of water worked instrument which gave the opportunity to the competitor to time with accuracy the completion of the courses of the chariot racers and unners. His dissertation with the title "competitive klepsydra" would

have been a description of the manufacture and operation of this instrument. With this instrument the competitors would have had the opportunity of not repeating the competition between the winners of the various "heats".

The theory of Mr. Philippson may be correct, but it does not give us the justification to believe that in the ancient Games the resulting times and distances played the same significant role as they do today, since nowhere among so many ancient authors do we find even the slightest reference to give us the opinion that the ancients had the same burning passion of our contemporaries for records and for comparisons, as today, on the capabilities of athletes of whom the one may be in Europe and the other in the antipodes in Australia.

That which we wish to examine today, however, is not to find out why the ancients did not time or measure, but to endeavour, by studying ancient texts, to find out the most characteristic and noteworthy results achieved in the thousand years of existence and glory of ancient athletics. This has as its purpose for anyone to be able to make his conclusions and comparisons automatically without the assistance of chronometers and the tape measure.

We have attempted in this short discourse to differentiate between history and legend. Legend is not far distant from history, since there is no legend which has been created without history in its roots. Legend, however, garbs events and beautifies them, it simultaneously enlarges them and since they are conveyed from mouth to mouth, it distorts them. I would like to give some examples in order to show the magnitude of legend. Milo of Crotón was a great athlete. Historic victories of his have been recorded but there are also achievements of his vested with the rich cloaks of legend. There is a poem composed by the poet Dorieus to the praise of Milo:

> "Such was Milo, so that when he lifted from the ground a four year old heifer, at the festival of Zeus,he carried it on his shoulders as if it were a new born lambkin, and walked around with it among all who were celebrating, lifting it ahigh. All were spellbound when he brought it before the priest of Pisa who was officiating at the sacrifices. And this heifer which had not its equal, when he had cut it up to pieces (and had roasted it) he sat down and ate it all himself".

The citizen-priest Theodoros wrote about Milo in the "Regarding Athletic Games" that he ate twenty mnas of meat, an equal quantity of bread and drank three hoas. It may be noted taht one mna represents about l/3rd of a kilo, or just under one 1b, while a hoa was the equivalent of 12 kotylae, and a kotyla was a drinking cup which contained 7 % ounces, or about 1/6 of a kilo. Work it out for yourselves. Athenaeus writes about the heavy eating of athletes (i, 4-6): "And it is not at all strange that these men should become heavy eaters, since all athletes together with the many training exercises also learn to eat heavily"

I have omitted therefore the exaggerations regarding Milo. Here is another example.

Ladas of Sparta was a famous endurance runner and sprint victor. An epigramme regarding him has been preserved (Anthol. Planoudis D, 55).

"Ladas crossed the stadium length either by jumping it or on wings; his speed was demoniac, nor could it possibly be described".

This epigramme is a testification of speed. It is not a legend. It is a question of an actuality. Yet how can we today calculate the speed of Ladas who traversed the stadium length as if flying in front of the spectators?

For this reason, without attempting to make comparisons with contemporary athletes, I will proceed to the subject and refer to some of the more characteristic achievements of ancient athletes. The reason for including a race of endurance in the ancient Games was the following: (Philostr. Gymn. 4, K. 263). Heralds, that is to say men who had the profession of carrying messages, mostly of Arcadia, were utilised throughout Greece, to carry war news, proposals of alliance, of truce, peace etc. Such men were forbidden to use horses. They had to cover the whole distance on foot. These herald runners were also called bematists, or pacers, for they measured the route with their paces. For this reason "pace-measured roads" are referred to. Lexicographer Hesychios writes that the herald runner was a man who was sent with urgence, the hemerodromos, or day-runner. Arpocration also utilises this word, and so does Aeschines. The Cretans, as well as the Arcadians, were most able herald-runners.

A statue pedestal has been preserved with the following inscription.

"Philonides of Zoitos, King Alexander's day-runner bematistes of Asia, a Cretan, dedicated to Olympic Zeus."

It was by these, therefore, according to Philostratos, that a beginning was made to compete in endurance races, which were called "dolichos", and, it was from the dolichos runners that many herald runners were later created who were later utilised in war duties.

Ageus, or Argeus (according to Robert in Hermes 1900 p. 154 Aegeus) a day-runner from Argos, was victor in Olympia in 328 B.C. in the dolichos, and immediately left Olympia "And in Argos, on the very same day announced his victory (Euseb. Edition Schöne. I. p. 206). It should be noted that Olympia is about 100 kilometres distant direct from Argos. From Herodotus (VI, 106) we learn that the day-runner Pheidippides, reached Sparta from Athens, in two days, that is to say covering a distance of over 230 kilometres in that time. If it be considered that Pheidippides was an exceptional performer of that period how then can the fact be explained that this same distance was covered by 2,000 fully armed Spartans in three days (Herod. VI 120 and Isocrates Paneg. 87).

Another athlete, Euchidas, went from Plataea to Delphi and returned within the same day, before sunset, in order to bring the pure flame of the altar of Apollon, that is to say he covered a distance of 180 kilometres. He did not survive it, however, for after he handed over the flame, he fell down and breathed his last.

The fully armed war race also deserves its dedication. The men of Elis were at war with the men of Dymaea and for that reason the 28th Olympiad (668 B.C.) was organised by the men of Pisa. The stubborness of the opponents, however, was so great, that they did not respect the truce of the Olympic Games. The men of Elis beat the men of Dymaea precisely on the very day of the Games, and an hoplite (soldier), it is said, arrived as he was, fully armed, as a day runner and entered the stadium vociferating the glad news of victory.These matters are referred by Julian the African. Philostratos, however (Gymn. 13) states that the first victor of a race bearing arms was Demaratos from the Heraeon, during the 65th Olympia ((520 B.C.). Because, Philostratos adds, the same stories were told by the inhabitants of Delphi when they were at war with the Cities of Phocis, and by the Argives when they had been at war for many years with the Spartans, as also by the Corinthians and others. That is why I contend, Philostratos adds, that the adoption of the hoplite race (the fully armed race) is linked with warfare and the event is held last, to remind all that events pertaining to peace are over and that all must take up arms again in hand.

The most important of all hoplite races was that which was held at Plataea of Boeotia. Its length was a double diaulos, the shield which they held reached down to the feet and covered the whole of the athlete, since the event was instituted in honour of the crushing defeat of the Medes, the victory of the Greeks against the barbarians, and lastly it was famous owing to the stringent regulations that applied to this event. The regulations ordained that whosoever had once been crowned as victor, and wished to participate again, he should proffer serious guarantors, who would guarantee with their very lives, that if the athlete did not win a second title he would be put to death (Philostr. Gymn. 8 & 264).

It was a rare instance that a runner should be able to preserve for sixteen years and more an ability to be victorious, and Julian the African mentions as an example Leónidas the Rhodian who proved himself a triple crown winner at four Olympiads (the 154th to the 157th, that is from 164-152 B.C.) capturing three Olympic crowns at each Olympiad at the sprint, at the diaulos and the hoplite race. I believe that this achievement is unsurpassable. It is mentioned also by Pausanias (VI, 13. 4).

The first to achieve a triple crown at the Olympic Games was Phanas the Pellenian (67th Olympiad, 512 B.C.) (Julian Afr. Euseb.).

Other triple crown winners referred to by Pausanias are Hermogenes the Xanthian (81 A.D.) at the 215th Olympiad and at the 217 (89 A.D.). The same athlete was victor at the diaulos and at the hoplite race at the 216th Games. His compatriots had bestowed upon him the name of "horse". Remarkable victories were achieved by Polites of Keramos in Caria. On the same day he won the sprint the diaulos and the dolichos (212th Olympiad, 69 A.D.).

> "Since from the longest and most enduring, within a short time he attuned himself to the shortest and the fastest, and when he had won at the dolichos, within the same day he also took the crown for the sprint, and immediately added for himself the third victory of the diaulos." (Paus. VI 13, 3-4).

In the list of Julian the African three runners are referred as victors in the Sprint in three consecutive Olympic Games. Ghionis the Lacedaemonian (29th, 664 B.C., 30th and 31st Olymp.) Astyalos the Crotonian (73rd, 488 B.C., 74th and 75th Olymp.) and Krisson the Himeraean (83rd, 448 B.C., the 84th and 75th Ol.)

In the papyrus of Oxyrrhynchos (Robert p. 164) reference is made to the famous sprinter, Dandis the Argive, regarding whom an epigramme of Simonides has been preserved (Anthol. 13, 14)

> "Here lies Dandis the Argive, the Sprinter, having brought glory to his horse-breeding country, winning two crowns at the Olympic Games, three at the Pythian, two at the Isthmian, five at the Nemean, and many other victories of his which it is not easy to enumerate"

It was not only the victory that brought joy to the athlete to his relations and his compatriots. It was also the difficult and clear-cut way whereby the victory was achieved, a matter of pride and honour.

There is an example from the pankration for youths. This inscription has been preserved at Olympia.

> "The son of P(oplios) Cornelius Eirenaeus, Aristón the Ephessian, a pankratist youth, was victor at the 297th Olympic Games (49 B.C.) to Olympian Zeus. He was crowned as a victor having won without having been a reserve, three times against opponents, and taking the prize at Olympia in the boys pankration".

That is to say Aristón had three victories, without having been a bye. There were seven contestants. Three pairs were drawn and there was one bye. Three victors resulted of whom one was Aristón, and then the bye was added and there became four athletes, that is to say two pairs. The two pairs competed and two victors resulted of whom one was Aristón. Finally he became the ultimate victor. Victor Ariston! How then should be not be justly proud?

Dion Chrysostomos (1st cent. A.D.), a contemporary of Apolloaios the Tyanean, lauds the boxer Melagkomas from Caria because *he* beat his opponents without striking them and without being struck by them, forcing them to declare, that is to say to admit their defeat. Melagkomas used to say that he did not consider it bravery (manlike) to wound and be wounded (Logos 27. 533 B). The same author writes: "he could remain for two days with his hands outstretched before him and nobody saw him change position or take a rest (27. 533 K)".

Cleoxenos of Alexandria is mentioned as an uninjured boxer who was a much travelled victor, that is who had won at Olympia, Delphi,

Nemea and Isthmia, and also Hippomachos the Elian (Paus. VI, W2, 6) who contested at youths boxing at Olympia and beat three opponents *"without receving a wound or suffering any body blow".*

An outstanding wrestler was Milo, the son of Diotimos of Crotón, of Greater Greece (South Italy). Regarding his statue which had been erected at Olympia, Pausanias says: "Milo was created by Dameas of Crotón. Milo proved himself six times a victor at wrestling at Olympia, and one of these victories he won as a youth (532 B.C.). At the Pythian Games he was victor six times in the mens' contests and one at the youths. He was also a victor at Nemea. He arrived for a seventh time at Olympia to compete and his opponent was his compatriot Timasitheos, a youthful athlete. It seems however that above all he was wily. This was because he avoided giving a hold to the older man, who still had an iron strength in the holds, and thus Milo succumbed to fatigue. It is said that he carried his own statue on his shoulder to the Altis.

The great strength of Milo had so been praised by the ancients, that legendary achiemevents were told about him, which we will not mention since they have often been refered to. He was a Pythagorian philosopher and often spoke in the Lodge. Only the shepheard Titormos of Aetolia, of huge body and great strength, did Milo acknowledge as his superior, since the former lifted and cast from his shoulders an immense boulder, which Milo could only just move.

Yet regarding Titarmos, and Polydamas, and Theagenes, and Promachus, and Hippostenes, and Glaucus, Amesinas, Titander, and so many well known athletes, much has been written and we thus now will refer only to the less known facts and the most outstanding.

Athenaeus (I, 41, 3a) refers to Astyanax from Mileto who won at the pancration three times at Olympia (376. 372, 368 B.C.). He was of such a big body that when he died his bones were too big for one container and two had to be used. Amesinas from Barke of Cyrenaica, was a shepherd who won at the 80th Olympiad (460 B.C.) who trained at Olympia by wrestling with a bull, and on one occasion he bore it to Pisa and trained with it. (Euseb. Edition Schöne I, page 204 and Philostr-Gymn. 43). Tisander a famous athlete of Naxos of Sicily, was the cause for the name of his nativy City to be preserved beyond his times, through his victories. He won at boxing four times at Olympia and as many times at Delphi. Naxos was the first Greek colony in Sicily (736 B.C.) and was destroyed by Dionysios the tyrant of Syracuse (403 B.C.). The Sicilians

rebuilt it (96 B.C.). close to Mount Taurus (Bull) and called it Tauromenio (Paus. VI, 13.8.). Today it is called Taormina.

Prilostratos writes about Mandrogenes (Gymn. 23 & 273) that he was an athlete of great endurance at the pancration. I myself heard him say that he owed his victories to his coach, who once wrote to his mother "If you ever hear that your son has died, you may believe it, but if you ever hear that he has been beaten at the Games, you should not believe it".

His coach had realised that the great pancratist Promachus of Pellene was in love and told him so. But, he added, I did not say so to accuse you, indeed I have seen the maiden and she said I do not consider him unworthy of my love, provided he proves himself victor at Olympia". Promachus was well pleased with the words that he heard, in spite of the fact that the coach had lied to him in order to boost him. Indeed he did not only win (404 B.C.) but he was victorious over his great opponent the famous athlete Polydamas, who had just returned from Persia, where he had made great performances in front of Darius II Ochon (Philostr. Gymn. 22 & 273).

Pausanias saw the statue of Polydamas at Olympia and wrote (VI, 5, 1) "And he on a high pedestal, the work of Lysippus, greater than all men, except for those called heroes,and of any other race that preceded mankind, and of contemporary men, Polydamas the Nicean is the greatest. Julian the African (Euseb. 93rd Olymp.) wrote: The oversize Polydamas won at the pancration, he who in Persia, in front of King Ochon, naked and unarmed, killed lions, had a duel with three of the fully armed bodyguard of the king, of those called the immortals a"and killed them. The same man stopped chariots which were moving at full speed.

Greatly famed was the family of the Diagoridae. Pausanias in order to honour them wrote one of his finest laudations. (VII Olym.) Diagoras was a boxer. He won twice in Olympia, twice in Nemea, four times in Isthmia and twice in his native land of Rhodes. He also had victories in Athens, Thebes, Plataea, Argos, Pellene, Megara and at Aegina· Pindar who lauded his great victories called him "huge" and "straight fighter" that is to say an athlete who contested straight, that is without side-tracking and avoiding his opponent. His great glory is not due only to his victories. Of his three sons Damagetus was an Olympic victor twice (452, 448 B.C.) at the pancration, Acousilaus Olympic victor at

boxing (448 B.C.) and Dorieus, thrice Olympic victor (432, 428, 424 B.C.) at the pancration, seven times victor at the Nemean Games, eight at the Isthmian, and once without being thrown at the Pythian Games. Of his two grandsons, Eucles, was an Olympic victor in Boxing and Peisirhodos, son of Callipateiras and Pherenice, was Olympic victor at the youths' boxing (388 B.C.). Pausanis saw the statues of all these famous athletes at Olympia. (VI, 7, 2-7), and he describes (V, 68)the incidcent when Pherenice donned the garb of the coach, so that she could follow the performance of her son Peisirhodos, or as other authors refer to him Peisidorus, in the boxing contest.

When Peisirhodos had won she jumped the fence behind which the coaches sat and opening her cloack revealed that she was a woman.

The Elians, however, did not condemn her to death as the Law required "out or respect for the father, the brothers and the boy" but they since adopted the rule that the coaches must enter the stadium naked (Also Philostr. Gymn. 17.).

Aelian (Poek. H. str. I, 1) does no report such an incident, but he acknowledges that she brought her boy to Olympia, and when the judges forbade her entrance, she said the she had a father, brothers, a son, and nephews who were Olympic victors and then the Elians allowed her to enter. It was an infringement of the law but probably to the point.

It is strange that in the case of another Diagorides, Dorieus, there was also another episode again with result the infringement of the death penalty. This goes to prove how great a respect the ancient Greeks had for the victors of the Games and for the famous athletes.

Dorieus was one of the most fanatic enemies of the Athenians, and on one occasion gave battle to the fleet of the Athenians with his own ships. He was beaten however and taken prisoner and conveyed to Athens to be judged by the Demos. The verdict under such circumstances entailed the death sentence. When, however, at the convocation of the Demos, the Athenians *"seeing such a great man, with sack great glory, in the situation of a captive, instead of convicting him, set him free* (Paus. VI. 7. 4).

The Spartan Hipposthenes had won six times at wrestling at 0-lympia that is to say at the 37th Olympiad as a youth and at the 39, 40, 41, 42 and 43rd Olympiads as a man. The Spartans worshipped him

as a God and had erected a temple to him. His son Eteomocles won in five consecutive Olympiads (Pausanis III 13, 9).

Cleitomachus the Theban won at the 141 Olympiad (216 B.C.) at Olympia at the two heavy events of boxing and the pancration. He also won at the Pythian Games three times at pancration, and at Isthmia at the three "downing" events of wrestling, boxing and pancration. This great achievement was performed by only one other athlete, Theagenes the son of Timosthenes from Thassos, before Cleitomachus, at the 78th Olympiad (468 B.C.). Theagenes also won at boxing at the 75th 01. and at pancration at the 76th, and again at boxing at the 77th. He also won three times at the PythianGames at pancration and boxing, nine times at Nemea and ten times at Isthmia. It is said that from all the Games he had obtained 1,400 crowns.

There are also another seven victors who, after the first, Heracles succeeded in achieving the double victory at Olympia of wrestling and, pancration. 1) Capros the Elian at the 142nd (212 B.C.). 2) Aristomenes the Rhodian at the 156th (156 B.C.). 3) Protophanes the Magnian at the 172nd (92 B.C.), 4) Straton or Stratonikis the Alexandrian at the 178th (68 B.C.). 5) Marion the Alexandrian at the 182nd (52 B.C.) 6) Aristeas from Stratonice at the 198th (13 A.D.) 7) Stratos or Nikostratos the Kilikian at the 200th (37 A.D.).

Famous is the description of Philostratos regarding the death and the victory of Arrachion (images B. 6). Arrachion had won at the two previous Olympiads at 572 and 568 B.C. He took part also in 564 B.C. at the pancration. He had undergone a strong hold from his opponent and was being strangled. Then at a certain instant he got hold of the leg of his opponent, and in his death agony disjointed his ankle (according to Pausanias VIII, 40, crushed the big toe of his foot)such was the pain that his opponent lifted his arm as a sign that he withdrew from the contest and acknowledged his defeat. In the meantime, however, Arrachion had breathed his last. The judges adjudicated him victor, not bacause he had died but because in the meantime his opponent had acknowledged his defeat. Eurydamas the Cyrenaean won at boxing without making it known to his opponent that from a very strong punch that he had received he had been obliged to swallow his teeth, so that his opponent should not realise it and be encouraged (Aelian various, Histor. 1 19).

Occasions for someone to be declared victor without competing

were not rare in antiquity. It was the victory known as undusted, that is to say without falling, on the ground, in the dust.

Occasions of a tie were however very rare, and then the victory was designated as "holy" since in such a case, that is to say when the contest terminated "without a verdict", the crown was not given to any of the contestants, but was placed in the temple and was given to the god. The pedestal of a statue has been preserved with the following inscription: "To Tiberius Claudius Rufus who contested in a tie since until night, until the time when the stars came out in the sky, he withstood and did not give in... he was permitted to erect his statue with the inscription which would show that he not only contested but achieved the holy victory which for a century had not been awarded to any one". This inscription goes back to the 2nd century A.D.

The glory of the ancient athletes was great. Not only because their achievements show that they were insurpassable but because they knew how to take part in the games in order to obtain the plain crown of victory and they did not even hesitate to sacrifice their life for victory and the glory of their City.

Dion Chrysostomos (31, 21) stressed it.

"These competitors, you see how they strain when they train, how much they put into it even to the very utmost preferring to die during the games".

INFORMATION REGARDING THE "GYMNASION"

GATHERED FROM HELLENISTIC PAPYRI OF THE EARLY PTOLEMAIC PERIOD

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AMONG the written sources which clarify our knowledge regarding the Gymnastic and Sports competitive life of the Greeks, the literary documents certainly hold the first place: The epic reports of Homer, the more idyllic writings of the Alexandrian Callimachus, the writings of Theocritus and the theoretic philosophic explanations of Plato. To this great mass of literature should be added the epinicea, the dedications and the inscriptions, so long as they grlorify the simple report. The objective would seem to stand out here, so long as it is placed in a light suitable for subsequent generations, indeed often idealised, though at others imbued in heroic tone.

This dazzling illumination unfortunately frequently affected our classical understanding of Greek competitive sport and to some extent explains the notable splitting of conscienciousness of the ancient gymnasiarch: A literary admiration, on the one hand, for the dust of the palaestra, and, on the other, a basic withdrawal from athletic life. In the classic gymnasia, the Homeric descriptions impregnated with life, were accepted rather as a kind of theatrical thunderbolt bereft of any sense of motivation. Nothwithstanding this enthusiasm was ignited by the poetic pathos not only as to details but also by the facts and particular events, that is to say by the substance or which to-day we have in plenty.

It is up to us to give renewed life again to all this by obtaining a better comprehension from contemporary athletic experience so that we can the better and more correctly undestand the "poetry of competitive sports". This, however, cannot be achieved without taking the details into consideration and without valorizing certain information regarding daily life, that is to say unless what is called the non-literary documents", are taken into account.

To this purpose we have at our disposal, since the last quarter of the last century, a large stock, which is being ocontinually increased in

Dr. Werner Korbs at a morning lecture. On his left, Admiral Pyrrhos Lappas, Hon. Sec. of the H.O.C., and. Edgar Fried, Hon. Sec. Gen. of the Austrian O. C. Extreme left Dr. J. Recia.

L. to R.: Dr. J. Recia: Dr. Werner Korbs; Miss Kulwant Ghuman, a student of the Cologne Sporthochschule; and the Curator.

On the flag matt hillock participants

watch *the raising of the Olympic flag.*

Some lady participants of the I.O.A

Miss Anne Mieke Janssen (Neth.) & *Miss Kulwant Chuman (India).*

Miss Gerlind Nitsche & *Miss Car in Clement, of Austria. The latter preparing to photograph the cross champion winner.*

our days by new discoveries: that is to say by the Greek papyri of Egypt. For the most part they are interesting and illuminating documents concerned with daily life, letters, diary notes, accounts, reports and claims. This material covers a period of over six centuries, mainly of the latter (Hellenistic) and Roman periods. Our investigations are confined to the papyri of the third century and the first half of the second century B.C.. It deals more or less with the period from which were recorded the palaestra and the gymnasion of the sacred Olympic lieu, and is concerned with the main period of the glory of the Ptolemaic kingdom.

It was then that the supremacy and spreading of Greek civilisation was at the apogee of its ascendancy, with special emphasis in Alexandria and with a distinct influence spread beyond throughout the land.

It was the period of economic and artistic expansion during which, however, the internal inter-relationships of true Greek life was the most assured, while the integrity and stability of Greek society in the face of Egyptian nationalistic tendencies were indisputable. It is thus possible for us to assume that the gymnastic and competitive sport life during the third and first half of the second centuries B.C. would have been closer to the classical ideal than at later periods. The theme for our investigation is thus set. It purpots to contribute to the studies of athletic life of Hellenistic times, in a particular land and during a particular period. From this investigation it will be once more shown that even the contemporary characterisation of Hellenistic sports life as being primarily professional and consequently degenarate, should be revised.

By a fortunate coincidence a large number of papyri of the third and second centuries B.C., and indeed in certain cases, correspondence which was pursued, or archives, were found at a spot which was a favourite one for the establishment of Greek colonists, that of Fayum. This district, around the lake Moeris, developed thanks to the then contemporary techniques in irrigation, in agriculture and in building construtionion which had reached a high level. Apart from the capital of the district of Arsinoe, there was also Philadelphia, a metropolitan townlet which was important and had been refounded by Ptolemy II and had been colonised. It was a type of agricultural city, a renowned centre of the new civilization, a cynosure of foreign visitors and missions and of course had been built on the Hippodamus plan of sound cities with rectangular blocks, with the usual representative buildings, that is to say with at least one gymnasium.

The Greek colonists of the Hellenistic kingdom of Egypt were naturally not noteworthy by their excessive idealism. They consisted of businessmen, professionals, military and adventurers, who, above all, were seeking to make a fortune in this land. They felt themselves as being, especially during the great period of the initial Greek sovereignty of the third century B.C., members of a Greek society, which had a duty to maintain the respect held for it, and in which the members supported each other in spite of the self-interest of the merchants. This Greek consciousness was centred in the Gymnasion, which in Egypt, more than in other Hellenistic lands of this period, apart from its purpose as a centre of athletic upbringing, took the form of a centre for intellectual and social culture. It did not only serve as a centre for the foregathering of a nationality but became the centre of democratic thought in the strictly totalitarian government of the Ptolemies. The Gymnasia followed the prototypes of the ideal Greek City, even if in the last analysis the soverign rights of the king were not overlooked. We will refer later to this aspect. Finally, the gymnasia had had" a close relationship with the military and thus were of significance as regards military policy and thus, even in small defensive outposts, as the comae (the villages), formed centres of Greek life. The elite of the Greek society formed the Gymnasion club, the union of graduated youths or the "Club of the Old Boys". Through the study of the Greek papyri of this period one gets the impression that the term "Gymnasion" was used pricipally when it was a question of stressing in particular the idealistic and ceremonious character of the institution, while the word palaestra, referred mainly to the cultural establishment, the place and the method of upbringing. Occasionally the word palaestra was used to describe the place were boys were trained. I believe that Theocritus II (Pharmaceutriae) gives an indication of this. Anyhow there is no reason to suppose that there is a question of two seperate establishments, possibly related to the social origin of those who habituated them.

A noteworthy polarisation of enthusiasm for progress and pride of tradition, egoism and feeling of civic obligation characterised the Greek societies of Egypt, as it did other Greek societies. These characteristics, owing to the pressure of the ancient high level of civilisation, were more visible in the societies of Egypt, of which the vitality and capacity of adaptation became more clearly marked during the last half of the second century B.C. In this clash of forces the gymnastic life kept its integrity for a long time as a sort of index in changes of values. Significant in this respect is a much discussed papyrus of the second century B.C., in which a certain Greek, and to wit the Mace-

donian Hermon, as an expert constructor of dams and a citizen of Philadelphia, owner of an agricultural property of eighty arurs, complains, strangely, to the agricultural clerk of the locality, that the privilege of being the leader of a torch procession was conferred on him. He, however, had not the means to carry this out, having only the means for the essential upkeep of himself, his wife, and his child. For this reason he demands that his protest be submitted to the Gymnasiarch and the new men of the Gymnasion of Philadelphia, or to the appropriate authority. (Edit: An ancient Athenian system of taxing the notables was to assign them a "liturgy" as their tax assessment. This might have been staging a tragedy at the theatre, manning a war vessel etc. It was a tax and also a privilege but the notable had to pay all expenses, and his pride demanded that he carried out the liturgy generously). The text here is self-explanatory, but its general significance should not be exaggerated. It is not, in itself, an indication of the beginning of the decline of the Greek reputation, even if at the time that it was drawn up there were clear indications of the emancipation of the Egyptians. The decisive questions ariging therefrom cannot be answered. Perchance, by misadventure, a clearly unsuitable man had been appointed to this honoured Greek position which none the less would have ruined him financially? Perchance the complaint was that of just a pure egoist who was not willing to sacrifice part of his fortune for a public requirement

Clearly the Egyptian clerk of the locality was the only authorised person to receive and pass on the complaint without any personal jurisdiction of decision, i.e. the first step of an official hierarchy at the end of which there was a State controller. Can this, however, give us the basic discussion on the academic freedom of the Gymnasion mode of life?

This paryrus is therefore a document of both gymnasion and social interest: The poor Greek in the midst of a wealthy community which might seem to have not the slightest understanding of his position. The nomination to a liturgy of consequence brings him into serious conflict between his duty to care for his family and of the high honorific obligation vis-a-vis the society of Philadelphia. A similar outlook on the every day, but not always exemplary aspect of Greek life is given by another paryrus, also from Philadelphia, and dated the 3rd century B:C. In this document a certain Pyrrhon addresses himself to a wealthy compatriot asking him to fulfil his promises given a long time ago, that is to provide clothes for the son of Pyrrhon and enter him for a palaestridion, i.e. a small school. Apart from that, he complains that he is

lacking in essentials: oil, wheat and clothing. Should a woollen cloak be too expensive, he would be satisfied for the time being with a linnen one, but "give an end to our poverty so that we do not appear as players waiting to be signed on and so that they should not persecute us in our nudity. Cease to be inconsistent in your obligations lest we become totally discouraged". The writer was obviously in dire financial straits. He felt under pressure also due to the lowering of his social position and the accompanying care for the education of his son. As regards that the recipient of the letter had given certain definite promises which must at last be carried out. The description of financial distress must not make us attach undue importance to the appeal to the responsability for the maintenance of the Greek good name. It is not possible, however, to deduct the impression that the father Pyrrhon wishes to entrust his son to a trainer of athletics or to a manager in the sense given to this text in the affair Marrius (History of Education in classical antiquity, 1957). "that young slaves received an athletic training in the palaestra with the object of becoming professional contestants". We have already referred to the fact that in Hellenistic times there was no indication that slaves were entered in the gymnasia, or that there were special palaestra for them.

The word palaestridion of the Pyrrhon text would confirm our contention that "palaestra" refers especially to schooling and culture. Probably here it is a question of one of the childrens' schools which Nilsson describes (The Hellenistic schools, 1955). for which generous patrons often undertook to grant scholarships. The recipient of the Pyrrhon letter would in consequence have been one of the protectors of education with a Greek conscience. If we would be certain of this, then we would have defined a significant characterisation of a man whose life and activity are placed in a certain way clearly before us, by other Greek citizens of Egypt of the Ptolemies during that period.

The person in question is a certain Zeno, born in Kaunos of Asia Minor, who had traded successfully in Syria, Phoenicia, Palestine and Alexandria. Recently he had been nominated Agent General and in the confidence of the Royal Minister of Finance, Apollonios, one of the great feudal lords of the land. In 257 B.C. Zeno transferred his headquarters to Philadelphia where he was exclusively preoccupied with the mangement of the extensive landed properties of his master Apollonios. This Zeno would appear to have been a representative type of the Hellenistic city dweller: wealthy and with influence and contacts all over the world.

Simultaneously he had been entrusted with the usual honorific offices and he had to bear the self-understood obligations of undertaking various grants, which were usual in those times and by which the needs of public education were met. In this sense we can also assume him to have been the honorary president of the Gymnasion of Philadelphia.

Regarding his life, that is mainly regarding his professional plans, undertakings and successes, we are well informed through his correspondence which was discovered in 1915 in the basement of an ancient house in Philadelphia. It is a matter of over a thousand seperate documents of which most are with precise dates, examples of an activity covering a decade and which are of the greatest importance for us, for our knowledge of the economic side of Hellenistic life. Occasionally and by chance we learn of his intellectual interests or about his personal affairs as, for instance, in the case of a dangerous hunting expedition of Zeno which - obviously under instructions - he sets out poetically, and is included in the correspondence.

The tendency for the development of the Greek colonies is expressed for the most part in the form of prosaic plans and calculations, as, e.g., the proposed improvement of the soil for better yields in cultivation of arable land, through the irrigation schemes of the expert Cleon or regarding the spreading of the institution of Greek baths in the land of "water-shy" Egypt, from the revenue accounts of the many public baths, from the bathers taxes, from the water charges of the city, or from the salaries of the staff of the baths.

We are obliged to content ourselves also regarding our knowledge relative to active athletic movement, such as hunting, horse racing, through almost exclusively chance notes. We do not hesitate to consider this, rather than the contrary, as silent proof of a self-understood general sports movement. Apart from this, athletic events were not normally annotated in ink on papyri. but incised with a chisel on stone. Thus in Zeno's correspondence we only once find personal information regarding the victory of a new youth during the Ptolemaic Games at the Hiera Nesos (Sacred Isle) in cojunction with other personal news. Even the Gymnasion and the Palaestra, the existence and function of which attract our special attention, are referred to for the most part only in conjuction with professional and administrative matters.

Referrence has already been made to the father of Pyrrhon who

wanted to send his son to the palaestridion, as also regarding the Macedonian Hermon who wanted to divest himself of the assumption of the obligation of being in charge of the liturgy of the torch procession. The salary of the child educator Phanias is referred to and we learn of the request of the Gymnasion master Panormus to Zeno to send him from Memphis a dozen scrapers of the Sicyonian type, and in fact six for men and six for boys, since they will be cheaper from there. A short but illuminating note has been preserved regarding certain financial demands of the "horse-riders" of Philadelphia, connected with the Gymnasion, and about which they requested the intervention of Zeno. The palaestra of Alexandria is, one the contrary, the object of a lengthy and vehement, if not always entirely comprehensible, letter of denouncement.

It is a question of intrigues, which are woven by a favourite of the king, and concerns the opening of the palaestra about which the king must not be informed and about the appointment of someone named Ptolemy as a manager or coach of the establishment. But even in this there lie at the end two precise requests of a business nature: "Write to Artemidorus to give the cloak to the boy" and "send me the youth that you showed me so that we can admit him to the lectures".

We can note therefore: The palaestra of Alexandria is the object of court intrigues and that here the king takes the final decisions and that the appointment of a certain Ptolemy is being discussed, obviously the same athletic coach who considers himself particularly indebted to Zeno and whom we will come across again during the examination of information of great significance regarding gymnastics.

Thus, from the little information and indications obtained from this collection of letters, the outline of a picture can be traced, which, supplemented from other sources, allows us to understand at least the milieu in which gymnasion education was carried out, and the governing lines which direct it. And here an attempt should be made to interpret a text of Zeno's correspondence which deals almost exclusively with gymnasion interpretation. It deals with the answers of a certain Hierocles to a question of Zeno, which has not been traced, regarding the achievements and progress of the boy Pyrrhus who was being brought up in the palaestra of Alexandria at the expense of Zeno.

This letter of Hierocles exists, strangely enough, in three, but not precisely similar versions, the receipt of which are noted with two

different dates, and, to be precise, on the 2nd and the 3rd of Xandicus month of the year 257 B.C., and with different annotations, to wit: "concerning Pyrrhus", "concerning the bedding", "concerning the boy" The three versions are characterised by their definitely cultivated language, drawn up in a service style, which shows that the writer was not only a cultivated man but probably a higher official such as the manager of the Palaestra of Alexandria. The two most detailed references deal with two partial subjects: first the report dealing with the achievements of the boy Pyrrhus and secondly with the request that certain requirements should be sent to him. The third matter set out is on the contrary confirmed only to the last request: the young man is in urgent need of a bathing costume, a goat or calf hide, underwear and clothes, bedding including a pillow and two pots of honey.

In the London text a packing case is also suggested: "Buy a case for six drachmas". The other two versions finish almost word for word. "It may seem strange to you that I forgot that all these objects are subject to taxation. I know it well. Yet you are a man who knows how to find the means for the despatch to pass without difficulties".

It would seem, therefore, that even the gymnasia did not escape the detailed tax system of the State of the Ptolemies, always of course with the understandable proviso of avoiding it, especally by people who formed, even indirectly, part of the court staff.

The main objective of the letter of Hierocles is, however, other. He wishes to dispel the anxieties of Zeno regarding the progress of his protégé Pyrrhus. In this Hierocles asserts every endeavour: "The young man justifies the best hopes. His achievements in training are so good, that they do not fall behind those of most of his companions in spite of the fact that they have been students for a much longer time. Regarding final succès only the Gods can foretell, yet in accordance with human judgement and the assurances of the coach Ptolemy, all will go well. "Your fears that the expenses are purposeless and that the youth will lag behind in his intellectual education, I can dispel. He is also advancing well in the other spheres of education".

And he follows it up with the supporting assurance for the whole matter in both texts-though not with the identical expressions - the promise, the assurance to Zeno - "You will be crowned".Anyhow it is a noteworthy letter, full of personal interest, strong in educational confidence and imbued with the contemporary pride so well known to us,

the pride of a coach for astonishing progress in such a short time. This patently simple situation encompasses, however, the question to which the answer is difficult, regarding the real motives for which Zeno undertook to finance the upbringing of the boy Pyrrhus, and clearly to continuous following the results. The problem embraces three difficulties. Zeno is assuredly a cool calculating businessman, regarding whom it can be assumed that he would not preoccupy himself with any matter if he were not going to get out of it a profit of whatsoever a nature. On top of this Pyrrhus is referred in all cases as "paedarion" a word which also includes slaves, and finally that Zeno would later receive the crown since the boy progresses so well.

M. Rostovzeff, who was one of the first commentators on the letter of Hieracles comes to the conclusion that Pyrrhus, a young slave, was sent by Zeno to a palaestra with the object of making him later a good professional, the future victories of whom would bring to his mentor, or more aptly to his "promoter" Zeno, relative profits.

The significant question, whether the Alexandrian palaestra was an educational establishment for non-free professional athletes, or whether it also trained these simultaneously with the amateurs, that is to say with the free Greeks, remains unanswered. It is stressed, on the contrary, in the known generalisations that "during the Hellenistic period the Greek Games were for profit, which were not only crowns (wreaths) but also for substantial sums of money.

E.N. Gardiner, who, eight years after Rostovtzeff, dealt with the letter of Hieracles, in a detailed essay, considers Pyrrhus as a free Greek youth who was receiving a regular upbringing in the palaestra at the expense of Zeno. He considers the following as substantiating it: "Paedarion" also means, but not exclusively a slave. The name Pyrrhus is Macedonian and the boy Pyrrhus is the son of a widow whom Zeno also supports. The entry of slaves in Greek gymnasia was, besides, prohibited just as they were also prohibited from participation in the Olympic Games. We wish to express agreement with the arguments of Gardiner and to support them with the following: It can be considered certain that "paedarion", at least in the third century B.C. was neither exclusively, nor its principal meaning, a reference to slaves. In a papyrus of the 2nd century B.C. the children of a well respected Egyptian family were called "paedaria".

In the whole of Zeno's correspondence at most 30 slaves are recog-

nised as such with certitude - Pyrrhus was not among them. A preserved written application by Pyrrhus to his benefactor Zeno, from its whole verbiage, and from its absolutely positive and frequently demanding tone does not give at all the impression that it was composed by a slave. The exclusiveness of the Greek Games, precisely in the early period of the Ptolemies is certainly beyond doubt. Games, especially within the framework of the Ptolemies, generally consisted as a significant part of the cult of the rulers. All the events, even the running events for boys were open exclusively only for the classes of the gentry.

Sosibius, lauded in song by Callimachus, won as a boy in the Ptolemaic Games in the diaulos, later in the Panathenian Games in wrestling, and as a man in the chariot races of Corinth and of Nemea. This Sosibius later became a Minister of Philopater. It would be hard to believe that in his youth he competed with youthful slaves. Whence then could the slave Pyrrhus have started?

The same is valid regarding the exclusiveness of the gymnasia. This becomes more probable as reagrds Egypt from the fact that there was closer relationship with the army - but slaves were precluded from military service.

Yet what is the position of the "crown" which Zeno would receive when Pyrrhus would win? We know nothing. There can be no question of financial remuneration. Even if we take into consideration that in subsequent years the difference between those "crowned" and "prize winners" i.e. between Games for the victors crown and Games for the prize money disappears more and more, yet the crown was always won by the victor and not by the promoter. Possibly the "crown" of Zeno should be understood symbolically.

It was a great honour for a faithful vassal to be able to offer a victory in a constest to the honour of his master. It is also additionally this peculiar notion of a public functionary or of a social magnate of being able to participate in the victory or the fame of the athlete.The extent to which the worthiness of others can be abused for one's own advantage is brought home to us to day characteristically in our experience of present day sports managers.

The spreading of professionalism in the Hellenistic times is generally over estimated by generic appraisal which is rashly based on one-sided ancient propaganda and counter-propaganda. Even to-day the

articles written regarding professional or semi-professional athletes take up space which is in no way comparable to the importance or reputation of this kind of athlete.

Great importance with regard to the question of the social and athletic position of the boy Pyrrhus can be attached to two references giving assurance relative to his scholastic achievements. Since, and mainly in the London text, reference is clearly made to "letters" and to lessons which must not be neglected for training.

In this context Zeno places clear demands. Yet for what reason should a future professional athlete receive scientific lessons beyond the "essential knowledge of writing and reading? Probably this Alexandrian palaestra was one of these gymnasia referred to by Marron at which scientific education was added to athletic training.

In all this there is no place for slaves. Without any further explanation a certain piece of information is not understandable in one of the three texts: "And know (Zeno) that Ptolemy receives no salary at all as the other directors and he makes every endeavour that you be crowned in exchange for all the good that you once, though unknown to him, did for him". Whatever this sentence may mean, whatsoever may be insinuated it cannot be considered as referring to a school of professional athletes. Ptolemy, the honorary State coach, feels himself under obligation to Zeno - perchance it may have been a question of the matters already referred to regarding the Alexandrian palaestra in which mention was made regarding the appointment of a certain Ptolemy and for which Zeno was asked to intervene?

We remember that at the end of the text the despatch of a boy is requested who "is to be entered for the lectures".The correlation could even be reckoned chronologically since the relative letter regarding the palaestra is placed chronologically half a year before the correspondence with reference to Pyrrhus. Thus many indications are contrary to the supposition that Pyrrhus was a slave and student athlete. It would seem here more likely that a youthful Greek, probably the son of a dead soldier was receving the regular upbringing of the palaestra with the usual gymnastic additions. In athletics the results he has obtained are above the average according to his achievement in training. Such abilities have always kindled the interest of wealthy patrons.

The fact that Zeno knew his social obligations as a respected man,

even if he did not unfortunately always carry them out unless under pressure, has been often shown. It is also not unknown, on this plane, that one should not be dictated for once by profit motives or reasons of advantage. And of this we have had assurances from our own experiences.

There is yet another possible explanation, and this might combine well with the role of the patronage of Zeno? The youthful Pyrrhus was in the Alexandrian palaestra undergoing education for whatsoever branch - a matter which owing to the close connection of the gymnasia with the army does not make any difference - either for a military career or a political one in direct, or indirect connection with the State service. The clear indication of the connection of lectures "regarding letters and lessons" makes the supposition more probable. Thus this palaestra might be compared to the Cavalry Academy in which scientific lessons accompanied the riding exercises. The strictly centrally administered and totalitarian form of government of the Kingdom of the Ptolemies gives grounds for such a directed form to be considered more necessary than as unsusual. Thus, all the more so, the services of Zeno would be worthy of a crown: personal sacrifice, the offer of personal means for a victory for the honour of the overlord and service to the State, which was identified with the King.

THE ISTHMIAN GAMES

TWO LECTURES

By

OSCAR BRONEER

Professr Emeritus of the University of Chicago

I

WHAT ISTHMIA HAS TAUGHT US ABOUT GREEK ATHLETICS

At this gathering on the site of the Olympic Games I feel somewhat as an intruder, being a spokeman for the rival sanctuary at Isthmia. In ancient times Elian athletes did not compete at Isthmia; the Corinthians, however, participated in the Olympic Games. This rivalry between the two centers of ancient athletics is traceable to the very conception of the festivals. One was celebrated under the divine patronage of Zeus, god of the sky and the clear air of the mountain heights ; the patron at Isthmia was Zeus' brother, Poseidon, who ruled over the sea and the hidden forces of the earth that cause springs to flow and made the earth to tremble.

The Isthmian festival was one of the four national athletic festivals of Greece. It was celebrated every other year, in the second and fourth year of each Olympiad. It could not rival the Olympic as an athletic event nor the Pythian in religious importance, but at times it drew larger crowds, for the Isthmus was more accessible than either Delphi or Olympia. And attendance at the Isthmian Games meant a visit to Corinth, the great emporium and amusement center of the Greek world.

We know much less about the Isthmian Games than about the Olympic. The sanctuary could not compare in size or richness with its Olympic rival, and of course the games were less famous. Pausanias, who devotes the greater part of two books in his description of Olympia, dismisses Isthmia with a few brief remarks, and some of those hardly intelligible. From other ancient writers we can cull a few more facts; but most of our information must come from the buildings and objects found on the site.

During the ten years that the University of Chicago has been engaged in excavating the site of the Isthmian Games, some buildings and athletic gear have been uncovered which add to our information about

ancient Greek athletics. Among the objects in this category are the *haltères,* or jumping weights, used by athletes in the broad jump. Illustrations on ancient vases show how the athletes swung them backward and forward to increase the distance that they could jump. We have found one jumping weight of lead and two complete ones and many fragments of stone. The latter are carefully cut to fit the hand. These *haltères* show that there was no standard weight. One of the stone weights, to be dated at the beginning of the fifth century or earlier, weighs 1.540 kilos. The lead weight of about the same date but smaller in size and of different shape, weighs 1.350 kilos. Another stone weight, found in late Hellenistic context, weighs 1.840 kilos. Both types, lead and stone, appear on vase paintings and seem to have been used concurrently. Most interesting for our purposes is a fragmentary stone weight from the first half of the sixth century B.C. It preserves part of an archaic inscription in the Corinthian alphabet, containing the word ΠΕΝΤΑΓΕΘΛΟΝ, which would be an early Corinthian form of pentathlon. It offers formal proof for the fact that the pentathlon was already one of the events in the organized athletic program of the early sixth century B.C.

Most common among the athletes' gear from Isthmia are spearpoints and strigils. Some spearpoints came from the debris of the archaic temple, but these are so disfigured by rust that their shape can hardly be made out. They seem rather too heavy for athletes' javelins. Like the shields and helmets from the same fill, they are probably implements of war, dedicated by Corinthian soldiers after a successful campaign.

One of the monuments at Isthmia, located some two kilometers toward the west of the sanctuary, contained considerable numbers of spearpoints of iron as well as spearbutts. In some instances the iron seems to have been surfaced with silver, and the spearpoints so treated are remarkably well preserved. They are longer and lighter than spearpoints used by the army, and, in all probability, they were placed there by athletes at the Isthmian Games. Together with these spearpoints were many strigils, likewise of iron, but most of these are poorly preserved. From the pottery found in the same context we can date these athletic implements to the fourth century B.C. Although the monument in which they were found is far removed from the main sanctuary, there can be little doubt that it was directly connected with the Isthmian Games. The hippodrome, which has not yet been located, was probably not far away. Perhaps the spearthrowing took place there rather than

in the stadium, where the danger from stray throws would have been far greater.

One event attributed to the Isthmian Games was the boat race. Long ago scholars inferred that this formed part of the Isthmian contests, but the evidence for its existence was a statement by Dio Chrysostom that Jason had won the regatta and dedicated his galley in the Temple of Poseidon. I should like to be able to tell you that our excavations found remains of this mythical creation; unfortunately this is not the case. But among the numerous dedications to Poseidon, found within the temple and in the debris from the archaic building that was destroyed by fire at the time of the Persian wars, there are many figurines of boats. Most of them are of terracotta, but one is of bronze. It shows the helmsman and two rowers in vigorous action, and in the bow sits the *prorates who* commands the competition, giving orders to the steersman and beating or singing the time to the rowers. We are not to suppose that the vessels competing in the regatta had only two rowers This is merely the artist's *pars pro toto* representation of the crew. A vessel having both a *kybernates* and *prorates* but only two rowers would be the equivalent of a military battalion in which there would be as many commissioned officers as fighting men.The common representation of boats among the dedications at Isthmia thus corroborates the conclusion based on Dio's passage that the regatta was one of the events in the Isthmian festival.

We have also obtained formal proof that torch races were held at Isthmia. In the Later Stadium, which I shall describe shortly, we discovered the flame of a torch carved in white marble and provided with a socket in which to fasten the torch holder of wood. The torch race was usually a relay race, in which the lighted torch was handed from one runner to the next.

We have further evidence for this type of contest in the starting line of the Earlier Stadium, one end of which has been cleared close to the Temple of Poseidon. This is a unique discovery which for some time presented a veritable enigma to the excavators. At the curved end of the stadium there is a triangular stone pavement with sixteen grooves radiating from a pit near the apex of the triangle. The pit is only about a meter deep, and here the manipulator of the starting gates stood, holding the strings by which sixteen individual gates could be let down at a time. The grooves through which the cords moved have bronze staples fastened in lead at either end. These grooves fan out toward

a stone sill at the base of the triangle, and at the end of each groove there is a cutting in the sill for a vertical post to which the starting gate was hinged. When the starter let go one of the cords, a wooden bar went down so as to open the gate. This is the type of starting gate called *balbides,* and by good fortune one of the ancient commentators on the *Knights* of Aristophanes gives us a discription which made it possible to identify the starting device. What he says is this: "Balbis is the name of a transverse piece of wood at the beginning of the race-course. It is also called *apheteria,* that is starting line.After the runners are ready for the race they remove it, (in other words, let it down) and permit the runners to start the race." Nowhere in the many stadia excavated in Greece had any example of this intricate form of starting gate come to light until our excavations uncovered part of the Earlier Stadium at Isthmia. It is somewhat reminiscent of the starting gates in the Olympic Hippodrome, which Pausanias compared to the prow of a ship. How does this type of starting gate relate to the torch races? Since the sixteen gates could be operated individually, they cannot have been intented always to be opened simultaneously. The only known type of race in which the runners started individually is the relay race,and for such contests the *balbides* which I have described, admirably served the purpose. The starter standing in the pit would operate all the gates. Perhaps the strings were somehow attached to a type of trap, called *hysplanx,* so that all he had to do was to push the trigger in the trap by which the cord was held taut. At stated intervals he would spring one of the traps on either side of the starting pit until all sixteen runners were in the field. This would permit teams of eight or fewer athletes to compete in a body against each other. Possibly the runners had to come back to the starting gates after running the length of two stades, or approximately 400 yards. The stadium with the *balbides* is the earlier of two stadia at Isthmia, and only one end of it is preserved. In its earliest form it probably goes back to the sixth century B. C. It was rebuilt, most likely in the fifth century B.C., and it was probably at that time that the *balbides* were installed. At a later period, we do not know just when, this elaborate form of starting gates was abandoned and the stone pavement covered over with a hard layer of white clay, the *leukege* used for surfacing the race course. At that time a more common form of starting line, but with a single groove, was inserted.

We now come to the Later Stadium at Isthmia, which is one of the best preserved and most interesting buildings of its kind in Greece. The Earlier Stadium at Isthmia, as here at Olympia, was partly within the sacred precinct, very close to the altar and Temple of Poseidon.

As the festival developed and drew larger crowds from all over the Greek world, this encroachment upon the sacred area proved a disadvantage. The Earlier Stadium was abandoned and a new stadium constructed in a hollow some 250 meters farther to the southeast. The hills on either side of a stream bed were smoothed off and provided with tiers of seats cut in the clay on which the spectators sat or stood watching the performances. The water from the streambed was collected in an underground channel, and the bottom of the hollow levelled off and made into a race track. This was constructed with all the finesse of fourth century technique. The starting line at the open end of the stadium is a stone sill with double grooves and divided into seventeen lanes by means of vertical posts set in sockets of lead. The posts are set at intervals of *ca.* 1.51 m., and this seems to be the equivalent of five feet. The finishing line, which has a single groove, is at a distance of 181.15 m. or 600 feet of a length of 0.302 m., the same unit of measure as that indicated in the starting line. At the two ends of both the starting line and the finishing line stood statues, the bases of which are left in place. Possibly these were somehow rigged with a device for opening the gates like the *hysplanx* referred to earlier.

The race course at Isthmia as at Olympia and in Athens was wider in the middle, 28.95 m.,than at the two ends. It was lined with a water channel, which at intervals opened into basins. These basins were intended to provide drinking water for the spectators as well as for the athletes. Between the water channel and the foot of the spectatory there was a broad aisle which served the two-fold purpose of drainage canal and passage for the spectators. This too is wider at the middle than at the two ends. Hence the spectatory which had a stone curb at the foot, curved somewhat more abruptly than the channels on the sides of the racecourse. From each basin a stone-paved walk leads to the spectatory. This shows clearly that the water in the basins was intended for use by the spectators. Above the stone curb the seating arrangement at Isthmia, as here at Olympia, was without stone seats. But at Isthmia, were the slope was much steeper, there were rising tiers of seats shaped in the clay banks of the stadium. Near the finish line, however, there was a proedria with stone seats at the *sphendone,* the curved end of the stadium, there were benches with the seats and backs carved in the same blocks. The spectatory was further divided into a lower and an upper section, and a paved aisle separated the two. Above the aisle there was a retaining wall with a finely carved moulding at the top.

The Later Stadium appears to have been constructed during the

Bathing and *exercises by the -broad flowing" Alpheus*

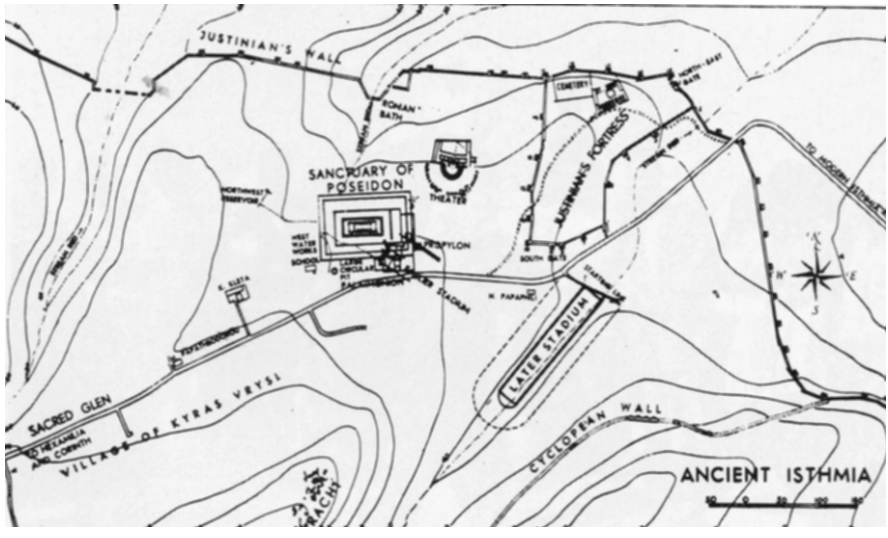
Early morning drill.

i. A group in the Temple of Apollon.

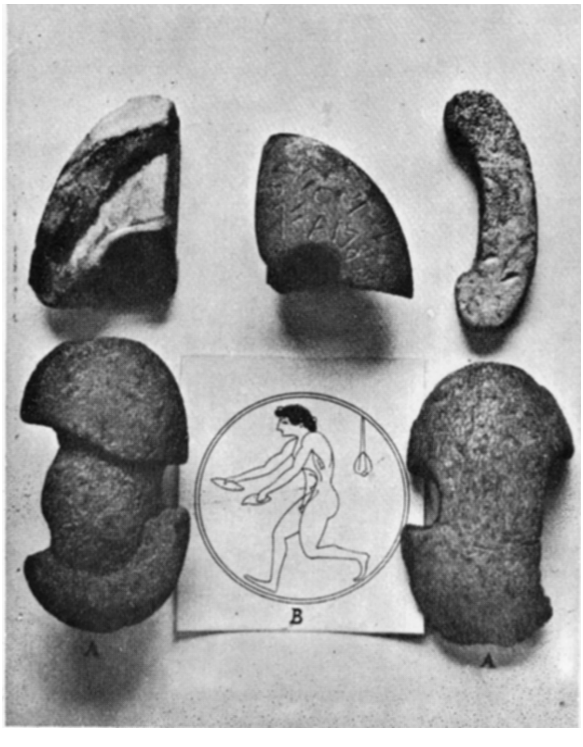
Delphi. *A group only of Austrians in the ancient Stadium.*

Prof. Oscar Broneer shows o *reconstructed starting device in the earlier Isthmian Stadium.*

prof. Broneer holds the imaginary strings of all the starting devices. A bar of the device drops and a student poses *for the start.*



Plan of Isthmia



Finds from the excavations of Isthmia ·
A) A jumping halter.
B) A vase drawing.
C) A race boat model.

fourth century B.C. It underwent some modification in Roman times, but the marble seats which Pausanias and later travelers claim to have seen probably never existed. The carved benches at the *sphendone* were made out of limestone, not of white marble. The Roman rebuilding entailed the construction of a fountain house, the walls of which were stuccoed and painted with scenes of marine life.

The building that I have just described is still preserved almost intact, but no one in modern times has ever seen but some small parts of it. It lies buried under a hill, varying in depth between two meters at the open end and nearly seven meters at the curved end. Half of this area is a plowed field, the other half contains a flourishing grove of citrus fruit trees. The information about the building and its dimensions given above we obtained by digging trenches at intervals and tunnelling through the earth underneath the fruit orchard. It would be a costly undertaking to excavate the stadium, but it would give us an example of a Greek racecourse in an almost perfect state of preservation. What other information we could glean from such an excavation we cannot foresee.

Musical, literary and oratorical competitions, which also formed part of the Isthmian program, were probably held in the Theater. A prominent orator by the name of Nikon, who had also served as agonothetes, was honored with a statue in bronze erected in the pronaos of the Temple of Poseidon. His merits are recorded in two epigrams on the marble base that supported the statue. At a later occasion he seems to have been awarded a gold crown for his services to the sanctuary. The reference to the crown in the inscription has been erased for reasons which we can only conjecture. Possibly he failed to pay down the money for the gold that would have gone into the making of the crown.

Anotner inscription records the victory of a certain Gaius Ailios Themison, son of Theodotos from Miletos, who had won in all no less than 94 victories for musical competitions based on themes of Euripides, Sophocles ane Timotheus. Themison probably considered himself an artistic heir of his compatriot Timotheus, famous poet and musician of some four centuries earlier. Both inscriptions are of Roman date, probably from the end of the first or the beginning of the second century A.D.

The badge of victory at the Isthmian Games was a wreath of pine or celery. In the earliest time only the pine crown was used. Later,

when Pindar wrote his odes before the middle of the fifth century B.C., a crown of wild celery was bestowed upon the winner. The pine crown was re-introduced in Hellenistic times, and during the Roman era pine and celery appear to have been used concurrently. In distinction to the Nemean crown, which was made of fresh celery, the Isthmian is said to have been withered; and we have pictorial evidence for the difference between the two types of celery crown. The withered crown probably colored St. Paul's reference in his first letter to the Corinthians: "Every athlete excercises self control in all things: they do it to receive a perisheable wreath (φθαρτός στέφανος) but we an imperishable (άφθαρτος).

I have tried to give you in my brief talk about Isthmia the main results of our excavation that have a direct bearing on the athletic performances of ancient Greece. The Isthmian Games, like those of Olympia, Delphi, Nemea, and other athletic centers, were held under divine patronage, and religion played an important role in the performances. Consequently, to give a complete picture of the athletic devices revealed in the excavations, it will be necessary to discuss the temples with their altars, and the dedications which have been found in great profusion. This will form the subject of my second lecture. I must now conclude by voicing my own appreciation and that of my fellow Corinthians to patrons and participants of the Olympic Games for continuing the ancient practice of permitting a Corinthian to perform at Olympia, although as yet no reciprocal invitation to Corinth has been extended to them. Should the means be found to uncover the splendid Isthmian Stadium, we might look towad a reorganization of the games at Isthmia, if not on the large international scale of the modern Olympics, at least as a lesser celebration in the same role that they played in ancient times. We need not fear that such a celebration detract from the Olympic Games. Athletics can prosper only in an atmosphere of true competition. And here is one instance in which we might improve on the ancient pracitices. When the Isthmian Stadium is ready too pen its gates for athletic contests, let there be no exclusion such as prevented Elians from competing at Isthmia. The proximity of Athens, the capital city which now holds a position comparable to that of ancient Corinth, would assure attendance at the Isthmian celebrations. I can foresee a time when galleys from Athens shall cross the Saronic, bringfng participants once more to the Corinthian Isthmus to compete for the crown of pine or celery.

II

THE RELIGIOUS ASPECTS

A study of Greek athletics leads inevitably to religion and the cult history of the place. In mythology the first contestants at Isthmia were the gods, Helios and Poseidon, who disputed about possession of the land. They chose a human arbitrator, Briarios, the son of Poseidon. He gave the Isthmus to his father and awarded Acrocorinth to Helios. In a later exchange of property the mountain came into the possession of Aphrodite. The myth seems to have originated from the very topography of the land. To the east of the Isthmian Sanctuary lies the Saronic Gulf, the element in which Poseidon was undisputed ruler, and directly toward the west rises the isolated hill of Acrocorinth, the natural abode for the sun god.

Nowhere on the Greek peninsula is Poseidon more legitimately at home than on the Corinthian Isthmus. This narrow strip of land, which joins the Peloponnesos to the mainland, is washed by the waves of the Corinthian Giulf on the west side and by the Saronic Gulf on the east. But Poseidon was not only the god of the sea; he was also the lord of the subterranean powers that cause the earth to tremble, and no part of Greece is so frequently visited by earthquakes as the Isthmus of Corinth.

We do not know how early the cult of Poseidon found a foothold on the Isthmus. On the site of the later sanctuary only a few scattered pottery sherds have been found earlier than the eighth century B.C. There are many Bronze Age sites in the Corinthia but none very close to the Isthmian Sanctuary. The only extensive remains in the vicinity of that period are some scanty ruins of a trans-Isthmian fortification going back to the thirteenth century B.C. The masonry is of the type which the ancients ascribed to the Cyclops, whose ancestry was traced to Poseidon, and somewhere within the sanctuary Pausanias saw a shrine with an altar on which sacrifces to the Cyclops were made. We do not know exactly where this altar was located; perhaps it is to be identified with a terrace in the northeast corner of the temenos,the en-

closing wall of which is not earlier than the fourth century B.C. There was a cult at Isthmia of the Ancestral Gods, but again we are ignorant about its location, and about the exact identification of these deities. They are mentioned in an inscription now in the Lapidarium at Verona, but originally set up in the Isthmian Sanctuary. Among the stones from the wall of Justinian we have found an altar dedicated to Heracles in response to a dream, and this is the only reference that we have to a cult of this hero at Isthmia. Pausanias tells us that there were ancient tombs on the Isthmus, one of Neleus, the father of Nestor; the other of Sisyphus, king of Corinth, who became famous through the punishment which Zeus imposed upon him. Pausanias did not see the tombs and he *voices a warning to tomb robbers* or future archaeologists who might be looking for the royal graves, for he says they were unknown to all but a few of the Corinthians at the time of the king's death.Even Nestor was ignorant about the location of his father's burial place.

In an area closely associated with the sanctuary, called the Hiera Nape (Sacred Glen), there were cult places of several other deities: of Demeter and Kore, of Artemis, of Dionysos, and of Eueteria, the goddess of good seasons. We know the approximate location of the Demeter sanctuary. In a field, some 400 meters southwest of the Temple of Poseidon, the plow a few years ago turned up an inscriped statue base and part of a statue of a young girl, a dedication to Demeter. Not far away an ancient well was found from the fill of which came a large krater with figures in relief and bearing a dedicatory inscription to Demeter. Presumably the other sanctuaries which the Verona inscription names in the same connection were located somewhere in the vicinity.

Indications of the cult life at Isthmia also came from two caves, one at the northeast corner of the sanctuary, the other just above the Theater. Both caves were divided into two chambers each with a separate entrance. Within the chambers were dining couches cut out of the native rock and small *niches* which may have held images of the gods. In front of the cave above the Theater there was an open court room from which each chamber was entered. Each entrance court was provided with a kitchen, a stone table, and a disposal pit; and in one of the courts was found a collection of kitchen ware which had been used for preparing the meals consumed within the chambers. From the nature of the pottery we can date these establishments to the fourth century B.C. Although no inscriptions were found revealing the names of the *deities* connected with these underground chambers, the location of the caves close to the sanctuary and the obviously religious nature of the esta-

blishments lead us to believe that they were designed for the use of some religious or semireligious organization whose ritual included a cult meal. There was an actors' guild, whose members worshiped Dionysos, and we know that this organization, which was widespread in Hellenistic times, also functioned at Isthmia. It is natural to suppose that the caves were intended to serve some such organization.

We have so far *moved in* the *periphery* of the religious sphere at Isthmia; the chief deities were Poseidon, with his entourage, and Melikertes-Palaimon, whose mother Ino-Leukothea had a statue set up in the temple dedicated to her son.

The worship of Poseidon we can trace back to the eighth century B.C. From that time we find pottery in significant concentration, both within the temple area and among the debris used as *fill* to level out the ground toward the north and east of the temple. The first temple, of which we have any knowledge seems to have been built not long after 700 B.C. It stood on the same spot as the later fifth century temple, and its foundations have all but disappeared. We know from the contents of the debris thrown into the guilies that this temple was destroyed by fire not long after the battle of Salamis. When the fire broke out the building was filled to crowding with votive gifts to Poseidon. Among the more conspicuous of these, I can mention several bronze figurines of bulls, one small gold bull, two horses' heads of superb workmanship, many fragments of shield straps and shield rims, and a large number of bronze helmets, well over a hundred; as well as spearheads, arrow points, and various kinds of metal tools. Two very fine amphoras from the end of the sixth century B.C. are of a type used as prizes in the Panathenaic Games of Athens. One of these had been brought home by a Corinthian contestant by the name of Damon, who dedicated the prize of his victory to the local deity Poseidon. Conspicuous among the votive objects is a collection of some 125 silver coins, most of them found within the temple itself. With few exceptions they are coins of Corinth and Aegina: a very few *Argive,* Boeotian and Asia Minor pieces were mixed with them. For all the claim of the Athenians to preferential status at the Isthmian Games, not a single Athenian coin came from the collection. Startling perhaps to our modern conception of religious practices is the discovery that several of the silver coins are ancient forgeries. We need not speculate on the probability of the owners' knowledge of this fraud, committed in the name of religion; the spurious coins may have been in circulation for some time before they were brought as thank offerings to the god. From the wealth

and variety of these dedications we can gauge the importance of the cult in the sixth century.

The most conspicuous among the finds from the archaic temple is a marble bowl, supported by four female figures each standing on the back of a lion and holding the animal's tail in one hand and a a leash in the other. Rams's heads alternate with the human figures below the marble bowl. This highly sophisticated group is one of the very earliest examples in existence of Greek marble sculpture. The marble is Laconian, but the artist may well have been a Corinthian. The Corinthia had no marble of its own. We know where this marble bowl stood, for we have found its base in front of the entrance to the temple. Here worshippers and priests and other temple servants washed their hands ceremonially before entering the temple. Although the bowl was destroyed together with the temple, and its fragments thrown out with the debris, it seems to have been replaced when the new temple was built.

In the inscription mentioned in my first lecture in honour of the orator Nilón, a reference is made to the washing of hands in the forecourt of the temple close to the place where Nikon's statue was set up.

After the destruction of the archaic temple about 475 B.C., a new splendid cult house of Poseidon was erected before the middle of the fifth century B.C. Though somewhat smaller than the temple of Zeus here at Olympia, it was very similar both in the disposition of its several parts and in certain details; so much so that it might have been designed by the same architect, Libón of Elis. Like its Olympia counterpart it appears to have been decorated with pedimental sculpture and with carved metopes over the entrance and in the rear. This bulding, though severely damaged by fire in 390 B.C. and later repaired, remained standing throughout antiquity and was finally demolished in the sixth century after Christ, under the Emperor Justinian, to provide material for his fortress and trans-Isthmian line of defence.

In front of the temple on the east facade we have found the foundation of the altar of Poseídon which measures 40 m. in length, one of the longest altars known from ancient times. In front of the altar we find a deposit of ash and burnt animal bones, and mixed with these a number of smooth pebbles about the size of hens' eggs. That these pebbles played a part in the sacrifices to Poseidon we learn from an area farther east, which during the archaic period was devoted to sa-

crificial purposes. Here we find far larger quantities of pebbles of the same kind, always present wherever there is ash and burnt animal bones from the sacrifices.

At the altar of Poseidon the Hellanodikai, the governing board, as well as the athletes, had to sacrifice and swear an oath to the god at the opening of the Isthmian Games. We know the device which the Hellanodikai at Olympia used to prevent athletes from breaking the oath to Zeus. Here at the entrance to the stadium stood a row of images called *Zanes,* gleaming with gold and erected from fines imposed upon errant athletes. We do not know whether there was any such *deterrent* in use at Isthmia, but our excavations have revealed the vestiges of other precautions which may have made fines unnecessary. These we find in the Temple of Palaimon, a building of Roman times at the curved end of the Earlier Stadium and constructed over the *balbides,* the complicated starting gates that I described in my former lecture.

The cult of Palaimon may well have existed in some form in early times, but *all the material remains uncovered* in our excavations are of Roman date. Palaimon, which means wrestler, was the name given to Melikertes, the son of Ino and grandson of Kadmos. According to the myth he was drowned in the Saronic Gulf when his mother fled with the baby in her arms to escape from her maddened husband Athamas. After her leap into the sea Ino became deified and received the name Leukothea, white goddess; and Melikertes' body was brought on the back of a dolphin to the Isthmus and deposited on the shore. There Sisyphos, then ruler of Corinth, found the dead body and in his honor instituted the Isthmian Games as part of the funeral celebrations. Such is the story of the Corinthians. The Athenians attributed the founding of the games to their own hero Theseus who, on his memorable journey from Troizen to Athens, slew Sinos, the Pithokamptos, (Pine Bender) at the Isthmus and instituted the games in honor of his victory.

The earliest indications that we have of the cult of Palaimon comes from three sacrificial pits which we discovered filled with ash, animal bones, and pottery. Osteological analyses of the bones from these pits have revealed that the animals were all young cattle, probably bulls. The worship of Palaimon was in the nature of a funeral cult, and we know from ancient writers that black bulls were offered to the hero. And, unlike the sacrifices offered to the Olympic gods, the victims in a cult of this king were burned whole (holocaust); none of the flesh was consumed by the participants.

We are at a loss to explain how the boy, killed while still a baby, came to be known as "wrestler" and shared honors with Poseidon as patron of the Isthmian Games. His temple was a small circular structure» underneath which there was a crypt where - Pausanias tells us - men descended to take their oaths; and so sacred was this ritual that no perjurer could ever escape punishment. Here we may be sure the athletes had to descend and take a second oath before they were admitted to the games. The arrangements within the crypt were designed to strike terror in the minds of those who went down to swear in the name of Palaimon. In a narrow channel, which curved so as to shut out all light, the athletes and the priests administering the oath would stand in total darkness in the presence of the deified hero. For Pausanias tells us that Palaimon's tomb was in the crypt beneath the temple. This was a pious belief based on no actual remains. Since the temple is built over the Earlier Stadium, no grave is likely to have existed at this point, nor have we found anything resembling a burial. But the awesomness of the place was apparantly emphasized by filling the passage to a certain height with water. This we know from the fact that its floor and walls are covered with a thick watertight stucco such as is commonly used only for water proofing cisterns. We can picture the athletes standing *in water up to* their knees in the murky crypt listening to the priests as they repeated the archaic formulas of the oath and the punishments that would follow upon perjury.

The area in the front of the temple had been devoted to the nightly ceremonies in honor of Palaimon. Here we found hundreds of lamps, some of them small clay vessels carried by the *worshippers in their hands;* others large bowls, with a wick holder in the center of the lamps, unlike any found in any other sanctuary of Greece. Lamps of the same type in considerable numeers came out of the sacrificial pits described above. Together with the lamps we discovered in the largest of the three pits the fragments of more than 600 coarse pottery containers, a little larger than a modern water glass. Being so numerous, their presence in the pit is not accidental; they would have been thrown in on purpose as part of the ritual. They were probably used as containers for offerings of olive oil, which the participants brought as fuel for the flames.

Here we have the evidence for an impressive ceremony held during the night. The sanctuary of Palaimon and the surrounding area would have been lit up by numerous lamps, set out on the ground or carried in the hands of the worshippers, and by the fire in the sacrificial pits, the flames of which were fed by wooden logs and by the olive oil which

Olympia: Columns of the ancient Palaestra.

Olympia: The Altis and ruins of the Temple to Hera.

the participants brought. The culmination of this ceremony was the slaughter of the victim at the edge of the pit and the total consumption of its flesh by the fire. We have no record to show whether this nightly celebration preceded the athletic performances or formed the gala celebration at the end of the games. There would have been processions by priest and other officials decked in the colorful garments of their office and by the athletes themselves. If held at the end of the games, the victors in the several events would be carrying palm branches in in their hands, their heads wreathed with pine or celery. A hero's welcome, sometimes enhanced by material rewards, awaited the winners upon their return to their native cities. At the Isthmian, as at the Olympic Games, no such prizes were offered; the victor's crown was the coveted distinction.

QUESTIONS AND PROBLEMS OF LITERATURE ON PHYSICAL EDUCATION

By

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«For insight into smallest parts,
survey on the whole is necessary».
Johann Wolfgang v. Goethe

LITERATURE IN CREATIVE TIME

The literature about and on physical education holds a remarkable position in our time. It clearly shows the change of physical education in regard to its essence as well as its organization. Today we are in the possession of a qualitatively remarkable literary work which initiates a new epoch of education proceeding from the body. A clear spiritual conception which is scientifically based and regards reality, is dinstictly revealed in the literary output of the present. In this spirituality, in this explicit cultural alignment of physical education lies the great importance of modern literature, which represents a potent educational factor of our time.

Our time is also characterized by abundance and copiousness of literature. Innumerable are the booklets in nearly all of the world languages that (the booklets) deal with the field of physical education. To the works, books, and pamphlets come the articles of about 500 professional periodicals which are published in the international scope. Literary works from other sciences of man contain valuable contributions. Recognitions and experiences - immediately originating from lively research and practice with contemporary appeal - are brought forth by the reports of international assemblies and congresses, which are often put foreward only in form of duplications. Special contributions are to be found in academic works - inaugural compositions and dissertations - which in manuscript form are at the disposal of those interested in them.

The quality and abundance of modern literature point to the creativity of our time. The rearrangement of culture and education after World War II also caused reconsiderations and pondering anew in the field of physical education. In this technical age physical education has to comply with increasing demands. By virtue of its inner values and its increased as well as widened addressability, physical education becomes an effective means of education and acknowledged binding agent in the international scope. The use of enjoyable and meaningful physical education for the rearrangement of human education is at stake. It (human education) sets in at first, proceeding from the spiritual side. For that reason theory is in advance of practice even in our creative time. The modern literature gains enhanced significance as the herald of the new, of something else.

SIGNIFICANCE OF LITERATURE, PRIMARILY FOR YOUNG PEOPLE WITH UNIVERSITY EDUCATION

He who reads, who studies the literature is ahead of the others. He has a distinct idea of the spirit of time, of that which is and will be valid. He will understand easily the new and other things, the inner connexions, the question "why?". The person who is well read in modern literature will be able to adjust himself more easily to the conditions, the reality, and thus simplify and shorten the way of practice. The study of modern literature makes one more open-minded to the world, it gives a feeling of having widely travelled, it brings men together, it unites them. He who takes literature seriously will become inspired to his own creative work. The cognizance of literature helps to overcome more easily difficulties and disappointments which belong to life. Literatry studies, properly handled, strengthen the personality and makes it (the personality) the representative, the messenger of new human education, which will comprise the whole man - body and soul.

STRUCTURE, CHARACTERISTIC OF MODERN LITERATURE

The modern literature, published between the two world wars, opposed to the old one, shows peculiarities that characterize the immense significance of literature in our time as the forming means of education.

The high, spiritual level of literary creation, which can probably be reduced to the creative element of our time, to the intensified scientific work. The spirituality of literature of our time is to be stated especially in physical educational literary output.

Physical education is usefully placed into the whole of culture, of education. The educational alignment of all the literary work on physical education, including the literature on sports, is typical of our time, since it emphasizes the great importance of education.

The consideration of man as a unity consisting of a soul and a body characterizes in particular the fundamental literary work on physical education.

The close relation of theory and practice, which is especially apparent in the cooperation of the "meditators" of physical education with the practical man. Theory thereby actually becomes a "view proceeding from practice". Also distinctly recognizable is the tendency, not to give prescription in the literary work, not only to report and write down facts, but rather to pose problems and to inspire to own activity.

Typical for fundamental literature is the transcendence of the mere professional and the abandonment of the narrow professional boundaries

A frankness and honesty is also peculiar to modern literature; moreover, there is nothing "taboo" any more.

Again and again, the thing which is common to all, the uniting element is emphasized in the literature of the present; comparative observations are made as well. The human feature of our time corresponds to the positive attitude in regard to new and other, unacquainted things. The rebuilding tendency is plainly recognizable. Also consciously desired is the contemplative mark, the emphasis of the "education of the heart"

The import of modern physical aducation, the cultural arrangement is manifested in illustrated books, which - with regard to idea or presentation - are turned out excellently. The pocketbook has seized also the field of physical education.

MODERN BIBLIOGRAPHY AND DOCUMENTATION

The quality and abundance of literature lead to a fundamental reorganization of bibliography as well as to the foundation of documentation in the filed of physical education. The collecting and recording of newly published books no longer suffices. Literature - as a basis of progress - must be ordered bibliographically in such a way that it can easily and quickly be found and evaluated. The new literary work.

must build up on already familiar recognitions and experiences. The modern bibliography and documentation comprises:

An utmost inclusive, complete disclosure of the existing literature, specially of the recently appeared books. The literary disclosure -as a fundamental bibliographical job - is more than mere manual work. The more intellectually, the more extensively literature is disclosed, the more valuable the latter is for evaluation. The disclosure does not only extend to the clearly marked professional literature, but also to the so called "hidden" literature. These are contributions which are either difficult to make out, since they are scattered all over the lite-rary field, or they are contained obscurely in the literature of other professional writings i.e.: not to be recognized as physical educational literature at first sight. Modern disclosure goes beyond pure collecting and mere recording of newly published books. It requires from the bibliographers the knowledge of the structure of physical education and a certain familiarity with the already present literature. The best literary disclosure is of little importance if the disclosed literature is not known, studied *and* evaluated.

The principal item of modern bibliography and documentation is the CONVEYANCE of literature, its notification. The publication of the bibliographical data (name of the author, title of the work, publication, year of publication, and many more) does not suffice today. A characterization with regard to the contents must be added, which frequently is connected with the proper placing into the whole of literary work. This process - the illumination of literature, with regard to the contents, can only be performed by the expert, the physical education teacher, the sport instructor. This critical summary of literature becomes necessary more than at any time before.

Besides literary conveyance in the form of books and journals of collected essays, documentation in form of card-index comes foreward in an increasing degree. Large centres of documentation are already making use of the achievements of technique, here the system of punch cards. It enables one to find quickly and with certainty the desired literature. At this time the competent authorities for literature are striving for a shortening of the time from the disclosure to its conveyance, for the sake of actuality. Recently a new way of conveying literature has been developed, starting at Graz — the literary INSPECTION. We understand by that a cohesive review of newly published books, which goes beyond a purely professional review of literature. In the future,

abundance and copiousness, quality and versatility will necessitate systematic, purposeful DIRECTION of literature. It will refer to the knowledge of the crucial points, but above all is created upon the deficiencies of literature and points to the necessity of a certain treatment of the themes. The direction of literature will also be critical, it will expose defects and deficiencies concretely and maintain already known recognitions and experiences. We can only speak of progress if the new, the recently achieved, is utilized in the new following literature. We would be far more advanced and well-founded in the science of physical education, if the newly won recognitions and the acquired experiences were generally known, or else, the new literature would be based on it.

Modern bibliography and documentation can no longer be the task of a single man, of one responsible quater. It requires a close collaboration of all bibliographers and documentarians, and an exchange of all centres. Furthermore, only an international documentation, which includes all nations and peoples, brings intrinsic progress. For this reason, the problem of the language becomes increasingly acute. We need technical interpreters, who besides possessing a perfect knowledge of the language, are acquainted with the theory of physical education. For the further development a plain terminology is necessary, which is acknowledged and already used on the international scale. We need an international literature as well,so that every new publication can quickly and properly be arranged in the whole of the literary output.

A Bureau of Information and Documentation in the I.C.S.P.E., International Council of Sport and Physical Education was founded in 1960 in Rome, in recognition of the importance of bibliogrophy and documentation for the further development of physical education. The bureau has taken over the task of intensifying information and documentation on international level, and to organize and document. As early as in 1959 an appeal for collecting bibliographies and documentations emanated from the University of Graz, in the First International Assembly at Schielleiten by Graz the fundamentals of modern bibliography and documentation were discussed, the foundation-stone laid for further development. The second meeting took place in Paris in 1960. This Third International Assembly, which was organized in Leipzig in Oct. 1962, brought an immense progress. The statement of the situation of that time, which was given by the representatives of the individual countries, was pleasing: In some countries there are already centres of bibliography and documentation with their own documentary publications in existence. Several language centres are already able to point to a cooperation transcedinging over national boundaries.

Some centres have already aligned their work internationally. In Leipzig, however, there were not only reports. Views were exchanged about new perspectives on the international level and new, passable ways for intensification were proposed. The main points of the consultations was the question of how to employ modern technical remedies which can improve and simplify, especially the documentation. For the continuance of the work in Leipzig there will be an Assembly for Terminology conducted in the beautifully situated village of Strobl on Wolfganglake this coming October.

LITERATURE IN THE TRAINING AND FURTHER EDUCATION OF PHYSICAL EDUCATION TEACHERS

It goes without saying that the students from departments of physical education and universities of physical education are to be familiarized with literature. Lectures and seminars imply a systematic study of literature. The education to significant utilisation of literature can also be combined by pointing at one's own written compositions. Physical education and sport-students of today are the authors of tomorrow. Literature must be installed in the further education too. There should not be any further improvement without literary discussions.

QUESTIONS AND PROBLEMS OF LITERATURE ON PHYSICAL EDUCATION

Any epoch has its questions and problems. Only some of them will be enumerated here — the ones which are connected with modern literature: Are we in possession of the literature we need? How can we make the literature more readily available? Is literature read and utilized for further work? How can we achieve the improvement of the necessary bibliographers, documentarians, and technical interpreters? What form would such an improvement take (course of instruction, duration)? How can we arrive at an university lectureship of literary knowledge? What kind of work is necessary for the establishment of a generally acknowledged, international centre of bibliography and documentation?

SUMMARY

1 Literature today is an indispedsible source for progress.
2 We need a topical, as far as possible complete comprehension and conveyance of literature which has already been and will later be published on the international level.

3 Today bibliography and documentation ean only be performed — in team-work — in close cooperation beyond national and racial boundaries.
4 A new proffession — the one of the bibliographer, of the documen tarían— reveals itself.

PROSPECTS

We may feel happy that within the bounds of the Olympic Academy we not only live to see curselves physically educated under most experiened leadership, witness the testing of new methods of training, but are also introduced into the spirit of genuine physical education which has had its origin here in Olympia. We become acquainted with the witness carved out of stone, the witnesses of cult-like physical education. Moreover, we are taught the idea of modern Olympic Games by appointed people. This spiritual concept of the Olympic Academy will deepen our experience Olympia.

SOMMAIRE

DE LA 1ère PARTIE

La Session d'Eté, 1963, de l'Académie Olympique Internationale

LES TRAVAUX

Les conférenciers et les participants se sont d'abord rassemblés à Athènes le 7 juillet et ont pu ainsi visiter la capitale de la Grèce avant de se rendre à Olympie. Une réception, prcécédée d'une conférence de presse, a été donnée au Tennis Club d'Athènes, dans la soirée du 8, par le Comité Olympique Hellénique. S.A.R. le Price Héritier Constantin a assisté à la réception et a exprimé son désir de saluer personnellement les conférenciers et les participants.

LE VOVAGE ATHÈNES - OLYMPIE ET RETOUR

Les membres de l'A.O.I. sont partis pour Olympie de bonne heure le lundi 9 juillet, par autocars. En route ils ont visité Isthmie où le Professeur Broneer a donné des explications sur les mécanismes de départ qu'il avait découverts sur le site du premier Stade d'Isthmie. Le groupe a ensuite visité Mycènes et Epidaure, a déjeuné à Nauplie, puis a poursuivi sa route dans l'après-midi par Vytina. Il arriva à Olympie à la tombée de la nuit.

Le voyage du retour, le 24 juillet, a été un peu plus long afin que les participants aient la possibilité de visiter Delphes. Ainsi ne sont-ils rentrés à Athènes qu'à 11 h. du soir.

LES TRAVAUX DE LA SESSION D'ÉTÉ, 1963

La troisième Session d'Eté a été tenue à Olympie du 10 au 23 juillet, le départ ayant eu lieu le lendemain. A cette session, les participants ont pu prendre une part plus active aux travaux qu'à la session précédente. Un «brains trust» a été constitué sous la présidence de M. Jean Kétséas, Président de l'A.O.I. Un débat s'est déroulé, dans la forme parlementaire, sur le thème «Le Sport et la Culture Physique devraient être obligatoires au degré Universitaire.» La motion a été adoptée à une majorité des deux tiers.

Tous les conférenciers ont aussi participé à un séminaire, soit après la conférence de l'après-midi, soit le lendemain matin. L'A.O.I. n'est pas seulement redevable aux conférenciers, mais elle se félicite aussi

de l'intérêt témoigné par les participants, dont les questions ont bien montré qu'ils sont imbus de la philosophie et de l'idéologie Olympique.

LES CONFÉRENCES

Comme on pouvait s'y attendre, nombre de conférenciers ont choisi pour sujets la nécessité de limiter les Jeux Olympiques au statut d'amateur et la nécessité de promouvoir la philosophie Olympique.

M. Avery Brundage a envoyé le texte d'une conférence sur la PHILOSOPHIE OLYMPIQUE qui arriva avec un certain retard mais dont la lecture fut donnée durant la cérémonie de clôture. Dans cette conférence, M. Brundage, Président du Comité Olympique Internationale, expliquait ce que Pierre de Coubertin, le rénovateur des Jeux Olympiques, avait en tête ainsi que les buts du caractère international. Ce texte constitue un exposé exceptionnel du Mouvement et de la Philosophie Olympiques dans leur ensemble.

La cérémonie de clôture fut honorée par la présence de plusieurs éminents personnalités, parmi lesquelles l'Evêque d'Elide, le Préfet M. S. Couvopoulos, le Gouverneur militaire, le Maire M. Cosmopoulos, M. Raymond Gratereau, qui avait été délégué par l'Ecole Normale Supérieure Française d'Education Physique, et autres.

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La cérémonie d'ouverture a été présidée par M. Jean Kétséas, Président de l'Académie Olympique Internationale, qui donna lecture d'un message chaleureux de S.A.R. le Prince Héritier Constantin, Olympionique, et d'un message, également inspiré mais plus bref, de M. Avery Brundage, Président du Comité Olympique International.

Après quoi, le Dr. Bruno Zauli, Secrétaire Général Honoraire du Comité Olympique Italien, organisateur des Jeux Olympiques de Rome en 1960 et Président du Comité Européen de la Fédération d'Athlétisme d'Amateur, présenta la réplique de la torche apportée d'Olympie à Rome par les coureurs de la Flamme Olympique. M. Zauli a déclaré que ces torches sont fort rares,vu que chaque coureur conserve, comme souvenir, la torche qu'il a portée. M. Kétséas répondit que cette offrande était hautement appréciée et qu'elle serait déposée près de la stèle contenant le coeur du Baron Pierre de Coubertin, stèle qui serait sous peu transférée à l'emplacement spécial qui lui est réservé sur le terrain de l'Académie Olympique.

Avant de déclarer la session ouverte, M. Kétséas demanda à l'assistance d'observer une minute de silence à la Mémoire de ce grand ami de l'Académie et de la Grèce, de ce sportif érudit, aimable et génial que fut Carl Diem, qui a tant fait pour le Sport et qui est décédé en décembre

1962. Le Président demanda qu'à toutes les futures séances un siège demeure vide à la mémoire de ce grand ami dont l'esprit sera toujours avec nous. La suggestion fut approuvée à l'unanimité.

Parmi les conférenciers de la Session de 1963 se trouveaient nombre d'amis qui avaient déjà pris la parole à des sessions antérieures. Parmi eux il y avait naturellement le Commissaire M. Otto Szymiczek, conseiller technique du Comité Olympique Hellénique, le toujours souriant et enthousiaste Otto Misangyi qui est en même temps professeur à l'Ecole Supérieure Suisse d'Education Physique et Entraineur National, un homme dont l'expérience en matière de Jeux Olympiques est presque unique au monde.

Un autre vieil ami, M. Paul Vialar, Président de l'Association Française des Ecrivains Sportifs, était aussi là. L'an dernier il avait donné deux brillantes conférences sur de Coubertin, le rénovateur des Jeux Olympiques à notre époque, mais cette année il parla de la nécessité d'une doctrine sportive et de l'Esprit du Sport, entrant dans un nombre considérable de détails qui ont été peu à peu élucidés et donnant des exemples concrets.

Il y avait encore un autre vieil ami, M.Werner Korbs, qui a succédé au Dr. Carl Diem comme Directeur de la Sporthochschule de Cologne, cette unique Académie d'Education Physique, et qui avait accompagné son prédécesseur lors de sa visite à l'Académie Olympique en 1961.

Parmi les nouveaux venus il y avait le Dr. Bruno Zauli, mentionné plus haut, dont la conférence avait pour titre «La loi du Sport» mais qui alla bien au-delà et aborda des sujets tels que sa motivation et ses aspects physiques et métaphysiques. M. Edgar Fried, Secrétaire Général Honoraire du Comité Olympique Autrichien, resta à Olympie durant les dix-sept jours de la session, bien qu'il eût d'importantes obligations ayant trait à l'organisation des Jeux Olympiques d'Hiver qui vont se dérouler à Innsbruck en janvier 1964, sous les auspices du Comité Olympique Autrichien. M. Fried a parlé des fonctions et des fonctionnaires des Jeux Olympiques.

Venu également d'Autriche, l'enthousiaste Professeur Joseph Recia est le chef du Département de Culture Physique à l'Université de Graz. Le Professeur Recia, en homme pratique, amena avec lui 14 étudiants en culture physique, des deux sexes, de son Université. Ceux-ci avaient apporté leurs instruments de musique et leurs costumes nationaux et, pendant au moins deux soirées, ils offrirent aux conférenciers et aux participants un agréable divertissement.

Quant à Mr. Peter McIntosh, il est Inspecteur Général de l'Education Physique au County Council de Londres, ce qui signfie qu'il a sous sa juridiction quelque 450.000 jeunes élèves et quelques dizaines

de milliers d'élèves plus âgés. Dans ses deux conférences, Mr. McIntosh a passé en revue un assez grand nombre de sujets dont l'un des plus intéressants était l'attitude présente et passée des gouvernements nationaux à l'égard du Sport de la Culture Physique. Cet Ecossais génial et haut de taille participa activement aux travaux de l'Académie: il arbitra le match de foot-ball et engagea un débat parlementaire.

La conférence du Commissaire se trouva en parfait accord avec celles qui l'avaient précédée, les compléta en y ajoutant divers nouveaux aspects qui furent matière à réflexion non seulement pour les participants mais aussi pour les conférenciers eux-mêmes.

La conférence de M. Misangyi présenta un intérêt exceptionnel. L'an dernier une enquête d'ordre sociologique a été effectuée en Suisse, avec le concours de l'Université de Berne, sur les réactions des étudiants à l'égard des Sports sous tous leurs aspects, les causes et les effects de ces réactions. Le Dr. Misangyi donna une analyse concise et intéressante du rapport qui résulta de l'enquête.

Comme toujours, l'histoire du Sport reçut la place qu'elle mérite, et, comme c'était tout naturel, M. Cléanthis Paléologos, ancien Directeur et aujourd'hui Directeur honoraire de l'Académie Nationale d'Education Physiqye de Grèce, se trouva au premier rang des orateurs qui traitèrent ce sujet. L'an dernier M. Paléologos avait parlé de l'histoire et des origines des Jeux Olympiques, mais cette année il fit un exposé particulièrement lumineux sur certains faits connus en insistant surtout sur les jeux combattifs de la lutte et du pancrace.

Une conférence qui se révéla fort attrayante et objective, plus que son titre ne le laissait supposer, fut celle de M. Korbs qui traita des papyri du III^{e} et du II^{e} siècles av. J.-C. dans le Royaume des Ptolémées. M. Korbs parla des documents qui ont conduit à des révélations importantes sur l'éducation de la jeunesse et notamment au «Gymnasion» dans les temps hellénistiques, qui, peut-on affirmer, ne différait guère de celle de l'époque classique.

Nous mentionnons le Dr. Recia vers la fin car les sujets, qu'il a traités se rapportent à la méthodologie et à la bibliographie, questions qui se trouvent encore dans l'enfance et auxquelles l'énergique professeur consacre tout son temps pour les conduire à la maturité.

Nous citons en dernier lieu le Professeur Broneer, de l'Université de Chicago, dont les conférences, illustrées par des projections en couleur, étaient loin d'être les moins intéressantes. Nous le mentionnons à la fin de cet aperçu car il traita des Jeux d' Isthmie, aux fouilles de laquelle il consacra plusieurs années. Le Professeur Broneer ne se contenta pas de venir à Olympie, mais il montra ses trouvailles aux participants sur les lieux, à Isthmie, durant le voyage vers Olympie. Le Professeur Bro-

neer est parvenu à expliquer les lignes jusqu'alors inexplicables du premier Stade d'Isthmie et il montra comment elles étaient utilisées pour la mise en place du très ingénieux mécanisme de départ pour les courses à pied. Le Professeur a aussi prouvé par une série d'expériences souterraines que le stade le plus récent d'Isthmie, si il est jamais mis ou jour, se révélera être le Stade le mieux conservé de la Grèce antique. D'après ses estimations, moins de cinquante mille dollars seraient nécessaires pour une telle entreprise. Aussi peut-on espérer qu'il pourra, dans un avenir pas trop éloigné, être ramené à la lumière du jour.

L'Académie Olympique Internationale regretta profondément que le Professeur Spyridon Marinatos, qui avait subi une opération au début de l'année, ait dû se conformer aux conseils de ses médecins et ajourner à la prochaine session ses conférences sur l'éducation de la jeunesse dans l'antiquité.

Plusieurs autres personnalités contribuèrent aussi au succès de la session de 1963. L'Académie est particulièrement redevable au Dr. Heinrich Bartels, archéologue résident de l'Institut Allemand d'Archéologie à Olympie, qui eut la bonté de guider les participants par petits groupes à travers les trouvailles incroyablement riches et intéressantes de son musée. M. Kinsey, qui arriva plus tard par suite d'une indisposition, fut aussi le bienvenu. Il est un professeur érudit d'Education Physique envoyé avec la recommandation du Comité Olympique des Etats-Unis et dont les opinions et les suggestions ont été fort appréciées.

A D R E S S E

DU PRINCE ROYAL CONSTANTIN A L'INAUGURATION DE LA 3emε SESSION LE 10 JUILLET 1963

Messieurs les Conférenciers, Mesdames et Messieurs les Auditeurs,

Je veux tout d'abord vous exprimer Ma joie de vous voir à Olympie à l'occasion de l'ouverture de la 3ème Session de l'Académie Olympique Internationale.

Je vous souhaite la Bienvenue.

Le nom de ce coin du sol hellénique, doté par la nature par cette atmosphère de calme et d'apaisement et consacré à l'adoration de Jupiter par la célébration des jeux athlétiques les plus renommés de l'histoire, ce nom, dis-Je, se répand aujourd'hui sur tout l'univers par l'action de la noble institution de l'Académie Olympique Internationale.

Notre effort tend à préserver la pureté de l'esprit des Jeux Olympiques modernes. Ces Jeux ne doivent pas symboliser la lutte à outrance entre la matière et l'esprit, mais, tout au contraire, l'élévation de l'être humain à la perfection harmonieuse du corps et de l'esprit.

Exprimant les sentiments de tous les Hellènes, Je puis dire que les enfants des diverses Nations réunis sous l'aile de l'Académie Olympique, se nourriront et adopteront l'esprit Olympique et ses principes.

Je vous souhaite un agréable séjour, un stage instructif et j'espère que vous adopterez et deviendrez les apôtres des Idéaux Olympiques de liberté, de noble émulation et de paix.

SALUTATIONS CABLEES DE MONSIEUR. AVERY BRUNDAGE PRESIDENT DU COMITE OLYMPIQUE INTERNATIONAL A L'ACADEMIE OLYMPIQUE INTERNATIONALE

Chicago, Illinois

Salutations à l'Académie Olympique pour sa 3ème Session. Que la sérénité et les pierres sacrées. d'Olympie vous rappellent les nobles principes moraux et les Idéaux sublimes qui ont été répandus par les Anciens Jeux sur toutes les terres Helléniques pendant presque 12 siècles et qui ont été canalisés en 100 pays dans moins d'un siècle par la rénovation des Jeux. Mes meilleurs souhaits pour un séjour stimulant.

AVERY BRUNDAGE

ACADEMIE OLYMPIQUE INTERNATIONALE

SESSION D'ÉTÉ 1963

ILLUSTRATIONS

9A	S.A.R. le Prince Héritier Constantin, Président du Comité Olympique Hellénique, salue les conférenciers à la réception du C.O.H. Ici II serre la main du Dr. Bruno Zauli.
9B	S.A.R. le Prince Constantin salue les participants. Ici II serre la main de M. E. Krishnan-Nair (Inde).
10 et 11	Dans l'Altis d'Olympie, les ruines du Temple d'Héra.
12A	M. Jean Kétséas, Président de l'A.O.I. s'adresse aux représentants de la presse, à la réception du C.O.H. Debout de g. à dr.: Ed. Fried, Cl. Paléologos, J. Recia, O. Misangyi, Jean Kétséas, Amiral P. Lappas, (barman), Général S. Papathanassiadis, X. Messinésis, *P.* Vialar, 0. Szymiczek.
12B	A la conférence de presse. Le Conseiller des Relations publiques traduit.
31A	La réunion d'ouverture à Olympie pendant le discours de M. Jean Kétséas, Président de ΓA.O.I. - On distingue au premier rang les autorités locales.
31B	M. Jean Kétséas donne lecture des messages de S.A.R. le Prince Héritier et de M. Avery Brundage, Président du C.O.I. Au centre, les conférenciers.
32 et 33	Quelques membres de ΓA.O.I. visitent le Stade antique d'Olympie, récemment mis au jour. On peut voir, au centre, les tentes de ΓA.O.I.
34	Le drapeau des Jeux Olympiques flotte au mât de ΓA.O.I.
53A	Le Dr. Bruno Zauli présente l'A.O.I., par l'intermédiaire de M. Jean Kétséas, avec une reproduction de la torche des Jeux Olympiques de 1960 à Rome.
53B	M. Paul Vialar donne une conférence à laquelle assiste M. Jean Kétséas. Au premier rang, un siège vide à la mémoire du Dr. Carl Diem.
54 et 55	Conférence dans l'amphithéâtre naturel, le matin, à l'ombre des pins.
56A	Le Stade antique vu de la colline où se dresse le mât de l'A.O.I.
S6B	A gauche: la colline du mât. Au centre-droite: le restaurant couvert. En haut: le Stade antique: Dans le fond: l'Alphée.
73A	Les membres de ΓA.O.I. visitent l'Altis. Dans le Temple de Zeus. Dans le fond, ruines du Gymnase.

73B Dans l'Altis. Un groupe écoute les explications d'une guide officielle.

74 et 75 Un groupe de conférenciers et de membres de l'A.O.I. à l'Héréon (Temple d'Hèra). A l'extrême gauche M. Fried et le Dr. Zauli. A l'extrême droite: le Dr. Recia, M. Szymiczek et le Dr. Misangyi.

76 Un groupe se promène dans l'Héréon.

109 Mr. Peter C. McIntosh (à gauche) Inspecteur Général de l'Education Physique au County Council de Londres, a donné deux conférences. A droite Mr. D. Kinsey, des Etats-Unis.

110 et 111 Un groupe de conférenciers assistent à une conférence. Au premier plan, le siège demeuré vide à la mémoire du Dr. Diem. De g. à dr.: J. Kétséas, P. Vialar, B. Zauli, 0. Broneer, O. Misangyi, E. Fried, J. Recia, Cl. Paléologos.

112A La colline du Cronion vue du terrain de ΓA.O.I. Au premier plan, à dr., une partie de l'excavation destinée à la stèle commemorative renfermant le coeur de Coubertin.

112B Dans l'Altis, colonnes de la Palestre.

129A Dans l'emplacement creusé pour le monument à la mémoire de Coubertin. Les préparatifs pour le départ d'une course cross-country.

129B Exercises du matin sur le terrain de l'A.O.I., au pied du Cronion.

130 et 131 Une conférence à l'ombre du Cronion, dans l'après-midi.

132 Dans l'emplacement où sera érigé le monument à la mémoire de Coubertin. M. Cléanthis Paléologos, avec le Dr. 0. Misangyi à sa gauche et le Dr. Recia et M. E. Fried à sa droite.

165 A Le Dr. Werner Korbs à une conférence du matin. A sa gauche, l'Amiral Pyrrhos Lappas, Secrétaire Honoraire du C.O.H., et M. Edgar Fried, Secrétaire Général Honorair du C.O. Autrichien. A 1 extrême gauche, le Dr. J. Recia.

165B De g. à dr.: Le Dr. J. Recia, le Dr. Werner Korbs, Melle Kulwant Ghuman étudiante à la Sporthhochschule de Cologne, et le Commissaire.

166 et 167 Le drapeau olympique est hissé en présence des membres de l'A.O.I.

168A et B Melle Anne Mieke Janssen (Pays Bas) et Melle Kulwant Ghuman (Inde). 168C et D Meile Gerlina Nitsche et Melle Carin Clement (Autriche).

Participants at the Cyllene Olympic Beach. Melle Dany Bonardi of France in the foreground.

P.	La dernière se prépare à photographier le gagnant de la course cross country.
185A	Bains et exercices sur les rives de l'Alphée, «au large cours».
185B	Gymnastique matinale.
186A	Delphes. Un groupe au Temple d'Apollon.
186B	Delphes. Un groupe d'Autrichiens dans le Stade antique.
187A	Le Professeur Oscar Broneer montre le mécanisme utilisé pour donner le départ au premier Stade d'Isthmie.
188A	Plan d'Isthmie.
188	Trouvailles effectuées au cours de fouilles d'Isthmie: A Une haltère de saut. B. Un dessin de vase. C. Un modèle de bateau de course.

PLANCHES EN COULEURS

21	Le siège demeuré vide à la mémoire du Mr. Carl Diem. Une conférence matinale par M. Edgar Fried. Le Commissaire écoute attentivenant.
43A	Une conférence du matin à l'ombre des pins.
43B	Une conférence à l'ombre du Cronion dans l'après-midi.
197A	Olympie: Colonnes de l'ancienne Palestre.
197B	Olympie: L'Altis et les ruines de l'Héréon.
215	Participants de l'A.O.I. à la Plage de Cylléne. Meile Dany Bonardi de la France.

ERKLÄRUNGEN DER PHOTOBILDER

In diesem Bericht, betreffend die dritte Zusammenkunft der Olympischen Akademie, sind die Photoerklärungen auch in deutsch geschrieben, und zwar aus zwei Gründen. Erstens zum Gedenken an den Tod von Prof. Karl Diem, dem Vorsteher der Kölner-Sporthochschule, für den Jean Ketseas, Präsident der Internationalen Olympischen Akademie, den Vorschlag machte, dass bei jedem Vortrag ein Stuhl leer bleiben sollte für diesen grossen Freund der Olympischen-Bewegung und grossen Philellenen, der im Dezember vorigen Jahres von uns gegangen ist, dessen Geist stets bei diesen Zusammenkünften gegenwärtig sein wird. Zweitens weil an dieser dritten Zusammenkunft der Akademie ein grosser Prozentsatz deutschsprechender Teilnehmer zugegen war.

Internationale Olympische Akademie Sommer Zusammenkunft 1963
Photobilder

9A	S. K. H. der Kornprinz Konstantinos, Präsident der griechischen Olympischen Kommission, begrüsst die Redner beim Kommissionsempfang, drückt die Hand von Dr. Bruno Zauli.
9B	S.K.H. der Kronprinz begrüsst die Teilnehmer. Drückt die Hand von Herrn Krisman Nair (Indien).
10 u 11	In der Altis von Alt-Olympia. Ruinen des Heratempels.
12A	Herr Jean Ketseas, Präsident der Int. Ölympischen-Akademie wendet sich an die Jurnalisten während des Kommisiongempfangs. Stehend von links nach rechts: Ed. Fried, Cl, Palaeologos, J. Recia, O. Misangyi, Jean Ketseas, Ad. P. Lappas, (Barmann), Gen. S. Papathanassiades, X. Messinesi, P. Vialar, 0. Szymiczek.
12B	Bei der Presse Konferenz: Der Referent für öffentlich Beziehungen erläutert.
31A	Herr Ketseas, Präsident der I.O.A., die Einweihungszusammenkunft in Olympia. In der ersten Reihe die Lokalbehörden.
31B	Herr Ketseas liest die Botschaft von S.K.H. dem Kronprinzen, und dem Präsident der Int. Olym. Koms. Herrn Av. Brundage. Im Zentrum die Redner.
32 u 33	Einige Mitglieder der I.O.A. besuchen das neuerdings ausgegrabene Stadion von Olympia. In der Mitte sind die Zelte der Akademie zu unterscheiden.
34	Der Mast der I.O.A. mit wehender Flagge der Olymp. Spiele.

53A	Dr. Bruno Zauli, bietet der Kommission (mittels des Herrn Ketseas) eine Faksimile von der Fackel der Olym. Spiele in Rom vom Jahre 1960.
53B	Herr Paul Vialar hält einen Vortrag. Es folgt Herr Ketseas, im Vordergrund der leere Platz zum Gedenken von Dr. Karl Diem.
53 u 55	Unter dem Schatten der Fichten. Eine Morgenrede im Amphitheater.
56A	Das alte Stadion, vom kleinen Flaggenhügel ausgesehen.
56B	Links, der Flaggenhügel. Im Zentrum: Restauranteinrichtung. Im Hintergrund der Alphiusfluss. Oben das antike Stadion.
73A	Die Teilnehmer der I.O.A. besuchen die Altis. Im Zeus-Tempel, Im Hintergrund die Gymnasium Ruinen.
73B	In der Altis. Eine Gruppe hört einem Ciceronen zu.
74 u 75	Eine Gruppe von Rednern und Teilnehmern der I.O.A. lässt sich im Heratempel photographieren. Links Fried und Dr. Zauli, rechts Dr. Relea, Herr Szymiczek und Dr. Misangyi.
76	Eine Gruppe schreitet durch den Heratempel.
109	Herr Peter C. Mc.Intosh (links), der Leiter der Leibesübengen, Inspektor der Regierungspräsidentesrates von London, hielt zwei Reden. Rechts Herr Kinsey, U.S.A.
110 u 111	Eine Gruppe von Rednern hört einen Vortrag. Im Vordergrund der leere Platz zum Gedenken von Dr. Diem. Von links nach rechts: J. Ketseas, P. Vialar, B. Zauli, O. Brorieer, 0. Misangyi, E. Fried, J. Recia, Cl. Palaeologos.
112A	Der Kronionhügel von der Seite der I.O.A. Besitzung. Im Vordergrund rechts: Ein Teil des ausgegrabenen Bodens für die Gedenksäule, wo das Herz von Baron de Coubertins beigelegt worden ist.
112B	In -der Altis. Säulen der Palaistra.
129A	Im ausgegfabenen Raum, wo die Gedenksäule von Coubertins ist. Vorbereitung für den Beginn des Kampfrennes mit Hindernissen.
129B	Morgenübungen in der Olym.Akd. am Fusse des Kronionshügels.
130 u 131	Nachmittagvortrag unter dem Schatten des Kronionshügels.
132	Coubertins-Säule.Herr Palaeologos mit Dr.Misangyi zu seiner Linken, Dr. Recia und Herrn Fried zu seiner rechten Seite.

165A Dr. Korbs in einem Morgenvortrag. Zu seiner Linken Adm. Pyrrhos Lappas, Hon. Sek. der Hellenischen-Olym. Kommission, und Herr Edgar Fried, Hon. Sek. der Österreichischen-Olym. Kommission. Etwas mehr links Dr. Recia.

165B Von links nach rechts: Dr. Recia, Dr. Korbs, Fräulein K. Ghuman, eine Studentin der Kölner-Sporthochschule, und der Kurator.

166 u 167 Im Flaggenhügel verfolgen die Teilnehmer die Flaggenhissung.

168a u 168b Fräulein Anne Mieke Janssen (Niederlande) und Fräulein Kulwant Ghuman (Indien).

168c u 168d Fräulein Gerlina Kitsche und Fräulein Carin Clement (Österreich). Letztere bereitet sich vor, ein Photo des Siegers im Kampfrennen mit Hindernissen aufzunehmen.

185A Bad und Übungen im Alphiusfluss.

185B Morgenübungen.

186A Delphi. Eine Gruppe im Apollontempel.

186B Delphi. Österreicher im antiken Stadion.

187A Prof. Broneer führt einen rekonstruierten Mechanismus im Antiken Stadion von Isthmia.

187b Prof. Broneer zeigt, wie der Start im Altertum vor sich, ging. Ein Stock des betreffenden Mechanismus fällt und und ein Student macht vor, wie der Start abliet. Er darf den Stock vor dem Fall nicht mit seinem Leib berühren.

188A Aus den Ausgrabungen von Isthmia: 1. Halter zum Sprung. 2. Vasenmalerei. 3. Modell eines Ruderbootes.

PHOTOBILDER IN FARBEN

21 Der leere Platz zum Gedenken von Prof. Diem. Morgen vortrag von Herrn Edgar Fried. Der Kurator hört zu.

43A Morgenvortrag unter dem Schatten der Fichten.

44B Abendvortrag unter dem Schatten des Kronionhügels.

197A Olympia: Säulen der alten Palestra.

197B Olympia: Die Altis und Ruinen des Heratempels.

215 Die Olympiateilnehmer an der Küste von Kyllene. Im Vordergrund Fräulein Dany Bonardi (Frankreich).

ΜΗΝΥΜΑ

ΤΗΣ Α.Β.Υ. ΤΟΥ ΔΙΑΔΟΧΟΥ ΚΑΤΑ ΤΗΝ ΕΝΑΡΞΙΝ ΤΩΝ ΕΡΓΑΣΙΩΝ ΤΗΣ Γ' ΣΥΝΟΔΟΥ ΤΗΣ 10-7-63

Κύριοι Όμιληταί καί άκροαταί,

Επιθυμώ να σας εκφράσω την μεγάλην χαράν Μου δια την παρουσίαν σας είς τήν Όλυμπίαν επί τη ευκαιρία της ενάρξεως των εργασιών της Γ' Συνόδου της Διεθνούς 'Ολυμπιακής Ακαδημίας.

Σας εύχομαι τό καλώς όρίσατε.

Τό όνομα της γωνίας αυτής της Ελληνικής γης, τήν οποίαν έπροίκισε μέ θείαν γαλήνην ή φύσις καί καθηγίασεν ή λατρεία του 'Ολυμπίου Διός διά της τελέσεως των λαμπροτέρων της ιστορίας αγώνων, συνδέεται τώρα με κάθε γωνίαν του πλανήτου μας διά της λειτουργίας του ευγενούς θεσμού της Διεθνούς 'Ολυμπιακής Ακαδημίας.

Προσπάθεια μας είναι να διατηρηθή άγνόν τό πνεύμα των νεωτέρων 'Ολυμπιάδων, διότι οί αγώνες πρέπει να συμβολίζουν δχι την ύπεράνθρωπον πάλην της ύλης καί του πνεύματος, άλλά αντιθέτως την δια του σώματος άνάπτυξιν καί άνάδειξιν του ανθρώπου είς πλαστικήν άρμονίαν τελείαν καί άπαράμιλλον.

Εκφράζων τα ειλικρινή αισθήματα 6λων των Ελλήνων, είμαι βέβαιος ότι διά της στενωτέρας συνδέσεως των Εθνών καί των ατόμων κάτω από τήν σκιάν της Διεθνούς 'Ολυμπιακής Ακαδημίας θά γαλουχηθήτε μέ τό πνεύμα της 'Ολυμπίας καί θά εμπνευσθήτε μέ τά ιδανικά της 'Ολυμπιακής Ιδέας.

Σας εύχομαι εύχάριστον διαμονήν καί δημιουργικήν έργασίαν καί ελπίζω ότι θά ένστερνισθήτε τά 'Ολυμπιακά Ιδεώδη τής ελευθερίας, της ευγενούς άμίλλης καί της ειρήνης καί ότι θα γίνετε απόστολοι τού 'Ολυμπιακού Πνεύματος τό όποιον πηγάζει από τά ιδεώδη αυτά.

ΜΗΝΥΜΑ κ. AVERY BRUNDAGE

Προέδρου Διεθνούς 'Ολυμπιακής Επιτροπής

Έπ' ευκαιρία της ενάρξεως των εργασιών της Γ' Συνόδου της Διεθνούς 'Ολυμπιακής Ακαδημίας, αποστέλλω έγκάρδιον χαιρετισμόν.

Εΐθε ή γαλήνη και τα ιερά ερείπια της Θείας Ολυμπίας να σας υπενθυμίζουν τάς ύψηλας ήθικάς αρχάς καί τάς έξοχους ΐδέας αϊ όποΐαι επεβλήθησαν επί 12 αιώνας είς όλην την Έλληνικήν γήν δια των αρχαίων αγώνων καί αί όποΐαι σήμερον, με την άναβίωσιν των Ολυμπιακών Αγώνων, είς όλιγώτερον του αιώνος διάστημα διοχετεύθησαν είς εκατόν διαφόρους Χώρας.

Δεχθήτε τάς καλυτέρας μου εύχάς δια καρποφόρον έργασίαν.

ΣΤΝΟΨΙΣ

Η ΘΕΡΙΝΗ ΣΤΝΟΔΟΣ ΤΟΥ 1963 ΤΗΣ ΔΙΕΘΝΟΥΣ ΟΛΥΜΠΙΑΚΗΣ ΑΚΑΔΗΜΙΑΣ

Η ΕΡΓΑΣΙΑ

Οί όμιληταί καί οί συμμετασχόντες συνεκεντρώθησαν είς τάς Αθήνας την 7ην Ιουλίου. Εϊχον την εύκαιρίαν νά επισκεφθούν την πρωτεύουσα της Ελλάδος πρίν επισκεφθούν την Όλυμπίαν. Τό απόγευμα της 8ης Ιουλίου μετά από μίαν πρές-κόνφερανς με τούς δημοσιογράφους ή Ελληνική 'Ολυμπιακή Επιτροπή έδωσεν δεξίωσιν είς την Λέσχην του Τέννις των Αθηνών. Ή Α.Β.Υ. ό Διάδοχος έτίμησε την δεξίωσιν δια της παρουσίας Του καΐ εξεδήλωσε την έπιθυμίαν όπως χαιρετήση προσωπικώς τους όμιλητας καί τους συμμετασχόντας.

ΤΟ ΤΑΞΕΙΔΙ ΕΙΣ ΤΗΝ ΟΛΥΜΠΙΑΝ

Τα μέλη της 'Ολυμπιακής Ακαδημίας άνεχώρησαν ενωρίς την πρωίαν της Δευτέρας 9ης Ιουλίου με πούλμαν δια την Όλυμπίαν. Καθ' όδον επεσκέφθησαν τά Ίσθμια όπου ό καθηγητής κ. Broneer εξήγησε τα «αφετηρία» τεχνάσματα πού εϊχεν ανακαλύψει είς την τοποθεσίαν του πρώτου Σταδίου των Ίσθμίων.

Κατόπιν ή ομάς έπεσκέφθη τας Μυκήνας, την Έπίδαυρον, έγευμάτισεν εις το Ναύπλιον και το απόγευμα συνέχισε το ταξίδι του, μέσω Βυτίνης καΐ έφθασεν εις την Όλυμπίαν δταν έβράδυαζεν.

Το ταξείδι της επιστροφής έγένετο την 24ην Ιουλίου, με παρέκκλησιν, δια να δοθή ή ευκαιρία εις αυτούς να επισκεφθούν τους Δελφούς, με αποτέλεσμα να φθάσουν στάς Αθήνας παρά μόνον κατά τάς 11 μ. μ.

Η ΕΡΓΑΣΙΑ ΤΗΣ ΣΥΝΟΔΟΥ

Ή 3η θερινή Σύνοδος έλαβε χωράν είς την Όλυμπίαν από τάς 10 έως τας 23 Ιουλίου με άναχώρησιν την έπομένην. Κατά την διάρκειαν της Συνόδου, εν συγκρίσει με την προηγουμένην τοιαύτην, οι συμμετασχόντες εϊχον μεγαλυτέραν εύκαιρίαν να λάβουν ένα πλέον ένεργον μέρος. Έγένετο και ένα είδος σεμιναρίου είς το όποιον ελαβον μέρος όλοι οι καθηγηταί με τον κ. Ίωάν. Κετσέα ως προεδρεύων αύτοΰ.

'Ομοίως έγένετο μία συζήτησις τηρηθεΐσα κατά Κοινοβουλευτικόν τρόπον είς την οποίαν ή πρότασις προς την Βουλήν της Διεθνούς 'Ολυμπιακής 'Ακαδημίας ήτο ότι αυτό το Συνέδριον της Βουλής υποστηρίζει ότι «Τά σπόρ. και ή σωματική αγωγή νά είναι ύποχρεωτικαί είς τά επίπεδα των Πανεπιστημίων». Οι ψηφίσαντες έδέχθησαν την πρότασιν με πλειοψηφίαν 2 πρόςΐ.

Όλοι οί όμιληταί επίσης έπραγματοποίησαν ένα σεμινάριον επί των θεμάτων των ομιλιών των. Ή Διεθνής 'Ολυμπιακή Ακαδημία δεν εύγνωμο-

νεΐ μόνον τους όμιλητας άλλα είναι ικανοποιημένη δια το ενδιαφέρον των συμμετασχόντων, των οποίων αϊ ερωτήσεις απέδειξαν ότι ήσαν εμποτισμένοι με την 'Ολυμπιακή φιλοσοφία καί ιδεολογία.

ΑΙ ΟΜΙΛΙΑΙ

Ήτο πολύ φυσικόν ότι ένα θέμα διαλεγμένον από πολλούς όμιλητάς ήτο εκείνο πού άνεφέρετο είς τήν ανάγκην της περιορίσεως των 'Ολυμπιακών Αγώνων μόνον είς τούς Έρασιτέχνας και την ανάγκην της προωθήσεως της 'Ολυμπιακής Φιλοσοφίας. Ό κ. Avery Brundage, Πρόεδρος της Δ.Ο.Ε. απέστειλε μίαν όμιλίαν επί της «'Ολυμπιακής Φιλοσοφίας» ή οποία καθυστέρησε να μεταβιβασθή άλλα τελικώς άνεγνώσθη κατά την διάρκειαν της αποχαιρετιστήριου εορτής. Είς αυτήν την όμιλίαν ο κ. Brundage εξήγησε τί είχε κατά νουν ό Βαρώνος Π. ντε Κουμπερτέν, ό ανακαινιστής των 'Ολυμπιακών Αγώνων άπο διεθνούς πλευράς. Ή ομιλία ήτο έξοχος έκθεσις της όλης 'Ολυμπιακής Κινήσεως καί Φιλοσοφίας.

Την άποχαιρετιστήριον έορτήν ετίμησαν διά της παρουσίας των πολλά διακεκριμένα πρόσωπα, όπως ό επίσκοπος Ηλείας, ό Νομάρχης κ. Σ. Κουβόπουλος, ό Στρατιωτικός Διοικητής, ό Δήμαρχος κ. Κοσμόπουλος ό κ. Raymond Gratereau όστις εστάλη από την Γαλλικήν Άνωτάτην Σχολήν Σωματικής Αγωγής, του κ. Η. Bartels του Γερμανικού Αρχαιολογικού Ινστιτούτου 'Ολυμπίας καί άλλοι.

Η ΤΡΙΤΗ ΣΙΝΟΔΟΣ

Ό κ. Κετσέας προεδρεύσας Εκαμεν έναρξιν της Συνόδου. Ούτος άνέγνωσεν έναν θερμόν χαιρετισμόν της Α.Β.Υ. του Διαδόχου και επίσης έναν ομοίως έμπνευσμένον άλλα συντομώτερον χαιρετισμόν του κ. Α. Brundage, προέδρου της Διεθνούς Όλυμπιακής Επιτροπής.

Μετά τον κ. Κετσέα ό Dr. Bruno Zauli Επίτιμος Γεν. Γραμματεύς της Ιταλικής 'Ολυμπιακής Επιτροπής και οργανωτής των εν Ρώμη 'Ολυμπιακών Αγώνων του 1960, όστις είναι επίσης και πρόεδρος της Ευρωπαϊκής Επιτροπής της Διεθνούς 'Ομοσπονδίας Ερασιτεχνών Αθλητισμού, παρουσίασε μίαν πανομοιότυπον δάδα των μεταφερθεισών από τους δρομείς του 'Ολυμπιακού Φωτός εκ της 'Ολυμπίας είς την Ρώμην. Ό κ. Zauli εΐπεν ότι τέτοιες δάδες ήσαν εντελώς σπάνιες καθ' όσον κάθε δρομεύς κράτα ως ένθύμιον την δάδα πού του δίδεται για να μεταφέρη. Ό κ. Κετσέας άπήντησεν ότι ή χειρονομία αυτή έξετιματο ιδιαιτέρως και ότι θά έκρατήτο πλησίον εις την στήλην ή οποία περιέχει την καρδίαν του Βαρώνου ντε Κουμπερτέν και ή οποία επρόκειτο να μεταφερθή συντόμως είς ένα όρισμένον μέρος, το όποιον έχει ήδη ετοιμασθεί, δια να δεχθή αυτήν μέσα είς την περιοχήν της 'Ολυμπιακής Ακαδημίας.

Προτού κηρύξει την έναρξιν της συνόδου ό κ. Κετσέας παρεκάλεσεν όλους τους παρευρισκομένους όπως τηρήσουν ενός λεπτού σιγήν προς τιμήν του μεγάλου φίλου της Άκαδημίας καί τής Έλλάδος, του πολυμαθοϋς, ευγενικού καΐ καλόκαρδου σπόρτσμαν του εκλείποντας Carl Diem, ό όποιος είχεν προσφέρει τόσα πολλά δια τα σπορ καΐ ό όποιος άπεβίωσεν τον Δεκέμβριον του περασμένου έτους. Ό κ. Πρόεδρος έζήτησεν όπως είς τό εξής είς τας διαλέξεις άφεθή μία θέσις κενή προς μνήμην αύτοϋ του μεγάλου φίλου του οποίου το πνεύμα θα ήτο πάντα μαζύ τους. Ή πρότασις έγένετο ομοφώνως δεκτή.

* * *

Μεταξύ των ομιλητών της Συνόδου του 1963 ύπήρχον μερικοί φίλοι οί όποιοι είχον ομιλήσει εις προηγουμένας συνόδους. Μεταξύ αυτών ήτο βεβαίως ό κοσμήτωρ κ. "Οθων Σίμιτσεκ, ό τεχνικός σύμβουλος της 'Ολυμπιακής. Επιτροπής, καί ό συνεχώς χαμόγελων και ενθουσιώδης κ. Otto Misangyi, ό όποιος ως καθηγητής του Ελβετικού Γυμνασίου Σωματικής Αγωγής είναι επίσης δ ειδικός προπονητής της Ελβετίας, ένας άνθρωπος του όποίου ή πείρα των 'Ολυμπιακών Αγώνων είναι σχεδόν ασυναγώνιστος. "Ενας άλλος παλαιδς φίλος ήτο ό κ. Paul Vialar, Πρόεδρος της Γαλλικής 'Ομοσπονδίας Συγγραφέων των Σπόρ, ό όποιος το περασμένον έτος έδωσε δύο διαφωτιστικας ομιλίες περί του άνακαινιστοϋ των 'Ολυμπιακών Αγώνων της εποχής μας, Βαρώνου ντε Κουμπερτέν, άλλά ό όποιος εφέτος ώμίλησεν δια την ανάγκην ένός δόγματος των σπόρ καί επίσης δια το Πνεύμα αυτής, εισερχόμενος είς σημαντικας λεπτομέρειας των προβλημάτων τα όποια σιγά σιγά απαλύνονται δίδοντας επίσης συγκεκριμένα παραδείγματα.

"Ενας άλλος παλαιός φίλος ήτο δ κ. Werner Korbs δ όποιος διεδέχθη τον Dr. Carl Diem ως Διευθυντής της εξαίρετου Ακαδημίας Σωματικής Αγωγής, τό Sporthochschule της Κολωνίας καί ό όποιος είχε συνοδεύσει τόν πρώην Διευθυντην κατά την έπίσκεψίν των εις την Όλυμπιακήν Άκαδημίαντό 1961.

Μεταξύ των νεοφερμένων ήτο, δπως ανεφέρθη και ανωτέρω, ό Dr. Bruno Zauli, ό τίτλος τής ομιλίας του οποίου ήτο «Ό νόμος των Σπόρ». Ή ομιλία του προχώρησεν πέραν απ' ό,τι εννοείται δια του τίτλου, είς ερωτήσεις επί των ελατηρίων, φυσικών και μεταφυσικών απόψεων.

"Ενας άλλος επίτιμος Γραμματεύς Εθνικής 'Ολυμπιακής Επιτροπής ήτο ό κ. Edgar Fried της Αυστρίας ό όποιος παρέμεινεν είς την Όλυμπίαν καθ' όλην την διάρκειαν των 17 ήμερων των μαθημάτων, παρά το γεγονός ότ'ι είχε βαρεία καθήκοντα άφορώντα την όργάνωσιν των Χειμερινών 'Ολυμπιακών Αγώνων τα όποια θα λάβουν χωράν είς τό Ίνσμπρουκ τόν Ίανουάριον του 1964, υπό την αιγίδα της Αυστριακής 'Ολυμπιακής Επιτροπής της

οποίας είναι Επίτιμος Γραμματεύς. Ό κ. Fried ώμίλησε περί της λειτουργίας των 'Ολυμπιακών Αγώνων.

Από την Αυστρίαν επίσης ήλθε και ό ενθουσιώδης Καθηγητής Josef Recia, ό όποιος είναι Διευθυντής του τμήματος Σωματικής Αγωγής του Πανεπιστημίου του Graz. Ό καθηγητής Recia, ένας πρακτικός άνθρωπος, έφερε μαζύ του από το πανεπιστήμιον 14 σπουδαστας της Σωματικής Αγωγής, αμφοτέρων των φύλων. Ούτοι έφεραν μαζί των μουσικά όργανα και έθνικας ενδυμασίας καί έδωσαν παραστάσεις δια την διασκέδασιν κατά τουλάχιστον δύο βραδιές, των ομιλητών καί των συμμετασχόντων. Θερμής υποδοχής επίσης έτυχε καί ό κ. Peter Mclntosh, ανώτατος επιθεωρητής της Σωματικής Αγωγής του Νομαρχιακού Συμβουλίου του Λονδίνου το όποιον σημαίνει ότι έχει υπό την δικαιοδοσίαν του περί τους 450.000 νεαρούς μαθητας και μερικές δεκάδες χιλιάδες περισσότερους ηλικιωμένους.

Εις τους 2 λόγους του ό κ. McIntoch έκάλυψε σε μεγάλην έκτασιν θέματα σπορ εκ των οποίων θεμάτων τά πλέον ενδιαφέροντα ήσαν ανασκοπήσεις της άλλοτε και σημερινής στάσεως των Εθνικών Κυβερνήσεων δια την μόρφωσιν των Σπόρ και Σωματικής Αγωγής.

Ό Υψηλός καί καλόκαρδος σκωτσέζος συνέβαλεν ενεργώς είς τήν ζωήν της Ακαδημίας καί διετητεύων είς τα ματς του ποδοσφαίρου της κατασκηνώσεως.

Ή ομιλία του Κοσμήτορος προσηρμόζετο με όλας τας ως άνω ομιλίας συμπεπληρωμένη με την προσθήκην πολλών απόψεων αί όποίαι έδωσαν πολύ τροφήν εις τάς σκέψεις όχι μόνον των συμμετασχόντων άλλά και είς τό άκροατήριον τών ομιλητών.

Ή ομιλία τού κ. Misangyi ήτο άκρως ενδιαφέρουσα. Πέρυσι είς την Έλβετίαν έγένετο μία έρευνα κοινωνιολογικής φύσεως εν συνεργασία με το Πανεπιστήμιον της Βέρνης άφορώσα τας αντιδράσεις των μαθητών είς όλας τας απόψεις των Σπόρ, τα αίτια και τα αποτελέσματα. Ό Dr. Misangyi έκαμεν μία ενδιαφέρουσα σύνοψιν καί άνάλυσιν της σχετικής εκθέσεως.

Ως συνήθως είς την ίστορίαν των σπορ εδόθη ή κατάλληλος θέσις καί ήτο πολύ φυσικόν πρωτοπόρος μεταξύ των ομιλητών να ήτο και ό κ. Κλ. Παλαιολόγος, επίτιμος καί τέως διευθυντής της Ελληνικής Εθνικής Ακαδημίας Σωματικής Αγωγής. Πέρυσι ό κ. Παλαιολόγος εΐχεν ομιλήσει δια την Ίστορίαν των Όλυμπιακών Αγώνων, άλλά εφέτος έδωσεν μίαν πολύ διαφωτιστικήν όμιλίαν των γνωστών δεδομένων των αθλητών των αρχαίων Αγώνων τονίζοντας τα μαχητικά σπορ της πάλης και πυγμαχίας.

Μία ομιλία ή οποία απεδείχθη πιο συναρπαστική και υποκειμενική απ'ό,τι ό τίτλος της έδείκνυε, ήτο εκείνη του κ. Korbs, διότι ήσχολεΐτο με τους παπύρους του 2ου και 3ου αιώνος π.Χ. εις το Βασίλειον των Πτολεμαίων. Ή ομιλία του κ. Korbs διεπραγματεύετο αυτούς τους παπύρους

οί οποίοι απεκάλυψαν πολλά δια την έκπαίδευσιν των νέων, ειδικά εις το «Γυμνάσιον» κατά τους Ελληνιστικούς χρόνους και τα όποια δύναται να θεωρηθούν ότι δέν ήσαν και πολύ διάφορα της κλασσικής περιόδου.

Άναφέρομεν τον κ. Recia προς τα τέλος διότι το θέμα του ήσχολεΐτο με την μεθοδολογίαν καΐ βιβλιογραφίαν, θέματα τα όποια ευρίσκονται άκόμη εις τα σπάργανα και είς τα όποια ό ενεργητικός καθηγητής αφιερώνει τον καιρόν του δια να τα ωρίμαση.

Τέλος άναφέρομεν τον καθηγητήν κ. Broneer του Πανεπιστημίου του Σικάγου του οποίου αί όμιλίαι, έπεξηγούμεναι καί από προβολής χρωματιστών εικόνων, ήσαν εξαιρετικώς ένδιαφέρουσαι. Τον άναφέρομεν τελευταίον διότι το θέμα του ήτο δια τους αγώνας των Ίσθμίων εις την άνασκαφήν των οποίων αφιέρωσε πολλά έτη.

Ό καθηγητής κ. Broneer, όχι μόνον ήλθεν εις την Όλυμπίαν άλλα επέδειξε εις τους συμμετασχόντας έπιτοπίως εις τα Ίσθμια τα ευρήματα του κατά το ταξίδι των εις την Όλυμπίαν.

Ό καθηγητής κ. Broneer έχει κατορθώσει να λύση τας μέχρι τούδε επί του δαπέδου ανεξήγητους χαραγμένας γραμμας του αρχαιοτέρου σταδίου των Ίσθμίων και πώς έχρησιμοποιούντο δι' ενός εξυπνότατου τεχνάσματος «αφετηρίας» κατά τους αγώνας δρόμου. Ό καθηγητής επίσης επέδειξε πώς με σειράν υπονομευτικών δοκιμαστικών έργων κάτωθεν του νεωτέρου σταδίου των Ίσθμίων, εάν και όταν θα έκαθαρίζετο, θα άνεδεικνύετο ότι είναι το καλύτερον διατηρημένον στάδιον της Αρχαίας Ελλάδος. Σύμφωνα με τους υπολογισμούς του θα απαιτηθούν όλιγώτερα από 50.000 δολλάρια, δια μία τέτοιαν άνάληψιν εργασίας και έτσι υπάρχει έλπίς ότι κάποια ήμερα ϊσως έλθη είς φώς.

Ή Διεθνής 'Ολυμπιακή Ακαδημία έλυπήθη βαθέως διότι τελικά ό καθηγητής κ. Σπ. Μαρινάτος ό όποιος εΐχεν υποστεί μίαν έγχείρησιν είς τας αρχάς του έτους, ήτο υποχρεωμένος υπακούοντας είς τας συμβουλας των ιατρών του, να άναβάλλη τας ομιλίας του αί όποίαι επρόκειτο να είναι περί της εκπαιδεύσεως των νέων είς την αρχαιότητα, δια την έπομένην Σύνοδον.

Ή Ακαδημία επίσης φιλοξενούσε πολλούς άλλους οι όποιοι συνέβαλλον. εις την έπιτυχίαν της Συνόδου. Μεταξύ αυτών πρέπει να εκφρασθούν εύχαριστίαι εις τον Dr. Heinrich Bartels, άρχαιολόγον του Γερμανικού Αρχαιολογικού Ινστιτούτου έδρεύον είς την Όλυμπίαν, ό όποιος ξενάγησε μικρας ομάδας δεικνύοντας απίστευτα πλούσια και ενδιαφέροντα ευρήματα του μουσείου

Ό κ. Kinsey, ό όποιος ήλθεν αργά λόγω αδιαθεσίας, έγένετο επίσης ευπρόσδεκτος. Είναι ένας πολυμαθέστατος καθηγητής της Σωματικής Αγωγής απεσταλμένος κατόπιν συστάσεως της 'Ολυμπιακής Επιτροπής των Η.Π.Α. και του οποίου αί γνώμαι και υποδείξεις έξετιμήθησαν πολύ.

ΛΕΖΑΝΤΕΣ ΦΩΤΟΓΡΑΦΙΩΝ

Σελίς	
9A	Ή A.B.Y. ο Διάδοχος Κωνσταντίνος, Πρόεδρος της 'Ελληνικής 'Ολυμπιακής Επιτροπής χαιρετά τους όμιλητάς είς μίαν δεξίωσιν. Σφίγγει τ6 χέρι του Dr. Bruno Zauli.
9B	Η A.B.T. 6 Διάδοχος χαιρέτα τους συμμετασχόντας. Σφίγγει το χέρι του κ. E. Krishman Nair των Ινδιών.
10 & 11	Είς την "Αλτιν της Αρχαίας 'Ολυμπίας. Τα ερείπια του Να-οϋ της Ήρας.
12A	Ό κ. Ίωάν. Κετσέας, Πρόεδρος της Διεθνούς Όλυμπ. 'Ακαδημίας απευθύνεται προς τους δημοσιογράφους κατά την διάρκειαν της δεξιώσεως της E.O.E. Πρώτος εκ δεξιών: Ed. Fried, Κλ. Παλαιολόγος, J. Recia, O. Misangyi, I. Κετσέας, δ Ναύαρχος κ. Π. Λάππας, (ό μπάρμαν), ό Στρατηγός κ. Σ. Παπαθανασιάδης, Ξ. Μεσσηνέζης, P. Vialar, O. Szymiczek.
12B	Κατά την Πρές-Κόνφερανς. Ο Σύμβουλος Δημοσίων Σχέσεων ερμηνεύει.
31A	Ή εναρκτήριος εορτή είς την Όλυμπίαν άνοίγει άπό τον κ. Ί. Κετσέαν, Πρόεδρον της Δ.Ο.Α. Είς την πρώτην σειράν αί Τοπικαί Άρχαί.
31B	Ό κ. Ί. Κετσέας αναγιγνώσκει μήνυμα της A.B.Y. του Διαδόχου, καί του Προέδρου της Δ.Ο.Ε. κ. Avery Brundage. Είς τό κέντρον οί όμιληταί.
32 & 33	Μερικά μέλη της Δ.Ο.Α. επισκέπτονται τό μόλις άνασκαφέν Στάδιον της 'Ολυμπίας. Είς τό κέντρον διακρίνονται αί σκηναί της Ακαδημίας.
34	Ό ίστός της Δ.Ο.Α. με την σημαίαν των 'Ολυμπιακών Αγώνων άνεμίζουσαν.
53A	Ό Dr. Bruno Zauli μέσω του κ. Κετσέα προσφέρει είς την Δ.Ο.Α. πανομοιότυπον δαδός των εν Ρώμη 'Ολυμπιακών Αγώνων του 1960.
53B	Ό κ. Paul Vialar εκφωνεί λόγον. Ό κ. Κετσέας τόν παρακολουθεί. Έμπροσθεν ή κενή θέσις είς μνήμην του Dr. Carl Diem.
54 & 55	Υπό την σκιάν των πεύκων μία πρωινή ομιλία είς τό φυσικόν άμφιθέατρον.
56A	"Αποψις του αρχαίου Σταδίου άπό τόν λοφίσκον της σημαίας.
56B	Αριστερά: Ό λόφος του ίστοϋ της σημαίας. Είς τό μέσον: Τό ύπόστεγον του εστιατορίου. Εις τό βάθος ό 'Αλφειός.
73A	Συμμετάσχοντες είς την Δ.Ο.Α. επισκέπτονται την "Αλτιν. Είς

Σελίς	τον ναόν του Διός. Εις το βάθος τα ερείπια του Γυμνασίου.
73Β	Εις την 'Αλτιν. Μία ομάς άκούουσα ξαναγόν.
74 & 75	Μία ομάς ομιλητών και συμμετασχόντων της Δ.Ο.Α. ποζάρει είς τον Ναόν της Ήρας. Αριστερά: 6 κ. Fried και ό Dr. Zauli. Δεξιά: Dr. Recla, δ κ. Szymiczek και ό Dr. Misangyi.
76	'Ομάς μέσα είς τον ναόν της Ήρας.
109	Ό κ. P. McIntosh, αριστερά, Ανώτατος Επιθεωρητής Σωματικης Αγωγής, του Νομαρχιακού Συμβουλίου του Λονδίνου, έξεφώνησεν 2 λόγους. Δεξιά: ό κ. Kinsey από τάς Η.Π.Α.
110 & 111	Μία ομάς ομιλητών παρακολουθοϋντες μίαν ομιλίαν. Έμπροσθεν ή κενή θέσις είς μνήμην του Dr. Diem. 'Εξ αριστερών προς τα δεξιά: δ κ. Κετσέας, P. Vialar, B. Zauli, O. Broneer, O. Misangyi, E. Fried, J. Recia και Κ. Παλαιολόγος.
112Α	Ό λόφος του Κρονίου από την πλευραν της Δ.Ο.Α. Έμπροσθεν δεξιά: Μέρος του έκσκαφέντος δια την άναμνηστικήν στήλην χώρου, όπου ετοποθετήθη ή καρδία του Βαρ. ντε Κουμπερτέν.
112Β	Είς την Άλτιν. Κολώνες της παλαίστρας.
129Α	Είς την εκσκαφείσαν πλατείαν προοριζομένην δια την αναμνηστικήν στήλην του Κουμπερτέν. Προετοιμαζόμενοι δια την έναρξιν αγώνος ανωμάλου δρόμου.
129Β	Πρωινές ασκήσεις είς την Ο.Α. είς τους πρόποδας του Κρονίου.
130 & 131	Μία απογευματινή ομιλία υπό την σκιάν του λόφου του Κρονίου.
132	Είς τον χώρον προοριζόμενον δια την στήλην του Κουμπερτέν. Ό κ. Παλαιολόγος με τον Dr. O. Misangyi είς τα αριστερά του και τους Dr. Recia και E. Fried είς τα δεξιά του. .
165Α	Ό Dr. Werner Korbs είς μίαν πρωϊνήν όμιλίαν του. Αριστερά του δ Ναύαρχος κ. Π. Λάππας, Επίτιμος Γραμματεύς της Ε.Ο.Ε. και δ κ. Edgar Fried επίτιμος Γεν. Γραμματεύς της Αυστριακής Όλυμπ. Επιτροπής. Άριστερώτερον δ Dr. Recia.
165Β	Εξ αριστερών προς τα δεξιά: δ Dr. J. Recia, ό Dr. W. Korbs, ή Δις Κ. Ghuman, μία μαθήτρια του Αθλητικού Σχολείου της Κολωνίας και δ Κοσμήτωρ.
166 & 167	Εις τον λόφον του ιστού οί συμμετέχοντες παρακολουθούν την έπαρσιν της σημαίας.
168Α & Β	Ή δίς Anne Mieke Janssen (ΚάτωΧώραι)και η δίς Kulwant Ghuman (Ίνδίαι).
168C & D	Η δίς Gerlina Nitsche και ή δίς Carin Clement εξ Αυστρίας. Ή τελευταία ετοιμάζεται να πάρη φωτογραφία του νικητοϋ του ανωμάλου δρόμου.

Σελίς

185Α Μπάνιο και ασκήσεις εις τον Άλφειόν.

185Β Πρωϊνές ασκήσεις.

186Α Εις τους Δελφούς : ομάς εις τον Ναόν του Απόλλωνος.

186Β Είς τους Δελφούς μερικοί Αυστριακοί εις το Άρχαίον Στάδιον.

187Α Ό καθηγητής κ. Ο. Broneer δεικνύει ένα ανακαινισθέν τέχνασμα εκκινήσεως εις το πάλαιαν Στάδιον των Ίσθμίων.

187Β Ό κ. Broneer κρατεί τα φανταστικά ηνία εκκινήσεως. Μία ράβδος του τεχνάσματος πίπτει και ένας μαθητής ποζάρει δια την έκκίνησιν. Το σώμα του δεν πρέπει να ακουμπά εις την ράβδον προτού αυτή πέσει.

188Α Ευρήματα απ' τας άνασκαφάς των Ίσθμίων. Α: Άλτήρ πηδήματος. Β: Εικονογραφία αγγείου. Γ: Άναπαράστασις λέμβου.

ΛΕΖΑΝΤΕΣ ΕΓΧΡΩΜΩΝ ΦΩΤΟΓΡΑΦΙΩΝ

Σελίς

21 Ή κενή θέσις εις μνήμην του καθηγητού Carl Diem. Πρωινή όμιλίαύπό του κ. Edgar Fried. Ό έφορος παρακολουθεί.

43Α Πρωινή ομιλία υπό την σκιάν των πεύκων.

43Β Βραδυνή ομιλία υπό την σκιάν του Κρονίου.

197Α 'Ολυμπία: Κολώνες της αρχαίας Παλαίστρας.

197Β 'Ολυμπία: Ή Άλτις και τα ερείπια του Ναοϋ της "Ηρας.

215 Συμμετέχοντες εις την άκτήν Κυλλήνης. Έμπροσθεν ή δις Dany Bonardi (Γαλλία).

ΠΕΡΙΛΗΨΙΣ ΟΜΙΛΙΑΣ ΤΟΥ κ. AVERY BRUNDAGE
Προέδρου της Διεθνούς Επιτροπής 'Ολυμπιακών Αγώνων

Αναφέρει έναν Άμερικανόν δημοσιογράφον ό όποιος μετά την έπίσκεψίν του εις την Άρχαίαν Όλυμπίαν έγραψεν ένα άρθρο με τίτλον ό Brundage έχει δίκαιο».

Προ της επισκέψεως του ό δημοσιογράφος αυτός ένόμιζε ότι ή προσπάθεια του Κου Brundage να συμμετάσχουν εις τους 'Ολυμπιακούς αγώνες μόνον ερασιτέχνες αφορούσε μόνον τους ονειροπόλους.

Ό κ. Brundage τονίζει ότι ό άναβιωτής των 'Ολυμπιακών αγώνων P. de Coubertin δεν ήταν ένας απλός οργανωτής αγώνων αλλά ήταν ένας σοφός παιδαγωγός και ήταν ό πρώτος ό όποιος αντελήφθη ότι από την οργανωμένην άγωνιστικήν κίνησιν το κέρδος δεν άφορα μόνον την σωματικήν ικανότητα άλλα εξυπηρετεί και πολιτιστικούς σκοπούς ως και την έπιβολήν ηθικών αρχών. Τονίζει ότι οι αρχαίοι Θεοί δεν ήσαν μόνον σοφοί και καλλιεργημένοι αλλά και σωματικώς τέλειοι.

Αί άρχαί της αγωγής των Ελλήνων ισχύουν και σήμερα δια την δημιουργίαν ατόμων πνευματικώς, ψυχικώς, και σωματικώς άρμονικώς ανεπτυγμένων, όπως έχει ανάγκην από τα αισθήματα της φιλανθρωπίας, του πατριωτισμού, της αγάπης και της φιλίας πού ή αξία αυτών δεν είναι δυνατόν να μετρηθη με δολλάρια.

Ό Ερασιτέχνης διαφέρει από τον επαγγελματία πού δεν κάνει τίποτε χωρίς να πληρωθή. Ό Επαγγελματίας αγωνίζεται άλλα δι' αυτόν έχει μεγάλη σημασία ό τρόπος της νίκης και προ πάντων δεν θυσιάζει την ζωήν του και την ιδιωτικήν του εργασία δια μίαν πάσει θυσία νίκην. Δια τον έρασιτέχνην ή αγωνιστική είναι ένα παιγνίδι, εϊναι μία ψυχαγωγία και πάντοτε έχει υπ'όψιν του τους μελλοντικούς σκοπούς της ζωής του.

Ό κ. Brundage συνεχίζει, αναφέροντας κανονισμούς του ερασιτεχνισμού της Διεθνούς Ολυμπιακής Επιτροπής, πού ό Dr. Fried ήδη ανέπτυξε εις την ομιλίαν του.

Οί 'Ολυμπιακοί Αγώνες συνεχίζει, είναι ένα θαυμάσιον αθλητικό θέαμα, μία επίδειξις των 'Ολυμπιακών ιδεωδών και βασίζονται εις ένα σύστημα πού ό καθένας έχει την ίδια πιθανότητα νίκης.

Τον Φεβρουάριον μήνα του 1963 εις ένα συνέδριον ή Διεθνής 'Ολυμπιακή Επιτροπή εν συνεργασία με τους αντιπροσώπους των Διεθνών 'Ομοσπονδιών έλαβε μίαν άπόφασιν (το κείμενον το όποιον αναφέρει). Απορρίπτουν κάθε πολιτικήν άνάμξιν εις την Όλυμπιακήν κίνησιν.

Με την άναβίωσιν των 'Ολυμπιακών Αγόνων δ
επιδεικνύων τα εξής:

1. "Οπως τα εθνικά προγράμματα σωματικώς μη αποβλέπων μόνον εις την δημιουργίαν σωματικώς ανεπτυγμένων νέων αλλά και εις την δημιουργίαν χρησίμων πολιτών.

Ή επιτυχία της συγχρόνου 'Ολυμπιακής κινήσεως πού αριθμεί 70 έτη είναι πράγματι καταπληκτική. Δυστυχώς όμως από τα πολλά άρθρα πού γράφονται δι'αυτήν αποδεικνύεται ότι δεν έχει κατανοηθή επαρκώς ό επιδιωκόμενος σκοπός αυτής.

Η ΟΛΥΜΠΙΑΚΗ ΦΙΛΟΣΟΦΙΑ

Ή Διεθνής Ολυμπιακή Επιτροπή διευθύνει την Ολυμπιακήν κίνησιν. Τα μέλη της δεν αντιπροσωπεύουν κανένα έθνος και κανέναν κλάδον αγωνιστικής, εκλέγονται δε από αυτήν ταύτην την έπιτροπήν.

Οί συμμετέχοντες εις τους Ολυμπιακούς αγώνας πρέπει να υπογράψουν δήλωσιν ότι είναι ερασιτέχνες. Την δήλωσιν αυτήν επιβεβαιώνουν αί οίκεῖαι ομοσπονδίαι και αί Έθνικαί Ολυμπιακαί Έπιτροπαί. Επομένως είς την περίπτωσιν συμμετοχής μη ερασιτέχνου αθλητού τρία άτομα ψεύδονται.

Είναι πολύ δύσκολον να αντιλαμβάνεται κανείς την έννοιαν του ερασιτεχνισμού. Είναι μία φιλοσοφία. Είναι ή ίδια φιλοσοφία του καλλιτέχνου όστις αφοσιωμένος εις την τέχνην του εργάζεται είς το έργαστήριόν του χωρίς να δύναται να έξασφαλίζη πολλές φορές ούτε τίς πρώτες ανάγκες δια την διαβίωσίν του. Είναι μία φιλοσοφία πού την έχομεν ανάγκην είς την σημερινήν ζωήν πού ή υλιστική νοοτροπία διαδίδεται ολοέν περισσότερον.

Βεβαίως δεν είναι ευπρόσδεκτος ή φιλοσοφία αυτή είς την σημερινήν ζωήν όπου τα πάντα εκτιμώνται με την αξίαν του χρήματος. Πιστεύομεν όμως ότι ή ζωή μας έχει ανάγκην του αισθήματος της άφιλοκερδοῦς προσφοράς.

2. Να άποδειχθή ότι ή θεωρία του «καλώς άγωνίζεσθαι» μπορεί να έφαρμοσθη προς όφελος όλων των δραστηριοτήτων της ζωής.

3. Να τονωθή το ενδιαφέρον δια τάς καλας τέχνας με την διοργάνωσιν εκθέσεων κ.λ.π. δια την δημιουργίαν άρμονικωτέρας ζωής.

4. Να γίνη) άντιληπτόν ότι ή συμμετοχή είς την άγωνιστικήν πρέπει να είναι ευχάριστος και έχει έννοιαν αναψυχής. (Ή φιλοσοφία του ερασιτεχνισμού έναντι του έπαγγελαματισμοῦ).

5. Να δημιουργηθή μία διεθνής φιλία μεταξύ των νέων όλων των εθνών πού θα οδήγηση προς έναν κόσμον είρηνικόν και εύτυχισμένον.

Τελειώνων τονίζει ότι δεν είναι εύκολον όλος δ κόσμος να επισκεφθή την Όλυμπίαν. «Εσείς πού είχατε την τύχην να περάσετε μερικές ήμερες είς την γαλήνιαν άτμόσφαιραν της 'Ολυμπίας κοντά εις τα μνημεία της ίερας Άλτεως πρέπει να έχετε ενστερνισθή τάς πραγματικάς αρχάς της 'Ολυμπιακής κινήσεως.

Σαν κύρηκες της φιλοσοφίας αυτής, πού διδάσκει τί είναι το ορθόν και δικάζει το κακόν, να μεταφέρετε εις τάς πατρίδας σας το μήνυμα δια να βοηθήσετε είς την δημιουργίαν ενός ευτυχέστερου ειρηνικού κόσμου πού όραματίζετο ό Perre de Coubertin.

AVERY BRUNTAGE
Πρόεδρος της Διεθνούς 'Ολυμπιακής Επιτροπής