It was obvious that the first edition of 2013 should be dedicated to that man who came into the world on New Year’s Day 150 years ago: Pierre de Coubertin. He is not only the father of the Olympic Movement but also the most important witness to early Olympic history. For that reason the cover carries the highest distinction given by ISOH: the portrait bust created by sculptor Karlheinz Oswald.

Coubertin’s contradictory nature is described by his fellow-countryman Thierry Terret in an essay. Karl Lennartz discusses the current state of Coubertin research, and Andreas Höfer has gone on the trail of the first monument, which was erected as early as 1938 in Baden-Baden.

It was Coubertin’s ideals (and the practical organisational experiences of 1976) that were called upon by Mayor Jean Drapeau in his letter of reply to Canada’s Prime Minister Joe Clark, when Clark asked him in January 1980 if it would be possible to transfer the Moscow Games, which were threatened by the boycott, to Montreal for a second time. An exclusive document, which not even the IOC knew about at the time, and to which Richard W. Pound has written an introduction.

What else do we offer? Jeffrey Segrave writes about the French author Henry de Montherlant and his relationship to Olympism. Geoffrey Kohe remembers the New Zealand running legend Jack Lovelock. Pascal Charitas, who in 2009 received the Ian Buchanan Scholarship, describes the hard road that Black Africa had to cover before it found acceptance in the IOC. Ana Adi discusses the relations between the media and the Olympic Movement and how these relations found their outcome in the Olympic Charter.

The praise we have received from our readers for the last edition strengthens us in our efforts to publish especially, along with in-depth analyses, also shorter, entertaining articles. This time we again offer some “Short Stories” by Philip Barker, Ruud Paauw and myself. Besides those I present the Zoltán Halmay Olympia Club in Szombathely in Hungary, who invited me last December to visit them.

In our obituaries we commemorate honoured ISOH members and a series of Olympic champions and Olympic medallists who have left us in the last few months. With the publication of the biographies of IOC Members we have now reached the mid-Sixties, the last period when membership of the IOC was for life.

We hope again with this edition to offer an interesting mixture. Enjoy!

On the cover: The ISOH Award for the Lifetime Achievements of an Olympic historian, presented since 2006, is a bronze Coubertin bust. It was created by the German sculptor Karlheinz Oswald. The postcard next to it, from the collection of ISOH member Rüdiger Fritz, shows the Château de Mirville near Le Havre in the Upper Normandy region. Here the young Coubertin spent many summers with his family.
Message from the President

In November I was invited to moderate a panel at the International Peace and Sport Forum, which was held this year above Sochi. I gave a short lecture on the history of politics and the Olympics. Afterwards, several attendees approached me to say they learned a lot about the history of Olympic boycotts, not realizing that there had been a boycott movement in 1936 and two actual boycotts in 1956. I joined several others for an official bus tour of the Sochi venues. However we were not allowed to leave the bus and visit the venues, which was not an encouraging sign.

After the forum, I flew to Moscow and joined Tony Bijkerk in presenting the Vikelas Plaque to Oleg Milshteyn and (via his son) Vladimir Rodichenko. Sadly, Vladimir died just a month later. Oleg was kind enough to allow us to present the plaque to him and his family. The Vikelas Plaque was awarded to Oleg Milshteyn and Vladimir Rodichenko.

At running and at wrestling and at throwing,
Descend, reveal yourself and flash like lightning here,
Shine in the momentum of noble contests,
And crown with the unfading branch
within the glory of your own earth and sky.

It is also worth noting that at the 2012 London Games 29 different nations earned medals in wrestling, so the sport clearly is still popular and still relevant to the Olympic programmes. If any ISOH members have personal access to any of the 15 members of the IOC Executive Board, I hope you will take the opportunity to put in a good word to retain wrestling in the Olympics. •

Message from the Secretary-General

Wrestling not to be included on the list of core sports

The clear theme of the meetings was that this is a period of transition for the IOC in that there will be a change of leadership in September. Consequently, I stressed that we would be happy to work with all concerned to present proposals to the new president.

After the forum, I visited the IOC offices in Lausanne and met with:
1. Mark Adams, director of communications
2. Peter Schmitz, editor of the IOC Internet site
3. Anna Volz Got, head of the IOC oral history project
4. Sabine Christe, head of the historical archives
5. Jocelin Sebastiani, head of the results databases project
6. Patrice Cholley, head of youth strategy coordination.

At each meeting I stressed that the ISOH was grateful to receive funding from the IOC and that we are ready to cooperate in any way we can so that the IOC gets its money’s worth from helping us.

My congratulations on behalf of the ISOH go to our Australian member Peter Montgomery, who will be inducted into the International Swimming Hall of Fame as one of the 2013 honorees. When you look at his contribution to aquatic sports and to the Olympic Movement over the years (you can see all details on the ISOH website), it is a more than well deserved award!

At the end of November 2012, ISOH President David Wallechinsky and I visited Moscow, Russia, to present the Vikelas Plaque to ISOH members Oleg Milshteyn and Vladimir Rodichenko. Unfortunately, Dr. Rodichenko was then already too ill to attend the meeting himself and he sent his son Sergey to receive the Vikelas Plaque on his behalf.

However, in the early days of 2013, we received a message from Oleg Milshteyn informing us that Vladimir Rodichenko had passed away on January 2 in Moscow. Our Russian members have combined to write his obituary, which you can find in this issue.

Vladimir Rodichenko was well known in the ISOH, as he attended several conferences and congresses about Olympic subjects. He was a prolific writer and Olympic historian, who was also involved in the organising of the 1980 Olympic Games in Moscow. The ISOH offered its condolences to his family and friends.

E-mail addresses: The ISOH Secretariat will be using the internet more often, as it offers a direct contact with the members all over the world. However, we have many members who never supplied us with their e-mail address.

In the ISOH Directory 2013, which is attached to this mailing, you will all find your personal data and my request to each one of you is: please check your own data and, if your e-mail is not correct in the listing, please inform me as soon as possible. Similarly if you have changed e-mail address, then please let me know.

In particular though, we ask anyone who hasn’t provided their internet address to do so. •

To commemorate the centennial of the Spanish Olympic Committee (COE), three stamps have been issued. They feature important figures related to the Olympics. In chronological order, the first depicts Lucas Lucas Mincius Natalis, who was the best charioteer of the 227th Olympic. The second shows Gonzalo de Figueroa y Torres (1861-1921), Count of Mejorada del Campo and Earl of Villamejor, who was responsible for the foundation of the COE on November 25, 1912. The third stamp is dedicated to Juan Antonio Samaranch (1920-2010). He was President of the COE from 1980 to 1992 and IOC President from 1990 to 2001. An article on the foundation of the COE by Conrado Durántez will appear in the next issue.
Pierre de Coubertin (1863–1937): A Proponent of Sporting Masculinity

Thierry Terret

Charles Pierre Frédé, Baron de Coubertin (in a photograph from about 1894) was born on New Year’s Day 1863 at 7, rue de l’Oudinot in the VIIème arrondissement of Paris. Below: The Avenue de la Grande Armée where Mr. Coubertin lived. Since 1994 the CNOSF has its headquarters of the Comité National Français (CNOSF) has been there.

Pierre de Frédé, Baron de Coubertin, was born on 1 January 1863 in Paris and died on 2 September 1937 in Geneva, after devoting decades to the development of the Olympic Movement. Almost everything has been said about his life, his work, his ideas and his legacy.

Almost everything has been studied concerning the influence of Great Britain and North America on the development of his thoughts. Almost everything has been said about the social categories, and ethnic and religious circles to which the individual belongs. The life of the one who revived the Olympic Games may, therefore, be revisited in the light of models of masculinity that he gradually built and disseminated through sport.

Coubertin’s childhood and adolescence must be addressed first. At the age when primary socialization constructs the marks of masculinity and femininity, the family environment played a key role, both in Paris where the young Pierre spent most of his time, and at the Castle of Mirville where he stayed for two and a half months each year. Heir to an ancient noble family, which counted many individuals at high levels in the Royal State Administration, his parental models were more oriented towards culture than the military or world of business, where a man of his class was expected to flourish. His father, Louis de Frédé de Coubertin, was a painter who broke with the traditional figures of aristocratic masculinity. His mother, Marie-Marcelle Gignaux de Crisengy, was a woman of great culture who loved to write and play the piano. In an environment where a man follows a military, colonial, commercial or political career, Pierre de Coubertin turned away from all these potential commitment to follow the professional artistic path traced by his father.

His secondary socialization, developed within the rigor of the Saint-Ignace Jesuit School in Paris from 1874 to 1881, changed nothing. Although he had been accepted at the Military School of Saint-Cyr, he decided not to go – choosing instead to attend the École libre des Sciences Politiques. In 1888, when he was put forward for the position of deputy of Mirville and was elected to the city council without having stood for election, he turned his back on a political career. He showed no interest in law either, despite pressure from his parents.

His professional success, which contributes also to the construction of masculine identity, thus took another direction and was strongly influenced by the British and American models of education that he discovered during study visits in the 1880s. Realizing the potential of sports competitions, Coubertin became a social reformer, imitating the paternalistic and pacifist ideals of Frédéric Le Play, whose influence over him was immense. For Coubertin, indeed, the development of the Olympic Movement was the institutional and ideological consequence of his beliefs on the benefits of sport education. Yet, sport, as experienced in British public schools, contributed primarily to the construction of masculinity among the young elites, as shown so brilliantly by James Mangan. It served only as a tool to build young and virile male conquerors, confident and sure of themselves, adding noble souls to bodies that were accustomed to exceeding their limits.

The establishment in 1894 of an Olympic institution at the Congress of the Sorbonne, and the first Games in Athens two years later, were channels (among others) through which the sport phenomenon spread and, along with it, the values of the British élite. By becoming a proponent of sporting ideals, Coubertin helped disseminate a model of masculinity that was specific to England’s middle and upper classes – first throughout France and then, through the international visibility later achieved by the Olympic Games, throughout the Western world and beyond. Coubertin himself subscribed to this process of constructing manliness through sport, yet did not use the main English sporting educational models (outdoor team sports). He preferred instead to conserve the values of competition and asceticism of training. Although he tried various sports, it was in pistol shooting that he achieved his best performances and was seven times national champion. Shooting was also a symbolic activity in terms of masculinity, given its close relationship with war and its martial heritage.

In the period prior to the First World War, Forty-four-year-old Coubertin became an activist engaged in Olympism. His commitment did, of course, have much to do with his opinions on sport, although his tenacity to keep the Olympic institution aloft after its semi- failure of Paris in 1900 may not be entirely separated from the necessity to be successful. Given that he had not adopted the expatriate or aristocratic representation of republican aristocracy, Coubertin should at least have responded positively to the natural social summons of building a family through marriage and children. In 1895, he married Marie Rothan, the daughter of a Protestant diplomat. They had two children, Jacques, in 1896, and Renée, in 1902. His wife suffered from instability and her children from serious psychological disorders, all incompatible with the image of a successful family that constituted one of the marks of the socially accepted norms among male elites.

The success of the Olympic Movement and its influence on society therefore remained, for Coubertin, one of the few ways to consolidate his position as a man. Institutional success was all the more important, since France gave him no sign of recognition, imperial or even his sustained desire to send him to the Western Front despite his request. It is true that the Baron was then 51 years old, at the time the same age as France’s average life expectancy. After the war and then an elderly man, he felt betrayed by his country which was then undergoing a masculinity crisis. In 1922, he decided to settle in Lausanne. A year earlier he had taken a step back from the Olympic Movement by accepting that an Executive Committee be set up. And then, in 1925, he left the IOC Presidency.

The first stamps to feature Coubertin’s image were issued in Haiti in 1939. They also depicted the Olympic rings in colour, another first. Through these stamps it was hoped to finance the building of a modern stadium in Port-au-Prince. Immediately before the outbreak of the Second World War the series was however a flop. Of 350,000 printed, only six per cent were sold. They are all the more valuable today. This block is from the collection of the late Juan Antonio Samaranch, the former IOC President who bequeathed his collection to the Olympic Museum in Lausanne.

These well-known biographical elements explain why Olympism may have played a symbolic role for Coubertin in the construction of his own gender identity. Being institutionally and ideologically responsible for the movement, his own masculinity was at stake. Hence, no doubt, the misogynistic positions that surrounded the early decades of his work. For Coubertin, the Olympic Games remained fundamentally a male affair. A few months before the end of his life, he continued to write that “The only true Olympic hero, as I said, is a male adult. Thus, neither women nor sports teams." This masculine ideal was defined in full compliance with the codes in use within the circles of the bourgeoisie and enlightened republican aristocracy, in which the renovator of the Games circulated. Coubertinian masculinity reflected well the characteristics of a white, urban, Christian, heterosexual and conquering social élite – if not in martial terms, at least in economic and imperialistic ones. It was built through diverse, but preferably individual, physical experiences (equestrian, defence, locomotion), as shown by his remarks on sport education for young people, his views on gymnastique utilitarian or even his sustained enthusiasm for a sport which he imposed as part of the Olympic programme: the modern pentathlon. This
on 10th April 1915, in the middle of the First World War, Coubertin signed an agreement with the Swiss Olympic Committee to neutralize the IOC to neutralize Switzerland. At the same time he temporarily gave up his presidency. During the war he was represented by one of his closest colleagues, the Swiss Goddetroy de Ronsay (to the right in the photo).

masculinity was opposed to the more collective and less combative forms of rural and worker masculinities, sharing little more than normative heterosexuality and masculine utilitarianism with them. In addition, although Coubertin was opposed to the Anthropological Games in St. Louis, the ideal masculinity that promoted Olympism was then barely compatible with non-Western alternatives. Is it not a coincidence that the first athlete to be disqualified for professionalism in the history of the Olympic Games was a Native-American Indian, Jim Thorpe, a double Olympic champion in the decathlon and pentathlon? 4 And since mixed competitions would inevitably give a figure four times higher: 416!9

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Pierre de Coubertin (1863-1937): A Proponent of Sporting Masculinity

On 10th April 1915, in the middle of the First World War, Coubertin signed an agreement with the Swiss Olympic Committee to neutralize Switzerland. The IOC committee, which had been based in Paris, was moved to Geneva, where he rented the “Helouine” guesthouse at the Park the “Helouine” guesthouse at the Park. On Thursday, 2nd September 1915 a gendarme called Grandchamp was called to a bench in the park near the garden’s house, where he found Coubertin sitting, his eyes open. He was already dead. The gendarme noted the time of death as half past two in the afternoon.

had occurred in the US and UK in this regard. In many ways, a visionary in education, he remained extremely conservative in terms of gender socialization. And in the irony of history, when considering the relationships between Olympism and gender, Pierre de Coubertin, in 1937, was to lie at rest in the cemetery of Bois-de-Vaux, Lausanne, a mere few metres from the burial place, thirty-four years later, of “Coco” Channel, the famous fashion designer who revolutionized and freed the silhouettes of women through clothing and sartorial design, drawing her inspiration largely from sport.

After his 70th birthday, which curiously was celebrated in June 1932 in the Aula of the University of Lausanne, Coubertin moved to Geneva, where he rented the “Helouine” guesthouse at the Park. On Thursday, 2nd September 1915 a gendarme called Grandchamp was called to a bench in the park near the gardener’s house, where he found Coubertin sitting, his eyes open. He was already dead. The gendarme noted the time of death as half past two in the afternoon.

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Baron Pierre de Coubertin would thus have been 150 years old on 1st January 2013. We therefore have a Coubertin year and the chance of studying him more closely.

Coubertin was a teacher, philosopher, historian and journalist, but above all the man who founded the Modern Olympic Games. While he was still alive, his words and actions were already studied and celebrated. After his death, Coubertin was widely covered in the media, leading to a steady stream of books and articles about him. Over the years, the Olympic Movement has published a great deal of Coubertin's work, including his Olympic ideas and philosophy. Coubertin's Olympic ideas and philosophy have had a lasting influence on the development of the Olympic Movement and continue to shape the way the Olympic Games are organized and operated today. His legacy is celebrated every year through various events and initiatives, such as the Coubertin Foundation, which is dedicated to promoting and protecting the Olympic values and ideals. Overall, Coubertin's life and work continue to inspire and influence people around the world, both within and outside the Olympic Movement.
A Life after Death: Coubertin in Baden-Baden

By Andreas Höfer

The first step is the hardest. This classic from the inexhaustible store of cast-iron truisms is valid for everything and everyone and thus also for the Olympic Movement and for its distinguished founding fathers. At the outset, Pierre de Coubertin did not meet with enthusiastic agreement for his groundbreaking innovation. Instead he found considerable resistance from some quarters, particularly in Germany. In the land of poets and thinkers, doubters and sceptics, the gymnasium provided the tone as far as physical exercise was concerned, and they were obviously anything but enthusiastic about a global world sports event. They saw themselves as the Gaol guardians of German (physical) culture, with the sacred duty to defend against the beginnings of un-German activity. And since the originator of this wrong thinking was a Frenchman as well, and so a traditional enemy, the only answer to the “Olympic Games in Germany—only—gymnasium land” was: No thank you.

Even if it was not always logical, the gymnasiums remained true to their position of refusal for a long time. This only changed when a new political power provided a new Olympic line and a deviation from it was no longer possible. With this leap in time to the year 1933 we are approaching the last chapter as well as a question mark in Olympic history. While in his two-page communication in French he had received lasting significance with the foundation of the IOC and the birth of the Olympic Movement. To honour the founding father on that very day with a memorial for the first time had a special resonance.

After Diem has spoken at length in his own fashion about the well-tended beauty of the town and its prices—a stay’s night for 55 Reichsmark, including breakfast—he describes the gathering in the Kurhaus, at which he can count 150 guests, half Germans and half French. Among them is an embassy adviser or a member of staff “from Ribbentrop’s office”, in other words Hitler’s supporter who had just been promoted in February from being German Ambassador in London to become Reichs Foreign Minister. Then he reports on two lectures in the morning, about genetic research and the manifold nature of the gene as well as his intention to read up about all this. There follows the passage which is of a special interest, so that it may be permissible to quote it word for word:

At 3 p.m. Marquis de Polignac spoke about Coubertin. He read also. It was a fine piece of work which brought some new information. He found friendly words for Berlin 1936 and for Lewald and Scherborn and wonderfully with the Olympic Institute and its director, the closest disciple of Coubertin. Then the whole company went together, with me quickly ahead, along Lichtensteinallee up the valley of the Oos. Behind the mini-golf course, on which as everywhere the notice ‘Jews not desired’ is emblazoned, to the left over the brook, into the stylised garden of the Gönner park with its pergola, fountain etc. The bust had been erected at an attractive circular junction. Eight days ago the thought had come, and via Alvensleben we landed on the German Bohemian town of Piešt’any. The Baden-Baden

The Baden-Baden Coubertin memorial created by sculptor Wilhelm Gutwillinger. The IOC received the same portrait bust, of which they had replicas made. These were presented to the NOCs of Uruguay (1930) and Spain (2006) as well as in 2006 to the Coubertin-Gymnasium in the Slovakian spa town of Piešt’any.
Don Anthony – a life remembered at the BOA

By Philip Barker

The Olympic Family have paid a warm tribute to 1956 Olympian and ISOH member Don Anthony who died in 2012. Don’s wife Jadwiga and son Marek received the British Olympic Association’s “Lifetime Achievement Award” on his behalf.

The golden Olympic stamps

Britain’s Olympic and Paralympic champions have all been recognised with gold of a different kind. To honour their achievement, a post box in their home town has been painted gold. The box for four-time Olympic sailing champion Ben Ainslie briefly caused controversy. The Post Office initially decided to paint a box in the Cornish town of Restronguet where Ainslie grew up. In Freemington, Ainslie’s training base for the last 12 years, a local resident spray painted a post box and a local protest campaign forced the Post Office to change their mind.

The Royal Mail also issued a postage stamp for each champion. This featured a photograph from the Games and was put on sale the following day. Each champion was given an outsize version of their stamp. It marked a break with tradition. Highert, the only living people depicted on British stamps had been members of the Royal Family.

The issue of postal souvenirs was in stark contrast to the 1948 London Games when very few such items were available. The four special stamps were the first issued in Britain to commemorate a sporting event.

Finnegan’s Plaque

A plaque to commemorate the boxing career of 1968 Olympic middleweight champion Chris Finnegan has been unveiled at Hayes Boxing Club in West London. Finnegan learnt to box at the club and had been life president at the time of his death in 2009.

The plaque was unveiled by Hillingdon Mayor Michael Markham at a ceremony attended by members of Finnegan’s family.

“The council is very proud to honour Chris in this way and it hoped that he will continue to be an inspiration to up and coming young boxers for many years to come”, said Council leader Ray Puddifoot.

1 Wilhelm Gaußkinder (b. 1910 in Mährisch Trübau/Slovakia) was a Sudeten German sculptor. After the Second World War he lived in Stuttgart.

2 Ludwig von Alvensleben (1901-1970), at that time adjutant of the Wilhelm Gutwillinger (b. 1910 in Mährisch Trübau/now Moravská Trebova/Slovakia) was a Sudeten German sculptor. After the Second World War he lived in Stuttgart.

3 Diary of Carl Diem, 23rd June, 1958, Diem Archive, Cologne.

4 The presentation was attended by his many friends including Coubertin’s great nephew Antoine de Markham at a ceremony attended by members of Finnegan’s family.

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The Szombathely Olympia Club called Zoltán Halmay

By Volker Kluge

The university town of Szombathely in Western Hungary was known in antiquity as Savaria. Nowadays, it is home to 80,000, amongst then probably the highest concentration of Olympic fans. The town has one of 30 Hungarian Olympia clubs, as well as the internationally renowned DOBÓ Club for Hammer throwers. Amongst its most distinguished current members is 2012 Olympic champion Kristián Pars. The Magyars have won five gold medals in this event since 1948. It would have been six had Adrián Annus been disqualified for a doping offence in 2004.

It is possible to establish exactly when this Olympic euphoria took hold in Szombathely. In 1996, to celebrate the Olympic centenary, Hungarian television organised an Olympic Quiz which ran over four months, which was won by a three–person team of Komitat Vas. The first prize was a ten–day trip to the Olympic Games in Atlanta, during which Vilmos Horváth, a member of the winning team, allowed himself to be so bewitched that he resolved to form an Olympia Club after returning to his home town.

No sooner said than done: on 17 December 1996 Horváth founded an Olympia Club with 32 enthusiastic members. The club’s aim was to spread the Olympic idea among Hungarian young people. In the search for a name the members came upon the once famous village of Köszeg, the graves of Béla Zuławszki (1908 silver and 50 yards distance) and the architectural monument of the legendary football player Ferenc Puskás. The village of Köszeg, the graves of Béla Zuławszki (1908 silver and 50 yards distance) and the architectural monument of the legendary football player Ferenc Puskás.

Zoltán Halmay was born there in 1901. He won two Olympic gold medals in this event since 1948. The Magyars had won team sabre gold in 1936. In the neighbouring village of Küszeg, the graves of Béla Dukovský (1948 silver in sabre fencing) and of the legendary football player coach Gyula Lörentz (1952 gold) were decorated with memorial tablets.

The Szombathely Olympia Club now meets regularly in a cosy Szombathely pub. It now boasts some 70 members among them Dr. Pál Hencsei, Vilmos Horváth and Tamás Karakli, all members of ISOM. The walls are covered in Olympic posters, banners and diplomas, reminding people of the numerous events organised by the club since 1997. Every year there are between ten and twelve. Around 150 Olympic participants and experts have been invited to take part up to date.

Perhaps the most notable of these was the Slovenian gymnastics Olympic champion of 1924 and 1928, Leon Šukaj, who – then 98 years old – crowed the evening on a simple chair with a demonstration of a perfect angle support. The long list of those who spoke and answered questions after him reads like a Who’s Who of exhaustion seem to affect Vilmos Horváth, who works as the advertising manager of a newspaper. He has also become a member of the Hungarian National Olympic Committee and of the Hungarian Olympic Academy, which helps with the financing of the club. In addition to members’ contributions the club gets money from sponsors, and in addition it receives grants from the town, to whose fame it contributes through exhibitions and publications. Since 2004, girls and boys have competed for a cup named after Halmay, which – as in 1904 in St. Louis – is carried out in the proper style over a 50 yards distance.

The influence of the Zoltán Halmay Olympia Club, to which a range of young members belong, does not stop at the Hungarian frontier. Every year the club makes an excursion to the neighbouring countries, where members meet people with similar interests. In 2013 they will travel to Transylvania in Romania. The region was once part of Hungary.

Further information: www.halmay.hu
Jean Drapeau – still an Olympic Standard Bearer in 1980

Introduction by Richard W. Pound

For the Olympic Movement, 1980 got off to a bad start. Within the first week of January, the possibility of a boycott of the Moscow Games was mooted at a NATO meeting in Brussels, as part of a package of sanctions considered by the Western powers in response to the December 1979 armed intervention by the Soviet Union in its then client state of Afghanistan.

US President Jimmy Carter, in electoral trouble as he sought re-election, leapt on the idea with reckless enthusiasm and set about trying to organise the cancellation, postponement or relocation of the Games. It was a strange juxtaposition, given the fact that the United States was the host country for the 1980 Olympic Winter Games in Lake Placid. Carter issued an ultimatum, stating that the United States would not participate unless the Soviet Union were to withdraw stating that the United States would not participate. The Soviet response, provided by François Godbout of Montreal, was a keen amateur of the Olympic Movement, and a remarkable expression of Olympic history, which deserves being made accessible to the entire Olympic community as a principled response to a request driven by no other motives than political expedience and a desire to interfere in the operations of a peaceful international organisation.

Jean Drapeau was the driving force behind the Montreal bids for both the 1972 and 1976 Olympic Games. Neither bid would have been advanced without his vision of Montreal as an Olympic city. The success in winning the 1976 bid was almost entirely the result of his skillsful management of the campaign and his personal relations with many of the IOC Members. His personal sense of “ownership” of the Olympic portfolio and his control of the organisational process eventually created financial and logistical problems that required rescue by the Quebec government and, in the end, it was a close-run race to complete the facilities in time for the Games.

None of this diminished Drapeau’s philosophical or emotional commitment to the Olympic Movement, as can be seen in his response to Prime Minister Clark. Clark was defeated in the federal election in February 1980 and the Liberal government of Pierre Elliott Trudeau, which had interfered with the 1976 Games, also decided that Canada should boycott the Moscow Games. Its pressure led the Canadian Olympic Association to decline the invitation to participate.

That decision led to another problem for Drapeau. The Olympic protocol of the day was that the host city of the Olympic Games retained the Olympic Flag until the Opening Ceremony of the succeeding Games, at which time it was passed by the Mayor of the previous host city to the President of the IOC, who passed it in turn to the Mayor of the current host city. The Canadian government decision made it politically impossible for Drapeau to go to Moscow for the Opening Ceremony, but, somehow, the Olympic Flag had to be returned to the IOC President Drapeau hit upon an elegant and non-controversial solution: the two final torch runners in Montreal in 1976, Sandra Henderson and Stéphane Prévost, would take the flag to Moscow and hand it over on behalf of Montreal.

Drapeau was discreet enough not to make public either his response or the request received from Clark, no doubt in view of the forthcoming federal election. The Canadian government had never acknowledged that the request was made and has never released Drapeau’s response.

The letter, provided by François Godbout of Montreal, a keen amateur of the Olympic Movement, is a remarkable expression of Olympic history, which deserves being made accessible to the entire Olympic community as a principled response to a request driven by no other motives than political expedience and a desire to interfere in the operations of a peaceful international organisation.

Jean Drapeau was the driving force behind the Montreal bids for both the 1972 and 1976 Olympic Games. Neither bid would have been advanced without his vision of Montreal as an Olympic city. The success in winning the 1976 bid was almost entirely the result of his skillful management of the campaign and his personal relations with many of the IOC Members. His personal sense of “ownership” of the Olympic portfolio and his control of the organisational process eventually created financial and logistical problems that required rescue by the Quebec government and, in the end, it was a close-run race to complete the facilities in time for the Games.

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Drapeau was awarded the Olympic Order by the IOC in 1980, a much-deserved recognition of his dedication to the Olympic Movement. Once again, he combined his commitment to the Olympic Movement and his beloved city by waiting to have the presentation of the Order made to him in Montreal. The IOC never knew of the letter which follows.”
Jean Drapeau – still an Olympic Standard Bearer in 1980

After 62 years the Belgian cyclist Lode Wouters received his Olympic gold medal, which he had earned in 1948 in the road race along with his teammates. Right: Gaston Roelants, Olympic 3000 m steeplechase champion of 1964 and now as Baron Roelants President of the Federation of Belgian Olympians.

Better late than never

By Ruud Paauw

You become Olympic champion but you only receive your gold medal 62 years after the Games … It seems to be an incredible story but this is what happened to the Belgian riders Lode Wouters, Leon De Lathouwer and Eugeen Van Roosbroeck who won the team event in the cycling road race at the 1948 Games, held in Windsor Great Park.

In the individual standings of the 194 km race Wouters finished 3rd, De Lathouwer 4th and Van Roosbroeck 9th. These results gave them the first place as a team. But that was not clear immediately after the race. The judges had to calculate the times of tens of riders and without a computer it took them many hours to work out the ranking. Strangely enough there was no medal ceremony for the teams at all.

According to Van Roosbroeck more than sixty years later “there was complete chaos after the race” and that is why they jumped quickly on the double decker bus back to the army barracks that served as the Olympic Village. A day later they were back in Belgium. “It was only afterward we heard we were the best team. None of us thought of the medal which went with the victory. The honour was enough for us”, said Lode Wouters. “There was no one to wish us well when we left and no one to welcome us when we returned.” The shadows of war were still present.

The years went by. One day in 2010 Van Roosbroeck, by now 82 years old, read a newspaper article which caught his eye. Belgian sailor André Nelis had won silver at the Melbourne Games in 1956 and bronze at the Rome Games four years later. Both these had been lost in a fire. IOC President Jacques Rogge had presented him with replacements. “Then I thought: now is the time to ask for my medal of 1948.” He telephoned the Belgian Olympic Committee but nobody knew where the original medals were and why they had never been distributed. So a copy of the medal was struck for Van Roosbroeck and on June 4, 2010 he finally received his gold medal in Brussels from the IOC President. Later a copy was also given to Lode Wouters. Unfortunately it all came too late for the third rider, Léon De Lathouwer who had passed away in 2008.

Sources: De Standaard, Thierry Bousse, The Daily Telegraph
“Chevalerie du néant”1 – Henry de Montherlant and Olympism*

By Jeffrey O. Segrave

In both word and deed, Henry de Montherlant personified the man of letters as the man of action. Heralded as one of “France’s greatest writers”2, Montherlant also delighted in the world of sport. He played soccer, ran track, and developed a deep passion for tauromachy (the art of bullfighting). Sport provided Montherlant with an outlet for the virile masculinity and combat camaraderie that he had experienced in war. Consequently, Montherlant’s fictional as well as his real world was to a great extent the world of male comradeship and the angst-ridden drive to decisive action, the world of war and bullfighting, an anti-religious Nietzschean world in which power, conflict and force were enacted and confronted, one in which the taste for blood and the primal anxiety to death helped define the athlete as the personification of manliness. It was his glorification of both war and sport, and as well as his admission for the German values of courage, hard work, discipline and militarism, that caused Montherlant’s athletic philosophy to be informed by what Frese Witt calls an “aesthetic fascism”,3 and Montherlant, himself, to be condemned for his political sympathies with Nazism.4

But, there was just enough of a humanist in Montherlant, especially at a young age, to find value in what Coubertin defines as sport’s model of surgery that developed more than a passing interest in the Olympic Games, not only because of his love of sport, but also because he found much to admire in Coubertin’s ideology of Olympism with its attendant moralism, athletic aestheticism, and philosophical integration of the intellectual and the physical. Like Coubertin, Montherlant divined an almost mystical theology in the ascetic of sport. Not himself an Olympic athlete – although a sprinter who once ran the 100 metres in 11.8 seconds (not an unreasonable time considering that Charles Paddock won the 100 metres in 11.8 seconds (not an unreasonable time considering that Charles Paddock won the 100 metres in 11.8 seconds), and Coubertin’s rather than a chimera. For Coubertin, the athlete represented a knighthood of purpose; for Montherlant a “knighthood of nothingness”.5

The purpose of this paper is to explore Montherlant’s relationship to Olympism and the Olympic Games. Ultimately, I wish to argue that while both Montherlant and Coubertin shared much in common in their commitment to the practices and virtues of sport, in the end, they are best understood by their differences, especially the fundamentally divergent world view that each adopted and that lead each to espouse radically different perspectives on the ontological value of sport.

Modernism and the Great Age of Sport

Both Montherlant and Coubertin were part of the modernist preoccupation with physicality that developed in Europe during the late 19th and early 20th centuries within the context of a widespread disenchantment with an overbearing and stultifying intellectual culture. Sport emerged from the backdrop of philosophical anti-rationalism, the primitivism of avant-guardist linguistic experimentation, the modernist critique of tradition and convention, and the emergent primary of spontaneity and intuition. Modernist anti-intellectualism championed action over contemplation and the passive culture of language; the transvaluation of values, to use Nietzsche’s phrase, seriously questioned the epistemological hegemony of the word, and the virtues of the mind tended to give way to the virtues of the body. The philosophical emphasis on the body transformed school curricula, gave birth to a widespread concern for health, revolutionised dress codes – especially for women – and facilitated the genesis of modern sport. The art witnessed an explosion in organised programmes broadly centered on physical exercise, including mass physical education movements in Europe, the Boy Scouts, and national revitalisation movements, such as the German Turnverein and the Czech Sokol, that integrated nationalism and paramilitary preparedness.

The past was not without significance in the framing of the modernist attitude towards the body. Nietzsche’s enthusiasm for the ancient Hellenic culture, the resurgence of classical Greek civilization all contributed, not only to the development of sport but also to the way in which sport was theorized and practiced. An idealized pre-Christian paganisation canonised many virtues and consecrated the ascetic, competitive ethos. The dual modernist pillars of physicality and anti-religious sentiment merged to provide the fertile cultural environment in which the works of both Montherlant and Coubertin flourished. The culture of the body, in fact, reached its apogee at precisely the same time as both Montherlant and Coubertin were launching their literary and athletic careers. In short, both Montherlant and Coubertin drew their inspiration from the same modernist culture, one that prioritised the active over the passive, the physical over the intellectual, the sensual over the rational, and celebrated sport as direct expression of the phenom-enological world. While Coubertin wrote political and philosophical tracts advocating sport and the Olympic Games, Montherlant wrote the novels that distinguished his early literary career as well as his Olympic paean to sport, Les Olympiques.6

Henry de Montherlant and Les Olympiques

Written between 1920 and 1925, the two volumes of Les Olympiques – Le Paradis à l’ombre des épées and Les Olympiques portédaire – were published separately in 1924, by Grasset and together in 1938. The book comprises a series of poems, stories, essays and a one-act play dedicated to football. The sports poems touch on a variety of subjects including football boots, hurling and the winner of the women’s 100 metres. While the world of sport surfaces in several of Montherlant’s other works, most especially track and field in The Dream and bullfighting in The Matador, Les Olympiques is Montherlant’s only book-length manuscript specifically dedicated to sport. Arguing that enough has already been written about the positive impact of sport on health, character and intelligence, Montherlant instead focuses on what he describes as the comradeship and poetry of the sports stadium7, but what he actually writes about are the moral, aesthetic and social dimensions of sport.

Interestingly, Les Olympiques also gives voice for the first time to Montherlant’s famous doctrine of sincrétism et alternance, a philosophical synthesism that sought to reconcile opposites and postulated that wholeness and diversity were inseparable and that genuine diversity must absorb contradictions. While this metaphysics was more formally systematised in Aux fontaines du désir,8 in Les Olympiques Montherlant speaks of his belief in a well-ordered universe in which everything is justified and where happiness is obtained by embracing every human experience: “And may I live all lines, all the diversity and contradictions of the world, with intensity and detachment; and let that come to pass, since I will it so. Be able to do everything to experience everything, experience everything to know everything,
You were the flower of young men when I was a small child. Why, after thirteen years, did I have to find myself beside you? I turn from you. I speak to you as I look out of the window. The trees are dying, but will live again, and the river has not changed. 11

An interesting admixture of prose, poetry and drama, Les Olympiques has drawn both criticism and praise. Johnson judges it to be "a strange lyric work" 12 whose "conceptual framework" is "vague" and its definitions "disparate." 13 On the other hand, Cruikshank argues that it "must rank very high indeed in the literary ex- pression of those sporting experiences that lack the more obvious drama of such violent, blood-drawing exercises as bull-fighting, foxhunting, and boxing." 14

Either way, Les Olympiques was Montherlant’s submission to the 1924 Art Competitions, specifically the literature competition which, in Paris, was comprised of lyric, dramatic and Romanesque works. Montherlant’s work was among 12 other entries from France, and one of 32 entries from 10 countries in all. Among the 31 jurists for the literature competitions were some of Montherlant’s literary compatriots, including Maurice Barrès, Jean Giono, Marcel Prevolet, and Paul Valette. Also on the jury was the famed and flamboyant Italian writer, Gabriele D’Annunzio, himself, like Montherlant, a literary man irrevocably drawn to war, danger and adventure.

The jury was chaired by Melchior de Polignac. After three sittings of readings, the jury awarded the medals on June 29, 1924. Montherlant was not among the medal winners, his entry rejected because it had already been published in the daily newspaper, Le Figaro. For Charles (Charles Louis Proper Guay) won the gold medal for his poem titled Jeux Olympiques and Charles-Anthoine Gonet won the bronze medal for his poem, Vers le Dieu d’Olympique.

There is no record of Montherlant’s reaction to the results, no surviving account justifying the judges’ decisions, and no record of the level of agreement among the panel; apparently, the only thing the judges could all agree upon was that the system of judging needed to be revised. 15

Even though Les Olympiques was withdrawn from consideration for Olympic honours, it remains an insightful if enigmatic and disjointed presentation of Montherlant’s athletic philosophy. Imbedded also in the work is the conceptual framework by which Montherlant envisions the aspects of the Olympic Games. Taken in concert with his other works that touch on the subject of sport, we can explore Montherlant’s disposition towards Goubertin’s idiosyncratic Olympic creation. In many ways, Montherlant found an affinity with Goubertin’s formulations; in other ways, he did not. But certainly both Montherlant and Goubertin shared an analogous belief in the power of sport to invigorate a nation.

Sport and the Revitalisation of France

Sport represented an antidote to what Montherlant saw in early 20th Century France as the idiocies of bourgeois mores and puritanism. Consequently, he advo- cated sport on the basis of his conviction that French society was enervated by a mawkish and emasculating morality. Just as Goubertin promulgated Olympism as a way to rejuvenate a nation humiliated and dispirited by war, so Montherlant championed sport as an essentially masculine social practice that would counteract the disintegrating elements of effeminate bourgeois society and an equally feminizing Christian morality. Like war, sport for Montherlant served as a searing and search- ing test for the awakening of those moral qualities – will, courage, honesty and integrity – that atrophied under the weight of what he called “une nation faisandée” 16, a decaying, stagnant culture in which the youth of France were attracted to the banal and su- perficial, the sensational and sentimental, with little or no regard for quality. According to his famed "Letter from a father to his son", courage, citizen- ship, pride, frankness, detachment, scorn, politeness and gratitude were essential moral qualities 17, and Montherlant argued that the strength and vigour of a nation were rooted on the establishment of an elite possessing a distinctly masculine character, a quality, that was constituted of wisdom and force, incapable of vulgarity or sentimentality, and bereft of softness, tenderness, pity, self-deluding romanticism and the need to be accepted as a character, as "a classic fascist", that was "solidly masculine." 18 Women, according to Montherlant, tended to retard the vitality of a culture based on their “refusal to face reality, useless suffering, desire to please, gregariousness and sentimentality”. 19

In Jacques Peyrony’s Persuasion Montherlant’s intellectual-poetic view of sport that embedding his regenerative cult of the physical in his internationalist ideology of Olympism, Montherlant’s condemnation of bourgeois and ecclesiastical morality coupled with his exaltation of force, violence and virility – what Raimond describes as the “Nietzschean Mask” – 20 easily lead him to find favour with the militarism of the Wehrmacht and the politico-athletic doctrines of Nazism. In fact, as Golsan notes, it was through his fascist tendancies that Montherlant could denigrate and belittle France’s physical and moral shortcomings and arrogantly announce “his readiness, indeed his obligation, to make common cause with the heroic elite of the new Europe, the Nazis themselves.” 21

But, despite his inescapable fascist philosophy of sport in many respects transcended political ideology, and allowed him to adumbrate a more humanistic perspective that advocated sport as an expressive and challenging medium through which the individual could pursue the drive for self-realisation. Like war, sport and taunromachy affirmed life, and, by furnishing opportunities for adversaries to live more intensely, more passionately, permitted individuals to embrace life and move not just toward self-improve- ment but self-realisation.

Montherlant and Olympism

Like Goubertin, Montherlant recognised and embraced the ontological value of sport, realising that sport was not an inconsequential and transient preoccupation but rather an activity endowed with enduring human worth and of profound developmental significance that reached far beyond the benefits it bestowed on the body. Montherlant delighted in the sheer pleasure of
physical activity, a delight that bordered on the reverence and revealed his nuanced appreciation for the mystical appeal of physical effort. During a practice session in her “beloved thousand-metre race”, Dominique Soubrier, the young athlete in Montherlant’s novel, The Dream, contemplates her performance: “At this moment, she was conscious at the same time of her perspicacity, her technical knowledge, her bearing, her presence of mind, her vastly organized powers of endurance; and then the freedom and the strength of her legs, the deep grain of her cheeks which never shook as she ran, her ease of movement, all the potentialities in the muscled body, the deep reserves of strength and breath unusual in her heaving chest.”

Like Coubertin, Montherlant found sensual enjoyment in physical exertion; it offered an exhilarating and intoxicating brew of bodily freedom and disciplined intensity.

Montherlant also found sport of abiding educational value; it offered a didactic experience that nurtured the human soul throughout life: “An athletic youth”, he wrote, “contains sufficient richness, varied richness, to nourish each moment of our internal development and each stage of our destiny with something.”32 Sport offered health, vigour and vitality, and nourished body and character such that no youth could be spent more productively or with greater satisfaction than in the arena of sport. On his own life, he wrote that he found “in the superabundance of energy of this body one of the greatest joys of his life”33. Indeed, he revered in the sport of his youth: “If we still worshipped the hours, I should adore the hours when for the first time we set foot on our stadium; the stadium with its boys with little heads, short nails, flat stomachs, with its basketball goals, with its cross-beam for gymnastics, with its jumping pits and heaps of clothes at the foot those pits, with its goal-posts, with its oriflammes, with its exquisitely low, glowing with freshness, covered in a vast wave of friendship and familiarity.”

In keeping with one of the fundamental tenets of Olympism, Montherlant also embraced the basic derivative of the ancient Hellenic ideal of balance, the marriage of muscles and mind, as Coubertin put it.34 Thus, Montherlant celebrated the natural relationship between physical and intellectual accomplishment, a relationship symbolised for him by Hermathena, the Greek muse who inspired the philosophers, the patron of all gymnastic games, and Athena, the goddess of wisdom.35 Sport without intelligence held no meaning for Montherlant. While Coubertin proposed the motto “mens fervida in corpora lacertoso”, Montherlant championed the phrase “l’amour d’ord ans le corps de fer”.36 In both cases, the practice of sport was elevated beyond the purely physical and located instead at the heart of a holistic perspective on humanity, one that acknowledged a symbiotic relationship in the task of moral education. Both Coubertin and Montherlant conceived of sport as an effective instrument of moral training.

The general framework for Motherlant’s athletic morality can be found in his notion of “religion through discipline”37, the idea that the greatest satisfaction to be gained through sport was derived through the necessarily imposed discipline of training, practice and effort. Sport also demanded a moral asceticism that taught “acceptance”, what Montherlant defined as “consent with regret and approval”. As such, the athlete was compelled to confront and deal with a wide variety of vicissitudes and exigencies that comprised the reality of sport – the decisions of the referee, the ebb and flow of form, the effect of the weather. These seemingly inconsequential moments, especially as they cultivated the fundamental ethic of fair play, consummated the relationship between athletic and moral culture for Montherlant: “I am no more in favour of than Coubertin the notion of sport as mere physical culture and moral culture”, he wrote in Les Olympiques, “fair play, the fact of suffering an injustice on the part of the judges or the public (especially for professionals), the sense of measure (which I shall call sports litotes), discipline, solidarity with comrades, the fraternisation with the opponent, are virtues going beyond sport and which belong well and truly to morals, and to the highest at that.”38

Although sport was neither a religion nor a system of ethics to Montherlant, it was a system of sport. Where the athlete came into contact with a certain sensitising reality, the reality of his own strengths and weaknesses, his own possibilities and limitations, his own capacities of character and ability. Above all, the athlete confronted his authentic self, one of the most important reasons why Montherlant extolled bullfighting, because the corrida served as a particularly intense terreno de verdad; after all, he wrote, “even the most inspiring masterpiece on canvas is a pale sort of thing compared with a bull goring you with its horns between you and him.”39 Within Montherlant’s athletic philosophy, as it was in Coubertin’s Olympism, sport served as a powerful instrument for moral education where, as Coubertin put it, “the muscles are made to do the work of a moral educator”;40 and it did so for the great ones, the matador’s art is a mode of self-expression, more beautiful and more meaningful, if you will, without poise and proportion, you [sport] are worthless.”41 But, perhaps, most obviously, even if only by his participation in it, Montherlant contributed to Coubertin’s vision for the Olympic Movement by submitting his work, Les Olympiques, for consideration for a medal in the literature category in the 1924 Paris Olympics. In the Pentathlon of the Muses. The Arts Competitions were the ultimate expression of beauty for Coubertin, the institutionalisation of “the involving of the arts and mind in the Olympic Games”42, a way to “ennable” the Games and “restore the Olympiads to their original Hellenic beauty”, and the contribution of a novelist, essayist, poet and dramatist of the reputation of Montherlant would have done nothing but epitomise the fusion of art and sport that Olympism institutionalised and that Coubertin strove to canonise.

While Montherlant may well have affirmed many of the core tenets of Olympism, however, he did not subscribe to the notion that the Olympic Games were a “festival of human unity”,43 a catalyst in the production of international harmony, peace and goodwill. The athletic arena may well have served as an important social leveler and a source of true comradeship for Montherlant but he interpreted competitive international sport as the cause of international conflict, not the resolution of it. Consequently, he adopted a much less charitable perspective on the reconciliatory powers of the Olympic Games than Coubertin. In fact, the whole idea that
exultation."58 "I followed the Games", he said, "but without hoopla that constituted the Olympic celebration: indifferent to the exuberance, pageantry and ritualized spend his life promulgating. Moreover, neither the nations nor the men who competed for them were interested at the Games in the peace of the world. They were interested in making their colours win." On the other hand, he did go as far as to propose that "since ten out of the seventeen nations who competed in the Games had taken part in the war", perhaps "the Games should be solemnly dedicated to the war dead" and the concept of the "the unknown soldier".59 The idea, of course, never took root.

Given Montherlant's disinterest in what Cruickshank characterises as "the prestige aspects of sport" – "Neither sports chauvinism nor the records interest me", Montherlant declared54 – as well as his scepticism about Coubertin's claim that the Olympics constituted a "political and spiritual...thing", it is not surprising that Montherlant embraced much of the idealistic cosmopolitanism that comprised Coubertin's international agenda for Olympism and that was, in Coubertin's eyes, nurtured by the quadrennial festival of athletics. In fact, nowhere in his voluminous writing, and, especially in his Olympic entry, Les Olympiques, does Montherlant even mention the word Olympic or acknowledge the ideological tenets of Coubertin's philosophical-religious doctrine, never mind support the aspiration that through competitive international sport the youth of the world might "learn to respect one another" and "the diversity of national traits" might become "a source of generous and peaceful emulation".60

This was Coubertin's vision, clearly not Montherlant's. While Coubertin lived to embody the participatory ethic of the Olympic code – "What would a race look like at the finish", he wrote, "where any runner who thought he had lost his chance of a placing gave up?" – and while he clearly acknowledged the syncratic physical, intellectual, mental and aesthetic value of the athletic struggle, he stopped short of ascribing to sport the sort of global didacticism and reformist potential that Coubertin spent his life promulgating. Moreover, Montherlant was more of an athlete than a spectator, and he remained indifferent to the exuberance, pageantry and ritualized hoopla that comprised the Olympic celebration: "I followed the Games", he said, "but without exultation."61

It is also worth remembering that Montherlant's passion for sport was largely a dimension of the adolescent exalt of his early life rather than the Nietzschean émigré of his later years. When in 1945, at the age of almost 30, a bullfighting injury ended his athletic career, he no longer took any interest in sport. His preoccupation with sport with sport was part of the joie de vivre of his youth; his later years were filled with the disillusionment of embritted old age: "The abyss behind: a wasted life. The abyss in front: decrepitude and death."59 Hardly the words or sentiments of a convinced Olympian. Increasingly obsessed with the tedium vitae, Montherlant's theatre became that of indifference and despair. His athletic heroes, both male and female alike, exhibited the same characteristics as his dramatic heroes, each seeking to transcend temporal limits of human existence and realising with the infanta in La Reine morte called "the great things within ourselves".60 Yet, each dénouement revealed to Montherlant's heroes the vanity of their actions, the futility of their quest for nobility and meaning, and, sport, like any cause, any commitment, became a pointless struggle, like any sacrifice, a chimera. And so, Mademoiselle de Pâtreur runs "with a beauty there was no one to witness, to accomplish an aim no one was interested in."5 No wonder she runs "in a state of distraction between two athletic athletes, as it is for all of his heroes, the search for deliverance ends where it begins, in futility and despair.

Conclusion

Ultimately, Coubertin and Montherlant adopted very different metaphysical perspectives. Coubertin was an incurable romantic and idealist who adumbrated a new athletic nationalism as a palliative to some of the problems of his era. His grandiose vision for the Games was written into his Olympic philosophy, Olympism, which, he suggested in typically hyperbolic rhetoric, would "bring together in a radiant gathering all the principles contributing to the perfection of man".62 Throughout a life of unremitting altruism, he committed to his apostolic mission of proselytising the world to the abiding worth of his humanistic Olympic dream. His Olympic athlete, his Olympian, the personification of his dream, became what Lucas aptly described as "a kind of Greek reincarnation, a modern-day medieval knight, a slightly modified aristocratic English gentleman athlete",63 with all the trappings of a Coubertinesque athletic noblesse oblige. In the final analysis, Coubertin believed in the intrinsic goodness of the human soul, and, like Charles Beard, Jacob Bronowski and others, he saw in the progressive ascent of humanity the gradual fulfillment of a noble human destiny. The Olympic motto – citius, altius, fortius – was not just a call to Olympic athletes but a challenge to a collective humanity.

Montherlant, on the other hand, was an obdurate atheist and nihilist who lived in a pitiless universe bereft of nobility and purpose, devoid, in fact, of all transcendent values. Montherlant's response to the despair occasioned by the absurdity of human existence was not to propound a new humanism, as Coubertin did, or as Camus and Sartre did, but rather to retreat into a purely personal code of ethics which left individuals in constant opposition to the world. Unlike Coubertin, who challenged his heroes to sublimates themselves to the good of the community, or, at least, to serve as models for the community, ultimately Montherlant dividend a completely egotistical hero responsible only to himself and selfless of others or of community. Whatever the absurdity to which Montherlant's heroes committed had justified if they furthered the individual's self-absorbed quest for self-realisation. Coubertin's athletic heroes were filled with joy, altruism and unselfishness, called upon to change the world; Montherlant's with sadness, solitude, and the desperate submission to the futility of existence.

Perhaps, in the end, it was as simple as the fact that Coubertin was, as Lucas judged him, "a very good man",64 and Montherlant, in the estimation of Yale University's Arthur Pezer, "a colorless man".65 But be that as it may, Coubertin adumbrated a philosophy of hope and purpose; Montherlant one of despair and meannessess. Coubertin's athlete-heroes were knights on a mission, Montherlant's "knights of the void"66 ("knights of nothingness").
Our Distinguished Son: The New Zealand Olympic Committee and the reappropriation of Jack Lovelock*

By Geoffrey Z. Kohe

With his world record time of 3:47.8 min over 1500m, Jack Lovelock was one of the outstanding performers at the 1936 Olympic Games. The silver medal event at the American Glenn Olympic Games. The performances at the 1936 outstanding was one of the 1500 m, Jack Lovelock time of 3:47.8 min over With his world record 28 However, local and global forces still curtailed the NZOC's During this time NZOC sent the country's first "national" (NZOC) and its involvement in the Olympic Movement. NZOC's position as the country's eminent sporting authority was not yet secure. To consolidate its significance and better advertise its causes, the NZOC essentially required was a public relations strategy that utilised not only the social pedigree of its members, but also capitalised on the nation's sporting affections. Part of the NZOC's growth in the post-War era can be attributed to its members who appeared to have been united by a shared vision to raise the profile of New Zealand athletes in international sport. Yet, NZOC also experienced a number of leadership changes that impeded any hope for progress. In addition, the increase in athletes with Olympic aspirations precipitated the NZOC to develop better strategies to support larger Games teams. Although its members had the best of intentions, the organisation was voluntary in nature. In addition the intervals between Olympic Games made it difficult for the NZOC to sustain its ad- ministrative activities, and maintain public interest in the Olympic Movement. This was vital if the NZOC was to generate enough income. Thus by the dawn of the thirties although NZOC had been in existence for twenty years, the survival of the body was essentially contingent on its members working hard to consolidate the organisation (by stabilising leadership, policies, and objectives) and promote its causes (by enhancing its public image, managing media relations, procuring sponsorship, and lobbying for political patronage).

In what follows I examine how NZOC capitalised on the expertise and popularity of Jack Lovelock – one of the country's top scholars and emerging middle-distance running star of the 1930s – to help develop the organisation and prepare it for future adversities. Significant global developments such as the depression and the volatile European political situation were unfolding. In sporting terms the introduction of the British Empire Games were introduced. The NZOC effectively used Lovelock as a positive symbol of the achievements of the nation's sporting culture. Lovelock was, aside from being an athlete extraordinaire, a competent scholar who benefited from an elite English tertiary education and the vigorous competition afforded him by the Northern hemisphere sporting circuit (which though amateur by name was certainly professionalism by nature). Through his experiences, education, socialisation, and travels Lovelock amassed a wealth of knowledge which, among other feats, culminated in his 1950 metres triumph at the 1936 Berlin Olympic Games. However, prior to and beyond this famous moment, Lovelock appeared keen to offer NZOC advice which, he believed, might help them to improve the organisation and preparation of Olympic teams for competition abroad. Conversely, reappropriating Lovelock for their own purposes, I contend, NZOC fortified their own public persona (by basking in reflected glory), and, showed their professional responsibility by demonstrating an attentiveness to athlete concerns; both of which be- came enduring issues for the organisation.

NZOC and the Depression

To understand the significance of Lovelock's relationship to NZOC, it is worth considering the context. By the 1930s NZOC, its members, and the country were firmly entrenched in the 'syncopated rhythms of local sport, national culture, and broader global processes. For instance, NZOC held sole responsibility for the country's participation in the Olympic Games. In so doing, and even in its earliest years, the organisation exerted authority and influence over the vast majority of the country's amateur sporting bodies and their athletes. NZOC, via its relations with trans-Tasman sport administrators, and through its various IOC Members, also maintained necessary and valuable links with the global sporting community. Moreover, the NZOC had some notable and powerful members and patrons, such as Governor Generals, other government officials, administrative and athletic successes. NZOC also relied on the press to raise awareness about their work. Public interest, they hoped, would invariably translate into significant financial support. NZOC appeared to be well-placed to advance its cause, yet as with the coming of World War II, could not have possibly envisioned the widespread economic and political changes that were about to be wrought upon the world and its sport. The global economic depression, which began with the demise of the American stock market in October 1929, was one of the defining events of the decade. NZOC did not appear to immediately respond to the effects of economic collapse. Even in spite of the financial uncertainties NZOC had gone through during 1920s, its members largely followed the responses of the country's businessmen who remained largely indif- ferent to the catastrophe. As had occurred during the First Worl War, New Zealanders continued to indulge in their love for sports. Administrators and organisations were still needed to organise competition and facilitate participation in international events and in these austere times NZOC served a vital function. Enabling the achievements of sport figures such as Jack Lovelock and others, for instance, effectively aroused popular sentiment by providing light relief and distracting citizens from their daily lives and concerns.

Although at the outset of the decade, NZOC appeared unscathed by the depression some members, and attentive athletes like Lovelock, evidently realised that broader economic pressures were curtailing the
Teams and teams from the United States.7 These British Empire teams occasionally had included New Zealand athletes.

The establishment of the British Empire Games (held first in Hamilton, Ontario in August 1930 and designed to be held every four years between Olympics),10 meant that the thirty-two would be a busy time for sport institutions, such as NZOC, which now worked within a biennial cycle of international athletic competi-
tions.11 NZOC officials welcomed the Empire Games, but, expressed reservations. NZOC’s concerns were three-fold. They needed to find ways to foster athletic participation at both competitions, preserve their limited resources, and protect the athletic talent pool to better ensure New Zealanders would not be “burnt out” before the Olympic Games.12 The Empire Games were an ideal platform to showcase New Zealand’s athletic talent. Yet, it seems NZOC also valued the event as a way to prepare athletes for Olympic success (though not Lovelock who, though developing national athletic, was not yet considered a prime contender).

Eventually, efforts to maximise participation in the Empire Games brought about the unification of the New Zealand’s respective Olympic and Empire Games Committees. The new body was the New Zealand Olympic and British Empire Games Association (NZOBEGA). The amalgamation shifted the momentum of NZOC from a largely part-time body with a four-yearly focus, to one now focused on increasing New Zealand participation and performance at both the two main international athletic events.13 The Empire Games enhanced the sporting calendar and created new opportunities for New Zealand athletes, yet the biennial schedule also posed new challenges. For instance, in addition to the financial cost of sending athletes to the Games, the lead-up to both the 1932 Los Angeles Olympic Games and the 1934 Empire Games in London was the lack of available athletic talent in New Zealand.14 However, these initial worries were misplaced as NZOBEGA continued to send increased numbers to both Empire and Olympic Games. Moreover, these teams, with the help of Lovelock and his peers, enjoyed considerable success particularly at Empire Games.15

NZOBEGA members evidently worked hard during the 1930s to ensure the organisation would remain viable and successful. The result of this investment was that New Zealand’s best athletic talent would continue to be represented on the world stage. One of the best returns on NZOBEGA’s investments came during the 1936 Olympic Games in Berlin with the success of middle-distance runner, Jack Lovelock. Amidst the overtly nationalist and international political shifts (i.e., new groups participating in sport, increasing numbers of New Zealanders to London, he also expressed concern that New Zealand athletes’ continued financial costs, a problem exacerbated by a lack of state funding for athletes, was a “big disappointment”16). Consequently, he urged NZOBEGA to get serious about providing their athletes with proper coaches, trainers, and technical specialists. There was, as Lovelock seems to have thought, a gulf between the organisation’s attitudes to its amateur athletes and the invariably professional ethos already evident in international athletic sport. NZOBEGA had been working on the rapidly modera-
tion of western sport cultures (e.g., commercialisation of popular sports, embracing innovations in clothing and equipment technologies) which necessitated modification and adoption of amateur rules and policies. These changes also regarded loosening the regulations and restrictions surrounding payments for loss of earnings, reimbursements of expenses, and the alignment of amateur definitions with those of the IOC. Although NZOBEGA members did not seem to like radical change, it was a necessary if the organisation was to survive.18

Amateurism was an important ideology for NZOBEGA; indeed it formed the backbone of the modern Olympic Movement. Yet, while NZOBEGA remained resolved to preserving the allegedly amateur essence of the Olympic Movement, it is clear that promoting “amateur” ideals worked against the continued cost of sending New Zealand athletes to compete at both the Olympic and Empire Games. Invariably, such a conservative and elitist belief system could not endure the constant barrage of assaults brought about by changing conditions (i.e., new groups participating in sport, new economic opportunities, and the modernisation of sport practices), and calls for change, flexibility, and negotiation by the athletes themselves. Indeed, Lovelock’s own personal circumstances, professional occupation, and sport participation were fraught with contradictions to the amateur ethos.19

The New Zealand boy in Berlin

The 1936 Berlin Games need little detailing here. These Games, arguably more so than any other event in the history of sport, have been the subject of intense scholarly debate and scrutiny.20 Notwithstanding antecedents and consequences, German Chancellor, Adolf Hitler, was able to ally much of the criticism and the Olympic Games went ahead as a coup for Nazi propaganda.21 Hitler’s Nazis and the unfolding humanitarian catastrophe in Europe were, to a large extent,
A happy Jack Lovelock just before the start of the Olympic victory ceremony. New Zealand’s most famous runner died on 28th December 1949 in New York while he was changing trains at Church Avenue Station and trains at Church circumstances under ceremony. New of the Olympic victory A happy Jack Lovelock which he was competing. Lovelock went on to win the comments were also echoed by Lovelock who expressed gravitas to Lovelock’s reputation, and importantly, in historical discourse. The Games ultimately added weight to Lovelock’s achievement. Lovelock confessed to Amos, in fact, that “such insularity of knowledge is perfectly understandable” given the “the difficulties you are up against, both you personally who understands how things work on this side of the world”.

Notwithstanding Lovelock’s criticism of the NZOBEGA, he does have some appreciation of the administrative and practical problems faced by the NZOBEGA. Lovelock confessed to Amos, in fact, that “such insularity of knowledge is perfectly understandable” given the “the difficulties you are up against, both you personally who understands how things work on this side of the world”. 

To this end, Lovelock was a key figure. As a respected and knowledgeable sportman Lovelock provided a voice for athletes’ concerns which had hitherto been predominately filtered through a Games manager or chaperone. Amos and NZOBEGA, in return, were clearly appreciative not only to have Lovelock compete on the New Zealand team, but for his interest in the affairs of the organisation and its future. Lovelock was certainly admired by NZOBEGA and the New Zealand public at large. “New Zealand will not only fittingly welcome the temporary return of a very distinguished son”, Amos wrote to the NZOBEGA:

...A son who has distinguished himself not only by his athletic prowess, but by his studies abroad. The growing importance of national physical education makes Mr. Lovelock’s visit a great moment to us. His athletic achievements have been the result, not only of his natural talent, but of deep and intelligent study. The government feels that Mr. Lovelock will have something to impart of very great value, not merely in connection with track athletics but also in connection with physical education generally.

As well as frequent praise, Lovelock also received jewellery and medical instruments as gifts from visiting New Zealand athletic teams. Little more is known about Lovelock’s friendship with Amos, or why he felt so compelled to advise NZOBEGA. What is certain, however, is that without figures such as Lovelock, a man who could cast a critical gaze over NZOBEGA and its affairs – the Council may not have instigated the changes necessary to bring continued success for New Zealand at the Olympic Games. Lovelock was useful not only because he was a successful runner – although this gave him legitimacy to advocate for athletes’ concerns – but because he was a well-educated intellectual who believed in New Zealand athletes and spoke up about their place in the Olympic Movement.

After Berlin, Lovelock toured America, the Pacific, and New Zealand. At a time when New Zealand was still recovering from the effects of the Depression, Lovelock’s tour provided NZOBEGA, and local politicians, with an excellent opportunity to bask in reflected glory. Referring to Lovelock’s academic prowess, Joseph Heenan, a senior public servant who headed the Department of Internal Affairs and was an NZOBEGA member, proclaimed: This is a matter of policy. If it were simply a matter of giving a great athlete a free trip I would unhappily recommend against it. But Lovelock is more than merely the greatest mile runner the world has yet produced. I feel sure he is of great physical and educational value, for Lovelock has made a really scientific study of sport.

Throughout the exhaustive tour Lovelock generously proffered his athletic and academic expertise to many members of the country’s athletic, educational, and scientific communities. He also competed at a number of invitational and exhibition athletic meets, toured many local schools, and spoke at a variety of public and private events. As one commentator remarked, “New Zealand’s most famous track athlete aroused great enthusiasm, and wherever he appeared to give exhibition runs the attendances were excellent. Lovelock gave us New Zealanders much good advice”. The attention he received, Woodfield recalls, was overwhelming, “the public response was remarkable. Large, enthusiastic crowds welcomed him wherever he went”.

The fervor generated by Lovelock’s trip is perhaps unsurprising. As Woodfield has commented, in an era of economic uncertainty, events such as the Lovelock tour afforded New Zealand citizens respite, relaxation, and camaraderie. However trivial Lovelock’s heroism may have seemed to some, his visit was indeed a matter of national significance. The intense interest in Lovelock during his visit, and the iconography of Lovelock as a “national” figure, is interesting when we consider far removed from daily sporting culture in New Zealand and the lives and concerns of NZOBEGA members. Their prime concern, at least at first, remained whether New Zealand could send a successful team abroad, and thus, continue its growing international profile in athletic sport. Arthur Porritt, a close friend of Lovelock, resided in London but had recently been elected IOC Member in New Zealand. Porritt reassured NZOBEGA agents in the lead up to the 1936 Olympic Games that the Germans [sic] were indeed on track to arrange superb Games with excellent facilities, and that importantly, New Zealand athletes should very much look forward to competing there. Porritt’s affirmation seems to have been enough to Lovelock’s suggestions, and from the thirties, they began to implement Games management plans more appropriately tailored to athletes’ individual needs and the broader demands of intensive international competition.

Even if they did, are severely handicapped by economic factors”. Amos and NZOBEGA were clearly receptive to Lovelock’s suggestions, and from the thirties, they began to implement Games management plans more appropriately tailored to athletes’ individual needs and the broader demands of intensive international competition.

To this end, Lovelock was a key figure. As a respected and knowledgeable sportman Lovelock provided a voice for athletes’ concerns which had hitherto been predominately filtered through a Games manager or chaperone. Amos and NZOBEGA, in return, were clearly appreciative not only to have Lovelock compete on the New Zealand team, but for his interest in the affairs of the organisation and its future. Lovelock was certainly admired by NZOBEGA and the New Zealand public at large. “New Zealand will not only fittingly welcome the temporary return of a very distinguished son”, Amos wrote to the NZOBEGA:

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Lovelock left New Zealand permanently in 1931. He returned to New Zealand just once for this short tour, and then, after he returned to England moved to America, where he and his wife resided until his untimely death 40 years later. While in New Zealand, and, recalling fondly the time he had spent there, he seemed relatively content to live his life abroad and agreed to come to New Zealand and partake in an organised tour if all the required travel costs could be arranged.

Lovelock’s feelings about the trip aside, his home-coming was a clearly meaningful event for NZOBEGA. Lovelock’s gold medal undoubtedly meant something more than a narcissistic obsession with personal performance. This was not the first time that Lovelock’s gold medal undoubtedly meant something more than a narcissistic obsession with personal performance.42

By residing in England and maintaining useful European and North American social networks, Lovelock also provided a voice and face to their organisation. Lovelock was not an NZOBEGA administrator, but his interest in the organisation, and more generally, in the development of the country’s athletes contributed to NZOBEGA’s ability to administer Olympic teams abroad and maintain better working relations with athletes and respond more appropriately to their elite sporting needs. NZOBEGA also provided Lovelock with a link back to his home country. To counter, Lovelock provided NZOBEGA necessary critique, insight, and vision that brought the realities of Olympic competition into sharp relief.

3 Paul Baker, New Zealand, the Great War, and Citizenship (Auckland: University of Auckland Press, 1980); Belcher, Paralympic Refuge, 213-221.
4 Lovelock, correspondence to Harry Amos, 19 July 1936, New Zealand Olympic Committee Archives.

Lovelock epitomised the very best of New Zealand sport. As such, he cast a positive reflection on New Zealand citizens at least as far as the wider world was concerned, and about the vitality of the country’s way of life. Of course, all this was despite the fact Lovelock already lived abroad and his success was rather the product of a narcissistic obsession with personal performance.42

As evidence of their initial conservatism toward change, the records of both NZOC and NZAA show almost identical reluctance to select athletes from non-white backgrounds. NZOBEGA could not sit idly as there was considerable overlap between the two organisations. Administratively, they comprised the same membership, although NZOBEGA had not yet created some of the formal policies, for example a constitution, offering more protection to athletes. They were also saying for the same financial resources, which amounted to some already heavily mined patrons of amateur sport and a near exhausted official amateur code, or athlete selection criteria. They were also vying for the same financial resources, which amounted to some already heavily mined patrons of amateur sport and a near exhausted official amateur code, or athlete selection criteria. 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They were also vying for the same financial resources, which amounted to some already heavily mining.
The 7th Olympic Memorabilia Auction by Ingrid O’Neill, which took place on the third weekend in January, satisfied at least three people. Lot 105, 28 original platinotype photos of the 1896 Olympic Games in Athens, which had been submitted by a German collector, was sold for the record price of US$44,000. The new owner, who lives in the USA, was certainly happy, for such a rare lot had never been on offer previously. And the auctioneer, who was permitted to levy 15% on each successful lot, was surely pleased as well.

As film was not invented until 1895 by the brothers Louis and Auguste Lumière, it is understandable why no moving pictures exist. That we nonetheless have a happy, for such a rare lot had never been on offer previously.

Meyer was 24 when he went to the USA, where he settled in Berlin and set up two successful studios. One of the workshops was at 125 Potsdamer Straße. Very close by – in Nr 21B – lived the chemist Dr. Willibald Gebhardt, who on 13th December 1895 founded a Committee for German Participation in the Athens Olympic Games. As Gebhardt was photographed by Meyer at that time, it is very probable that the two men became friends in such circumstances. In any event it can be proved that Meyer took part in the second meeting of the committee on 16th January 1896 and joined along with his wife, who involved a financial contribution. After Meyer in the following weeks had also photographed some athletes due to compete in Athens, he became such an enthusiast for the project that he resolved, along with his wife, to accompany the Olympic team on their journey. The small number of photographers who worked in Athens shows that sports reporting was still in its infancy.

Anyone who at that time was a professional normally came from studio photography, where stable large format wooden cameras were used, mounted on heavy columns. The photograph formats were mostly 24x30 cm. Besides so-called travelling cameras were also used, which were part of the standard equipment of well-known professional photographers. Meyer also remained faithful to the art of studio photography in the open air photographs in Athens. Competitors whom he photographed are mostly seen in posed positions, reminiscent of athletes of antiquity. In the few instantaneous images showing sportsmen in motion there is a lack of definition. Not until the improvement of cameras and lenses, the shortening of exposure time and the introduction of slide film, the “American film”, was a new dimension of motion photography opened up. Meyer, to whom his prince, the King of Saxony, had granted the title of “court photographer”, remained faithful also to this role in Athens. He photographed not only the important participants but regarded himself as an official photographer. When the IOC had its first Session he recorded that for posterity as well as the reception given by the Greek Crown Prince. Apart from his photographic skill he also demonstrated his commercial talent. He sold his photos even during the Olympic Games to Athenian publishing houses, where they occasionally served as a model for the then customary press drawings. In the Official Report alone, known as “Becks’s Album”, Meyer is represented with 17 images. But probably even more photos are his, as the originator is not always identified.

On return to Berlin he began his proper business. A bookbinder whom he had employed along with a further 14 colleagues in his studios prepared leather albums with the inscription “Olympic Games”, which Meyer presented to some European Kings and Princes, principally in order to receive in return new “court titles” and medals which he could use effectively for advertising. Today at least seven such albums can be identified. Within eight years Meyer in this way collected no less than ten distinctions and medals. But his life ended unhappily. Through the First World War he lost his fortune, which he had invested in war loans. When he died in Dresden in 1914, he was not only a poor but also a forgotten man, whose work was used by anybody as they wished. But back to the 28 fine but expensive platinotype photos, which have now been sold in California.

Six Bottles of Red Wine for a Collection of Original Photos of Athens 1896 Games

By Volker Kluge

The German gymnastics squad of 1896, in Albert Meyer’s studio before their departure for Athens. Hermann Weingärtner is standing in the upper row on the far left. Above: court photographer Albert Meyer as he liked seeing himself best – decorated with his orders and medals.
Yukio Endo. Since Weingärtner had no heirs and had thus to fear that “the medal right later on get into the wrong hands”, he had decided on this step, he was quoted as saying. That was in fact untrue as his son Erik lived until the late 1990s. The painter and sculptor only learned of the loss many years later, whereupon he wrote a letter to Yukio Endo but received no answer.

Erich Weingärtner, who had lived in his last years as a decayed “clochard” with no fixed abode in Mainz (Rheinland-Pfalz), died in 1933. Before his death he left the rest of his inheritance apart from the Olympic diploma, over the whereabouts of which no information exists, to a local gymnastics official, who in return gave Weingärtner six bottles of red wine. A deal which paid off for him, for the price he received about two decades later when he sold it for 7500 Euro on to a collector, was already considerable. As Ingrid O’Neill’s auction however showed, an end to the increase in value is not in sight.1

2 Albert Meyer was born on the 27th February 1857 in Klotzsche near Dresden. He thus had Saxon citizenship, which is why he was regarded as a foreigner in his later chosen home of Berlin. Apart from Meyer other photographers in Athens were the Greek Nikolas Birkes (1861-1913), Ioannis Lambakis (1868-1910), Paul Metas (1872-1924), Nikolas Panatopolos and Ioannis Makriopoulos as well as the American athlete Thomas Curtis (1872-1944), who had shortly before his departure for Greece bought a Kodak Personal Camera, which had come on the market only in December 1895 as the first manual camera in the world. Curtis became Olympic champion over 110 m hurdles.
3 Albums are to be found in the Olympic Museum in Lausanne (from Coubertin’s possessions), in the Athens Benaki Museum (from the possessions of the Secretary of the Organising Committee of 1896), in the Veste Coburg (from the possessions of the Duke of Sachsen-Coburg), in the Thuringian State Archive (from the possessions of the Duke of Sachsen-Altenburg) as well as in Sofia (probably from the possessions of the Bulgarian Czar). It is very likely that the German Kaiser, the King of Saxony, the King of the Hellenes and King Alexander I of Serbia received Olympic albums, whose whereabouts however are unknown.
4 Brandenburgisches Landeshauptarchiv Potsdam, Rep 30 BCh.1,770, pp. 20-29. The police file was added on 31st May 1897 when Meyer sought permission from the Berlin police president to use the “court title” bestowed on him by the Duke of Sachsen-Meiningen.
5 Bundesarchiv (BArch) R 8077/104, Weingärtner to Diem, 31st August 1937.
6 Bundesarchiv (BArch) Rep 8077/104, Weingärtner to Diem, 17th September 1937.
7 Brandenburgisches Landeshauptarchiv Potsdam, Rep 30 BCh. 1,770, pp. 20-29.
8 Bundesarchiv (BArch) Rep 8077/104, Weingärtner to Diem, 31st August 1937. The individual Olympic champions were honoured with a silver medal and a diploma. The second placed athletes received bronze medals, the third placed received no prize. The members of victorious squads were only honoured with diplomas. The honorary diploma of the Pan-Athenian Gymnastics Club and the invitation were also sold at the 30th Auction.
9 Ibid.
10 Ibid, Weingärtner to Diem, 17th September 1935.
Imperialism in the Olympics, 1910–1965: British and French Empires to the IOC*

By Pascal Charitas

Introduction

“Politically, the USSR seems to be dominating the scene with little opposition in any quarter. Today the Communists control all of Eastern Europe, they have come to hold the balance of power in most of the liberated countries, and they are extending their authority in Eastern, Western, and Central Asia. […] If they decide to operate independently and command the participation of all the states under Soviet hegemony it will be most unfortunate. Without England and the dominions, the United States and Sweden, it would be difficult for them to make a showing, but on the other hand, if most of Europe is not represented, our events will not be all that they should be.”

On April 5, 1945, a month before the German surrender (May 8), the American IOC Member Avery Brundage informed his British colleague, Lord Aberdare, of an issue concerning a third (Afro–Asian) bloc. The rise and fall of Nazism called into question the continuation of colonial domination. The progressive liberation of populations oppressed by colonialism, and the advent of the “Third World”, were supported by the Cold War Superpowers, the USA and the USSR. But as Africa became part of the IOC, these issues took on a different aspect: the need to reconcile the values of humanism and universalism with the conservative positions of its Western members – themselves influenced by the two Cold War blocs.

Pierre Mitza, a French historian specialist of the International relations, writes that, although the colonial powers endeavored to limit the scope of the Atlantic Charter, it soon became a universal cause and fed the calls for internationalization of the colonial territories, under the UN’s control (1945). At the same time, according to John Darwin, a British historian specialist of the Commonwealth, the two colonial empires, France and Great Britain, were entering their “second colonial occupation” or “fourth colonial occupation” phases. In the French Empire, the 1944 Brazzaville Conference followed by the États généraux de la colonisation in 1945 rejected any idea of independence. Moreover, in the British Empire, although autonomy and political independence arrived quickly, beginning in Indiain 1947, its colonial territories remained under the influence of the Commonwealth. Internationalization of the colonial problem forced the two empires to implement practical measures to develop their colonies through economic and social assistance programmes based on the capitalist model and UN principles. This may in fact have represented a strategic response by the empires, according to Marc Michel, a French historian specialist of the contemporary history of Africa, since at the Manchester Pan–African Congress in October 1945 a geopolitical positioning of black Africa began to take shape, between Communist and Western blocs.

The New International Order thus incorporated the ongoing decolonization of the British territories, and then the French territories following the 1955 Bandung Conference of Non–Aligned Nations. The USA and the USSR supported anti–colonial movements in Africa, thwarting the plans by France and Great Britain by energizing the nationalist demands that were then taking shape in black Africa.

Confronted with this unheard–of situation, the colonial powers sought to identify alternative forms of power: a more “flexible” domination based on strategies of influence, development assistance, humanitarian actions, and commercial agreements. Joseph Nye, an American geopolitician of the International relations defined these in the notion of influences and sponsorships as “soft power”. The influence of the colonial powers would then play out in their abilities to guide the behavior of their “partner” nations, or to ensure their preponderance in the joint decision–making process – allied with the “power of the Olympic rings.”

Olympic Black Africa, 1910–1945:
Political and cultural conditions emerging from French and British Empires

“Sports were a part of the colonizing process, and have remained in most colonized countries following independence. Given the presence of neo–colonial relationships, however, there is clearly no unambiguous division between colonialism and post–colonialism, and it can be argued that post–colonialism is something that has yet to be achieved, that it is, indeed, a scenario for the future. In fact, the international governing bodies of sports are often still intent on a colonizing mission.”

Envious of the wealth acquired by Portugal and Spain in the 15th and 16th Centuries, England launched its own exploration of the world via a series of colonial and commercial wars with France and the Netherlands, in America and in Asia. It then turned its attention towards Africa, Asia, and the Pacific. With the confidence stemming from its advances during the Industrial Revolution, it introduced innovative pedagogic and educational methods for the young, which would become its future ruling class. This enabled England to invent modern sport and to spread its model around the world. For example, it granted various levels of autonomy to its white colonies in Africa, some of which became dominions. The 1930 British Empire Games were grounded in British imperialist ideology, throwing light
on the constitution of National Olympic Committees (NOCs) in British colonial countries such as Egypt in 1911, South Africa in 1912 and Southern Rhodesia in 1934. The fact that the British Empire Games were open only to the self-governing white dominions (Canada, Australia, and New Zealand), and the creation of NOCs in colonial enclaves with a high proportion of British settlers encouraged, in response, the creation of the 1934 Pan-Indian Games held in New Delhi. This colonial model was strengthened by the Commonwealth's institutional system, established as an association of free and equal countries whose membership was based on a common allegiance to the British Crown. This new entity, the British Commonwealth of Nations, formed in 1931, was the successor to the British Empire. In 1934, the first Pan-African Games were held in France, in contrast to the British colonial system but nevertheless inspired by its rival — based on a direct colonial administration founded on assimilation, since it would henceforth be built on an economic and administrative colonisation. The French colonial model of the nascent Republican State would alternate between expansionism and colonial retreat (Sedan, 1870), while after World War II it responded to the peace conferences by developing the French colonies so as to disseminate the cultural influence. This mode of operation worked by implanting civil servants from France, who held most of the power, and a colonial population composed of merchants and, particularly active, rich industrialists, such as Raoul Girardet, a French historian of French colonialism, who established the "Colonial Party", and which constructed a genuine "colonial ideology": a civilizing mission. France developed a sport that was exclusively colonial, exhibiting the athletic qualities of Africans, as at the 1931 Paris Colonial Exhibition.

In spite of this, Baron Pierre de Coubertin had been influenced by British educational methods in the promotion of modern sports. His renewal of the Olympic Movement followed the Colonial philosophy of Hubert Inlay, a French military officer during the colonial wars. According to that social action doctrine and after Coubertin’s first stand in 1912 in favor of a “geography of sport”, Coubertin renewed his devotion to the Olympic principle of “All games, all nations”. He then worked for the development of an African sport so as to contribute to the universalization of the Olympic idea, on the model of the 1922 Far-East Games and the 1922 Latin–American Games. This was expressed in the African Games project announced in 1922 under the IOC’s patronage, and with the support of the imperial homelands carried forward after 1942, by the formerly Greek Egyptian member, Angelos Charles Bolanaki, who in 1927 chose the Egyptian city of Alexandria. However, these African Games were postponed until 1929.

The balance of power between the IOC and the colonial powers turned in favor of the latter with the cancellation of the African Games project for reasons that were racial, economic and political.

It would appear here that although the post-World War I international situation might be encouraging, it did not present the conditions for sport to blossom in Africa within an entity such as the IOC, as long as the competing colonial empires were not ready for it, given their colonial approaches to management. In fact, this distancing of the colonized peoples and the instrumentalization of their bodies for the benefit of the colonial project by acculturation to Western practices had not yet become the subject of questioning by the indigenous nationalist movements that 1920 and 1930 were forming in the homelands’ great national education centers of London and Paris between.

Moreover, until World War II, the rise of totalitarian regimes, combined with the difficulties of implementing the principles of the League of Nations given the 1935 invasion of Ethiopia by the fascist Mussolini regime, for example, did not favor the conditions for the emergence of a social and political criticism of athletic practices – which, in any case, remained a marginal activity among the colonized populations until after World War II.

Second movement to form an African Olympic bloc:

NOCs created in French-speaking former colonies in Africa (1959-1960)

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<th>NOC</th>
<th>Date of Creation</th>
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"With regard to sport in India, Lord Aberdare has contacted the new Viceroy of India, Lord Wavell, in order to encourage and develop sport within the country. A very cordial response has already been received from the Viceroy, and an Indian delegation has been sent to Great Britain for the purposes of study." [1]

But how did colonial policy and British decolonization fit in with the IOC?

The correspondence between IOC President J. Sigfrid Edström and its American Vice-President Avery Brundage (IOC President from 1952 to 1972) on August 15, 1944, illustrates the relations between British IOC Members and the Empire and Commonwealth. The promotion of sport and physical education, particularly cricket, revealed UK’s cultural imperialism. But football as a world sport also helped to shape the national identities of citizens in the British and French empires. This brought sport as a means of human development into line with the ideals promoted by the IOC as well as the UN.

The influences of the colonial empires’ home countries in this acculturation of influence in its broadest sense through expansion beyond its frontiers, and the proclamation of the Empire.


First movement to form an African Olympic bloc:

NOCs created in English-speaking former colonies in Africa (1959–1960)

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Second movement to form an African Olympic bloc:

NOCs created in French-speaking former colonies in Africa (1959–1960)
for the first time with part in the Olympic Games. In Rome, he won the Olympic Games in 10.3 s, ahead of Mediterranean Games won the 100 metres.

Abdoulaye Seve (right 1954-1960) first competed under the colors of France. He won the 100 metres final at the 1959 Mediterranean Games in Tanger, in 1960, he returned to his native land as a independent in 1960. Above: Senegal took control of the Olympic Games established by Third-World countries and competing with the Olympic Games. In the francophone colonial space, regional events like the Mediterranean Games – vestiges of the IOC’s African Games of 1929 – enabled native populations to express themselves in sport under the control of the home countries, and to develop modern sport in Africa.

Meanwhile, in France, from 1947 to 1957, the project underwent a joint instrumentalisation by the “evolved elites” and the metropolitan French political parties enmeshed in the “colonial lobby”, which the stronghold of the FOM and the NEWMYS only confirmed. However, these French endeavors in Africa to select African athletes were not aimed at an Olympic emancipation of the colonized territories, but only at the inclusion of international–class athletes in a metropolitan French team. A French team that wished to demonstrate on the international sporting stage that it was taking its indigenous peoples into consideration, just as Great Britain and the United States had done with their racial minorities. For Great Britain this was the result of the Olympic’s incorporation of the former imperial colonies would become an area of competition and control for the IOC, with an active role played by the British Foreign Office. The UK gained a head start by hosting the 1948 Olympics in London. From British and French Colonial Empires to Imperial Commonwealth and Communauté francophone

As such, the national political context regarding colonial matters and the international situation account for the impossibility of this project’s being recognized by the Olympic Movement, which feared a renewal of regional Games established by Third–World countries and competing with the Olympic Games. In the francophone colonial space, regional events like the Mediterranean Games – vestiges of the IOC’s African Games of 1929 – enabled native populations to express themselves in sport under the control of the home countries, and to develop modern sport in Africa.

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Brundage, this necessitated the intensification of close collaboration between the IOC and IFs to manage the creation and recognition of NOCs in the former colonies, as Otto Mayer indicated to Avery Brundage with regard to the creation of NOCs in Uganda, Tanzania, and Tanganyika.

Sporting decolonization accelerated. Ethiopia became a member of the IAAF at its council meeting in Rome on May 20, 1951. Otto Mayer asked Lord Burghley and Lord Aberdare to investigate the creation of NOCs in Nigeria and the Gold Coast on January 15, 1951. The country had taken part in the British Empire and Commonwealth Games in Auckland, New Zealand, in 1950. Burghley then proposed the Gold Coast on April 26, 1951, after the country formed an NOC and joined the IAAF. The application process for membership in the IAAF was a critical step in the recognition of the NOCs. The Gold Coast was proposed at a meeting in Finland on July 17 and 18, 1952. Next came the Dominican Republic and Uganda.

This phenomenon can be seen as related to the acceleration in the number of African NOCs recognized by the IOC, especially between 1950 and 1962, in spite of these countries not yet being politically independent and not yet having seats at the UN. Thus, the British and French colonial regimes, and then the Italian regime, except for the Ethiopian empire, tried to cast as mediators in the NOCs instituted under their guardianship. The challenge now was to prevent the formation of an anti-colonial bloc within the IOC that favored the Soviet ideology, as the USSR had in 1956 quickly recognized the new governments of Morocco and Tunisia, in 1957 held up Ghana in 1957, then on the way to independence, as an example, and a year later provided political and economic options for Sekou Toure’s Guinea.

From 1959 onwards the phenomenon was reversed, which can be explained by the desire of the newly independent countries in francophone black Africa to join the Olympic Movement, and to have their nations internationally recognized via the Olympic Games. In 1951, the French IOC Members, Armand Massard and François Piétri, were forced to take notice of the British advance in the Olympic recognition issue, with the candidacy of the NOC from the British colony of Nigeria for the 1952 Games. The decolonization process in francophone Africa began in 1956 with the application of the Loi–Cadre, a reform measure, and granted greater autonomy to French possessions and colonies in Africa. This legal and institutional development was then amplified in 1958 by the accession of General de Gaulle as head of the Fifth Republic, creating the Franco–African Community. This francophone geopolitical space, modeled on the Commonwealth, gave the status of Republics to the colonies, which would henceforth be linked to Metropolitan France in a partnership structure. As regards French sport overseas, it was a matter of applying the renewed French colonial policy in the service of the Olympic emancipation of its colonies on the international sporting scene. To implement this “sports decolonization”, the establishment of the High Commission for Youth and Sport (HCGS) in France, with Maurice Herzog at its head from 1958 onwards, accelerated the French decolonization process and promoted the recognition of NOCs in francophone black Africa. France was instrumentalizing sport via the HCGS, which transformed the planned Union Française Games into the Friendship or Community Sporting Games from 1956 to 1963, as to create NOCs in the former French African colonies and thereby enable the emergence of a francophone space within the Olympic Movement. In the IOC in 1956, France was supported by the Inter- national Olympic Aid Commission (IOAC), a commission that was also supported by the United States’ NOC since the French member, Gaunt Jean de Beaumont, had the dual mission for the IOC and for France of carrying out an Olympic publicity tour in Africa and Asia. The IOAC was an instrument of geopolitical strategy, since it was established jointly by the French member de Beaumont, and the Soviets in the IOC, who hoped thereby to exert their progressive influence in Africa. The Commission allowed France to ensure “the Olympic emancipation” of the former francophone African colonies by creating NOCs, and to avoid the IOC, dominated by Anglo–Saxons, having to see new NOCs linking up with a communist ideology. Favorable conditions were in place to create NOCs in francophone Africa and to expedite their incorporation into the IOC. Thus usually, even before France’s former African colonies obtained independence, they had established their own NOCs and it was only once autonomy from the imperial tutelage was secured that they were provisionally recognized by the IOC. But all this took place with the support and discreet control of the French influence, based on partnerships established by a policy of Franco–African cooperation at the highest level of the French State.

Conclusion

“It was only after World War II that, regarding members of the IOC, reference was made to a “European bloc”, a “Latin bloc”, or a “Western–Hemispheric bloc”, a “British Empire bloc” and so on. There can be no doubt that in our time all this has taken on very disturbing proportions, but the mere fact that these blocs were mentioned indicates that something is amiss. There should be no blocs or nationalisms in the International Olympic Committee.”

Africa’s entry into the IOC was the subject of issues arising from changes in the two Empires – British and French – whose hegemonic desires were themselves now subject to the influences of the superpowers, which were remaking world force relationships in the wake of World War II. Although before World War I the conditions for Africa’s entry into the IOC did not exist, it was a different story after World War II. In the first place, use of the Olympic Movement was a tool both for British decolonization, and for the extension of the Commonwealth’s geopolitical space, so as to associate these new partners with the recognition of NOCs from Britain’s black African colonies. Subsequently, in the French Empire, the strong presence of colonists holding a monopoly of power, and the delayed implementation of Africanization of the managerial caste in the management of the colonies placed limits on the abandonment of colonial policies. The haste of the French decolonization is explained by the joint action of the Western powers in the Cold War (USA and USSR), whose influence with the anti-colonialists and independence fighters raised fears of a return in 1955 to a French “African presence” (Bundung), together with the continuing counterpart of competition with British influence for the leadership of Europe. Thus, rather than definitively losing all control and influence over its Empire, the French State – for a brief historic moment – accelerated the decolonization of these African elites so as to become the favored partner of its former African colonies (1959–1965) and pursue the colonial project in other ways. From then on, this colonial reshaping consisted of simultaneously supporting the political independence of the African countries; with as a consequence the blessing of the UN from 1957 to 1990 and finally the recognition of the NOCs from francophone black Africa at the IOC.

Finally, in the Olympic Movement, although the British were making use of the IFs to put pressure on the IOC to recognize their NOCs following self government model of the Commonwealth Games, France was delaying this process in its own colonial territories, whose autonomy was still limited within a stillborn Community which at last selected the Friendship and the French NOC as the indispensable moment for “Olympic emancipation”. Thus, between 1959 and 1965, the intersection of two processes for the internationalization of African sport also coincided with the phase of Franco–British cooperation, which we can outline from the “ideological” work done by the French over their Olympic recognition.

1 Avery Brundage, 5th IOC President 1952–1972, Olympic Studies Center, April 5, 1952.
3 Johannes Sigfrid Edström, 4th IOC President 1946–1952, Olympic Studies Center, August 15, 1944.
4 Avery Brundage, the second IOC President after the Second World War, who carried out the transformations of the New International Order, Olympic Studies Center, April 29, 1955.
Media Regulations and the Olympic Charter: a history of visible changes*

By Ana Adi

Introduction

Ever since antiquity, the “media” has played a vital role in promoting the Olympic Games. In Ancient Greece, sculptures were carved to celebrate the Olympic champions and the results of the competitions were announced by heralds in the most crowded public places. Today, the Olympic media reaches all over the world. The written word, both in print and electronically runs to billions, and thousands of hours of broadcast time are with information from and about the Games. It can be argued that this is a reflection of the growing importance and popularity of the Olympics.

Handling this media attention requires extensive work for many organisations including the IOC, the host city Organising Committee (OCOG), National Olympic Committees (NOC) and International Sports Federations (IF). These preparations are to a great extent laid down in rules, regulations and guidelines aimed at the media and Olympic stakeholders. Among the key documents which address the media and its relationship and role with the IOC and the Olympic Movement, is the Olympic Charter (Charter). Drawn up by the IOC, it is a basic constitutive document that defines the fundamental principles of Olympism and serves as a governance document for the IOC. It outlines the reciprocal rights and obligations of the main constituents of the Olympic Movement. The Charter also reflects the IOC’s official position on certain issues concerning the Olympic Movement at large.

This article considers processes of change within the Olympic Charter, to better understand how the relationship between media and the Olympic Movement has evolved in time. As the media presence at the Games increased, along with the increase of TV rights revenues, the Olympic Movement was forced to address and re-define its requirements for, responsibilities towards and relationship with the media, itself in a period of rapid technological change. This paper focuses in particular on the relationship with the media and the Olympic Movement.

The Olympic Charter and the Media Rules

The revival of the Olympic Games happened at a time of rapid technological change. The emergence of high-speed photography (1872), the invention of radio (1890), the invention of roll film camera (1888) and of cinematography (1895) or the first transmission of film covering highlights of the Games be provided for non-commercial use (1890), the invention of short wave. The reports reached all continents except Australia via short wave.

In this research, both rules and bye-laws are important. However taking into account that bye-laws are a concept introduced to the Charter in the 1970s and that they can in theory be amended before each Games, they are a subset of “a big stand reserved for the press”. Both sections indicate the IOC’s desire to have a positive record of the Games. The IOC’s ability to award exclusive rights to media representatives existed in the Charter as early as 1949. Article 60, was an enlarged version of what had been article 27 in 1930, it contains a paragraph limiting exclusive film rights: “Exclusive rights to the films shall expire one year after the Games are finished. At that time a copy of the films shall be given to the International Olympic Committee for its Museum, without charge, and National Olympic Committees and International Sport Federations may purchase copies at a reasonable price with the right to show them to their members.”

In 1955 a technical provision was added to the paragraph. It now required that a 30 minutes 16 mm film covering highlights of the Games be provided immediately after the end of the Olympics to NOCs and ifis. This film was to be for non-commercial use.

At the 1912 Games in Stockholm the Organising Committee had granted the rights to the Stockholm agency Hasselblad & Scholander, who engaged eight photographers. Besides then three foreign photographers were permitted. The cameramen can be seen on the right. Olympic events were filmed and photographed extensively for the first time. Adjacent: by the 1936 Games in Atlanta 1000 photographers were accredited.

At the 1920 Games in Antwerp the Organising Committee drew on the Belgian Press Agency and the Press and Film Association for the media’s organisation.

JOH 1

For the Olympic Games in Antwerp in 1920, a history of visible changes
The first “Media Games” took place in Berlin in 1936. With these Olympics also began the television age. Excitement was generated by the giant “television cannon” on the Olympic Stadium as well as by the new type of “Telefunken-Bild-Zünder” (photo). Altogether there were 15 broadcasts with a total transmission time of 19 hours. In the 25 public television rooms there were 162,228 visitors.

The 1958 Charter features other changes. The rule concerning the use of footage while also ensuring that the images transmitted about the Games were coherent and consistent. In 1956 the Executive Board recommended to the Melbourne organisers that they permit spectators to take film and photos as long as these were used only for personal purposes. The same year, the first live broadcast of the Games took place at the Winter Games at Cortina. The Opening Ceremony, the final broadcast of the Games took place at the Winter Games at Munich. The Organizing Committee would receive no part of this revenue is due to be remitted in full by the OCOG to the Organizing Committee and 1/3 to the I.O.C. to 2/3 to the I.O.C. who would distribute 1/9 to the I.F.s, 2/9 to the N.O.C.s and 2/9 to the I.O.C.

The distribution formula was put in place for the 1972 Munich Olympic Games. No other major structural changes to the rule were made until 1971. However, additions and clarifications are found both in the 1952 and 1966 editions of the Charter. At the IOC Executive Board meeting at Manrepos in Lausanne in 1965, Brundage complained that “certain television broadcasts of the Olympic Games were sponsored by firms advertising alcoholic drinks and cigarettes.” As a result the board decided to prohibit such sponsorship in the future. This is perhaps one of the biggest changes brought by the 1960s and reflects both an increased awareness of public relations and publicity strategies and a growing sensitivity over exactly who the IOC should do business with. There was growing discussion about IOC’s messaging to external audiences, trademarks and the Olympic Movement’s relationship with media. In 1969, Vernon Morgan, former Chief Sports Correspondent of Reuters, told the IOC Session about a Seminar on the Responsibilities of the Mass Information Media. The recommendations included asking the media to give publicity to the background of the Olympic Games and offering an annual prize to the journalist who best served the Olympic Movement. In the following decade, Rule 49 was expanded and revised. For instance, where the OCGO was made responsible for granting journalists free access and facilities to the Olympic zones. This was a particularly important and difficult task, as the number of accredited journalists increased from a few hundred in the thirties to more than 7,500 in the sixties and seventies. This led to an overhaul of accreditation procedures. NOCs were charged with the accreditation of journalists in their countries. The sale of TV rights was now well established. OCGOs were already organising a broadcast pool, the question of access for rights holders and what was permitted for “non rights” holders was a question which needed to be addressed. In 1971 the Charter had this to say: “News coverage showing, whether cinema or television, shall be limited to regularly scheduled program, where news is its essence either of networks, individual stations, or cinemas. No individual program may use more than three minutes of Olympic Coverage a day. No network, television station, or cinema may use more than three presentation of such coverage per day and there shall be at least four hours between presentations. In no case this coverage be used for the compilation of any kind of special Olympic program.” Further provisions dealt with the sale of media rights and the distribution of revenue. However, unlike previous editions, the 1971 Charter stipulates that the revenue is due to be remitted in full by the OCGO to
using Olympic footage to create special editions were extended from the media organisations and Olympic Movement to individuals participating in the Games. In 1973, the regulations were further revised. Rule 48 dealt with: “accreditation”, “written press, radio, filmed [sic] press, cinema, “rights and concessions”, “news”, “technical films” and “Olympic film”. Special attention was given to athletes and officials and their potential media role. Both groups were prohibited to act as accredited journalists or to take photos or record video especially during the Opening and Closing Ceremonies of the Games. The financial responsibilities of the IOC underscored the committee’s lack of liability, under any circumstances, for directly or indirectly incurred costs. This meant that the costs incurred for renting technology or making sure the venues were “media-friendly” were down to the OCOGs. In 1975, bye-laws were introduced in the Charter for the first time although their purpose and formulation had been under discussion both during the IOC Session and the meetings of the Executive Board of 1974. The introduction of bye-laws was intended to reduce the necessity of revising the rules of the Charter. The first bye-law to Rule 48, together with a shortened and restructured text of the rule itself, was approved by the IOC Executive Board during its meeting in Vienna in October 1974. (“…) the final text (annex 11) was the joint work of the Television Sub-Committee, the Finance Commission and the International Commission on Television and Video. The text had been checked several times and had been circulated to all members. Certain amendments had been made once again but this was now the final draft to be submitted to the Session, upon the approval of the Executive Board.”

The rule, called “Information Media”, contained five paragraphs, compared to twelve of the previous edition and concentrated more on defining the rules of granting access to journalists based on the media organisation type they come from is fundamental to the Olympic World. The rule was changed considerably showing a reconsideration of the IOC’s position with towards accreditation, its purpose and method. Published under a new title, “Mass-Media”, the rule now covered issues such as accreditation, broadcasting and distribution and films. It also contained several additions and definitions such as those clarifying the IOC’s view of accreditation as a way of facilitating the reporting of the Games “subject to the conditions laid down by the IOC” in the by-law of the rule. As before, it called on journalists to respect the Olympic principles and support the Movement in its mission of promoting positive values. In order to ensure the fullest news coverage and the widest possible audience for the Olympic Games and the Winter Games, the necessary steps shall be taken to accord representatives of all forms of mass media to attend and report on the events and ceremonies accompanying the Games, under the conditions laid down by the IOC. Instead, the by-law’s text is very similar to the one of the 1973, Rule 48 and presented it in the following responsibilities of nominating journalists to be granted access to the press designated areas during the Olympic Games were extended to IFs as well. Also, any television contracts required the written approval of the Executive Board of the IOC. Additionally, restrictions on accreditation were revised several times during the seventies, as were the TV rights negotiations provisions. In 1972 the accreditation of journalists from television and radio was questioned by the Press Commissions and the Olympic Movement’s awareness of their importance re-emerged. The IOC's and the Olympic Movement’s awareness of their technological presence as well as of the potential influence on the Movement's general mission. Detailed definitions of what constituted mass-media were included. The attempt by to confine broadcasting to a more limited and defined sphere was intended to strengthen the IOC's ownership of media rights: “(...) broadcasting means informing the public of the official events and ceremonies within the Olympic Games by all radio and audio-visual forms of mass media (cinema, radio, television, close-circuit programmes, video-cassette, etc.).”

A similar preoccupation with aligning the Olympic Movement to the technical realities and practices of its time is evident within the paragraph regulating the Olympic film which requires the film to be distributed according to practices internationally accepted by the film industry, however the Charter does not elaborate on what those practices are. The fact that media represent a valuable vehicle of publicity as well as a powerful opinion influencer would explain the discussion regarding the accreditation of Radio Free Europe and Radio Liberty to cover the 1980 Moscow Olympics and to the demand for two media outlets for the Olympic Williams was always heavily contested by Eastern bloc countries. After lengthy discussions at the 78th IOC Session in Montreux it was decided to accredit the two “official” broadcasters of the period of the Games, that all tapes of programmes be submitted for checking upon written request, and that no athletes from countries to which programmes were broadcast be interviewed.”

In 1978 the Charters of 1980 and 1982 maintain the IOC's growing awareness of media tools and techniques which could potentially contribute to building a positive and fruitful relationship with the media. The IOC's position was well founded in the idea that the Olympic Games should be both a “festival of peace and sport” and a “festival of communication”.

The Charter 1980 and 1982 maintain the IOC's awareness of their responsibility to promote positive values. The Mass-Media Commission, formed by President Juan Antonio Samaranch in 1985 aimed to maintain contact between the Press, Radio and Television IOC Commissions at the Olympic Games. The initiative was adopted by new IOC President Juan Antonio Samaranch in the 1980s. The Commission continued to work closely with OCOGs in preparation for the Games. In 1985, the Executive board looked at the media rules again. The text was consolidated in one section. Accreditation was to guarantee access to Olympic events but, as in previous editions, indicated that athletes, coaches, press attaches and other accredited journalists were not allowed to perform as journalists. The rule remained unchanged until 1991, when the Charter underwent a complete overhaul of its structure. It was the result of an eight-year long process and a response to the evolution of the Olympic Movement. The “Steve Parry Bar” commemorated the work of a senior journalist at the London Olympic Games Centre was named in honour of the late John Rodda, a journalist for the newspaper.
Rule 51 became rule 59. Its text was reduced to two paragraphs, one noted the IOC’s mission to ensure that the Games receive the fullest news coverage, the other dealt with the IOC Executive Board’s authority and competence in accreditation matters. The “by-law” to the rule was reintroduced in the text and, unlike in the 1970s, in the early 1980s when it offered great detail on accreditation categories, procedures, requirements for different types of media and even the provision of reserved seating, the 1991 by-law merely highlighted the importance of the media guide and pointed out the importance, role and guarantees derived from an Olympic accreditation.

Another addition followed in 1995. It acknowledged the Olympic Movement’s desire to promote Olympism through the Games.

“2. It should be an objective of the Olympic Movement that the media coverage of the Olympic Games, by its content, spread and promote the principles of Olympism.”

That same year, the Olympic Movement was preparing for the Games of the Internet era as well as the fully funded from private resources. 214 countries, a record number, broadcast the Olympics while the IOC underwrote the cost of transmission to Africa. The technical difficulties encountered by the Media and Press Commission representatives during the 1996 Games led the IOC to call for more attention to be paid to technology and in particular its impact on media operations. Two years later, the Nagano 1998 Games offered video-on-demand and 3D high-definition among streaming options. The Movement was well on its way to ensuring the fullest coverage for the widest possible audience. This trend continued more news representatives, more media outlets and more rights holders joining the Olympic celebration. The innovation and experimentation continued after 2000. In 2002, more than 100 million people received free-to-air TV coverage of the Salt Lake Winter Games. In 2004, the Athens Games were transmitted to the UK and the USA for the first time over the Internet as well as by conventional broadcast. In 2006 at the Torino Games, HDTV and mobile phone coverage was made available and in Beijing news clips were put on YouTube.

The Charter however does not refer to these developments. Instead they are covered in other IOC and OCOG publications.

More recent editions of the Charter in 2007 and 2010 reiterated the points presented in 1991 but also gave the Executive Board, through the by-law, more responsibilities. In 2007 the by-law made reference to a “Media Guide” as part of the Host City Contract. By 2011 the emphasis had shifted to a “Technical Manual on Media” with a focus on technology rather than ideology:

“1. The IOC Executive Board establishes all technical regulations and requirements regarding media coverage of the Olympic Games in a Technical Manual on Media, which forms an integral part of the Host City Contract. The contents of the Technical Manual on Media, and all other instructions of the IOC Executive Board, are binding for any and all persons involved in media coverage of the Olympic Games.”

Conclusion: An evolving relationship

The Olympic Charter is a historical record for those interested in the issues officially addressed by the IOC. An analysis of its evolution helps explain the IOC’s current approach to the media and its use for public relations.

The rule has become increasingly specialized and its terms of regulation have been expanding as the IOC expressed its growing power by in tightening controls and more protectionist measures. The paragraphs that follow address each of these three points.

The specialization of the rule can be followed by its title changes, if considering that the title of legal documents provide the essence of the content to follow. The rule addressing the Olympic Movement’s relationship with media has changed from the “Taking of photographs and film pictures” in the thirties to “Publicity” in the late twenties, to “Information media” in the mid-seventies and “Mass-Media-Publications-Copyrights” in the early eighties to “Mass-Media: graphic impression, sound and/or vision recording and electronic broadcasting” in the mid-eighties to “Media Coverage of the Olympic Games” from 1991 onwards. A shift from a technical approach to a more precise approach in the rule is fore-shadowed by the title. But perhaps the IOC’s true goal is best reflected in the word “publicity” used from 1958-1974. The IOC craved positive attention and went about seeking it. The current title “Media coverage of the Olympic Games” shifts the accent from the sender to the message to the medium, in this case mass-media.

Another way to highlight the specialization of the rule is to consider the vocabulary it employs. This emphasizes the diversification and expansion of the rule’s area of influence. In the thirties radio, film and photography needed to be closer to the sporting arenas to report on the development of the competitions. The Charter reflected and regulated their access more than the printed press. Later on, when television arrived, the Charter was adjusted again, addressing not only the question of access for camera crews in the Olympic Stadia, but also the length of time and subjects on which they could report. Such restrictions remain to this day in one form or another.

Later, with the technology becoming available to non-specialized consumers and the Games television rights revenues increasing, the Charter looked at what the footage would be used for. Would this be for newscasts, for non-commercial use, for “profit” or for personal use? This has also been maintained to this day.

With regard to specialization, the Charter has gone through three major periods of change. The first was of expansion, and lasted until 1975. During this time, each addition was included in the rule itself. Over the next ten years the rule was edited and coincided with the introduction of bye-laws. The sentences and paragraphs became shorter, and preference given to defining the terms regulated by the rule or the by-law. Since then, there has been fine-tuning of both rule and by-law. The bye-law was reintroduced in the 1991 Charter, but by this time designated the media guide as the main source of reference, laying out cases and exceptions subject to regulation. Each new edition of the Charter was more robust and professional that the previous edition, both from a media and legal perspective. The reflected the IOC’s focus on its internal communications while also opening up to feedback and dialogue with external parties.

Finally, the IOC’s growing control of all aspects of media rights and the image and look of the Games is visible in rule changes. This was first evident in the
The rule alone is however insufficient to reflect the Olympic Movement’s fluctuating relationship with media: at times confident, at times wary and most often cautious. The rule is just the tip of the iceberg, a tip that shows only what is “officially” agreed to be important. Further studies of the IOC’s changing of media regulations should explore the activities of specialized commissions charged with finding solutions regarding radio, television, new media, technology and emerging technologies, press and public information. Greater analysis of media guides, the work of symposia and seminars which deal with the relationship of the media, sport organisations, and the Olympic Movement in particular, should also be undertaken. A wider definition of media should also be employed and cross-comparisons be run with other Olympic rules addressing advertising, publications and copyright. While the rule cannot answer for the future considerations of the IOC, it can bear witness to the IOC’s attempts to adapt to prevailing conditions, the better to support Olympism. Just as the Olympic ideal has symbolic significance, so does the Olympic Charter and its rules and by-laws. They are all supported by the partnerships that the IOC and the Olympic Movement in general have initiated: events such as symposia for media practitioners, consultants, academics and the IOC family. These provide a platform for communicating ideas, shaping policies, offering recommendations and guidelines. Such partnerships and events also provide a better-structured approach to planning the Olympic Games. The feedback from present and past hosts together with a constant exchange of information contributes to a growing body of Olympic knowledge and transferable legacy, which in turn can shape policies and provide guidelines. Also, direct contact with the public at large, as achieved through the “Virtual Congress” component of the 2009 IOC Congress in Copenhagen, Denmark, has the same result. The rule reflects trends affecting the IOC which influence its regulatory decisions. The need to continually revise and update documents, guidelines and by-laws associated to the rule that have increased binding “authority”, growing technical accuracy and structured steps that are, easy-to-implement and replicate. This trend, as a consequence, shifts responsibility from the IOC and its Executive Board to its specialized commissions and committees enabling it to take more informed decisions. In turn, this has the potential to bring the public, the media and the IOC closer together as they strive more actively for a policy shaping exchange of ideas.

IIOC disqualified five Medallists from Athens 2004 and Lance Armstrong

The IOC Executive Board announced that five athletes who won medals at the 2004 Olympics have been disqualified after further analysis of their stored samples resulted in adverse analytical findings. The athletes are: Yurii Bilogor (UKR, gold, men’s shot put) oxandrolone metabolite, Ivan Tsikhan (BLR, silver, men’s hammer throw) methandienone metabolite, Svetlana Kriveleva (RUS, bronze, women’s shot put) oxandrolone metabolite, Iryna Yatchenko (BLR, bronze, women’s discus throw) methandienone metabolite, Oleg Perepetchenov (RUS, bronze, men’s weightlifting 77 kg) prohibited substance or its metabolites or markars.

The IOC Executive Board has ordered the relevant National Olympic Committee to return to the IOC, as soon as possible, the medals and diplomas awarded to the athletes. The International Federations are requested to modify the results of the above-mentioned events accordingly and to consider any further action within its own competence. After the doping admissions of Lance Armstrong, the IOC also followed the situation up. According to a statement of 17th January 2013 the American was disqualified retrospectively from the 2000 Olympic Games in Sydney, at which he was third in the individual time trial and thirteenth in the individual road race. The IOC has asked that the medal and diploma be returned by Armstrong to the United States Olympic Committee, which should forward them to the IOC. The IOC stores samples for eight years after each edition of the Games so they can be re-tested should more sophisticated detection methods become available or new substances be added to the list of banned substances.
250. | Mario Luis José NEGRÍ | Argentine

Born: 14 April 1889, Buenos Aires
 Died: 20 March 1971, Buenos Aires

Co-opted: 22 August 1960, replacing Enrique Alberdi

Resigned: 21 October 1974

Honorary Member from 1974

Attendance at Sessions: Present 9, Absent 4

A civil and industrial engineer he first showed an interest in Sports administration while still a student. He excelled as a swimming official, serving as President of the Argentine Swimming Federation (1959–1961), the South American Swimming Federation (1952–1954), the Amateur Swimming Union of the Americas (1946–1956), and the world governing body FINA (1953–1956). He was also a Vice-President of the International Pelota Federation. Co-opted onto the IOC at the age of 71, he remained a Member until he was 85 years old.

A founder member and the first Chairman of the Kenya Olympic Association in 1955, he also served as Chairman of the Commonwealth Games Association (1954–1968). He was very active in IOC affairs and was an influential member of many Commissions including the Emblems Commission which fashioned the 1982 Nairobi Treaty for the protection of the Olympic rings and the IOC Enquiry Commission which went to South Africa in 1970 before the exclusion of that country from the Olympic Movement. It was not an assignment that “Reggie” Alexander relished. He was vehemently opposed to political intrusion into sport and, making no secret of his views, he was not in favor of the recommendations of the Enquiry Commission. However, his contribution to sport throughout the region far exceeded that of some of his more politically motivated African colleagues. A highly successful accountant and businessman he became Chairman of the Kenya Oil Company and his advice on financial matters were often sought by the IOC.

A Bachelor of Science from Cairo University, he was a national champion at gymnastics (1927–1936) and diving (1934) and later gave outstanding service to Egyptian sport as an administrator. He was the founder of the Egyptian Gymnastics Federation and later served as Secretary-General and President. He was also Secretary-General of the NOC (1953–1960) and of the National Swimming Federation, Director of the Organising Committee for the 1951 Mediterranean Games and Chef de Mission of the Egyptian team at the Olympic Games of 1948, 1952 and 1960. Additionally, he was Honorary President of the NOC, the Egyptian Swimming Federation and the African Amateur Swimming Confederation and he served as a Member of Parliament (1968–1980). His book Sport in Ancient Egypt was published in English, German, Japanese and Arabic. His other appointments included the Vice-Presidency of GANEFO (Games of the New Emerging Forces) and he clashed bitterly with Guru Dutt Sandhi of India over the participation of Israel and Taiwan in the 1962 GANEFO Games in Jakarta. Touny was so outspoken in favour of their exclusion that in his report to the Executive Board, IOC Chancellor Otto Meyer referred to Touny as a spy. An important figure in the Arab world, he was the senior IOC negotiator with the terrorists after the massacre of the Israelis at Munich in 1972. He died on his 90th birthday.

253. | Boris BAKRAC’ | Yugoslavia

Born: 25 March 1912, Pozega
 Died: 29 November 1989, Zagreb

Co-opted: 22 August 1960

Resigned: 12 May 1987, replacing Stanko Bliudek

Honorary Member from 1987

Attendance at Session: Present 26, Absent 9

A graduate of Zagreb University he became a public works engineer. An influential political figure, he served as Vice-President of the Croatian Parliament and as Minister of Works for Croatia in addition to being Deputy Mayor of Zagreb (1957–1962). He was President of the Yugoslavian Olympic Committee (1952–1960) and also served as President of the Croatian Sports Union, the Yugoslav Sports Union and the Croatian Football Union.

254. | Włodzimierz RECZEK | Poland

Born: 24 February 1931, Kraków
 Died: 28 March 2004, Katowice

Co-opted: 20 June 1961, replacing Dr. Jerzy Loty

Retired: 31 December 1996

Honorary Member from 1996

Attendance at Session: Present 46, Absent 3

Reczek became involved in the Socialist Youth Organisation (TUR and ZNMS); later he worked as juridical adviser. During the Second World War, he was a member of the Polish Resistance Movement. This was followed by a career in the Party: from 1945 to 1948 in the Socialist Party Poland (PPS); and then after the forced unification, with the Labor Party
Hadj Mohammed Ben Hadj Abdelouahed Ben Hassan BENJELLOUN TUIMY | Morocco

Born: 25 January 1917, Casablanca
Died: 29 December 1975, Montevideo
Co-opted: 16 October 1963
Attendance at Sessions: Present 45, Absent 3

A key figure in the establishment of many Moroccan sporting bodies. In 1937 he founded the famous Wydad, the first multi-sports club in Morocco and after founding the Royal Moroccan Rugby Federation in 1957 he later became a Vice-President of the International Federation. In 1959 he was a founding member of the Moroccan Olympic Committee of which he later served as President (1965–1973) and in 1961 he became the first Moroccan Member of the IOC. He also served in the International Committee for the Mediterranean Games and was a member of the Organising Committee for the 1983 Mediterranean Games in Casablanca. Educated in Casablanca, Rabat and the Commercial Academy of Paris, he was a successful trader and a Director of the National Tea and Sugar Board. He was also a member of the Moroccan Senate and held a number of Cabinet posts.

256. | "João" Jean-Marie Faustin Godefroid HAVELANGE | Brazil

Born: 8 May 1916, Rio de Janeiro
Co-opted: 16 October 1963, replacing Arnaldo Guinle
Resigned: 5 December 2011
Attendance at Sessions: Present 145, Absent 3

Both his parents were born in Belgium and settled in Brazil early in the 20th Century. João Havelange was raised in comfortable circumstances and went on to become an outstanding sportsman and a wealthy businessman. He had commercial interests in transport, insurance and the chemical industry. He was nominated for the Nobel Peace Prize in 1968.

An Olympic swimmer in 1936 and water polo player in 1952, he became one of the most powerful men in world sport. He won a bitter FIFA Presidential election in 1974, defeating the incumbent Sir Stanley Rous (GBR), mainly with the help of the African vote to whom Havelange’s promise to widen the scope of the World Cup held a particular appeal. He retired as FIFA President in 1998. As President of FIFA, Havelange honoured his election promise and the number of competing nations in the World Cup rose to 24; but his Presidency was marked by controversy. He never had the unqualified support of the Europeans, who took exception to his autocratic manner, and the world press made much of his actions at the World Cup draw in 1993 when he banned Pelé from the podium allegedly because he had been in a legal dispute with Havelange’s son-in-law. His authority within FIFA was first challenged successfully in 1996 when, contrary to his wishes, it was agreed that the 2002 World Cup would be jointly hosted by Japan and South Korea. Havelange retired as President of FIFA in 1998 and was succeeded by his protégé Sepp Blatter from Switzerland.

257. | Alfredo Oscar IMENARRIETA INCIARTE | Uruguay

Born: 26 January 1900, Montevideo
Died: 29 December 1975, Montevideo
Co-opted: 16 October 1963
Retired: 21 May 1975, replacing Joaquim Seratossa Ghibi
Attendance at Sessions: Present 5, Absent 1

A lawyer and banker, he served as a director of several leading companies. He was Director of the People’s Bank of Uruguay for 25 years, President of the Rural Association of Uruguay, Director of the Chamber of Industries and of the Chamber of Commerce of National Products and one of the seven founders of the Inter-American Conference for Trade and Production in 1942.

He was the President of the Uruguayan Rowing Federation, of the National Yachting Club and the Director of the Centro Automobilista del Uruguay. He resigned from the IOC after reaching the age of 75 and died just seven months later.

258. | General Raul Cordiero PEREIRA de CASTRO | Portugal

Born: 11 June 1905, Matia
Died: 2 January 1995, Lisbon
Co-opted: 16 October 1963
Resigned: 21 May 1975, replacing Saul Ferreira Pires
Reinstated: 13 July 1976
Resigned: 1 September 1989
Honorary Member from 1989
Attendance at Session: Present 26, Absent 5

The Portuguese fencing champion with foil and sabre, he was Secretary and later President of the Portuguese Fencing Federation for nine years. He was National Commissioner for the Portuguese Youth and President of the Executive Board of Physical Education and Sport of the Armed Forces. From 1949, he was a member of the Portuguese NOC.

In May 1975 he resigned from the IOC as a protest against the Portuguese government but he returned to the IOC a year later.
Born: 2 June 1940, Psychiko
Co-opted: 16 October 1963, Replacing Angelos Ch. Botzani
Resigned: 21 October 1974
Honorary Member from 1974,
Attendance at Sessions: Present 6,
Absent 9

A versatile all-round sportsman, Hodler excelled as a yachtsman and won an Olympic gold medal in the Dragon Class at the 1960 Games. He had shown a keen interest in Olympic affairs at an even earlier age and began his period of office as President of the Hellenic Olympic Committee (1955–1964) as a 15-year-old.

As the Prince Regent and Duke of Sparta he officially opened the 1960 IOC Session in Athens. Two years later, he was co-opted onto the IOC at the age of 23 and as the youngest person ever to become a member. From 1967 to 1973 he was a member of the Commission for the International Olympic Academy.

He acceded to the throne on the death of his father Paul I in 1964, and married Princess Anne-Marie of Denmark that year. In 1967, he mounted a pro-democracy coup against the “Colonels” who had seized power on April and after the coup failed he went into exile with his family. From 1967 to 1973 he lived in Rome.

After the “Colonels’” regime collapsed in 1974, the Greeks decided to hold on to the Republic. King Constantine was still not permitted to return to Greece, because he had legalised the recognition of the “Colonels” by signing the charter. Because he could no longer represent Greek sport, he resigned from the IOC in 1974 and settled in London.

In 1994, he was deprived of his Greek citizenship, his remaining properties were nationalized and any hopes of returning to his homeland were further diminished.

Hodler belonged to the Swiss national ski team in 1937. In 1946, he became Vice-President of the Swiss Ski Federation; in 1948 at the Olympic Winter Games he was responsible for the alpine events. Only 32 years old, he was elected President of the International Ski Federation in 1951 – a post he held for 42 years.

Head of a Bern law practice, he was also President of the Swiss Bridge Federation and wrote books on the game. He was also an accomplished painter and his great-uncle, Ferdinand Hodler, was the founder of modern Swiss painting.

He served as the IOC Treasurer from 1964 to 1972 and on the establishment of the Legal Commission in 1974, he was appointed the first Chairman. He was one of four candidates for the IOC Presidency in 1980 when Juan Antonio Samaranch won by an overall majority in the first round. In 1989, he became the first Chairman of the Coordination Commission for the Winter Games.

From 1985 to 2002, Hodler was a Member of the IOC Executive Board, with a lapse of only one year. When, in December 1998 in Lausanne in front of the international press, he denounced the practices which Salt Lake City had used to bombard some of the IOC Members, the IOC faced the largest crisis it had ever experienced. This resulted in comprehensive reforms as well as the forced resignation of the corrupt Members.

Hodler’s attendance record at IOC meetings was unsurpassed. He attended every one of the IOC Sessions and Executive Board meetings held during his mandate – a total of 108.

Appointed Vice-President 25 September 1993
Appointed 3rd Vice-President 5 September 1994
Appointed 2nd Vice-President 18 June 1995
Appointed 1st Vice-President 17 July 1996 to 5 September 1997
Second term: Elected Member 5 February 1998
Attendance: Present 69, Absent 1

260. | Marc HODLER | Switzerland

261. | Sir Adetokunbo (Adegboyega) ADEMOLA | Nigeria

Born: 1 February 1906, Abeokuta
Died 29 January 1993, Lagos
Co-opted: 16 October 1952
Retired: 6 June 1976
Honorary Member from 1965
Attendance at Sessions: Present 22,
Absent 8
Executive Board Member No. 35
Elected Member 7 September 1969 – 5 October 1973
Attendance at Meetings: Present 11,
Absent 4

He was the son of one of the most important figures in the development of modern Nigeria. His father, Sir Ladapo Ademola, ruled Egbaland, a semi-independent area of the Yoruba region, from 1920 to 1963. He was born in his father’s Palace just 13 years after the Egba Chiefs had agreed to abandon their practice of human sacrifice.

Ademola was educated locally before entering Cambridge University in England, after which he embarked on a legal career and rose to become Chief Justice of Nigeria (1958–1972).

During 14 years of ethnic and federal rivalries, he played a brave and dangerous role in trying to maintain the rule of law amid coups, counter-coups and civil war. The task proved impossible and he was deeply saddened by his country’s post-colonial record.

He was President of the Nigerian Olympic and Commonwealth Games Association (1958–1966) and was an influential member of the IOC Commission of enquiry for South Africa.
A Bachelor of Arts and Canton Law, he was President of the Italian Olympic Committee for 32 years (1946–1978) and no one worked harder to rebuild Italian sport after the war. An enthusiastic oarsman, fencer and tennis player in his youth, his career as an active sportsman was ended by a shoulder wound sustained when fighting for the Resistance against Mussolini’s fascists.

A successful Turin lawyer, he was President of the Executive Committee for the 1956 Olympic Winter Games at Cortina d’Ampezzo and he headed the Organising Committee for the 1960 Summer Games in Rome. Soon after being co-opted onto the IOC in 1964, he stepped up his campaign to form an Association of National Olympic Committees. This led to frequent and increasingly bitter clashes which IOC President Avery Brundage, whose intransigent attitude on the matter of consulting NOCs had led to the disenchantment of the NOCs in the first place. Support for Onesti grew rapidly and in 1968 the Permanent General Assembly of NOCs was formed following a meeting in Rome in 1965. This was later renamed the Association of National Olympic Committees (ACNO). Although more than 60 NOC Presidents had initially given their support to Onesti, he also had his detractors. Ivar Vind (Denmark), the spokesman for a Scandinavian bloc, told Brundage that they considered Onesti to be disloyal and motivated by personal interest.

In the circumstances, it was appropriate that Onesti resigned as Chairman of the Commission on IOC/NOC Relationship but he immediately assumed the Presidency of the Cultural Commission. A well-known figure in many fields, his funeral was attended by the President of Italy.
The death of John Apostol Lucas in Columbia, Missouri stills yet another of the few great voices of the Olympic family and the worldwide Olympic Movement that had to chronicle the stories and the individuals who were giants in the evolution of both the USOC and the IOC. This gentle scholar attended every Olympics since 1960, and ran on both the USOC and the IOC. He was a runner of some ability whose sporting career took off in the early seventies as Head of Sport at the Moscow Power Engineering Institute titled “Athens 1896 to London 2012: A Perspective on the Olympic Games”. He had delivered over 500 such lectures on three continents and he was also the author of multiple books and essays. “The Olympic Games of the future can become much better only if the IOC is made up of better men and women”, he was inclined to tell me. “And if the National Olympic Committees have international and humane agendas that balance their admirable desire to send honest athletes in search of gold, silver and bronze”.

Samaranch bestowed the title of “Official Olympic Lecturer” on Lucas in 1984, and we became accustomed to seeing him at my door of office at the Games as they opened. He would be clad in shorts, what looked like a cargo vest, rumpled Penn State hat, and would never accept a ticket to a major event from me. He knew why he was there and what he wanted to see and do. This was no ordinary “Olympic Geek”, this man who whose parents came from the west side of the city of Brooklyn, New York, and who had delivered over 500 such lectures, was made Honorary Vice-President of Russian sport for well over half a century. He was an association which would last the rest of his life.

His sporting career took off in the fifties. He had graduated from the Moscow Power Engineering Institute in 1956 and became an assistant professor in 1965, then became a professor in 1972. He had delivered over 500 such lectures, was made Honorary Vice-President of Russian sport for well over half a century. He was an association which would last the rest of his life.

By the Russian ISMH member Vladimir Roditchenko

A larger than life figure at the heart of Russian sport for well over half a century, ISMH member Vladimir Roditchenko, has passed away. He lived through dramatic change in the era of “ Glasnost”. He was Head of Human Resource and Educational Institutions on the State Sports Committee in 1982, a role he performed for five years. Appointed Vice-President of the Russian Olympic Committee in 1990, he remained in office until 2005 when he was made Honorary Vice-President for Life. He also served as an Honorary Member of the All-Russian Athletic Federation and was the organisation’s Vice-President for 14 years from 1972. He sat on the IAAF...

Godwin won two bronze medals in the 1948 London Olympics and was a cycling enthusiast all his life. He was born in the USA to British parents who returned to England in 1932. As a boy, his first cycle was for making deliveries but, inspired by what he heard about the Berlin Olympic Games, he became a contender for the 1940 Games. His ambitions were frustrated by the outbreak of war, but he continued to develop. He worked for the BSA (Birmingham Small Arms) motorcycle firm as an electrician.  

“They never gave me any time off for training because that would have gone against my amateur status, so I worked 47 hours a week. Training was Tuesday and Thursday, where we raced, we wore 26-second clocks, watches, canteens of cutlery: all my friends have got a canteen now.”

At the time of the 1948 Olympics, the cycling team stayed close to the cutlery now.”

He led the way in Olympic Education in Russia, and pioneered the system of regional Olympic Academies within a vast country. He was honoured domestically for his work in this field and also recognised by the United States Sports Academy and was an ebullient presence at international gatherings. A leading light in the European Fair Play Movement, he chaired the Russian Fair Play Committee.  

His greatest scientific work was prodigious. He was chief editor of “Athletics” magazine and was the author of over 100 books and brochures, and more than 350 scientific, methodological and analytical papers and was the editor of “Your Olympic Text Book” over 24 editions and the ten annual editions of the “Students Olympic Text Book” from 1963 to 1973. He took the time to write four novels and patented a device for training athletes.  

His contribution to Russian sporting life was reflected in the award in 1996 of the Order of Friendship (1996) to which was added a further award “For Merit to the Fatherland” (2002). His lifetime of achievement was reflected in the title of “Honored Worker of Physical Culture of the Russian Federation” bestowed in 2005. He was also honoured with the prestigious Peter Lesgaft Medal for Merit in Sports Science and Education.


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gymnastics began when he visited a sports gymnasium and met his sporting hero, the seven-times Olympic champion in gymnastics Vitaly Sanin (URS). After his debut in the adult class, the 18 year-old won the national championships in the vault and rings. At his first international participation at the World Championships in 1962 in Prague, he came 31st in the individual all-around competition. Köste won 34 national titles and participated in three Olympic Games between 1964 and 1972, winning a bronze medal with the team each time. His greatest result came when he won the gold medal in the vault 1972 in Munich. However, his favourite apparatus was the horizontal bar, on which he became European champion in 1973.

His career ended in 1974, during the World Championships in Varna, when he had been snapped during training. From then on he worked as trainer for women’s gymnastics and as teacher at the SportUniversity in Leipzig. From 1998 to 2001 Köste was a Member of Parliament (Bundestag) and two-times world champion amateur cyclist Gustav-Adolf Schur.

In spite of a tear in his aorta, sustained in 2005, he continued to take part in gymnastics up to his death.

Milton Gray “Mill” Campbell (USA), *9 December 1933 in Plainfield, New Jersey, †22 December 2012 in Gainesville, Georgia. Campbell, who studied at Indiana University, was the first African-American athlete to become an Olympic decathlon champion. He won the gold medal in the 1956 Olympics and set an Olympic record of 7937 points (according to the current count: 7565), which in itself is quite a performance. After his retirement, he became a TV wrestling commentator, acted as an ambassador for the USO and served as USA Wrestling’s state chairman for New York.

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Konstantin Grigorevich Vyropayev (URS), *2 October 1930 in Irkutsk, †31 January 2013 in Irkutsk. Even though he had not won a national record of 7937 points as the Greco–Roman wrestling, the Siberian was nominated for the Soviet Olympic team twice. In 1956, he won the bantamweight gold medal, and in 1960 won the featherweight bronze medal. Vyropayev started his career in 1942 and in 1954, he came third in the USSR championships. After three seconds passed (1955–1957) he changed to featherweight, coming second in the 1960 Soviet championships. In 1963 he retired and became a trainer. His best-known pupil was the 1981 European champion Gustav-Adolf Schur.

Paul Borowski (GBR), *6 March 1937 in Rochester; 122 December 2012 in Rochester. The trained ship fitter in 2005, he had served with the Naval Infantry of the Egyptian Navy, he became world champion five times (1955–1957, 1959 and 1960) and European champion (1955, 1957 and 1958) and broke 34 world records 26 times. His dominance was demonstrated by the fact that he won in Melbourne leading with 204 kg and in Rome with 157 kg. In 1964 in Tokyo, he had served with the Navy Infantry of the Black Sea Fleet. He was awarded the “Medal of Honour”. After the liberation of Odessa, he was one of the divers who took part in the clearance of mines from the harbour.

During his sporting career, Vorobiev studied psychology at the Svendlovsk (now Yekaterinburg) Medical institute, graduating in 1962 as Candidate of Medical Sciences. In 1970, he successfully completed his dissertation and achieved his doctorate. For some years he was the head coach of the Soviet weightlifting team and retired in 1991. Vorobiev was a target of the Moscow Obstal Institute of Physical Culture and Sports.

At the US trials, he came fifth in 1952 and fourth in 1956. After his decathlon career, Campbell returned to hurdling in 1957, setting a world record of 7.4 s for the 110 m hurdles. After his graduation, Campbell, who stood 1.90 m and weighed 94 kg, spent the 1957 season in the National Football League with the Cleveland Browns. Later he went to Canada, where he played with the Hamilton Tiger Cats, the Montreal Alouettes and the Toronto Argonauts until 1964. From 1967 he lived in New Jersey, where he developed programmes for underprivileged children.

Arkady Nikitich Vorobiev (URS), *3 October 1924 in Morodo, Tambov Oblast, †22 December 2012 in Moscow. The Russian weightlifter took part in the Olympic Games three times and won two golds in middle-weight (1960 and 1964) and one bronze (in light-heavyweight in 1956). He was also world champion five times (1953–1955, 1957 and 1958) and European champion (1952, 1953–1955 and 1958) and broke 34 world records 26 times. His dominance was demonstrated by the fact that he won in Melbourne leading with 204 kg and in Rome with 157 kg. In 1964 in Tokyo, he had served with the Navy Infantry of the Black Sea Fleet. He was awarded the “Medal of Honour”. After the liberation of Odessa, he was one of the divers who took part in the clearance of mines from the harbour.

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international career after the 1960 Games, but continued to represent Bengal and Calcutta Customs for the next five years. In 1971, he was the sixth player to be awarded the prestigious Padma Shri Award by the Indian government.

Ronald Charles Stretton (GBR), *3 February 1930 in Epsom, Surrey; †12 November 2012 in Toronto, Ontario. Stretton was an excellent track record and short distance time trialist. He won a bronze medal in the team pursuit at the 1952 Helsinki Olympics. He was a member of the Norwood Paragon GC, and emigrated to Canada in July 1955. He passed away after a long battle with cancer.

John Curtis Thomas (USA), *3 March 1941 in Boston, Massachusett s; †11 January 2003 in Brockton, Mass. Thomas, a 1.98m-tall Afro-American, bettered the world record in the high jump five times between April 30 (2.17 m) and July 1 (2.22 m), which made him the firm favourite for the Olympic Games in Rome in 1960. It was one of the biggest sensations when he failed at 2.16 m and lost out to the two Soviet<br />

Acer Gary Nethercott (GBR), *28 November 1977 in Newmarket, Suffolk; †2 January 2013 in London. The death of the 2008 Olympic silver medallist at the tragically early age of 35 has shocked the rowing community. It was at Oxford University that Nethercott first made an impact on the sport. He joined the women’s crew in 2000 and then Isis (the second string Oxford boat) in 2002, before guiding the Blue Boat to victory in the 2003 University Boat Race. They were defeated the following year but Nethercott ended his university career with victory over Cambridge in 2005.

By this time he had achieved a doctorate in Philosophy and had studied at the Sorbonne. He had also caught the eye of the international selectors. He coxed the British eight on home water at Bon Dorney in the 2005 FISA World Championships. Described by British rowing performance director Sir David Tanner as “the top British cox of his time”, Nethercott was in the seat when the eight won Olympic gold at the 2008 World Championships. Later, he cycled from Land’s End to John O’Groats for charity, under the Ironman Triathlon and also coached youngsters at the Molesey Boat Club in London but had planned to return to a boat for 2002. Nethercott had been diagnosed with brain cancer and died after a short illness. His name “Acer” came from the Latin and meant fierce, keen and eager.

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The ISOF offers the families of the deceased its sincere condolences.

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In the last edition (JOH 3)2012, p. 63) František Kolář proved that the Czechs, who were not recognised by the Vienna government as an independent nation but treated as a “sub-group” of the Austrian team, marched in at the opening of the 1952 Olympic Games in Stockholm behind not only the black and yellow Austrian Imperial flag but also behind the Bohemian flag.

That has now been confirmed via the Austrian State Archives, which contain a series of interesting files about the early history of the Olympic Games between 1906 and 1914, with the signature AT-OeStAHSHSD MÄ AR F6O-208-1. Among these are also documents about the “flag question” which can be downloaded from the internet www.osta.gv.at.

In a report to the Austrian Foreign Ministry the Stockholm Ambassador Constantine Theodor Dumba (1856-1947) wrote on 3rd August 1912:

“First of all it gives me great pleasure to be able to report our wishes in respect of legal state recogni-
tion. It was fully met. The entry was carried out in the order demanded by me: Austrians, [Czechs], Hungary. However the Czechs did not march in first as that would not have been correct. Initially they had protested in writing from Prague against the messages I had sent to the Swedish Committee because of the appropriate instructions. On the day before the formal procession the secretary of the Czechs first to Count Kolowrat, then to me and wanted to receive the authorisation for his group to march in with the Czech flag in front. It then turned out that the Czechs had arrived without a black and yellow flag, so that one had to be bought at the last moment. During the march in my Czech compatriots unfolded an enormous white national flag with the lion, the dimensions of which they had until then carefully kept secret. The black and yellow flag in contrast was smaller and of lesser dimensions than those prescribed by Count Kolowrat. Later on they apologised for this by saying that the Austrian flag could not be found with such large dimensions. But the trick had been played. I did not think it was worthwhile to take this little bit of mischief making seriously. Rather I contented myself by explaining the whole procedure to Dr. Guth as stupidity. There were no further complications with the flag since the Czechs did not manage to gain a single victory, and as a result the question of the raising of the national flag under the black and yellow one did not arise.”

1 Embassy Secretary.
2 Dr. IJ Guth (1861-1933), founding IOC Member from 1894, and President of the Czech Olympic Committee (CSO).
Mutual cooperation – A collaborative project within the Olympic Museum Network

By Jurryt van de Vooen and Jens Hünefeld

The opening of the “1928 Olympic Games – Collection Connection from Qatar to Amsterdam” exhibition in Amsterdam on 25th November 2012 marked the fruition of a project conceived six years previously and executed jointly by Olympic Museums. In 2006, The Olympic Museum in Lausanne brought nine international Olympic Museums together and invited them to form the Olympic Museum Network (OMN). The nine organisations agreed to cooperate in the near future with the aim of globally promoting interest in Olympic heritage and exhibiting the various collections of Olympic-related artefacts. Since its inception, the Olympic Museum Network has enjoyed exponential growth and, as a team, has aspired to achieve lofty ambitions. The exhibition in Amsterdam is the first exposition developed by two international team members of the Olympic Museum Network. The Qatar Olympic & Sports Museum and the Amsterdam Olympic Stadium have jointly created this presentation focusing on the 1928 Olympic Games. All the exhibits made available on loan through the generosity of the Qatar Olympic & Sports Museum and the Qatar Museums Authority were shipped all the way from Doha to Amsterdam as contributions to the exhibition. Most of the items and memorabilia on display in this exhibition have been assembled by the Dutch Olympic enthusiast and collector Anthony Th. Bijkerk, the General Secretary of the ISOH. The Qatar Olympic & Sports Museum has recently acquired this collection, which will be stored and conserved on site with the intention of exhibiting selected items in future.

Moreover, it offered a wonderful opportunity to highlight the influence that the Olympic Games had on society off the field in the early years of the Modern Olympic Games. It was only thanks to the great generosity shown by the Dutch nation, that the 1928 Olympic Games could be staged in Amsterdam. Initially, it seemed as if the Dutch Olympic Committee would have to hand back the organisation of the 1928 Olympic Games to the IOC because the Dutch Parliament refused to sanction the necessary funding. Thanks to massive public support, the entire country united to raise the money needed. “What the state would not give, the Dutch people provided.”

Jan Wils was the architect who designed the Olympic Stadium. In 1926 he told a journalist about the Marathon Tower, which was to be built in front of the stadium: “A large bowl will be mounted on the top, from which you will see a plume of smoke rising by day and a pillar of fire at night.” In this cauldron, the Olympic flame was to be lit for the first time in history, after which it was to become an integral part of the Olympic tradition. This new symbol almost caused an aerial disaster during the Games, when a French pilot mistook the fire for the lighthouse at Schiphol airport. The plane crashed in a nearby paddock, however, all five passengers escaped unharmed.

The Dutch also invented the parking sign, which is still used throughout the world to this day. Amsterdam was expecting a large number of foreign visitors, many of whom would be travelling by car. Therefore, the authorities needed an instantly recognisable symbol to show foreign visitors where to find a parking place. They came up with a large circular blue sign with a white letter “P” painted in the centre. Amsterdam 1928 was destined to be most important for women’s sport. For the first time, women were allowed to participate in athletics and gymnastics. The Dutch national team won the gymnastics competition, making them the first Dutch female Olympic champions. “You, Dutch gymnasts, we salute you! You have totally surprised and delighted our country! Against all odds, the Dutch tricolour was raised for you on the champion’s pole.”

Her Royal Highness Queen Wilhelmina visited the stadium during the competition. However, the week previously, she caused a stir when refusing to attend the Opening Ceremony. Probably, the Queen was displeased that the IOC had chosen the opening day without consulting her. This great legacy is now summarised in our exposition.

The exhibition brochure can be found at the following link: http://www.qma.org.qa/images/pdf/brochureao.pdf

Premium bond issued by the City of Amsterdam (1928)
BOOK REVIEWS

This is much more than a book review, rather it is a tale of Olympic exhibitions in two cities. A year ago, the German press carried the news that the Martin Gropius Bau in Berlin and the Al Riwaq Exhibition Hall in Doha (Qatar) would stage great Olympic exhibitions in association with the National Museum in Athens. These were to be held over a two-year period from 2012. Some 800 ancient and 300 modern exhibits from the history of the Olympic Games were to be on display. A two-volume catalogue was planned with sections in German, English, Arabic and Greek.

For the volume on the “Modern Olympians”, Christian Wacker, Director of the Olympic Museum in Qatar and Vice-President of ISOH, asked 14 authors to co-operate. Among them were Stephan Wassing, Volker Kluge and Karl Lennartz. The list featured a range of experts with a variety of approaches. On the one side authors who tended to allow the sources to speak for themselves and on the other, sports historians who were more inclined to interpret and draw conclusions and have a critical perspective. Bernd Sössmann, the former president of the Berlin German–Greek Society, and sports philosopher Gunter Gebauer were both asked to write about the modern aspect as part of the contribution made by the Martin Gropius Bau. Neither man had previously published material on Olympic history and ultimately, the pair withdrew their cooperation from the project.

Some were unhappy that practices such as doping, commercialization, corruption, political manipulation and dubious building practices would not be dealt with. The subtext for their withdrawal soon became apparent, an implicit criticism of State of Qatar. It was said that the Qatars wanted to use their state’s oil wealth to become a world power in sport.

Perhaps because of negative media coverage, the agreement between the Martin Gropius Bau and the Qatar Museums Authority remained unsigned. And so they went their separate ways. In Berlin, an exhibition entitled “Mythos Olympia, Kult und Spiele” was held from 31st August 2012 to 7th January 2013, essentially financed by banks and by other organisations in Berlin and Germany with a catalogue in German. On the 28th March 2013 “Olympics – past and present” an exhibition devoted in equal measure to the ancient and modern Olympic Games, will be opened in Qatar. For this, a catalogue will be available in English.

In November 2012 I was in Berlin and visited their exhibition. This was an impressive collection of artefacts which bore favourable comparison with the collection in the old museum at Olympia. The "Berlinitzer Zeitung" was full of praise: "Truly fabulous: the exhibition ‘Mythos Olympia’ in the Martin Gropius Bau is a great depiction of religious passion and cultic enthusiasm for competition.”

The display had plenty for the historian of antiquity and the archaeologist to appreciate. There were valuable exhibits from Greece. These included items from the Archaeological Museum at Olympia and the Athens National Museum. There were also loans from other museums including the Louvre, the Vatican Museum, the National Museum in Rome and the collection of antiquities of the Berlin State Museum.

Where objects of particular beauty were too valuable to send, reproductions were included to complete an artistic picture of historic Olympial. Above all the exhibition demonstrated how significant the Games had been to the rise of concept of “being Greek”. At the time the land was split into city states.

A second part is devoted to the rediscovery of Olympia in the 18th and 19th centuries. Part of the excavations is also dealt with. German researchers led the way in the rediscovery of Olympia. It is noticeable the extent to which the excavations in Germany and Greece is emphasised. The catalogue for the exhibition is a voluminous book of 594 pages which weighs over three kilograms. It weighs over three kilograms and measures 24.5 x 30.5 x 5 centimetres. At the exhibition it was on sale for only 25 Euros, on the internet it is available for 50 Euros. Even so this represents astonishing value. It is distributed in English and German efforts are downplayed with more emphasis given to the French contribution.

The sections relating to the history of excavation must be criticised. There is a very meagre report on the excavations from 1936 to 1942 (Jüli Moustaka, “The German and Greek excavations”). Then the text has: “In 1952 the dig received a new licence from the Greek state and was continued…by Emil Kunze. As archaeologists Malchwitz now joined the team. The main purpose of these digs was to conclude the interrupted explorations in the stadium.”

Another man’s vital contribution was overlooked by the archaeologists. Carl Diem had the ideas and also helped indirectly with the financial backing for the project. The book does manage to persuade Hitler and/or the German Reich to finance the renewed excavations at Olympia. By reason of his role as “Sportreferent” of the Federal Government, Diem was able to obtain financial support for the 1952 excavation. When the digs began, Diem constantly critised the archaeologists for working in the Alps rather than the stadium. He repeatedly called for the excavation of the stadium. The archaeologists refused and expressed doubts that they would find anything there.

Diem celebrated his 75th birthday on 24th June 1957. ODS President Willy Daume created – more or less as a birthday present – a “Carl-Diem-Stipendium” to guarantee the completion of the stadium excavations. It was some time before the various German sports associations had raised sufficient money to proceed, by January 1958 the excavations were able to begin. The excavated stadium was finally inaugurated on the occasion of the 1961 IODC Session in Athens with festivities on 22nd and 23rd June. So much material was unearthed that a new museum had to be built to hold it all. In his 1956 diary Diem had written: “One can see the start of the new museum in the depths of an excavated trench. Where once the earthen wall of the stand rose up there is an empty field of thistles. The remains of the stand for distinguished guests is half covered by sand, and on the running track itself there rests an untouched weight of 40,000 cubic metres of soil. That ought to be removed and used to heighten AGAIN the ancient stadium. With this good intention we have come to a halt and so the face of this ancient cultural site is missing. It is a torso with an embarrassing disfigurement. One had to have been in the other sites to recognise the liberating hollow of the stadium means for the total impression of a sacred place.”

Diem did persuade the archaeologists, or made it possible for the stadium to be excavated but his name was not subsequently mentioned by the archaeologists.

A Partisan’s Daughter
Louis de Bernières (2008): “I’m glad I wasn’t him (Coe), doing all that running just for the sake of it. How would it feel to be him as an old man, looking back and realising he’d spent his entire youth hurtling round running tracks?”

Sebastian Coe has done a lot more in his life than “hurting round running tracks”, although that is the basis of his fame. If one adjective describes Coe, it is “smooth”. But he has also always been persistent. In his drive to secure the 2012 Olympics and in progressing the project, he cultivated anyone who could help, of whatever persuasion.

This book was written on the back of the great success, for which Coe can claim much of the credit, of London 2012. The author gives...
numerous insights into the bidding process and help received from disparate people such as successive UK Prime Ministers, Ministers and London Mayors, as well as Juan Antonio Samaranch.

Coe was one of the great trio of British middle distance runners who dominated the 1980s, along with the rather less polished but equally talented Steve Ovett and the young pretender Steve Cram. The athletics part of the book – the major part – races along at breakneck speed, interrupted by Coe’s stent as a Conservative MP (despite having grown up in a Labour area) which was a principal ingredient in the breakdown of his first marriage. Other reasons are barely touched on, but an autobiography need not be a confessional. There is a fair account of his “rivalry” with Ovett, exaggerated by the media. The book is long and I found the first few sections dealing with his childhood and adolescence the most interesting. Coe is at pains to stress that he was educated in state schools and not, as his title “Lord Coe” suggests, an expensive private school. His engineer father Peter Coe played a huge part in his success as an athlete, and he provides an admiring picture of Peter, regarded by the athletics establishment as a heretical and difficult man. Seb, too, had several brushes with the sports authorities until recent times, and once he became famous was exposed to more than one made-up story in the tabloids, two of which he successfully sued.

The last chapter is a rapid tour d’horizon of the 2012 Olympics and Paralympics, written, I suspect, in the tabloids, two of which he more than one made-up story provided any interpretation, which is expertly written and contains an impressive number of photographs, many of which have not been seen in published form for many years. These are shown on a sport by sport basis. The book begins with a section depicting Stockholm at the time of the Games. In the summer of 1912 was Olympic frenzy in Stockholm, which in a short time had transformed from an “out-of-the-way corner” to a decent modern capital and was now in the middle of the biggest construction boom in the city’s history.

The Olympic Games in Stockholm 1912 has gone down in history as the “Sunshine Olympics” (Solskensolympiaden in Swedish). It is particularly significant that the weather in the spring had been very poor with snow well into late April but also because of the friendly atmosphere, the thoughtful arrangements and well-organised competitions. A century later, Johan Erseus has captured all of this, plus of course the sporting achievements with portraits of particular interest- ing Olympians. With many photos, the result is a rich and very entertaining book.
torch relays. Philip kindly gave me a copy during London 2012, and I read it daily on my trips back and forth on The Tube going from my hotel to the Olympic Park.

As you might expect, he gives 1948 London special emphasis with a listing of all the British torch bearers who carried the flame during the relay. But for each Games, details of the organisation, the runners, and the torches is filled in with nice anecdotes about problems that arose, or special features relating to the relay or the runners.

Each relay is handled in detail, by chapter, with the book covering 28 chapters. It starts with two introductory chapters giving information about the flame in 1928 and 1932, and then goes Olympiad by Olympiad starting in 1936.

There is one summary chapter at the end on the torch relays of the Olympic Winter Games. Those relays were handled in less detail, as a result, perhaps a flaw, but Borgers also has less emphasis on the winter relays. Perhaps that is a source for another book or area of research – certainly we know that in 1952-60 the Olympic torch was not lit at Olympia for the Winter Games, and although Barker discusses this, it might be an area that could be handled in more detail by historians with an interest in the topic.

The book also handles protests and controversies that accompanied the torch relay. He ends with a preliminary chapter on the London 2012 relay (written before the Games), giving emphasis to the problems they faced and the organisation of the 2012 relay. Barker does not skimp on the details of the protests and controversies that accompanied that torch relay.

In all, a quick read, but a valuable addition to the English literature on the Olympic torch relay.