I.O.A.
NINTH SESSION
AT
OLYMPIA
AUGUST — SEPTEMBER 1969
Under the Honorary Presidency of H.M. THE KING.

(Decision taken at the Full Meeting of the Hellenic Olympic Committee on 14th January 1969.)

President: H.R.H. Prince GEORGE of Hanover, LL.D.
First Vice-Président: Vice-Admiral Pyrros LAPPAS, Member of the I.O.C. for Greece, Member of the Hellenic Olympic Committee.
Second Vice-President: Epaminondas PETRALIAS, Hon. Secretary General of the H.O.C.
Members: Nikolaos PAPARESCOS, Member of the H.O.C.
          Nikolaos GOUMAS, Member of the H.O.C.
          Georgios PANZARIS.
Curator: Otto SZYMICZEK, Technical Counsellor to the H.O.C.
Director General: Rear-Admiral Epaminondas PANAS. The Secretary General for Sports and the Government Commissioner at the H.O.C.
Collaborators: Avery BRUNDAGE, President of the I.O.C.
Nicolaos GIALOURIS, Inspector of Antiquities.
Georgios PAPASTEFANOU, Director of the Historical Museum of the Olympic Games.
REPORT
OF THE
NINTH SESSION
OF THE
INTERNATIONAL
OLYMPIC ACADEMY
AT
OLYMPIA

ATHENS
1970
COMMISSION OF THE INTERNATIONAL OLYMPIC COMMITTEE
FOR THE
INTERNATIONAL OLYMPIC ACADEMY

Chairman: Ivar Emil VIND, Member of the I.O.C. for Denmark.
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Juan A. SAMARANCH, Member of the I.O.C. for Spain.
Dr. Giorgio de STEFANI, Member of the I.O.C. for Italy.
Prince GEORGE of HANOVER, President of the I.O.A.
Dr. Ryotaro AZUMA, Member of the I.O.C. for Japan.
Alexandru SIPERCO, Member of the I.O.C. for Rumania
Jean HAVELANGE, Member of the I.O.C. for Brazil.
H.M. KING CONSTANTINE OF THE HELLENES, Member of the I.O.C. for Greece.
Vice-Admiral Pyrros LAPPAS, -Member of the I.O.C. for Greece.
INTRODUCTION

The purpose for which the International Olympic Academy, spiritual heir of Greece, was founded and is working is to maintain the Olympic spirit, to disseminate the principles of the Olympic Movement, to study and apply the educational and social principles of the Games and, finally, to establish the philosophy of the Olympic Idea, according to the principles laid down by the ancient Greeks and those who revived the modern Olympic Movement through the initiative of Baron Pierre de Coubertin.

In 1969 the International Olympic Academy successfully held its ninth successive Session, under conditions which are steadily improving in every respect.

When, in 1961, the International Olympic Academy held its first Session under canvas in the pinewoods of the Cronion Hill overlooking ancient Olympia, no one could foresee that only a few years later the spiritual centre of the international Olympic movement would have as its headquarters such an admirable and well equipped group of buildings, erected at a cost of many millions of drachmae by Greece, our motherland, a country which throughout its existence has striven incessantly for the sake of ideas and has never, in all its long history, hesitated to make sacrifices for ideals.

The Olympic idea is indeed a noble and lofty aim, which comprises all humanistic ideals and teaches man to fight fair, to respect and aid the weak, to be brave and courteous; through it he learns of the ethos, of intellectual supremacy, true beauty, love for others, solidarity and freedom.

The International Olympic Academy holds an annual session whose object is to cultivate and preserve the Olympic ideal and to instil it into the hearts and minds of the young people of the world, just as it was taught and entrusted to us by sacred Olympia.

The Ninth International Session took place from 29 August to 17 September 1969, and we are proud to be able to report that a further steady advance was made towards fulfilling the noble aims of the International Olympic Academy. That the work of the Session was such an unqualified success is due to many factors, which we should like to mention briefly:

a) Distinguished speakers from many countries, specialists in the Olympic Movement and the Olympic ideology, lectured on philosophical, historical and special aspects of the Olympic Games.

b) One hundred and thirty-two participants from thirty countries
of Europe, Asia, Africa and America attended the Session and took part in the fruitful and highly interesting discussions.

c) Talks were given by ten speakers and eleven seminars were held during the session, whilst in ten instances participants worked in five separate language groups — English, French, German, Spanish, and Greek. The conclusions and suggestions which resulted from these discussions and seminars were of great interest.

d) A considerable number of officials representing the International Olympic Committee and the Hellenic Olympic Committee followed the work of the Session and took part in the discussions.

e) For the first time, lectures and discussions took place in the spacious new hall which was inaugurated during the Ninth Session. The hall is fully equipped to accommodate an audience of 300 people and has all facilities for simultaneous translation into three languages.

f) Use was also made, for the first time, of the large new restaurant, the new assembly and recreation hall, the offices of the International Olympic Academy and the new library. The library will be fully organized by the end of this year, with the addition of the necessary books and publications on world Olympic education, philosophy, literature and the arts. During the year the library of the late John Ketseas, founder and first President of the International Olympic Academy, which has been bequeathed to the Academy, will be installed in the office of the President.

A characteristic feature of this Session, of which special mention should be made, was the genuine and sincere enthusiasm shown by the foreign audiences - especially by those who were attending for the first time - for the great work which is being done by the Hellenic Olympic Committee in ancient Olympia, where the International Olympic Academy has the good fortune to have been housed in accommodation of a very high order.

g) An important factor in the success of the Ninth Session, which was acknowledged by all, was the cordial and sincere support so readily given by the General Secretariat for Athletics, in the person of the Secretary-General, Mr. Constantine Aslanidis, who every year offers free hospitality to five representatives from each country, and who has promised further assistance by the Secretariat in completing essential technical work such as the construction of a small stadium and grounds for athletic sports.

h) Finally, tribute should be paid to the President, H.R.H. Prince George of Hanover, for his work in directing the labours of the Session, organizing the seminars and discussions, supervising the meetings of the language groups and, above all, for his inspired and de-
dicated attachment to the work which is being undertaken by the International Olympic Academy.

It is the constant endeavour of the Hellenic Olympic Committee, which believes in the great purpose of the International Olympic Academy and is warmly supported by the International Olympic Committee and the Greek General Secretariat for Athletics, to ensure that the annual meetings of the International Olympic Academy shall be wholly successful, and thus play their part in establishing the Academy in the minds of the friends of the Olympic Games all over the world as the true spiritual home of the world Olympic Movement.

It is with this purpose in mind that the Hellenic Olympic Committee offers to the friends of the Olympic idea the present report on the Ninth Session of the International Olympic Academy. The Committee looks with confidence to the future, and is making preparations for celebrating, at the next Session in 1970, the completion of a decade devoted to a work whose manifold and beneficial influence on young people all over the world will, We believe, soon be made manifest.
FOREWORD
by H.R.H. Prince GEORGE of Hanover
President of the I.O.A.

The International Olympic Academy held its Ninth Session in Olympia from August 29th to September 14th, 1969.

Since last year, there has been a further considerable improvement in the installations at Olympia. Thanks to the Hellenic Olympic Committee, a restaurant with kitchen and playroom, a lecture hall with facilities for simultaneous translation, a library, and administrative offices with facilities for small discussion groups, have been added to the existing buildings of the International Olympic Academy.

The great advantage of these improvements is that the scientific work can now be carried on without inconvenience from the heat, and better concentration is possible than can be achieved out of doors.

Participants

Participants from 30 countries attended the session, and participation by Asian and African countries was stated to have increased. This was appreciated by all participants.

Lecturers took part from 12 countries, and 13 members of the I.O.C. and N.O.C.'s attended the session.

Selection

Although some National Olympic Committees take great care in selecting students of a high academic standard, some participants arrived unprepared and with no knowledge of the Academy or of the general theme of the Session, which was notified to the N.O.C.'s together with the invitation.

We believe that some preparation is indispensable if good results are to be achieved in a fairly short time. It is hoped that the small Information Booklet will be useful in this respect. Careful selection of the participants to be sent will also help.

It proved to be very useful to have invited Olympic champions and medal winners to attend as lecturers and also as participants. They were able to explain their experiences and thus contribute to the discussions and seminars.
ADDRESS
by Mr. E. PETRALIAS

Ladies and Gentlemen,

On behalf of the Hellenic Olympic Committee I have the honour to address to you a hearty greeting, to bid you "welcome" to our country, and to thank you for having accepted our invitation to participate in the Ninth Session of the International Olympic Academy.

We Greeks have reason to feel proud that our country conceived and created the institution of the Olympic Games, which formed the pattern for moral education, and, it is generally accepted, led to the flowering of a brilliant ancient civilization.

In order that this solemn inheritance may be perpetuated the Hellenic Olympic Committee, in agreement with the International Olympic Committee, has founded the International Olympic Academy with the aim of creating an international spiritual centre which will function in the sacred area where the Games were first conceived and celebrated. The International Olympic Academy is entrusted with the task of maintaining and disseminating the pure Olympic Spirit, of studying and teaching the social principles of the Games and of laying the scientific foundations of the Olympic Idea.

This important spiritual institution has already established itself in the conscience of world sportsmen.

A proof of the wide response which this effort has aroused is the presence at the Ninth Session of the International Olympic Academy of 132 participants, representing 30 countries from four continents.

Participation on this large scale is a most comforting fact. First of all it is gratifying to the Hellenic Olympic Committee, since it proves that their intensive and devoted work, and their moral and material sacrifices, are yielding results. Furthermore, it proves certain theories and embodies the high spiritual ideals through which citizens can be rendered useful to the society of their own country, and through which all the peoples of the world can be brought closer together.

The speeches to be heard at the sacred site of Olympia, in the shade of the tall pines of the Cronion hill, aim chiefly at developing the Olympic ideals and maintaining the Olympic Spirit unscathed in these tumultuous and uncertain modern times, before it is swept away by the fury of the destructive materialism of our era.
It is my wish that divine Olympia will inspire you and bring your work to a successful conclusion so that, when you go back to your own beloved country, you will become not only impressive heralds but apostles of the moral teaching which springs from the institution of the Games and which to-day constitutes our hope that it can guide humanity in the darkest hours of its course towards a better and nobler future.
STATEMENT OF WELCOME

by Mr. AVERY BRUNDAGE

President of the International Olympic Committee

To those who are about to participate in the Ninth Session of the Olympic Academy, I send greetings from the International Olympic Committee. Since the Eighth Session last year the XIXth Olympiad of the modern cycle was inaugurated in a blaze of glory by the spectacular Games held last October in Mexico City. Transmitted internationally by satellite, for fifteen days this great festival of the youth of the world held the concentrated attention of millions of spectators.

For fifteen days the world could forget the stories of crime and corruption, of disorder and warfare, that fill the news columns. What other enterprise could arouse such intense and widespread interest?

You are to have the privilege of living for a fortnight close to the centre where this noble idea was conceived. You will have an opportunity to learn something about the "religion of sport", as Baron de Coubertin called it and to discover that the Olympic Games are not merely another athletic championship, another opportunity to win medals and break records. The Games command the concentrated attention of millions because they are a non-commercial enterprise arranged by amateurs for amateurs, and all competitors regardless of race, religion, political affiliation or economical status are received on an equal footing.

May you enjoy your sojourn here at the birthplace of the Olympic Movement.
ADDRESS
by Dr. HENRI POURCET
Honorary Member of the I.O.A.,
at the Inaugural Ceremony, on behalf of the lecturers

The Hellenic Olympic Committee has called upon me to speak on behalf of the lecturers in the course of this Inaugural Ceremony. I am honoured, touched and grateful for this kind gesture.

In this site, so full of history and so impressive in its beauty, a disciple of Coubertin feels, more than anyone else, the burden of responsibility when he has to let his heart and his spirit speak, and even more when he straightaway recalls the words of the great Aeschylus: "When you have a heart, a soul and a spirit, you can hardly speak of Athens without exaggerating."

It is my purpose, however, to tell you how I feel about the Olympic Academy and the contribution of Greek civilization to humanity.

As long ago as 1949, John KETSEAS, to whose memory I pay an affectionate tribute, began travelling around the world, inspired by the idea of creating an Academy at Olympia itself.

Patiently, day after day, he bent all his energy to the building up of this institution, an organism of thought and reflection, under the aegis of the International Olympic Committee. Like any delivery, the birth of our Academy had its pains, but it also received strong assistance from Doctor Karl Diem, the pioneer of Modern Olympism.

In 1965, President Avery Brundage was to declare on the Pnyx: "The Olympic Academy could very well become, one day, a radiant centre in a world darkened by materialism, a school of philosophy, a school of life founded on the principles of Olympism."

After the death of John KETSEAS, the torch of the presidency was entrusted by the Hellenic Olympic Committee to H.R.H. Prince George of Hanover, who affirmed on this same tribune, in 1967, that in every enterprise "there must be a planning brain and a conscience which criticizes and adapts the organization and its rules to the conditions prevailing during each period and maintains the spirit in the right path. The International Olympic Committee is the brain, and we, as the Academy, must participate in its efforts and become its conscience."

The conscience required is forged in the course of the annual sessions that take place at Olympia, to which the Government of this country gives unstinted support.

A visible proof of its interest is to be seen in the splendid buildings which, thanks to the vigilant attention of Admiral Lappas, have been
erected near the famous ancient stadium and along the banks of the Alpheus river, and which will tomorrow house participants and lecturers. Not far from the sacred Altis you will see two steles, one containing the heart of Pierre de COUBERTIN, the other dedicated jointly to John KETSEAS and Karl DIEM.

It was in front of those monuments that General Papathanassiadis, who has done so much for Olympism and who is presiding over the destinies of the Hellenic Olympic Committee, said in the course of our last session: "Olympia is once more becoming the spiritual centre of the world."

As far as I am concerned I am certain that this will be confirmed and amplified, thanks specifically to the well-organized programme of work, to the happy choice of lecturers who represent so many physical and spiritual merits and, finally, to the attention and reflection of the participants, who, after their sojourn in Greece, will become the best apostles of a renewal of Olympism.

We are in an exceptional country. It has been possible to speak of the Greek miracle.

Greece, land of men who ventured to affirm, on emerging from the darkness of legend, that man is the measure of all things and that the full dimension of his human condition is contained, at one and the same time, in his speed, the expression of intelligence, and his step, the expression of movement. In this very spot, the ancestors of those who have invited us have raised their great voices. They were the first to conceive the laws that must rule a nation, the first to institute physical games together with spiritual discipline. When most countries were still in the age of the cave-man they had already started discussing ideas. They were the first to establish the noble aims towards which Humanity will always aspire. They wrote, in capital letters, words which are all their own, Greek words, the words Beauty, Liberty, Right, and Justice, and those words are now carved on most of our public buildings. Better still, the various Greek cities cemented their national unity in the celebration of the Olympic Games; they measured the stadium according to the length of Hercules' foot; they honoured the winning athlete, he who took possession of the stadium by the pace which was the swiftest, the pace which was a sign of possession of the earth, and which became, in the year 1969, the sign of possession of another heavenly body.

In spite of the astounding discoveries of the human mind, in spite of the triumph of modern technology and progress, the return to the sources of Olympism is the only rational way for man to restore his equilibrium as a human being; here there is no separation between
body and spirit, since it is the Greek language alone that has a word attributing to man both intellectual excellence and physical vigour, the word "Kalokagathos".

As long as there are men who desire to cultivate wisdom, they should come here Hod say again with Sophocles:

"There are many marvels in the world but the greatest marvel is MAN."
H.M. King Constantine of the Hellenes, Honorary President of the International Olympic Academy.
Mr. Ioannis Agathangelou, Alternate Minister to the Prime Minister, declares the opening of the Ninth Session of the I.O.A.
The Secretary General for Sports, Mr. Constantine Aslanidis, brings the Ninth Session at Olympia to an end.
H.R.H. Prince George of Hanover, President of the International Olympic Academy, addressing the audience on the Hill of the Pnyx.
ADDRESS

by H.R.H. PRINCE GEORGE OF HANOVER

president of the I.O.A., at the Inaugural Ceremony of the Ninth Session of the I.O.A., on the Hill of the Pnyx on the 30th August 1969

I want to start this address with my warmest thanks to the Hellenic Olympic Committee which, with the support of Mr. Aslanides, the Secretary-General for Sports, bears the financial burden of the Academy.

There is a reason why the inauguration ceremony for the session of the I.O.A. takes place on this hill with its impressive view of the Parthenon of the Acropolis. It is meant to be a reminder that here in ancient Hellas we find the roots of the Olympic Movement. We have to realize that many centuries of Greek culture are closely connected with the Olympic Games, which with their spirit of sporting achievement to honour the Gods, were a unifying element among the various peoples of Hellas.

The characteristics of the Olympic Spirit — courage, willpower, modesty and a sense of justice — had a strong influence on many generations of Greeks. But we know from Greek historians that not everything connected with the Olympic Games was always ideal. Human weakness resulted at times in the breaking of rules, in corruption, or even in what we call today commercialism. The ancient Greeks were perfectly aware of this fact, but their reaction was not one of discouragement; for did they not worship Gods who sometimes did not resist temptation and often failed like human beings, thereby even adding a certain charm to their authority?

Coubertin, the creator of the new era of the Olympic Movement, was inspired by the ancient Games. He used them as the great example for the establishment of the modern games. But he was not a historian and spoke more as a pedagogue, trying to transfer the glorious aspects of the ancient games into his programme. That is why some of the expressions he used seem to us nowadays a little sentimental. His sayings, full of enthusiasm and the power of conviction, are typical of the vocabulary of his period. When we study his ideas we have to keep this in mind and not judge alone by the written word.

The fact is that he had the courage to swim against the current of his times, and during a lifetime devoted to fighting against indolence and outdated traditions, he managed to start a movement that was destined to become one of the greatest social revolutions of our days. This peaceful revolution was brought about by challenging anyone who
was interested, to follow the Olympian example by improving his own physical standards and eventually thereby qualifying to compete for Olympic honours. He only lived to see the beginning of this development, for the educational principle of the new period of the Olympic Games took a long time to make itself generally felt.

Nevertheless, the Olympic Games were reborn and the International Olympic Committee was created to guide them. Coubertin realized that political interests inside the I.O.C. could be a great disadvantage to the Olympic Movement, and therefore gave the I.O.C. a status independent of governments, and although it seems impossible to keep politics completely out of such an institution, the attitude of discussion and decision among its members is that of sportsmen whose personal integrity, power of persuasion and attitude of fairness still play a large role.

The great majority is aware of the vast changes that this social revolution has created, since competitive sport is no more the privilege of a certain class, but has become the right of every man or woman in the world who is prepared to accept the great challenge. The rules must therefore be subjected to constant control and must be adapted to social changes.

The International Olympic Academy (a generous contribution by Hellas to the Olympic Movement) has a responsibility to share in the efforts of the I.O.C. to solve the many problems that exist. This includes the study of the history and development of the Movement, of the ideals of the various periods and the attempt to find an interpretation valid for our times. The young generation must know of the complexity of the various problems the I.O.C. has to solve, and the I.O.C. is interested in hearing the opinions of the young. The Academy provides the opportunity for all concerned to exchange their views in an atmosphere of mutual respect and tolerance, which is the main condition for all academic work. Needless to say, the Academy (like its protector the I.O.C.) does its best to keep politics out of its work.

I am gratified to see more and more colleagues of the I.O.C. taking part in our sessions, to give us advice and to listen to lectures and seminars. My friends will agree with me that we need contacts with the young athletes who, as participants, have personal experience of the atmosphere and organization of the Games. That is why I am happy to welcome many of you who have fought for Olympic honours. But anybody who comes with the serious intention of cooperating in the session will be accepted as a friend, and we hope that you will find the working atmosphere which you wish for.

Our Academy is still a young institution and we do not deny that
we ourselves have to learn how to get the best results. We are parti-
cularly grateful for constructive advice and criticism, which will help
us to make improvements for the future.

I will close with the words of the Greek philosopher Xenophanes
of Colophon: "Truly the Gods did not from the start reveal to us mort-
tals everything, but in the course of time, searching we find impro-
vement."
OPENING
OF THE NINTH SESSION OF THE I.O.A.
by Mr. J. AGATHANGELOU
Deputy Minister to the Prime Minister's Office

I am deeply conscious of the great honour which I have received in being called upon to open the Ninth Session of the International Olympic Academy.

Before I do so, however, I would like to extend to you all a warm "welcome to Greece".

I am fully aware of the noble motives which have guided your steps to our country. You are in the service of immortal ideas: the idea of Athleticism and the Olympic Spirit of which the core and final aim is Man, and the home is Greece.

Our ancestors first realized the value of noble emulation in man's education. They discerned the danger that could result from an uncontrolled contest, by the development of vanity and egoism, and they distinguished the "bad" from the "good" contest, the one which enhances man and his relations with his fellow men.

The "prizes" of victory were not the personal reward of the contestant, but the glory of his race and of his City.

The development of the idea of a permanent peace, of a noble contest between peoples and, through this, their brotherhood, was the evolution of the athletic idea into the Olympic Spirit.

The whole of mankind has inherited these ideas from our Greek ancestors.

Today the Greeks are conscious that this universal heritage is not simply a source of national pride, but a rule for a way of life for the present and an orientation for the future. Greece is now following this road under the National Government, which I have the honour to represent.

Progress, through noble rivalry, the development of human ideals, brotherhood and peace among nations is our basic aim.

Finally, may I say how very happy I am to be able to assure you that in our country the motto "ξένους ξένιζε" (hospitality to guests) is always in force. We welcome you cordially and we are sure that your presence here will be both pleasant and effective.

Wishing you from the depths of my heart complete success in your work, I declare the Ninth Session of the I.O.A. open.
The special theme of this Session is "The Modern Olympic Games. This description has generally been used for the Games since Coubertin revived them in 1896, when they were first held here in Athens. We understand the term "modern" in the sense of "adapted to the conditions and tastes of our generation".

If we want to discuss this question we must first study the original ideas of the Olympic Movement and especially the Olympic Philosophy. Then we shall hear reports by experts about the organization and functioning of summer and winter games, followed by information about the organization of the I.O.C. After that you will be made acquainted with several difficult problems which the I.O.C. has to deal with, such as the amateur question, and you will be asked to join us in discussing the questions that you will find in the programme under the heading "seminars."

For these seminars we have reserved much more time than in previous sessions, following the wish of a majority of participants and because we want to profit by the experience of those who have already competed in the Games. I am very happy to be able to announce excellent lecturers from 13 countries, among them some of my colleagues and friends of the I.O.C. We would have liked all our lecturers to be able to stay for the whole of the Session but the sacrifice which we have to make for lecturers of such high quality is, it seems, that they are only available for part of the time. One lecturer and old friend of the Academy, Emil Zatopek, who as you can see from the programme, was due to take part in our work with his wife Dana, let us know that "personal reasons prevent them from attending the session". I sincerely hope that they will be able to join our staff some other time in the near future. Some lecturers could not attend on the day we would have wished them to make their lecture; for instance, the reports about the Games of London and Rome were originally planned before the seminars of the participants, to enable us to use the facts for the work
in the seminars. But this could not be arranged otherwise and I therefore apologise for a certain zigzagging in our programme.

Back to our theme of the session. If you have followed reports from the press, TV and other mass media, you will be aware, as I am, that a great deal of criticism about the Olympic Games and the I.O.C. is going around, some of it justified and some not. Nobody will deny that many things could be improved and have to be adapted to the changes of our times. But if we wish to examine the question academically we must take care not to abolish everything even if some institutions or some rules no longer fulfil the demands of our times; we must remember the positive forces of the Games, and we must examine the efforts that are already being made to adapt. Only then can we study the possibilities for improvement and how to promote them.

This is, in short, the line that should be followed throughout our session and you are invited to cooperate as much as possible. I want to make one point quite clear before we start. We do not make decisions on any questions here in the Academy; all we do is to study a problem and give an opinion. This opinion may or may not be the official opinion of the Academy and is not binding on it. All proposals or resolutions which may result from this session are those of the participants in the session. Nevertheless, they will be of interest to everyone concerned, especially to the I.O.C. I have the special support of the President of the I.O.C. to discuss even problems that have not yet been solved but are under special consideration by sub-committees of the I.O.C. This proves that the I.O.C. does not want to solve its problems behind closed doors and that it considers it useful to know the opinions of the young generation.
The permanent and constant aim of every society is the endeavour to cultivate a human type, who, in pursuing its principles, will align himself within it to advantage and thus be enabled to raise these principles to an even higher plane.

During the different epochs of history, various forms of civilization have developed, which have applied different principles. Every civilization had its experts, entrusted with the duties of defining social principles and devising the best means of spreading and imposing them, especially among the rising generation. Maintenance of the laws and of the recognized principles of each society was achieved by the correct upbringing of the young people who are its future citizens. Nonetheless, at certain periods there have been men, full of wisdom and knowledge, but at the same time gifted with a restless imagination, who, though neither appointed to the task nor responsible for it, were prompted to action by the inadequacy of the methods applied, and were also inspired by higher motives and ideals. They adopted methods which were new to the many, but known to the few who had had the opportunity to immerse themselves in the study of historic data connected with the development and progress of civilizations.

Possessed of a deep knowledge of history, a student of pedagogic methods, and endowed with vision, a sure critical faculty, and a fair degree of romanticism, Pierre de Coubertin was not long in concluding that the upbringing of French youth had many deficiencies. He realized that their education should be enriched with the idealism which would lead young people to that harmonious physical and intellectual development which means perfection in the composition of a human being. He knew well that a perfect citizen should possess above all a healthy body, a good character and noble sentiments. He realized that the basis of education in his time was the teaching of grammatical forms and the acquisition of knowledge, while no importance was attached to the formation of character and the spiritual enlightenment of youth.
He believed that man did not consist of body and soul, but that man was one entity and that this entity was created by acquiring a strong and stable character. A strong character is not acquired by knowledge, but by the cultivation of the body.

Pierre de Coubertin found the sources for his thinking in the study of the ancient Greek authors of the classical period. His ideas were supported by the example of the English paedagogue Thomas Arnold, headmaster of Rugby School, who substituted for the principles of submission in education that had hitherto been applied the principle of freedom, of thinking before acting, of a balance between physical and intellectual development, of volition and moderation.

Athletics played a leading part in his curriculum as a means of developing personal responsibility, since he realized that the best preparation for the struggle of life was athletics. Coubertin conceived the gigantic plan of linking the past with the present, the classical period with the contemporary. As a true humanitarian he wished his efforts to embrace not only the youth of France, but the youth of all nations.

Seventy-five years have elapsed since the day when, in June 1894, Pierre de Coubertin convened in the Sorbonne a Congress of representatives of the athletic organizations of all nations and proposed the revival of the Olympic Games. On the 23rd of June the First International Olympic Committee was formed with Demetrios Vikelas, of Greece, as President, and the organization of the First Olympiad was entrusted to Greece, whose capital, Athens, was chosen for the carrying out of the Games.

With the happy completion of the first seventy-five years I consider it my solemn duty to invite you to direct your thoughts to that glorious man whose heart now rests in the bosom of sacred Olympia.

Following this short but essential introduction, I would like now to turn to my main theme, which is to underline the main principles of the philosophy of Coubertin. I will let the man himself speak, in his own words, without indulging in criticisms or comments.

His first objective was the formation of a perfect man. He looked on sports and athletes as a means to achieving this end, and held that all sports had equal value, provided they were carried out under the right supervision and conformed to certain principles. He wrote:

"Sport is not a luxury, an activity for leisured people, any more than it is a muscular counter-equivalent of mental work. For all men it is a source of eventual perfectionent."

In another passage he stressed:

"To guide you and support you, so that a triple will exists within you: the will to physical joy which is derived from intense physical
effort excessive even and violent, the will to altruism, open, complete and continuous..."

He discerned in sport and in competitive games decisive elements for the recreation of youth, and for educating the adult. In his prolific writings he analyses them in detail.

"Through sport" he writes, "the balance of intellectual health is achieved, through the physical aspect. The imposition of will-power and strength is intensively exercised. Initiative, courage, critical faculties and self-control are cultivated. Judgment, honesty and chivalry are developed, all factors in the social sphere.

"Through noble rivalry in games held on equal terms, discipline is taught, which will become a habit and will accompany man in all his manifestations of life. The worth of the opponent is also appreciated through competitive sport, and this is essential for the later social life of the individual."

For all the above reasons Coubertin considers athletics "as the unique school of moral perfection, and as the main means for the acquisition and formation of a strong personality, good character and noble sentiments", and he believed that "only men created with these moral virtues can become useful members of society".

In a letter written by him on the 17th of April 1927 and addressed to "the athletic youth of all Nations" Coubertin defined the objectives of the revival of the Olympic Games. This extract from his circular could be considered as a part of his athletic testament.

"Today" he writes, "amidst the ruins of ancient Olympia, the unveiling took place of the memorial which was erected to commemorate the revival of the Olympic Games thirty-three years ago.

Through this fine gesture of the Greek Government, our initiative, which it was good enough to honour, has taken its place in history.

"Now it is up to you to maintain this place. My friends and I have not fought and worked to restore the Olympic Games to you as an object for the museum or cinema. Nor is it our wish that commercial or political interests should seize upon them. In reviving this institution, twenty-five centuries old, we have wished you to become devotees of the religion of sport in the same sense as it was conceived by the ancient Greeks. In the present world, which has great possibilities and yet is threatened by so many risks of degeneration, Olympism can become a school of moral nobility and purity, and of physical endurance and energy, provided that you always keep your conception of honour and interest in sport on the same plane as your physical powers.

"The future depends on you."
The faith and persistence of Coubertin in his principles led to his basic convictions being accepted by his collaborators, and being embodied in the official charter of the Olympic Games.

I should like to quote the two articles in the charter which refer to the Olympic Games and the Olympic Movement.

**FUNDAMENTAL PRINCIPLES**

1. The Olympic Games are held every four years. They assemble amateurs of all nations in fair and equal competition. No discrimination is allowed against any country or person on grounds of race, religion or political affiliation.

3. The aims of the Olympic Movement are to promote the development of those fine physical and moral qualities that come from contests on the friendly fields of amateur sport and to bring together the youth of the world in a great quadrennial sport festival, thereby creating international respect and goodwill, and helping to construct a better and more peaceful world.

The Olympic Games were not revived by the Baron de Coubertin merely to give contestants a chance to win medals and to break records, nor to entertain the public, nor to provide for the participants a stepping-stone to a career in professional sport, nor certainly to demonstrate the superiority of one political system over another.

His idea was that they would:

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

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

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

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

5. create international amity and goodwill, thus leading to a happier and more peaceful world.
Let us now attempt an essential explanation of the meanings of the Olympic Movement and the Olympic Games.

The Olympic Movement is continuous and unceasing at all times. It is directed to all. It proclaims the principles of the Olympic spirit to all people of every age, race and standing in order to help them to adopt its ideas, to exercise themselves, to become worthy and perfect citizens. It is public in character and embraces all sports; participation in it is voluntary and does not aim at material gain. It addresses itself to all nations and takes no part in political, religious, class or racial differences. Its motives are purely educational and are based on the principle of true amateurism, equality and justice. It attempts to spread and foster the amateur spirit and to teach young people that participation in any sport whatsoever is first and foremost of benefit to themselves. The Olympic Movement is directed by amateurs, who offer their work in an ideological spirit.

The Olympic Games is a universal four-yearly festival whose main objective is to arouse interest throughout the world in the Olympic Movement. Whereas the ancient Games were always held at Olympia, the contemporary Games move from continent to continent and from city to city, in order to attract followers from all parts of the world and spread the principles of the Olympic spirit.

Only select competitors in each sport participate in the Games; they compete under the same regulations and in the same spirit.

The programme of the Games is known in advance and clearly defined, and this international meeting has all the characteristics of a great festival of world youth, with all the solemn ceremonial which gives spiritual uplift to the world.

Processions, flags, the multi-coloured uniforms of the men and women athletes, imposing sportsgounds and buildings, illuminations, the Olympic Flame, bands, and the enthusiasm and pleasure shown by the crowds during the opening and closing ceremonies are all elements in the celebration of the Games which help to support equality, fraternal understanding and mutual respect among the athletes themselves and hence to increase international friendship and goodwill, which serve the cause of world peace.

Coubertin always stressed the highest importance of endeavour, persistence, will and devotion. He used to say: "It is not always he who has the talent who wins, but he who has the will to persist more in the training and he who has the patience to follow faithfully the guidance of those who are responsible." He also used to say: "Sport is a voluntary and customary cult of intensive muscular
exercise whetted by the idea of progress, and one which is prepared even to take a risk."

At first sight these two notions are contradictory, since the first indicates the need for general training, while the second does not rule out the idea of records. There is no real contradiction, however. Coubertin was prompted on the one hand by the ideas of the Greek classical period which considered that the endeavour to gain distinction was the best motivation for any achievement whatever, and on the other hand by the natural knowledge that there is no possibility of endeavour which does not aim at the highest possible limit. The ancient Greeks said the same thing: "Youth desires superiority, and victory is superiority."

Coubertin once said it with more emphasis, having in mind the complaints made by certain people of his acquaintance owing to the exaggerations to which athletic training can sometimes lead. Answering the remarks of those opposing him, he explained that exaggeration was not pursued but on the contrary was contained. He wrote:

«Yet the idea of fully eliminating every exaggeration is the utopia of some amateurs. When a hundred persons are preoccupied with physical culture, fifty of them practise sport. When fifty persons practise sport, twenty of them specialize. When twenty specialize, five will become capable of exceptional achievements. It is impossible to emerge from this cycle. Everything is indissolubly interconnected."

In other words — to complete his thought — the essential is to make a good effort. This will bring about an intensive improvement in the capabilities of the individual and will assure the educational aims of athletics. The final expression of the effort is the contest. The contest brings competition and the proof of success is the measurement of the endeavour, the achievement. Thus there can be no effort without achievement, without a record.

Coubertin insists, however, that the endeavour and the aim of achievement should be under control and should serve the educational aims of the athletic idea. For these reasons he believed profoundly that only the voluntary amateur endeavour could serve his ideas.

From the start of his activities for the revival of the Olympic Games he always took care to strengthen amateurism.

He desired only those who voluntarily pursued the idea of their own individual benefit to participate in the Olympic Movement. He wanted amateur athletics organized by amateurs. He precluded interference of any kind for commercial exploitation. He acknowledged, as the motivation of athletics, the love of exercise, and as the weapons, of amateurism, the Olympic Idea, the consciousness of the recognition of the good from the bad, persuasion, and the example for the attraction of the young.
Coubertin was afraid of professionalism because he attributed to it the decline of ancient athletics and because he believed that the professional outlook would neutralize the educational objectives of athletics.

Article 6 of the Constitutional Charter of the International Olympic Committee says:
"Only persons who are amateurs within the definition laid down in Article 26 of these Rules may compete in the Olympic Games". Article 26 of the Rules lays down the rules which define amateur status and states the regulations defining who may participate in the Olympic Games. These regulations, though they always maintain the central idea intact, from time to time undergo changes and alterations which are imposed by continuous social development.

It has been said that the Olympic Movement is international, since it embraces all the nations of the world. Yet as in ancient Greece the Olympic champion honoured and glorified his City-State, so in the contemporary Games the Olympic champion does honour to his country.

The participants and winners who represent the thousands of young people and the innumerable amateurs of their own country, follow the outcome of the Games with absorbed interest. The chosen competitors give tangible examples of their country's faith in the Olympic ideals. The great reward for their endeavour is to hear the notes of their National Anthem, and in mute emotion watch the hoisting of their flag on the central mast of the stadium. At that moment they feel that the victory they have won is not theirs alone, but extends to the whole of their nation, since they have won success with the aid of their family, of their fellow athletes, of their teachers, of their Club and of their country.

At this point I would like to underline the fact that it was precisely the great glory surrounding the winners and the public adulation of successful contestants which made Coubertin emphasize the dangers which threaten the Olympic Idea. He laid particular stress on exaggerated and exclusive devotion to training, neglect of intellectual cultivation, bad exploitation of the victory achieved, and on vanity and egoism after victory is won, and endeavoured to avert these dangers.

We are now in the second period of the Olympiads. The first period lasted for twelve centuries and it is known that the resplendent civilization of Greek antiquity owes much to the Olympic Games.

With the prophetic inspiration of the Baron de Coubertin, the second period of the Olympiads began 75 years ago. It is following the same
glorious path as the ancient Games, yet it is also confronted with the same dangers of decline which the ancient Games were not able to avoid.

Coubertin foresaw the difficulties and struggled to trace a straight course for the modern Games.

I hope, nonetheless, that your devoted work and endeavour will help to maintain the Olympic Ideology unshaken, with its moral principles unchanged as they were conceived by the great ideologist, so that the Games may be assured of a safe path for the future, and so that the heart of the great man, which now reposes in Olympia, may rest tranquil in the knowledge that he did not labour and toil in vain.
The philosophy of the Olympic Movement: philosophy and physical force might at first sight indeed seem to be a forced combination—a *contaminatio*—as though wanting to make two absolutely different things coexist, to mould two heterogeneous elements into a homogeneous whole: philosophy being a mental science, pre-eminently theoretical, the Olympic Games, even if bound up with an ennobling religious origin, a practical phenomenon, physical and tangible expression of the *soma*.

Most people, however, would admit this to be a superficial judgment. For one thing, it is impossible for a complete philosophical system to be considered separately from man's practical activity, a subject of essential importance, approving or repudiating as it does his particular *modus vivendi*, and that in the evolutive sense of the term.

Sport and, in supremely vital manner, the Olympic Movement, attain, under the aegis of ethics, the summit of philosophy. One might even say they are ethics in action, before being so in doctrine.

Nor are any other aspects of philosophy, which can in no way be divorced from it, left untouched by sport. Physical training and every form of athletic action in which style or technical perfection of effort play a determining part, may properly be said to be aesthetics; rigorously and inexorably logical is the dynamism of action originating in the physical and moral well-being of the individual, which, developed through ordered preparatory phases, at length arrives at a maximum quantum of psycho-physical achievement; earnest psychological application is called for on the part of both *paidotribes* and *paideuma*, since first the master-trainer must, with the Olympic standard in mind, take strict account of the mental and physical make-up of each athlete passing through his hands, and secondly the pupil, if wishing to attain the required standard, must be a watchful and clear-headed self-critic of the moral and material stuff he is made of.

Moreover, if it is also desired to refer to gnosiology (Baumgarten, Berlin, 1714 - Frankfurt 1762), the doctrine concerning distinctions...
between aesthesiology, neology and epistemology, which in aesthetics acknowledged the doctrine of art ("aesthetica est scientia cognitionis sensuivae") and so greatly influenced the subsequent philosophy of art (the Olympic Movement is one of art par excellence), then gnosiology has also its authentic affinity with the Olympic Movement and its sublimating philosophy.

Nevertheless, the Olympic Games and all analogous Games making up what we here refer to as the "Olympic Movement" (as real now as in olden times) are above and before all a matter of ethics; and in that case treatment of the subject may come under the general heading "Ethics of the Olympic Movement".

From their origin, variously interpreted according to a proto-history which, until the literary, archaeological and other researches and discoveries of recent years, bordered on the purely mythical, the Olympic Games have been seen as a religio-physical manifestation, that is to say as a combination, or symbiosis, of man's natural and spiritual faculties.

The Games arose from the need for disciplining and canalising brute force by affording it expansion and sublimation towards the heights pointed to by the spirit. Thus the Olympic Games took on the aspect of a religious festival, a true and proper propitiatory act of thanksgiving and devotion to the gods, givers of health and physical perfection; or rather, the Games revealed to men that by this means, and the assiduous and purifying training undertaken, such health and perfection were obtainable, and with it peace of mind, spiritual uplift, wisdom, knowledge of self and the nature of things: philosophy. One could almost say that philosophy, art, poetry and culture followed as a consequence of the Games and the training undertaken to become fit for them.

Socrates and Plato having held philosophizing to be the supreme mental exercise of man, philosophizing on sport could therefore be said to be the height of heights — and still more so when philosophizing on the Olympic Movement, which represented the quintessence of sport.

To the hypothetical question: which came first, sport or philosophy? I think I may answer: sport, and with particular regard to the ancient Homeric Olympia in which (about 1400 B.C.) the young Nestor, future participant in the siege of Troy, was the winner, with his chariots and manifold deeds of valour.

No news of philosophers comes down to us from those times. We

* *The Grecian Mythe*, by Robert Graves, referred to later.
only of bards, seers, royal priests, Amazons and Cassandras. From Egypt, Crete, and the Euphrates the illustrious names of royal priests and counsellors have been handed down, in art, in martial and gymnastic teachings, through already developed figures and early writings. But we have no information of any philosophy inherent to the organic and organized Olympic Movement.

The great message in this respect is provided for us by the proto-historic institution of the Olympic Games by Hercules.

Hercules, considered to be the son of Zeus on account of his unheard-of strength, was possessed of equally unrivalled wisdom. This we deduce from his twelve labours, amongst which were the cleansing of the Augean stables and the reclaiming of the Lerna Valley, works of consummate hydraulic engineering, of hygienic and social improvement. But from whom could this son of Zeus and Alcmena have received his schooling? Was there indeed a school in existence? He learned from Chiron, who in fact kept a true and proper school of his own, from which the heroes and demi-gods of the era had emerged.

Chiron the centaur taught singing, music, letters, gymnastics and horsemanship. Yet how could so highly evolved a master have been found among a people like the centaurs, depicted in mythology as barbarous and bestial ravishers of women?

This is something upon which no light has been thrown even by the most diligent Robert Graves in his "Grecian Myths", in which he boldly explores the most abstruse mythological matters. Much remains to be discovered and brought to light in regard to this still buried world of the centaurs, about which the sculptured façade of the Temple of Zeus at Olympia gives us but a few dramatic episodes concerning the rape attempted by the centaurs at the marriage of the Lapithae, an attempt which ended with their defeat thanks to the unarmed yet irresistible athletic and pugilistic superiority of the Grecian heroes. For my part, and for the time being, I shall make no attempt to inquire into the personality of Chiron and his legendary surroundings; for I wish to confine myself to Hercules.

For me, philosophy was born with Hercules, long, long before the Seven Sages, who, tradition says, were Thaïes, Pittacus, Bias, Solon, Cleobulus, Chilon and Periander, and who taught and wrote in the 6th century B.C., before Plato and Aristotle. Moreover, the Olympian plain, wild but already used for sporting purposes, and the Olympic Games, instituted by Hercules and brought to perfection by Iphitus the Herculean, were already in existence centuries before the Academy.

Did Philosophy, then, precede and give rise to the first human sports
and Olympic Games, as well as the Olympic Movement with its noble inspiration and aims?

No. For it was in fact from Hercules, with his superhuman strength, held to have been originally a divine intimation or revelation from an unknown but immanent God, that there was born the philosophy of strength — of positive strength in view of his twelve labours and many other heroic and chivalrous enterprises.

It was only logical for Hercules to draw from these deeds teachings, maxims, postulates and standards of positive strength for the benefit of fellow beings, and form them into a philosophy applicable to physical training under the protection of his father Zeus and his religion. Consummate athlete, philosopher and thesmothete, Hercules was therefore the forerunner of Plato; and he is the eponym of a civilization that may still be termed Olympic and has yet to be stamped with greater Olympic character.

The calm and benevolent gaze of Zeus, emanating from the august countenance with its ample crown of hair and flowing, wavy beard, that radiant and luminous regard communicating love and confidence in mankind, launched men on their Olympic contests, giving them boldness and courage, and bidding the strong increase and use their prowess in noble service to their fellows. That physiognomy of the god made man must certainly have been depicted by Phidias in the chryselephantine statue of Zeus, kept in the cell of the Temple at Olympia, recalling Hercules, whose wisdom and will established the Games. Yet the figure of Hercules was then very far distant in time; nor for a thousand years after him was there any art capable of providing true likenesses, particularly of those that were thinkers and athletes at the same time, still less of being able to mould sophika and physikos in a single image.

Perhaps Phidias (490/485 - 430 B.C.) was inspired by the august personality and likenesses of the wise men under whose influence there came to flourish the first philosophical schools, beginning with the Ionic, founded by Thaïes of Miletus (7th - 6th century B.C.) and followed by others with exponents such as Pythagoras and Socrates, skilled physicians of the body and the soul, whose teaching envisaged the harmonious physical, moral and intellectual training of man, brought to the highest possible degree of perfection. It was this degree of perfection that finally brought to Socrates the master and confirmed in his pupil Plato the revelation of the soul's immortality (see Plato's Dialogues, Phaedo, where Phaedon tells of the last hours of Socrates, the serenity of his death, sublime testimony of his belief in the divine character of the soul and destiny in another world).
Such champions as these emerged from the gymnasium, taking part in the contests of the stadium; they were the illustrious products of the great athletic and philosophical "Olympic Movement", who made themselves worthy of spiritual immortality, and worthy of proclaiming the truth for it, after being forged by a most stringent religious and autonomous discipline.

From Hercules to Socrates and Plato: a span of a thousand years, the end of which, when Phidias wishes to give a countenance to his Zeus he has recourse to a synthesis of the faces of those philosophers who were the highest exponents of the harmonious Hellenic education - the Olympic education. And we may add that when Glycon the Athenian (early 3rd century B.C.) gave to his formidable "Hercules in Re-nose" (the Farnese Hercules, Naples, National Museum) that strongly characterized bearded visage, bent pensively upon the shoulder supported under the armpit by a massive club, in an attitude between profound fatigue and provident alertness, he too most likely took inspiration from a philosopher's countenance: possibly a philosopher-athlete synthesis from life or from some work of portraiture of this kind, then much found. In the solemn statue, a gigantomachy of thought and action, physical power and intellectual power are fused in an instant of repose in anticipation of movement.

We know by this time that the Olympic and other Games were factors which helped to promote the greatest Mediterranean and European evolution, at first Hellenic, then Greco-Roman. (The evidence available in support of this belief, in regard to all the prehistoric and historic cycles is set out in my recent book "Civilization, Art and Sport", Dante Alighieri Publishing Society).

Their civilizing importance is clearly shown by the fact that historians made them the turning-point of chronological history, as their recurrence every four years became more and more deeply engraved in the minds of the people.

The Olympic Games, like the Pythian, Isthmian, Nemean and Panathenaean Games, thus constituted the supreme expression of the Greek way of life, welding physical and spiritual qualities into an admirable, harmonious whole; the supreme expression, and at the same time the origin and cause which determined the excellence of the Greek civilization above the others of the ancient world and set a permanent example to the modern world.

Certainly one cannot get away from the fact that the Olympic Games had a determining influence upon the moral, civil and religious factors which affected the thought and customs of individuals and peoples.
The Amphictyonies themselves, the first example in the world of democratic assizes pursuing a balance of political power and consequent concord, may be said to have resulted from the Olympic Movement of the times, arising as they did under the express condition of inviolably truce that lasted for the duration of the Games. The Amphictyonies in fact met periodically to discuss, in addition, the organization of the Games, and it was in such tranquil and orderly sessions that political and military problems and quarrels were dealt with, in the interests of the truce. They endeavoured to settle the perilous controversies that tended to arise among the various poleis, at times achieving truces of longer duration than the Games, and even peaceful agreements.

Philosophy was innate and inherent in the Olympic and other Pan-hellenic Games, precisely because their philosophic outlook had codified and consecrated them —so much so, that the Games were dignified and crowned by the cultural festivals.

The greatest tragic authors, for the happiest period of the theatre was that of the popular school of the Greek *epos*, such as Aeschylus, Sophocles, and Euripides, and the best lyric writers — the Olympic lyric with its heroic concluding stanzas — such as Simonides, Pindar, Bacchylides and so many others, would not have been known nor would they have reached the heights they did but for the publicity and stimulus the authors received from being heard by the multitudes assembled at the Games.

We are not therefore dealing with restricted sporting events, however outstanding a component part of the cultural process they may have been, but with a widely demonstrative and distinctive display of the highest and best defined human faculties, a manifestation of the whole span of evolution from brawn to brains, from the physical to the philosophical, spiritual and metaphysical. "Sport, surpassing mere physical robustness, leads to moral strength and greatness." (Pope Pius XII, to the Roman athletes, May 20th 1945).

How else can one explain the long and continued duration of the Olympic Games, giving whole peoples an emotional outlet and at the same time an educative impulse? How else explain their tenacious hold upon the imagination, their steady growth, their exuberant flowering, so that they came to be grafted into the ethics and customs of mediaeval chivalry, to be resuscitated once again in the modern, technocratic world of our time?

The Roman conquest, so rough and pastoral in appearance, did not interrupt the Olympic Movement which, indeed, under the megalomaniac and paranoiac Nero, was destined to reach unexpected heights.
Two centuries before Nero, Silla had already transferred the whole organization of the Games to Rome, in order to save their ideals. For the purely religious and ethical idea behind the Games had, as it happened, sunk to a spiritless exhibition by professional athletes recruited from the most backward provinces of a Greece grown morally disarmed, now only able to offer the *porneia* of Mytilene and Lesbos as against the gymnasion of Rhodes.

Rome had its *Circenses*, of indelible Etruscan imprint, almost from its birth and first steps as a city; these Circuses, before becoming a product of the developed Olympic ideal, were of much remoter origin, going back to Hercules and Nestor, and common to the Trojans as to the Aegean *diaspora*. Then, following on the Roman occupation, the *Circenses*, despite the gladiatorial games, assumed a still more Olympic character, ranging from gymnastics to the philosophy of art. This is attested by such writers as Fabius Pictor (225 B.C.) fighter at Cannae in the Gallic war, ambassador at Delphi, and author of an austere *History of Rome*, in which his version of the Trojan legend is of great interest; Marcus Terenzius Varro, born in Rieti, 116 - 27 B.C.) renowned for his humane learning and culture; Tertullian Quintus Settimus Floriente, born in Carthage, 155 or 160 - 240 A.C.) historian and philosopher converted to Christianity, intrepid exponent of the ethical-religious point of view; Eusebius of Caesarea (circa 265 - 335 or 340 A.D.) "the father of ecclesiastical history", author of a "chronicle" that is also the pedagogical history of the Chaldeans, Assyrians, Hebrews, Greeks and Romans; Cassiodorus Flavius Magnus Aurelius (Squillace, circa 490 A. D.,) who died when over a hundred years old at the nearby monastery of Vivario, built by him on a peak of the Sila mountains overlooking the waters of the Jonio — (he became Bishop after being Minister of Theodoricus, Amalasunta, Theodatus and Vitiges, and in his *Gothic History, De Anima* and *Institutiones* he pleaded for a Romano-Gothic co-existence through the fusion of respective virtues, merits and glories in order to achieve a sound European civilization); Isidore of Seville (circa 560 - 636 A.D.) who in his elaborate *Chronicon* and other writings was a painstaking annotator of the Olympic Games (Book XIX) and athletic manifestations of antiquity, which in fact had a fanatically chivalresque and cultural revival in Spain, with memorable repercussions in Provence and in the Carolvngian cycle. But to return to the purely Roman period, we must stress in particular the happiest years of the imperial succession which were due to the two Flavian emperors Vespasian and Titus (father and son), natives of Sabine Rieti — the first wanting "to die on his feet", the second an athlete of exceptional prowess, called "delight of mankind".
Both were valiant leaders, both highly versed in that culture that we may truly call Olympic, which was disseminated by Greece in so fervid a centre as that of the Quirites, enthusiasts for an athletic and philosophical culture which stood in elegant distinction to the crudely martial, and which we may thus bring into the Olympic Movement.

In the Roman world there were not lacking other illustrious names of personages acting under the aegis of the Olympic Movement. We need only mention Cicero and Caesar, both pupils of the Rhodes gymnasium.

To give still further proof of our being in the true Olympic atmosphere, with its exaltation of moral, civil and religious values, let me quote Cicero's own words on being elected an aedile in 69 B.C.: "Nunc sum designatus Aedilis, scio mihi Ludos sanctissimos maxima cum caerimonia faciundos, mihi Ludos antuquissimos, qui primi Romani sunt nominati, maxima cum dignitate ac religione Iovi, Iunoni, Minervaeque esse faciundos."

As we see, the aedile, one of the highest officers of the Republic, was personally charged with the organization of the Circensian games (previously styled "magni", "Romani" or "Consualia"). They are referred to as "sanctissimos", since they were dedicated to Jove, Juno and Minerva, and all had to be carried out with the greatest festivity and civil and religious dignity.

The Munera gladiatorum were distinct from the Ludi circenses, the word "mumera" not "ludi" being used to denote the rich rewards offered, making them far removed from, and opposed to, the ideals of the Olympic Games.

In the Munera there was no ideal, nothing religious, no real game. The reward was not the crown of wild olive. It was death for the vanquished, sesterces for the victor.

This amongst other things explains the stand taken by Christianity in regard to the Games and other sporting manifestations, considered as the exaltation of the physical to the detriment of the spirit. This was not truly so with the Olympic Games, as we have seen. And yet with their suppression and cessation, the real Olympic spirit was not obliterated, nor could people easily give up the ideal they stood for, the ideal of peaceful competition in which the faculties of mind and body find suitable expression and development. It is because of this irreplaceable need that we witness, in the 9th century, a remoulding of society which, though still burdened with barbaric customs, turns back to the ancient Greco-Latin world as a model. In my opinion, those historians are right who see in the feudal Carlovingian society
the Hellenic middle ages of the Homeric epoch; both were times of preparation germinating seeds of great fecundity for civilization.

The poets and romance writers who grew up in the new Christian faith invented a chivalry exemplified by lords, princes and kings, engaging in combat under the banner of an ideal, raised in defence of the faith, the weak and oppressed, against the mighty aggressor.

The step from the exaggeratedly ideal to the real was but a short one, a chivalry so conceived being in harmony with the needs of the times. A code of honour was drawn up and the Church gave her explicit approval to the institution.

The physical and moral excellence of the mediaeval knight found its natural setting on the battlefield and in the jousting arena.

But it is not difficult to see a renewal of the Olympic spirit in the physical training and moral regimen of the Cavalier, undertaken to keep him agile and abounding in energy in readiness for the contest.

The knights’ aristocratic origin and their consequent detachment from the people might lead us to believe that the tournaments and deeds of chivalry left the masses indifferent to them. This was not so at all: the chroniclers of the times tell of great concourses of people who, if only as mere spectators, rediscovered a taste for physical displays and contrived in their turn sports and games in which they endeavoured to revive the ancient public games.

Religious and civil festivals afforded opportunity for the organizing, in squares and open fields, of running contests, wrestling and boxing matches, archery competitions and above all, horse races, which were eagerly looked forward to.

Even when the feudal system had had its day and began to yield to other social and political structures, such as the mediaeval communes, dominions and national kingdoms, chivalry did not die out but continued to provide material for songs, ballads, romances and poems. The Grecian Games having given a similar impulse to literature and art in general, this was an evident sign of both athlete and chevalier being regarded as synthesizing physical and spiritual strength.

Meanwhile, the humanistic movements which originated in Italy were spreading throughout the West bringing with them, through a rebirth of culture, a return to the ideals of the ancient Greco-Latin world. Classical studies again began to link intellectual education with physical training and sport.

As a consequence, the 16th, 17th and 18th centuries show a gradual renewal of interest in athletic exercises and the resulting sportsmanship.

Philosophy, literature, and art express the equilibrium again found
between the physical and the spiritual. We see many an author who might have been thought specifically far removed from the sporting ideal conquered by the beauty of the ancient classical forms, and by the sincere attitude and mode of living that from Olympia had derived laws and customs. Metastasius, for instance, who was poet laureate to the imperial court of Vienna, in the midst of 18th century gallantry, composed among his numerous melodramas one entitled *Olympiad*, in which he recreated for his public the atmosphere of the Olympic Games. This was only one of several signs that the frivolous 18th century, amid the lace and minuets, had nonetheless, deep down, retained the ideal pointed to by the Greeks in the concept of *KALOKAGATHIA*, so well set out in the pedagogical parts of Plato and Aristotle: beauty and goodness, physical perfection and moral worth.

In the earlier part of the 18th century, when men had spoken of Greek antiquity, it had been in lifeless terms, proving that though they had not forgotten, its glories had to some extent faded from their minds. Goethe was the leader of the movement of rediscovery, letting people look back upon the charm and beauty and freshness of the Middle Ages, the joy and strength and clarity of Hellas and the classical past. The 18th century passed into the 19th with ominous events signifying far more than a mere *fin de siècle* malaise: the radical upheavals redimensioning society, fomented and fostered by illuministic movements, violently ousted the old ruling classes, setting up the people as masters in their stead.

In many countries of Europe, and in other continents too, the cry was for the rights of the people, for shaking off the yoke of foreign domination and for sweeping social reforms.

The Industrial Revolution, the necessary reforms to which it gave rise in improving the lot of the working classes, the ever more rapid transformation from an agricultural to an industrial economy and the assumption by the State of the duty of extending educational facilities to all citizens, began to make the question of free time an urgent problem. The newly accessible general education included not only intellectual, but also moral and physical education. From physical education to the popularizing of sport was a short and logical step (I would say, without indulging in polemics, that the second is born from the first). It was soon clear that the opening of public libraries and cultural centres provided no complete solution to the problem of leisure. The way was thus reopened — one that had been recognized a thousand years before in the Isles of Greece, but this time universally — for the simplest and most natural of occupations: sport, recreational and competitive.

When the diplomat Baron De Coubertin, with the Church’s blessing,
undertook the arduous enterprise of reviving the Olympic Games, the moment was ripe, as he rightly judged; for during the 19th century, neo-Classicism, the revaluation of art and the vision of life handed down from the Greeks and Romans had suffered little serious harm at the hands of an all pervading and at times pessimistic and unreal Romanticism. A wonderful living illustration of this was seen in the work of the young English poet of genius, John Keats (a surgeon by first profession and called "an Aesculapian poet"), "Greek in idea, English in manner". His famous sonnet *On First Looking into Chapman's Homer*, the equally famous and marvellous odes *To Psyche*, and *To a Grecian Urn*, successfully clothed the Greek ideal in the truest Romantic form; nor was it until the turn of the 19th century, as fate would have it, that Keats's great achievement (he died in Rome, in 1821) came to be fully recognized by the world.

And in this context, too, we might think for a moment of that Romantic genius of America, enamoured of classical things, Edgar Allen Poe, who, dying only a few decades after Keats, left in one of the most perfect lyric poems of American literature — and indeed the English language — the legacy of the inspired and stupendous lines, since become a household word:

*To the glory that was Greece,*
*And the grandeur that was Rome.*

Athens, as was only right, saw the first modern Olympic Games. That historic year, 1896, more important than the original date, 776 B.C., must be recognized as epoch-making for the peoples of the world.

Today, the Olympic Games admit no national or continental subdivisions or frontiers; all peoples, as soon as they reach civil and political maturity, ask to have their part in the great and ever-growing Olympic family.

Thus, from the modern Olympic Games there has been born, as a fact of history, the Olympic Movement. All that has been said in this brief outline from ancient times to the present day is intended to serve as introductory explanation and research into the origin and cause of this phenomenon.

In its outward form the Olympic Movement is seen as an organization, a programme and propaganda; but as to its true essence and social character (I would prefer to say *human*, for the movement extends to all free peoples) it is a phenomenon in which must be recognized the philosophic principles that sustain it and give it a valid and lasting basis — in which must be recognized a promoting and sustaining *ideology*.
One could not speak of an Olympic *movement* as such, meaning the pursuit of a given goal, were one to dwell on the aspect of play as physical and mental exercise without taking into account the moral and educational principles involved by which both organizers and athletes become producers and multipliers of a public good — of common health and happiness.

At the outset of our study we invoked that branch of philosophy known as *ethics*, since this studies and proposes duties and obligations of human conduct on the highest and widest plane regarding ultimate ends or happiness in this life and the next. Ethics is therefore the most extensive field in philosophy and every age presents the ideal to be attained by means of different models.

Christianity, which incorporated the ethical principles of antiquity, spoke to man's heart, with a complete shift of emphasis, inviting him to change his centre of gravity from the human to the divine, as to his thought and actions. The Ten Commandments begin with the affirmation of only one God, ever and everywhere present with His rewards and punishments. The Gospel is the perfect fulfilment of the Decalogue.

Immanuel Kant, founder of the modern school of philosophical thought, attempted to unify all human knowledge by giving the primacy to practical reason. In one of his famous formulations or categorical imperatives: "Act in such a way that your action could serve as a universal law", he stated a commandment of the reason springing from his concept of liberty and duty, the autonomy of the will and moral law, as being synonymous. But Kant's dogmatic rationalism is beyond the understanding and reach of a humanity still incapable of basing its conduct on what Vico termed "interpreted reason".

The ethical aspect of the Olympic Movement which I am here limited to dealing with in particular is of course one that does not consider man as to his abstract individuality but as a whole, and in his relationships with the social body and the greater or lesser place he is able to make for himself in the living community.

The increased hardships of existence, notwithstanding modern mechanical invention, seem to have resulted in a slackening of moral ties, a decline of the religious conscience making for the pursuit of the purely material, the immediate satisfaction of the ever-increasing demands of the so-called "consumer society", which in one way only amounts to dissipation.

And here is where there may be introduced, in compensation, what I make so bold as to call "sporting ethics". Such ethics have indeed arisen from the ensemble of principles, regulations and standards studied and necessitated to assure equity in sporting practice. The hold-
ing of the Olympic Games is no longer an isolated occurrence affecting a few unknown sporting associations, but a universal event involving peoples and governments. Every nation selects the cream of her youth and endeavours, at fixed dates every four years — a period which is barely sufficient for the renewal of the necessary ethico-athletic equipment, to bring the competitors to the maximum pitch physically and morally. In this respect, the young athletes become the representatives of their people, attentively watched by the world, and the quality of their performance will have an inevitable effect upon the prestige of the nation that has thus made them its symbol.

Undoubtedly, the degree of civilization, social development and contribution to the common welfare of a people may be reckoned according to the degree of efficiency attained by its athletes. In other terms, it may be said that the Olympic test constitutes the supreme award, the hallmark of any homogeneous and politically organized ethnic group.

The Olympic Committees have had the great merit of creating an Olympic atmosphere everywhere, of making the importance of the contests, and thence of healthy sporting activity in life, felt not only by athletes but also by people in general.

A new man has come into being, symbolizing a new code, in a new and changing society not fettered by narrow national bias; a man who rises above all boundaries, even of race, in a spirit of brotherliness and understanding hitherto unknown.

I must not, however, lapse into the Utopianism dear to Plato and Campanella, foreseeing the advent of a perfect mankind. Alas, we know that evil will inevitably remain. But it may be reduced to lesser proportions, serving as it does to make goodness the worthier.

It is towards this aim that the ethical action of the Olympic Movement is directed; the restoration of a way whereby individual beings and communities may give expression to their values, gain their victories and affirm superiority, not by conflict, but by a comparison and trial of methods, of teaching and of aspirations whose outcome will be the preceptive patrimony of all, victors and vanquished, who have nobly striven in fair contest.

The philosophy of the Olympic Movement will be comprised, from one Olympic celebration to the next, in the statistics of technical results, reflecting a steady improvement in quality; in the increasing diversity and number of countries competing; in the works of art and culture presented side by side with the athletic displays; in the perfected *typonomy* of the participants and in the data provided by an ethico-social improvement which may one day reveal itself as truly universal.
Thus would the philosophy of the Olympic Movement prove triumphant, in modern times as in ancient. In the ancient world, it triumphed over conditions that were still ferine. In the modern world, it will be the conqueror and saviour of a society fraught with just as great if not greater dangers: the tendency of the machine to take control and overthrow man's mind.

The Olympic wisdom, with its remote origin in Hercules, its deeply motivated resuscitation by De Coubertin, translated into permanent and universally operative reality, has a unique part to play in keeping our world, and mankind that inhabits it, on the right course to ensure its survival.
The Olympic Spirit
In the Modern World

by Juan Antonio Samaranch
President of the Spanish Olympic Committee

It is not my intention to put forward a number of speculations on the Olympic idea within the field of an Olympic philosophy, a theme which, beginning with Baron de Coubertin, has been widely treated by prominent thinkers on the Olympic spirit and on sport in general.

I shall merely confine myself to a few reflections of a practical nature on the Olympic spirit as a present-day phenomenon, on certain effects arising from this movement, and on the possibilities for real progress inherent in it, as well as the dangers any frustration might bring in its train.

Baron de Coubertin's idea was not only to organize sporting competitions, but to set up a pedagogic movement in society, attempting to place sport in its proper eminent position in the range of present-day activities and more especially in the education of young people. He found his inspiration not only in the agonistic world of the ancient Greeks, but also in the spirit and grace of mediaeval chivalry and in the pedagogy of sport as seen in nineteenth-century Britain, the very cradle of sport as we know it today.

As the practical expression and, at the same time, as a visible symbol of this pedagogic impulse he was attempting to plant in his own and future generations, Coubertin thought of the athletic competition such as had been held at the Greek Games at Delphi, Corinth, Nemea and Olympia. This was what induced him to give the name "Olympic Games" to his movement.

And Olympia in fact became the symbol of the movement. In spite of political tensions of every kind, which culminated in the last two terrible world wars, participation becomes greater and greater. All the countries of the world now come to the Games. In Melbourne they were 67 in number; in Tokyo, 94; in Mexico, 115. What number will take part in Munich? An even greater one, it is hoped. At present, the International Olympic Committee is the international body with most member nations.

Behind these bare figures of the countries taking part move the
millions of athletes and sportsmen throughout the world, enrolled in
their different organizations, for whom the Olympic Games are si-
multaneously goal, symbol and stimulus.

The success of the Olympic competitions has so absorbed the energies
of the directors of the movement, and in particular of the body created
from the impulse which began it all — namely, the International Olym-
pic Committee — that the activities of this latter are more and more
restricted to solving the practical problems inevitably arising from
the organization of such events, and to the occasional discussion of
matters closely affecting the very concept of the Olympic spirit and
its philosophy, such as, for example, the question of "amateurism".

It is beyond doubt that in today's world the Olympic competitions
constitute the summit of international athletic meetings. But before
that stage is reached, a complex multitude of athletic meetings are
held, backed by international organizations which, in their turn, are
supported by national meetings and organizations — these last con-
stituting the true backbone of world sport.

Coubertin's launching of the Olympic idea undoubtedly awoke a
great deal of enthusiasm for sport, and convinced many intelligent
people of its importance in the development of all communities.

But the International Olympic Committee, more and more restricted
to the arduous job of organizing the Games and to solving the prob-
lems they create, has been losing contact with the extensive organi-
sation of athletics which is gaining strength in all countries; it has
been losing contact, too, with the many international organizations
which have sprung up to marshal and assess sporting prowess among
the different countries, and to oversee the competitions held.

We have only to compare the twenty-two sports included on the
Olympic programme with those subject to effective international organ-
ization, which easily number fifty.

The I.O.C., tirelessly occupied with the supreme athletic event,
the Games, now unwillingly finds itself on the fringe of that immense
and substantial world of sport which was in existence long before the
Games, though it is actually what nourishes them. All this has taken
place gradually, in spite of the high honour which all national and inter-
national athletic bodies have always paid to the I.O.C. and its men.

Let us remember that though the attitude of the International Athlet-
ic Federations to the I.O.C. is one of respect and homage, the Inter-
national Olympic Committee today has very little, if any, jurisdiction—
except in the Olympic competitions themselves and the few others
directly related to them, such as the International Regional Games
and qualifying tournaments.
Apart from its role in those particular cases, the International Olympic Committee, as far as the remaining part of the enormous world of sport concerned, certainly has its place as a venerable council, worthy of the highest praise. But the Olympic movement, which is much more than the Games, quite often finds itself limited to the case mentioned. Here lies the serious mistake. On occasions, it is the attitude of bodies that do not desire any control, however slight, which limits the influence of the I.O.C. On other occasions, however, and this must be clearly stated, the I.O.C., by its own attitude, imposes limits on itself when faced with the dizzying complexity of world sport.

It might be objected that it is not the I.O.C.'s mission to keep abreast of the expansion and organization of sport in the different parts of the world. But it certainly should lend moral support and promote the concept and reality of the Olympic ideal in all sport from the highest competitive level down to the level of school, youth group and university.

The spirit of sportsmanship was what the Baron de Coubertin wished to implant in us; that of the maximum effort, the supreme exertion, the constant aim to better past results. The Olympic Games were to be the crown and pinnacle for the athlete. Coubertin knew very well that the spread of this concept of sport, this high ideal for champions, would in its turn further the practice of sport at all levels, even the most elementary: "If a hundred people are to practise physical culture, fifty must play sport; if fifty are to play sport, twenty must specialize; if twenty are to specialize, there must be five athletes of exceptional prowess." In our country alone we have definite examples of the truth of these thoughts.

But what happens today is that, with the exception of the four-yearly meetings and, as we have said, of certain Games held under the auspices of the I.O.C., all the great athletic and sporting competitions convened by the different International Federations hardly come within the Committee's influence.

As proof of this virtual pushing aside of the I.O.C. by the big national and international sporting bodies, it is sufficient to consider what has happened with the National Olympic Committees. These grew up inspired by and as copies of the International Olympic Committee, with the aim of spreading the Olympic ideals and spirit in their own countries; and as sure proof of the success of those ideals, they multiplied rapidly.

With respect to their own national sport, some of these National Committees have a merely representative character. In other countries, however, they form the real source from which sporting and athletic activities are directed.
The Olympic movement has acquired such importance in many countries that the National Committees have felt the need to associate themselves in a parallel fashion with the International Olympic Committee.

I do not wish to dwell on the special problems created in the Olympic movement by the binomial I.O.C.-N.O.C., nor do I want to make any judgment on the important future of the coordinate body or its possible evolution. The main thing here is to draw attention to the historical fact of the rise of an associated movement having its origins in the national Olympic bodies, and whose aim is to collaborate with the International Olympic Committee. That should be its aim.

The I.O.C. has aroused admiration, esteem, and even veneration, everywhere. But, probably, at the present day, many important forces directed towards sport do not find, or feel they do not find, in the I.O.C. sufficient dynamism or adequate executive means for dealing with the problems posed by the demographic sports explosion of the industrial age. And there is the further question of how it deals with the demands made by new and developing countries with their specific problems and needs (among them the correct balance between sport and culture) on countries which have reached cultural maturity and proper development of sports.

The Olympic spirit, a movement which even in the seeds of its ideology held great strength, the manifestations of which today surprise many who only knew it superficially, has, in this epoch of ours, grown into a pedagogic rule and one of the few guiding lines on which we may serenely base our quest for proper social development.

The definitive evolution from a machine age to a computer age, the industrialization process with its consequent standardization not only of work habits but also of leisure habits, the fact that information is so readily and speedily available, so that Man is no longer an actor but a mere spectator, the tendency towards a sedentary mode of life arising from these developments, and the resulting psycho-physical imbalance; all these factors find in the Olympic ideal and its pedagogy one of the few available sound footholds from which to make a humanistic evaluation of Man and Society.

For all those reasons, the leaders of the Olympic movement, the members of the I.O.C., have had and still have to withstand great pressures produced by this crisis of values and change in living habits.

In their struggle to defend the purity of the ideal, they have expended considerable energy, and as the struggle is of an ideological nature many structures have continued in existence which might have evolved into something else.
The far from easy attitude adopted by the I.O.C. cannot be ascribed to the personal views and opinions of a few individuals. It is the result of an instinctive loyalty to a number of ideas, more relevant now than before, as far as the improvement of Society and, in it, the human individual is concerned. History will do justice to the men who have so faithfully based their conduct on an ideal.

The consolidation of those ideals in the kind of structure that was needed fifty years ago is what may be called into question; and by reason of that very fact, because it is open to discussion, it is capable of provoking a crisis in the Olympic movement itself.

In plain words, that is the basic problem of our times, and the I.O.C. must naturally tackle it as vigorously as possible. I certainly do not wish to see the I.O.C. lose its international political independence, to my mind the best guarantee of its durability. But it must clearly begin an assiduous search for the formulas capable of wedding political independence to an effective rule over bodies whose own particular national or international authority generally accords with a greater or less financial dependence on their respective governments.

That is one small example of the many problems of structural adaptation the I.O.C. will probably meet during its struggle to establish itself as true leader of the Olympic movement and, finally, of all world sport.

The moment has come not to restore — that has already been decided — the former Olympic Congresses which took place in Le Havre in 1897, in Brussels in 1905, in Paris in 1906 and in Lausanne in 1913, but to solve the problems of modern sport within the framework of the Olympic movement. It is imperative that the next Olympic Congress, convoked for 1970 in Sofia, should have all the range and content demanded in this last third of the twentieth century by modern sport, which is so marvellous a social and human force.

It is absolutely indispensable that the National Olympic Committees and the International Federations of Olympic Sports take part in the next Olympic Congress with all their faculties in play, and that they should be in position to extend to us that close, intense, cordial and daily cooperation which, because of their direct link with the athletes, they alone can achieve in the organization of competitions, in public relations, and in liaison with the media of information.

In every country, interest in sports and athletics is growing. The Olympic spirit provides, as it were, the summit for sport. But even more than the competitive summit, it is the spiritual summit; in other words, the inspiration, the soul. The highest Olympic body should be an influence in all world sport; not organizing it in each separate
place, but inspiring it, yes, and governing it in broad, fundamental matters.

The vast world interest in sport spontaneously seeks the way to organize itself at international levels. Today, this is done not only through the International Federations already mentioned, but also, through the various entities that have sprung up, supported by international bodies of a cultural, social, pedagogic or economic kind.

We are not concerned here with eulogizing one or other of those organizations. But it IS important that we who form part of the highest Olympic body should remember the many reasons for not abandoning — now nor, above all, in the future — by mere relinquishment, the important international pedagogical task entrusted to us, and to be fulfilled through sport.

The I.O.C. OUGHT to occupy its rightful position as the highest authority in world sport. Its fitness for the position is undeniable. And its duty is clear. Abandonment or relinquishment of the duty will result in other bodies springing up which aspire to that high command of world sport, something which belongs, by clear right derived from its exemplary history, to the International Olympic Committee.
ANCIENT OLYMPIA AND ITS MORAL TEACHING

by CLEANTHIS PALEÓLOGOS (Greece)

Honorary Director, National Academy of Physical Education

For many centuries the ancient Olympic Games were fundamentally a religious ceremony of the Hellenic world.

The collective worship in the sacred site of the Olympic Altis and the Panhellenic contests in the stadium and the hippodrome affirmed the unity of the Greeks in space and the identity and continuance of their life in time. This unity was linguistic, religious and moral. Through cult and games there was also, at intervals, a political unity, thanks to the treaty of truce.

During these periodic gatherings, in the sacred awe inspired by the religious ceremonies and sacrifices, in the lofty feeling engendered by the concept of fair competition, and in the high moral standards of both the competing athletes and the irreproachable Elian judges, those Greeks who came to the idyllic valley by land or from across the seas would feel united by a common past, would realize that they were bound together by the same beliefs and that they were inspired by the same dreams.

Olympia was never a "city-state" like the other Greek cities of that time. It was considered as a neutral religious centre, established by solemn agreement as inviolable to armed force and political antagonism. Free citizens from all parts of Greece could come to this centre to sacrifice to the Gods or take part in athletic competitions.

We know of course that the games at Olympia have been historically recorded since 776 B.C., and that the Olympiad held in that year was considered as the first and has been taken as a measurement of time for dating subsequent historical events. We also know, however, that games and religious ceremonies took place at Olympia long before that date. We have evidence of this, historically corroborated, in the Ekecheiria or truce, an institution of truly sublime inspiration. The truce was a treaty signed in 884 B.C. by Iphitus on behalf of Elis, by Cleisthenes on behalf of Pisa, and by the legislator of Sparta, Lycurgus. Under this treaty, the country was declared neutral, the sanctity and inviolability of the area was secured, and entrance to the
valley where the temples, the altars and the sanctuaries were sited and where the athletic and equestrian events took place, was forbidden to anyone bearing arms. During the sacred month, hostilities were suspended and free passage was granted to those wishing to come to Olympia, even if they had to cross enemy territory.

The treaty, inscribed on a copper plate, was seen by Pausanias on the temple of Hera during his travels in the 2nd Century A.D.: "ο δέ τον Ἰφίτου δίσκος την ἐκεχερίαν ἐν ἑπὶ τοῖς Ὁλυμπίοις επαγγέλουσιν οἱ Ἡλείοι, ταύτην οὐκ εἰς εὐθὺ ἐχει γεγραμμένην, αλλὰ εἰς κύκλῳ σχῆμα περίεισιν ἑπὶ το τίσκω τα γράμματα" (Paus. 5, 20, 1).

From the beginnings of recorded history, in the valley formed by the Cronion hill and the two rivers, the "broad-flowing" Alpheus and the "joyful" Cladeus, there existed, as a result of the athletic contests and religious ceremonies held there, a nucleus of civilization where Hellenism, which extended over the whole of the Mediterranean, first knew the concept of universal unity in all the manifestations of its social life — in its religious, political, athletic and even artistic ideals.

All the elements needed for the setting of a rural cult — primitive at the outset — were there at Olympia. There was the mountain (Cronion), the water (the rivers Alpheus and Cladeus) and the grove of trees (the Altis).

In order for us to understand the reason for the choice of Olympia — which I shall describe later in this talk — its connection with religion must be stressed. The great development of the games is due to that connection, and the choice of that idyllic valley is explained in the religious ceremonies that were held there.

The soul of the Greeks is born in the open. For the Greeks, nature was a living concept, broad and deep. Their worship was carried out in the open and their altars and sanctuaries were in the open air, and there, in the open, they would sacrifice to the Gods. The Greeks lived and worked in the open, their world was the mountains, the trees, the springs, the wood», the rivers, the plains and the flowers. They knew that there was life in nature and that everything in nature was related to the spirit.

In consequence, the the gods were to be found in nature. That is the reason why the Greeks believed in the complete harmony of the natural and spiritual world, the perceivable and the conceivable, the temporal and the eternal. The games thus became part of their religious cult and formed the basic element of an organized effort for social education and progress.

The oldest temple belonged to the Great Mother Rhea (Earth) — "γης δε Ιερόν εστιν ο Γαῖος ἐπίκλησιν Εὐρυστέρνου ζόανον δε τοις μάλι-
Paus. I, 5, 5). Rhea, wife of the child-eating Cronus, has her origin in the Orient. Many relics of her cult were transplanted to Greece, though here they were elevated to a symbolic form. The frenzied bloodstained totemic gatherings become organized meetings of Greek cities on the bloodless athletic track. The orgies and oriental banquets which excite the senses here become offerings of fruit, honey and flour at religious gatherings, inaugurating the incomparable Greek tradition of hospitality. The branch of wild olive that crowns the winners is the prize that here loses its material value and becomes a moral reward. And the periodic repetition of the games every four years is the continuation of ancient rural cults which always followed a seasonal and solar rhythm.

The climax of Olympia's distinction as a religious centre of Panhellenic significance and the period of greatest renown for the Olympic Games, which the great Pindar compares in splendour with the gleaming sparkle of the sun's rays, begins at the end of the 6th century B.C. This period comes during the Persian wars (510 - 450 B.C.) which provided the ideas and the means for the development of the true expression of beauty in the arts and for the establishment of the so-called classical era.

New forms of art were now tried out, and the great experiment took place at Olympia, with the bas-reliefs in the temple of Zeus (472 - 456 B.C.).

During that period, Olympia left behind the narrow notion of a purely Peloponnesian religious centre and became the centre for all Greeks, offering to the world her sublime ideological message, exemplified in the exquisite sculptures with their beautiful symbolism.

In order to understand the influence exerted by Olympia, which Lysias, in his Olympic oration (42. 2), delivered during the 98th Olympiad in 388 B.C., described as "the most beautiful place in Greece", it is necessary, I think, to make a short description of the site.

This land, made immortal by legends of holy origin and glorified by the greatest of the games, fascinated the visitor with its natural beauty, its incomparable grandeur, and its mystic serenity.

There are no endless horizons in Olympia, there are no gigantic mountains, nor precipitous rocks, nor waterfalls. Everything here is meant to enchant the soul and fill the senses with peace and calm. Far away to the east there are the mountains of Arcadia. To the north there are the mountains of Achaia and Pholoe, residence of the centaur Pholus, who on one occasion gave hospitality to Heracles. These mountains shelter the valley of Olympia from the angry north winds. Through the naked hills of Triphyllia, however, blows the stifling sirocco that
comes in summer from the sandy deserts of Africa to scorch the Olympic plain. On the south, Olympia is protected by two mountains, Lapithas and the odious Typaion, much detested by women because, according to tradition, the stern Elians would throw down its precipices any women who dared defy the law and come to Olympia to watch the games. Only on the seaward side, wafting over the calm waters of the Alpheus, would the sweet Zephyr refresh the valley. Imagine slopes filled with pines and fir-trees, hillocks and knolls shining with the silver foliage of the fruitful olive-tree, sacred to Athena, ravines where the poplar, the tree brought by Heracles from Acheron, raises its slender trunk, meadows with plane-trees, slopes with vines and fig-trees, valleys where little streams flow and laurels and myrtles are in bloom, with wild olives, oleanders and verdure everywhere. Let Strabo complete the picture for us: "µεστὴ σεανή ἡ γη πασᾶ Ἀρτεμισίων τε καὶ Ἀφροδίσιων καὶ Νυμφαίων ἐν ἀλσεσίν ανθέων, συχνὰ δὲ καὶ Ἐρμεία ἐν ται̱ς ὁδοῖς".

In the years when the Olympic Pantheon reached its peak, the centre of worship in the Altis was the temple of Zeus, with the statue of the god made of marble, gold, ivory and ebony, the work of Phidias.* Around the temple, within the Altis, were innumerable sanctuaries, altars, statues, offerings, pillars, temples, arcades, galleries, buildings, and so on. Pausanias counted 69 altars and Pliny 3000 statues.

The collective worship of Zeus, the sacrifices to Apollo and the other deities of the Greek Pantheon in the sacred area of the Olympic Altis, and the contests in the most splendid games of antiquity, the Olympic Games, reaffirmed the linguistic, religious, moral and social unity of the Greeks. Olympia, with its mystic ceremonies, with the suspension of hostilities imposed by the truce and the gathering of thousands of men on its neutral territory, neutralized the political discord and disputes between ancient cities and gave the people the conviction that beyond small differences and disputes there was a common historical and social background, there were common habits, common thoughts and a common consciousness that linked the Greek tribes together.

The Olympic games hammered out the consciousness of the common cultural unity of the Greeks. Little by little, the big families and the small cities began to co-operate. The Panhellenic collectiveness that

* A description of the monumental work is given by Pausanias. It was erected between 448-445 B.C., and it was seven times the natural size. The famous carvers Panainos and Colotis had collaborated with Phidias. As the Byzantine historians Zonaras and Kedrinos relate, the statue was taken to Constantinople in 426 B.C. and was destroyed during the big fire which swept the city in 475 A.D.
followed was no more than the natural consequence of the periodic meetings. every 50 months at Olympia.

An important chapter in the colossal work achieved by ancient Olympia in the course of classical Hellenic civilization, is the cultivation, preparation and accomplishment of the unity of the Greek world.

In previous talks to the International Olympic Academy Sessions, I have related the beautiful myths which emphasize and embellish the divine origin of the Olympic Games.

Here Zeus vanquished Cronus in a struggle for the supremacy over the Divine Throne; here also Apollo won a race with Hermes and beat Ares in a boxing match (Pausanias E. 7, 10).

Many names have been mentioned as founders of the Games. Heracles, one of the Idaean Dactyles or Curetés of Crete to whom Rhea had entrusted the guarding of the infant Zeus; Pelops, son of Tantalus; Heracles of Tyrynth, the demi-god, son of Zeus and Alcmene; Oxylus the Aeolian; Aethlius (after whom prizes were called *athla* - Eusebius edit. Shone I, 192); Clymenus, descendant of Heracles; Endymion, Peisus, Oenomaus, Pelias, Neleus, Amythaon etc. (Pausanias VI 20, 9, E 1, 5, Apollodorus B, 8, 3, 4, Strabo VIII, 357 etc.).

In my talk today I shall deal with the most important myth relating to the founding of the Olympic games, the myth of Pelops, which has inspired the sculpture on the eastern pediment of the temple of Zeus. I shall also refer to the western pediment representing the battles of the Lapithae and the Centaurs, as well as to the small façades of the temple which depict the labours of Heracles, because the symbolism of all these images includes the whole moral content and the spiritual teaching of Olympia.

Oenomaus, King of Pisa, challenges all suitors for his daughter Hippodameia to a chariot race. He is either subconsciously in love with his daughter, or he does not wish to lose his kingdom and his throne. During the race, therefore, he kills all his prospective sons-in-law and places their heads among his trophies. Pelops, son of the opulent Tantalus, king of Phrygia or Lydia in Asia Minor, is fortunate because Hippodameia falls in love with him at first sight. He is also clever because he realizes what is going on. So he associates with Oenomaus's charioteer, Myrtilus, and through him finds out the truth. The two conspire together and manage to throw Oenomaus from his chariot.

Oenomaus is killed and Pelops wins both Hippodameia and the kingdom, but he kills Myrtilus for his treason.

To appease the Gods, Pelops establishes the Olympic Games, and in his time the games lose their murderous character and take on a nobler aspect as a disinterested athletic competition.
From the myth of Pelops we can assume that the original form of any contest always had a bloody character. The inevitable consequence of the triumph of the victor was the annihilation of the defeated adversary. Apollo, in a musical contest, beats the handsome youth, Mar-syas, and then kills him. In a gigantomachy Athena defeats the giant Pallas, son of Tartarus and Ge. She kills him, flays him and wears his skin. In the mythical years, the annihilation of the vanquished adversary is the bloodstained epilogue of every victory.

With the advent of the Olympic Games, the notion triumph - annihilation is displaced from the field of blood to the bloodless arena of athletic competition, and the instinct for murder subsides to become a wish for victory and superiority.

The chariot-race of Pelops and Oenomaus is to be the last deadly incident in the sacred site of Olympia. Within the sacred Altis the psychological change from primitive bloody antagonism to disinterested and peaceful competition will constitute the starting-point of the Olympic Games, superseding the older games and the primitive custom, a heritage from the Orient, of annihilating the defeated which unavoidably resulted in his sacrifice. Now in Olympia — after the death of the arrogant Oenomaus — a black ram is immolated instead of the human victim. There is a tradition according to which ephebes from the Peloponnesian would lash each other till the blood, dripping from their tough bodies, would saturate the grave of Pelops. But this cruel custom, a remnant of the sacrifice of the defeated, was soon forgotten and replaced by the sacrifice of the ram and with wrestling, boxing and the pankration, which, with running, discus, jumping, throwing the javelin and chariot-races constituted the Olympic Games.

So, in this bloodless and disinterested form, the games at Olympia enter history and become themselves a starting-point for history.

The same psychological triumph of reason over instinct is symbolized on the western pediment of the temple of Zeus with the beautiful representation of the battle of the Lapithae against the Centaurs.

The Centaurs, according to legend half men and half horses, were invited to the wedding of Pirithous, King of the Lapithae, with the beautiful Hippodameia; they get drunk and assault the women and children at the wedding banquet. Pirithous and his friend Theseus, the hero, fight with swords and axes as Hippodameia struggles to free herself from the arms of the Centaur Eurution. Between Pirithous and Theseus stands Apollo, protector of athletes and games, grave, lucid and calm, raising his arm to impose his divine serenity on the terrible fight taking place around him. Apollo imposes his morals, discipline, equilibrium and order in the region of Elis, long disturbed by
passions, social disputes and civil wars between the Elians and the Pisatans for the presidency of the games and the Olympic ceremonies. Dark passions give way to reason and morality.

The classical art that ornaments the temple of Zeus at Olympia here undertakes the same civilizing mission as that of the institution of the iraníes. The divine intervention of Apollo and the sacred truce established by sovereigns with prophetic logic, aim at creating a happier life for men, a peaceful co-existence for cities. The presence of the two important gods on the main pediment of the temple — Zeus in the centre of Oenomaus's pediment and Apollo in that of the Lapithae — is not accidental.

The gods are protecting the peaceful games and are imposing their moral law and their majesty on the conscience of men. This is the meaning of the sculptures of Olympia.

In addition to meeting a conscious religious need and fostering the political unity of all Greeks,* the games at Olympia, like all the other games, were also fulfilling educational** and biological purposes. We must assume that the organizers of the games believed that the cultivation of physical strength had the meaning of a re-creation, of a maintenance of vigour, of a renewal as occurs in nature with the Earth and the Sun. The classical era had to come, to make men realize the importance of gymnastics and games in general education and to make the cities undertake a conscious preparation for the games and athletic training.

For every man, preparation for the games was a physical and moral test, symbolized by the obligatory stay and training at Olympia of the athletes who wished to take part in the Olympic Games. Elis compelled the athletes to arrive one month before the date of the games. ("Ἡλείοι τους ἀθλητάς επειδάν ἠκέχρησαν ὡς Ὀλυμπία, γυμνάζοντον, θυμάστουν τρίκοντα εν αυτῇ τῇ Ὁλυμπίᾳ. Άπολλ. Τυσαν. στ'). and to attend the wrestling arena and the gymnasion built outside the western enclosure of the Altis. There the athletes trained under the supervision of the Elian Judges and every athlete followed a full programme of training and diet. There, we may say, the Archontes of the games would judge the morals, the strength, the endurance, the perseverance, the capability

* For a long period, the organizers of the games were not aware of that unity. They first became conscious of their national identity and political unity was a natural consequence.

** Solon says to Anacharsis : "Καὶ διαποιεῖν τὸ σῶμα καταναικάζομεν, οὐ μόνον ενεκα τον αγώναν, δια τοῦ ἀθλῆσαν ἀναμείκθαι (ἐπ' εκείνα μὲν γάρ οἴγοι πάντα εξ απάντων ἔρχονται), ἀλλὰ μείζον τι αἰσθήση τῇ πόλει αγαθόν ἐκ τούτου καὶ αὐτοῖς εκείνοι προσκοπόμενο."
and the skill of the competitors and would select those whom they
considered capable of appearing before the Panhellenic public at the
Stadium and offering a spectacle worthy of the history and the fame
of Olympia.

I may also add that the physical training was rounded off with mental
and intellectual education. The nature of this moral teaching is
shown by the bas-reliefs which decorated the façades of the two narrow
sides of the Temple of Zeus.

There were twelve bas-reliefs depicting the twelve labours of Hera-
cles. It is well-known to day that the myth of Heracles preserved, in
an allegorical form, the history of the Dorian invasion, and showed
the relation of man to natural and moral forces. We know also that
this famous hero of the Greeks was the most perfect type of man, the
true representative of kallos (beauty), a man powerful and ideally de-
veloped, with a strong, indomitable body, a clever, sharp mind and
a brave heart. He was the personification of the human brain which
masters nature and bends its forces to the service of man.

Heracles, who was greatly misjudged by later generations, was
not a demi-god solely because of his physical achievements. He began
his life by choosing the path of virtue. Most of his mythical labours
were feats of bodily strength and vigour but they also had a moral
significance. They were the struggles of a refined mind for the common
good, they were efforts and toils and sacrifices on behalf of the major-
ity. They were works of social benefit like the draining of swamps,
irrigation and engineering works and even explorations to the lands
of the far north.

In stressing all this, I must also point out that Heracles had been
initiated into the Eleusian mysteries; he was, as we would say, an edu-
cated man.

Heracles does not represent brute force. He undertook his struggle
to serve the people. He represents the nobility of physical strength
and morals, i.e. the Olympic spirit, both ancient and modern, since
an Olympic victory indicates nobility in contest, fortitude, moral vir-
tue and the triumph of the truth.

Heracles represents the migration of the Dorians, which halted the
progress and development of the Cretan-Mycenaean civilization. Hera-
cles does away with animal symbols, beasts and monsters, all of them
remnants of cults influenced by the totemic Orient. A basic charac-
teristic of totemic worship is the sacrifice of the animal god, the Holy
Eucharist of his blood and body.

Heracles predominates in Greece with the final extermination of
local totems. In Nemea he strangles a lion, in the lake of Lerna a hydra.
At Erymanthos he captures a wild boar and at Kerynitis a wild stag with golden antlers and brazen feet. At Stymphalia he kills a flight of rapacious bird. Then he crosses over to Crete, overcomes the bull of Cnossos, and masters the wild horses of Diomedes. He kills Hippo-Ivte, queen of the Amazons, and seizes the oxen of Geryon. He steals the golden apples of the Hesperides, cleanses the stables of Augeas, king of Elis and finishes the cycle of his labours by carrying off Cerberus from Hades.

As I have already remarked, the labours of Heracles symbolize the abolition of the old deities of prehistoric worship, and this is depicted on the façades of the temple of Zeus. The myth of the slaughter of Pelops, founder of the games, by his own father, Tantalus, is analogous to the massacre of Osiris and shows a totemic origin. (Osiris was an ancient King of Egypt. He was deified after his slaughter by his brother Typhon, and worshipped as the fecundating force of Egypt. Legend has it that he was the son of Cronus or the Sun and Rhea, and the brother of Isis who bore him a son, Horus, worshipped in Egypt as the Sun.)

The refusal of the Olympian Gods to participate in the totemic banquet offered by Tantalus symbolizes the end of zoolatry and the supremacy of the Dodecatheon, which brings the gods nearer to the thoughts and the feelings of men.

In the historic age, therefore, the labours of Heracles acquired moral symbolism. It is certain that they were placed on the small façades of the temple of Zeus at the height of the classical era and at a time when Olympia was at its greatest and most influential, in order to offer their moral precepts, so rich in meaning, side by side with physical education and training.

The strangling of the lion of Nemea became a symbol of the moral testing of man in subjugating his instinctive passions and overcoming his egoism and arrogance. The Lernean Hydra, in general Greek legend, symbolizes the struggle of light against darkness, the victory over inaction and torpor. According to a local myth, however, it is interpreted as a mental achievement by Heracles who succeeded in draining the swamps and delivering the inhabitants of the area from the plague of malaria. The Erymanthian boar represents wild instincts, the birds of Stymphalia evil thoughts, the bull of Cnossos primitive sexual impulses, and so on.

With the twelve labours of Heracles which adorn the temple of Zeus, the athlete preparing for the games is given moral commands which he must obey in order to master his passions before launching himself in the Olympic contest. So the athlete, after the mental and physical
training so wisely planned by the Elian organizers, was ready to enter the sanctuary of Altis and offer the consecrated sacrifices to the Gods.

Physical training and competition made the athlete renew his links with the creative forces in the natural world, increase his vitality and acquire physical, mental and spiritual perfection that gave his personality the liberty and pride of a free and ethical man.

His victory in the Olympic stadium thus becomes a completion of his education, a victory for beauty, which unites a perfect and beautiful body to a clear brain, a sparkling mind and a pure conscience.

That is, perhaps, the reason why Olympia enjoyed so great a renown—because she promoted the nobility and magnanimity of man. Her ancient glory is proved by the big crowds which flocked to Olympia from all parts of Hellas proper, from the colonies, from Ionia, Italy, Sicily, Egypt, Libya, from all over the Mediterranean and even from the Dnieper, to admire the statue-like men, the handsome ephebes and the fleet horses.

Plato was an old man of seventy when he came to Olympia and Thaïes the Miletian died of privation and hardships during the journey. Great sages such as Pythagoras and Anaximenes, Diogenes the Cynic, the orator Demosthenes, and the great Themistocles, visited it. The Greeks from all over Hellas had the opportunity to see at Olympia the victor of Salamis, the saviour of the Nation. And he would have passed unnoticed in the crowd if someone had not recognized him and shouted “There he is. That is Themistocles!”

And then the applause and cheers shook the stadium.

Pindar also visited Olympia, as did Simonides, Hippias, Prodicus, Anaximenes, Polus, Gorgias, Lucian (who boasted of having attended the games seven times), all of them sages and writers. Here at Olympia, in 444 B.C. in the course of the 84th Olympiad (when Crisson of Himera won the *stadion* for the second consecutive Olympiad), Herodotus of Halicarnassus, the father of History, read before the Olympic audience part of his history and received from the Elians 10 talents as a prize. By a strange coincidence, a small boy with tears in his eyes was in the audience. The small boy was Thucydides, who later continued the work of Herodotus.

Here artists showed their work and poets recited their epics. Here, as I have said before, was a place for art. Praxiteles made a god out of marble, Paenius gave wings to the marble with his Victory and Phidias interpreted in marble the ideological significance of the games of Olympia.

* race of 192 metres.
Here all Greeks offered to the gods treasures and sanctuaries, the athletes erected their statues and Miltiades, the victor of Marathon, donated the helmet he was wearing in that historic and glorious battle.

Olympia was a forum where the public opinion of all Greeks could be expressed. King Philip was disavowed here. Here also Dionysius, Tyrant of Syracuse, sent a delegation of rhapsodiste to sing his poems. The crowd booed the Tyrant and drove out his rhapsodists, because it was made known that he was negotiating with the Persians to subjugate Hellas (Dion. Sikel. 14, 9).

With his celebrated appearance at Olympia Alcibiades conquered Athens. He was chief of the *theoria* (delegation) of the Athenians, the *Archtheor*, and the appearance of his delegation was so rich that it dazzled the crowds. He participated in the chariot races with seven chariots and won three victories, first, second and fourth. Then he offered dinner to all the spectators.

Alexander the Great proclaimed peace among Greek cities and this, of course, meant the consolidation of his supremacy and the union of Hellenism under his sword.

That was Olympia, whose moral teaching fostered a common conscience in the spirit and soul of all Greeks.

Let us try now to examine briefly the purpose served by the modern Olympic Games.

Every four years, the universal Olympic ceremony tries to remind men that it is better to use their activity in nobler and more ideal ways than by wasting it in cruel and dangerous antagonism.

Athletic competition, acknowledgment of the value of the opponent, the reward of effort and perseverance, that is, of virtue, devotion to moral ideals, respect for each other, love of liberty and democracy, all these constitute the aim of the Olympic spirit.

These are the ideals that should inspire the young and this is the Olympic light which the International Olympic Academy tries to keep burning.

The ancient Greeks developed their spirit through philosophy and attained the revelation of liberty. Through intellect and the arts, through the cultivation of the instinct of competition and with the exaltation of the contests they succeeded in giving a true meaning to the notion "man" and in creating the high Greek ideals. If the ancient games succeeded in uniting the Greek world as it was known then, what makes us think that the modern Olympic Games will fail to link the world together in peaceful spiritual unity?

I believe that humanity is always on the march towards its aim,
which is the creation of a human being, as perfect and happy as possible. I believe that this aim has not changed since the existence of life, since the time that history was written.

Today, among the storms and tumult of the dramatic events that are taking place in various parts of our tormented world, we see with real gladness and solace that humanity finds its serenity and its true feelings during the truce, offered voluntarily by the modern Olympic Games, so that men from every latitude may meet in noble athletic competition.

The truce is of course short, but its meaning is limitless, since during that time millions of people can raise their thoughts and their feelings above the differences and discords of the dangerous materialism of our age.

Despite troubled and uncertain times, there is always the desire to meet in noble contest, and this is a comforting phenomenon which justifies optimism for the future.

The truce of the modern games symbolizes the solidarity between peoples and we can be certain that the ideas of the Olympic ceremony will spread over the whole world and that the Olympic truce will become a worldwide, enduring and eternal fact.
The Contemporary Olympic Games and the Arts

by Henri Pouret (France)

Laureate of the French Academy

In Paris, on the 23rd May 1906, in the hall of the Comédie Française, Pierre de Coubertin organized a debate on Arts, Letters and Sports.

When giving the reason for such an assembly he said:

"This debate is being held in order to study to what extent, and in what forms, Arts and Letters could participate in the Modern Olympics, and how they could be associated with the practice of Sports in order to benefit from them and to ennoble them."

Pierre de Coubertin proposed:

"The creation of five contests: in architecture, sculpture, painting, music and literature, with the aim of awarding prizes, every four years, to unpublished works directly inspired by Sport."

At the same time, the reviver of the Games distributed a programme which he submitted for consideration by the members of the Congress.

The programme was as follows:


Dramatic Art: Open-air performances. Essential principles. Sports on the stage.

Choreography: Processions, parades, grouped and co-ordinated movements. Rhythmic dances.


Letters: The possibility of establishing Olympic literary contests: terms of these contests; the thrill of sports, source of inspiration to the man of letters.


Painting: Individual profiles and general aspects. The possibility and the conditions for an Olympic painting competition. The help afforded the artist by snapshots.
Sculpture: Athletic postures and gestures in their affinity with Art. The interpretation of effort. Objects awarded as prizes: statuettes and medals.

Thus, ever since 1906, there has been a tendency towards organized artistic manifestations on the occasion of the Olympic Games.

I. ARTS CONTESTS AT THE OLYMPIC GAMES

These contests took place from the Stockholm Games in 1912 until the London Games in 1948. They covered several branches of the arts.

I have compiled a complete list of these events, and it is interesting to glance at it and comment briefly on their evolution.

ARCHITECTURE

The architectural competitions dealt with plans for sports buildings and stadiums, as well as landscape-planning.

It is interesting to look at the 1936 contests, because during the Berlin Games we note that Werner March was awarded the gold medal for landscape planning for "The great Berlin stadium" in preference to the American, Charles Downing Lay who submitted a project for a "Marine park in Brooklyn". March was also given second prize for pure architecture for the same plan, the first being awarded to the Austrian Kutschera for his "Study of a ski stadium".

SCULPTURE

In this case, too, contests were held between 1912 and 1948.

It should be noted that in 1924 the first prize was awarded to a Greek, Constantine Dimitriadis, for a beautiful statue entitled "The Finnish discus thrower". In 1936, the German sculptor Arno Brecker, with his statue "The decathlon winner" came second to the Italian artist Farpi Vignoli, who had submitted a statue named "Biga".

Between the years 1928 and 1948, competitions for bas-reliefs and medals were added, and at two Olympic Games between 1936 and 1948 there were competitions for plaquettes.

PAINTING

Between 1912 and 1924, the painting contests were free. The Italian Pellegrini was thus able to win in Stockholm with three friezes entitled "Winter Sports".

From 1928 the painting contests were divided into three classes:

— Oil paintings of classical composition.
— Water-colours and drawings.
— Graphic work.
In the last group, the Englishman Nicholson scored a success in 1928 with coloured wood-engravings of twelve sports; whilst in 1936 the Swiss Diggelmann was awarded the first prize in graphic work for a poster entitled "Arosa".

In 1948 the French engraver Albert Decaris was the winner with an engraving on copper entitled "Piscine" (swimming-pool).

**MUSIC**

As with the other contests, music competitions took place from 1912 to 1948; prizes were rarely awarded.

In 1924, 1928 and 1932, for example, no prizes were given.

The first winner in the music competition in 1912 was an Italian, Ricardo, who composed an "Olympic Triumphal March".

From 1936, musical compositions were classified as orchestral compositions, instrumental compositions and songs.

The first prize for instrumental composition has never been awarded. Only a second prize is recorded, given to John Weinzweig (Canada) in 1948 for his "Divertimento for flute solo and string orchestra".

In the song class, the German Paul Hoffer obtained the first prize in 1936 for his choral work "The Olympic Oath", taking precedence over two of his fellow-countrymen, Kurt Thomas with "Cantata to the 1936 Olympiad" and Harald Genzmer with "The Runner".

At the London contests in 1948, the first two prizes for song were not awarded and the Italian Bianchi gained only a third prize for his "Olympic Anthem".

**LITERATURE**

In 1912, in Stockholm, the literature prize was awarded to Georg Hohrod and M. Eschbach, authors of an "Ode to Sport". In fact, under cover of these two names, the real author of that magnificent ode to sport was Pierre de Coubertin himself.*

In 1920 and in 1924 the literature contests consisted of one single class, three prizes being awarded to literature alone. In 1928, three groups of literary work were created: lyric, dramatic and epic.

In the lyric class Prizes were always awarded up to the Olympic Games of 1948.

Between 1928 and 1948, however, no dramatic work gained a prize, with the sole exception of "Icaro", by the Italian De Bosis, who received the second prize in 1928.

* The text of "The Ode to Sport" will be found on pages 73 - 74.
Epics were honoured with three prizes, in Amsterdam, Berlin and London. No prize was awarded, however, in Los Angeles in 1932. After 1948, the Arts contests were abolished for various reasons.

The first reason was the difficulty of constituting the juries, since it often happened — as in Paris, in 1924 — that the artists concerned in such contests, who already enjoyed real fame, preferred to be members of the jury rather than to compete.

The second reason lay, as regards music, in the difficulty of recruiting orchestras which had to learn and interpret a considerable number of important original works; the orchestral fees, especially if talented musicians were sought, were considerable.

The third reason was the difficulty of transporting certain works of art, especially monumental pieces of sculpture.

Finally, it must be admitted that participants and spectators at the Games thought only of the sports events and did not go out of their way to admire, listen to or appreciate arts competitions.

The organizing committees of the Games, especially in Helsinki and Melbourne, were therefore content to organize exhibitions of contemporary works of art and ballet performances in the towns where the Games were held.

In Rome, in 1960, it was very easy for the Italians to lend a cultural note to the Games they organized, by arranging for certain Olympic contests to take place within Roman monumental buildings.

For instance, the Springs of Caracalla served as a background for gymnastics, the Basilica of Maxena for wrestling, Sienna Square and the Villa Borghese for riding, and the Arch of Constantine was the finishing point for the Marathon runners, while the magnificent Marble Stadium served as the playing-field for hockey.

An original experiment was, however, attempted in Rome, an experiment which was highly successful within the framework of the relations between Art and Sport.

This consisted of an exhibition of sports photographs, held in the halls of the Great Palace of Sports of the E.U.R. 33 National Olympic Committees took part, each contributing ten black and white and ten colour photographs; the Italian contribution was by far the most important.

In 1946, in Tokyo, the whole of the sports installations for the Games afforded the participants a fine lesson in architectural aesthetics, especially the Olympic swimming-pool which Mr. Avery Brundage, in his enthusiasm, termed a "real sports cathedral".

In Mexico, in 1968, some organizers increased the programme of cultural activities over a period of months, adding to the exhibition
a large number of children's drawings, in their endeavour to create a real cultural Olympiad.

But there too, it was the environment of the Games which lent the aesthetic note, particularly the Aztec Stadium and the Stadium of the University City, the very welcome visits of the National Ballet of Mexico, the mural paintings of Diego Rivera, the Palace of Fine Arts, the Mexican paintings by Rivera, Orozco, Tamayo and, especially, the National Museum of Anthropology with the famous Aztec Calendar, the twenty-ton block of stone which served as a symbol for several Olympic manifestations.

On the whole, arts contests as Pierre de Coubertin envisaged them were held between 1912 and 1948, and did not create a great sensation, either in the sports milieu, or in the world of Fine Arts.

II. THE OLYMPIC GAMES AS AN INSPIRATION OF THE ARTS

Although arts contests were dropped from the Olympic Games in 1948, it seems that they continued to inspire writers and artists.

In three talks which I gave here in 1964, 1965 and 1968 I endeavoured to define "The relations between Art and Sport" and "The aesthetics of the forms and motions of man in sport", and "The Convergences and Divergences of the destiny of the Athlete and the Artist".

These can be recalled in the context of this seminar.

LITERATURE

Journalists and writers always find abundant material in the Games, especially as in many countries, during the year of the Olympic Games, one is urged to take note either of reports or snapshots of what is actually taking place in the Stadium, or, some weeks after the end of Games, to read stories about talent which revive and glorify the Games.

One is sometimes able to attain a level of thought which places the Olympic Games within the framework of the cultural and philosophical preoccupation of man.

In a certain country which I know well, a whole generation of writers has sprung up since the Olympic Games of 1924. And with regard to the Games, we are fortunate enough to discover a lyric poem or a dramatic work, examples of which I can give you during the discussion.

I do not think there is any need to stress the number of books on sports techniques or stories about sports that fill an important place in the libraries of our various countries.

In the presence of the Olympic Games, and in the form of literature, man feels the need to listen to accounts of everything which relates
to exploits. He always feels the need to become conscious of the Olympic Games, to exploit the significance of these peaceful contests. Thus sport reflects and penetrates the cultural world. Literature takes the place of the fugitive sporting gesture and as Pierre de Coubertin wished it, lends, in the real sense of the word, "nobility to muscular action".

SCULPTURE

Need we emphasize that sculpture is in essence athletic, that its language is that of muscles and that the artist's genius consists in capturing human motion in stone or in bronze? It is by contemplating athletes in the stadium and watching their movements that the sculptor is able to interpret a human form, in order to express an idea.

The Olympic Games, with their increasing number of athletes, have thus led us to the discovery of perfect manhood, and I am acquainted with quite a number of sculptors who come to our Stadiums with their note-books and sketch-books in order to capture the grace of motion and the accuracy of strength.

ARCHITECTURE

It is the principal and justified concern of every city that has the onerous task of organizing Olympic Games, to take a census of every site and to create sports installations, because all sport is motion in a fixed space.

In order to give the Olympic contests their spatial existence it is not only necessary to build; it is also necessary to create an Olympic environment. Then various problems arise such as landscape planning, laying out gardens, constructing roads and airports, and each problem is nearly always approached not only from a practical, but also from an aesthetic angle.

When we study the landscape planning carried out in Tokyo in 1964, or that necessitated in Mexico for the 1968 Games, and the projects for the city of Munich for the forthcoming Games in 1972, we cannot help admiring the architects and the city planners who conceived such ideas and we delight in praising that major art which consists in moving soil, in building and constructing so that the four-yearly festival of the "human springtime" may take place in a framework of beauty.

PAINTING

It has been remarked that in each country which has participated
in the Games, for a few years afterwards the subject of sport serves as a theme for numerous artists.

Figurative painting, bas-reliefs, and the ornamentation of certain halls, are found even on the walls of sports installations, not to mention the medals struck on the occasion of the Games or the graphic work which is produced for the purpose of the Games — posters, programmes, signs, even newspapers.

MUSIC

For the last few years, sport or Olympism have inspired composers. Better than by word, we can more easily demonstrate by hearing certain fragments of recorded works how sensitive musicians are to the inspiration which they derive from the Games.

In particular, we should listen to an except from a piece by Debussy, dedicated to Olympia, to a few phrases of music composed for rugby by Arthur Honegger, and to part of a piece by Darius Milhaud composed for riding, as well as the music played on the occasion of the opening of the Games at Grenoble.

Let us not leave the realm of music without a word on the music for films devoted to each Olympiad.

There is undoubtedly a very close association between musical creation and the progress of the Games, for the most important monuments of each Olympiad are highlighted by an original musical composition.

CINEMA

Many people consider the cinema as the seventh art and the frequency with which Olympism has supplied subject matter for films confirms this idea.

Those who have seen "The Gods of the Stadium" of Leni Riefensthal, or "The Tokyo Olympiad" of Kon Ichiko Kawa, will not contradict us.

In order to show the relationship between the cinema and the Olympic Games it would be useful to show these films again.

By the way, it is interesting to recall the confession made by Kon Ichiko Kawa about "The Tokyo Olympiad".

"In this documentary film on the Olympic Games, I have endeavoured to capture the solemnity of the moment when Man defies his limitations, and to express the solitude of him who, in order to win, fights against himself. I have tried to penetrate human nature, not by fiction, but in the truth of the Games. I have sought to mingle with what, in the Olympic spirit, marks the vow of peace, human love, cou-
rage, a bright ideal; aspirations dear to the hearts of all, but which everyday contingencies often make us forget.

"Friends and spectators, this film aspires to bring home to you the splendour of Man and his Destiny."

Indeed, "the splendour of Man and his Destiny", that was also, long ago, the wish of Pierre de Coubertin.

RADIO BROADCASTING

We are now on the threshold of new audio-visual means of ever increasing importance, and are perhaps in the presence of the "eighth" art.

Here we should make a distinction between the spoken word and the televised image.

The spoken word, in the glorification of the Games, has recently demonstrated its impact on the public at large.

As an example, I would suggest an extract from a radio programme entitled "Olympic Preludes" which was composed for the Mexico Games. The programme is in two parts, one devoted to the Ancient Games, the other to the Modern Games.

TELEVISION

This strange invention of our times both enlarges the confines of our Olympic stadiums and instantaneously presents to the whole world what is taking place therein.

The art of television is perhaps the one most suited to the Olympic Games and their spirit, since it enables all mankind to participate in the celebration of the Games.

In what better manner can we respond to the wishes of the reviver than by putting our Games at the disposal of all men on earth?

III. SPORT CONSIDERED AS ONE OF THE FINE ARTS

We have already mentioned the difficulties in associating both a sports and an artistic programme within the framework of the Olympic Games; these difficulties have become insurmountable since 1948. On the other hand, we have said that sport could inspire the arts, but on very precise terms.

In fact, each art has a life of its own which blends very badly with practical sport. In the presence of this gap between sport and art, it may be wondered whether sport is really an art in itself. We will try to prove that sport is in itself one of the fine arts.
1) Sport is an entity
   Sport is in fact self-sufficient. It has created a closed world with its own space and time. The space is the sports ground, and the time is the duration of the contest. It may be said that, like all other arts, sport is a spatial activity according to time.

2) Sport is a voluntary activity
   Sports activities are in fact remarkable for the absence of any utilitarian motive.
   On the philosophical plane one can dispense with sports, as one can dispense with sculpture, painting or music. The thinker is compelled to acknowledge the uselessness of sport in man's life. Its existence is moreover due solely to the disinterestedness of its athletes. It is the opposite of work, which leads us to note that, when money is the immediate object of a certain human action, we are no longer within the domain of sport.
   This voluntary aspect, of which is common to all arts, is absolutely necessary to the exercise of sport.

3) Sport is certainty
   Every sporting activity takes place in measured spaces and every competition involves a classification, a hierarchy of values, that are indisputably ratified by the final result; every sporting achievement is measured by the chronometer or the metre.

4) Sport is universal
   As in music, painting, sculpture, the athletic endeavour is directly understood by all men on earth. It is a kind of universal language that is immediately intelligible to any one. The universality of sport brings men together, and thus conforms to the virtues that Tolstoy attributed to each of the Fine Arts.

5) Sport is a creator of beauty
   As Pierre de Coubertin very justly remarked, "sport produces beauty as it produces the athlete who is a living sculpture".
   Sport produces beauty in motion, because sporting postures, in their entirety, place the human body in accordance with ease and power.
   How many times, in the stadiums, have we not heard the public say "It's beautiful".
   In fact this beauty lies, consciously or unconsciously, in the revelation of man's possibilities, in the verification of the perfect health of the athlete, and in the evidence of discovering in the stadium the perfect human figure.
Sport therefore corresponds to the definition of art: an activity whose aim is to create beauty.

6) Sport, creator of harmony

Every man in motion is alive to the sensation of the accurate timing of his movements either for himself or for others.

Whatever the sports contest might be, the athlete inwardly or the spectator visually perceives the harmony that nearly always accompanies a great athletic performance.

In some of my earlier lectures I have dealt at length with the strict parallelism that exists between the value of an athletic performance and the harmony that emanates from the athlete during the contest.

7) Sport, creator of the sublime

Nothing obliges the sculptor or the painter to strive to surpass himself in his creations, just as nothing obliges the athlete to surpass himself. And yet, here is a characteristic of art: the will of man to reach the summit.

Sport, like the arts, is thus a constant pursuit of the sublime: the will to be the first, to break a record, to distinguish oneself, or to be the best in a contest one has imposed upon oneself.

8) Sport is dramaturgy

Every day, in all the stadiums of the world, there are moments of drama: the stronger man is beaten, he who hoped to gain the victory is deprived of it at the last moment. Here we see the fall before the obstacle.

For others, there is the unexpected victory, the fulfilment of an aspiration conceived many years before, the joy of friends and the supporters of the victor, the consternation and disappointment of the team mates.

Just as in the theatre, sport on its playing-grounds shows us every day the fragility of our aspirations or the satisfaction of a victory.

9) Sport classed as one of the Fine Arts

Many philosophers have tried to classify the Fine Arts, yet hardly anyone has included sport.

And yet, Art reveals itself and is accessible to us through the senses. The arts may therefore be grouped as follows.

a) Visual Arts: Painting, sculpture, architecture.

b) Auditory Arts: Music, the art of language, and radio broadcasts.

c) Synthetic Arts, both visual and auditory: the cinema, the theatre, television.

d) Tactile and muscular Arts: Sports and dancing.
Like all other arts, sport is an apotheosis of the senses. It appears, although few have thought of it, at those human festivals which go by name of Fine Arts.

Perfect sport always affords for mankind a manifest proof of his splendour and his destiny.

Sport is therefore one of the Fine Arts because it proves to us that «all beauty lies in universal concord with humanity.

ODE TO SPORT

I

0 Sport, pleasure of the Gods, essence of life, you appeared suddenly amidst the gray clearing where the ungrateful labour of modern existence moves, like the radiant messenger of times gone by, of those times when mankind smiled. And on the summit of the mountains, a glimmer of dawn appears and the rays of light have coloured the soil of the dark forests.

II

0 Sport, you are Beauty! You are the architect of the edifice that is the human body and that can become abject or sublime according to whether it is degraded by vile passions or sanely cultivated by effort. No beauty exists without balance and without proportion and you are the incomparable master of both, as you beget harmony, you regulate motion, you make strength gracious and you put power into what is supple.

III

0 Sport, you are Beauty! You are Justice! Perfect equity, which is vainly sought by man in his social institutions, is established around you. Nobody would surpass by a centimetre the time he can jump or by a minute the time he can run. His combined physical and moral forces alone determine the limit of his success.

IV

0 Sport, you are Audacity! The whole meaning of muscular effort is summarised in one word: dare. Of what use are muscles, of what use to feel agile and strong and to cultivate one's agility and one's strength unless it is to dare? But the daring you inspire has nothing of the temerity that animates the adventurer when he hazards all his stake. It is a prudent and deliberate audacity.
V

0 Sport, you are Honour! The titles you confer are valueless unless acquired in absolute loyalty and perfect disinterestedness. He succeeds by any unavowable cunning in cheating his comrades, suffer the shame deep down in his heart, and dreads the infamous epithet that will adhere to his name if the fraud by which he succeeded is found out.

VI

0 Sport, you are Joy! At your call the flesh rejoices and the eyes smile, the blood circulates freely and forces its way through the arteries. The horizon of one's thoughts becomes clearer and more limpid. You can even bring to those who have been hit by sorrow a salutary diversion from their cares, and permit the happy to taste the fullness of the joy of living.

VII

0 Sport, you are Fecundity! By straight and noble ways you lead to the perfection of the race by destroying harmful germs and by redressing the blemishes that threaten its necessary purity. And you inspire the athlete with the desire to see his sons grow up around him, alert and robust, to succeed him in the arena and to carry off in their turn the joyful laurels.

VIII

0 Sport, you are Progress! In order to serve you well, man must improve himself in body and soul. You impose upon him the observance of a superior hygiene, you demand that he should guard himself against any excess. You teach him the wise rules that give to his endeavour the maximum intensity without compromising his health.

IX

0 Sport, you are Peace! You establish happy relations between peoples by bringing them together in the worship of controlled, organized and self-mastered strength. Through you, universal youth learns to respect itself and thus the diversity of national qualities becomes the source of a generous and peaceful emulation.

ARTS CONTESTS
ARCHITECTURE
1912
1. HENRI MONOD and ALPHONSE LAVERRIERE (Switzerland):
   Plan for the construction of a modern stadium.

74
1920
No first prize
2. HOLGER SINDING-LARSEN (Norway): Plan of a school of physical training.

1924
No first prize
2. ALFRED HAJOS (Hungary): Plan of a stadium.

1928
Sports Buildings
1. JAN WILS (Holland): Olympic stadium.
2. EJNAR MINDEDAL-RASMUSSEN (Denmark): Swimming-pool at Ollerap.
3. JACQUES LAMBERT (France): Stadium of Versailles.

Playgrounds
1. ADOLF HENSEL (Germany): The stadium of Nuremberg.
2. JACQUES LAMBERT (France): The stadium of Versailles.
3. MAX LAUGER (Germany): The park of the city of Hamburg.

1932
Landscape planning
1. JOHN HUGHES (England): Plan of a rest-house and sports house with stadium, for Liverpool.
2. HAUMOLLER-KLEMMENSEN (Denmark): Plan of a public park and stadium.
3. ANDRE VERBERE (Belgium): Plan of a park for Marathon.

1936
1. WERNER MARCH (Germany): The great Berlin stadium.
3. THEO NUSSBAUM (Germany): Sports establishments and landscape planning at Cologne.

1948
1. YRJO LINDERGEN (Finland): Athletic Centre of Varkaus.
2. WERNER SCHINDLER and Dr. EDY, K.NUPFER (Switzerland): The Sports and Gymnastics Training Centre of the Swiss Confederation.
3. ILMARI NIEMELAINEN (Finland): Sports centre at Kemi.
1932
Architectural Plans

1. GUS SAACKE, PIERRE BELLEY, P. MONTENOT (France): Arena for bull fights.
2. JOHN RUSSEL POPE (U.S.A.): Plan of the Payne Witney stadium.
3. RICHARD KONWIARZ (Germany): Plan of race-course in Silesia.

1936
1. HERMANN KUTSCHERA (Austria): Ski stadium.
2. WERNER MARCH (Germany): The great Berlin stadium.

1948
1. ADOLF HOCH (Austria): Ski spring board on the Kobenzi.
2. ALFRED RINESCH (Austria): Centre of aquatic sports in Carinthia.

SCULPTURE

1912
1. WALTER WINANS (U.S.A.): An American traveller (bronze statuette).
2. GEORGES DUBOIS (France): Rough model of the entrance gate to a modern stadium.

1920
1. A. COLLIN (Belgium): "Strength".
2. L. GOOSENS (Belgium): "Skaters".
3. A. DE CUYPER (Belgium): "Weight thrower and runner".

1924
1. CONSTANTINE DIMITRIADES (Greece): "Finnish discus thrower".
2. FRANCOIS HELDENSTEIN (Luxembourg): Towards the Olympic Games.
3. JEAN GAUGUIN (Denmark): "The Boxer".
4. L. C. MASCAUX (France): "Seven sports medals".

1928
1. PAUL LANDOWSKI (France): "Boxers"
2. MILO MARTIN (Switzerland): "Athlete resting".

76
3.  RENEE SINTESIS (Germany): “Footballers”.

1932
1.  MAHONEY YOUNG (U.S.A.): "Knockout".
2.  MILTIADES MANNO (Hungary): "Wrestling".
3.  JAKOB OBROVSKY (Czechoslovakia): "The Odyssey".

1936
1.  FARPI VIGNOLI (Italy): "Biga".
2.  ARNO BRECKER (Germany): "The decathlon winner".
3.  STIG BLOMBERG (Sweden): "Children wrestling".

1948
1.  GUSTAF NORDAHL (Sweden): "Homage to Ling".
2.  C. KAAR (England): "Woman skater".
3.  HUBERT YENCESSE (France): "Woman swimmer".

**BAS-RELIEFS AND MEDALS**

1928
1.  EDWIN GRIENAUER (Austria): "Medals".
2.  CHR. J. VAN DER HOEF (Holland): "Medals for the Olympic Games".
3.  EDWIN SCHARFF (Germany): "Plaquettes".

1932
1.  JOSEF KLUKOWSKI (Poland): "Statue of Sport".
2.  FREDERICK MACMONNIES (U.S.A.): "Medals of Lindbergh".
3.  TAIT MACKENZIE (U.S.A.): "Athlete's coat of arms".

1936 Bas-reliefs
1.  EMIL SUTOR (Germany): "Hurdlers".
2.  JOSEF KLUKOWSKI (Poland): "The balloon".

1948
The first two prizes were not awarded.
3.  ROSAMUND FLETCHER (England): "La fin de la cachette".

**Plaquettes**

1936
No first prize
2.  LUCIANO MERCANTE (Italy): "Medals".
3.  JOSUÉ DUPONT (Belgium): "Plaquettes of riders".
1948
No first prize
2. OSCAR THIEDE (Austria): "Eight sports plaquettes".
3. EDWIN GRIENAUER (Austria): Prize for sculling competition!

PAINTING

1912
1. GIOVANNI PELLEGRINI (Italy): "Winter Sports". Three friezes.

1920
No first prize
2. BROSSIN DE POLANSKA (France)
3. A. OST (Belgium): "The footballer".

1924
1. JEAN JACOBY (Luxembourg): "Sport study".
2. JACK YEATS (Eire): "Swimming".
3. J. VAN HELL (Holland): "Skaters".

Oil Painting

1928
1. ISAAK ISRAELS (Holland): "The red rider".
2. LAURA KNIGHT (England): "Boxers".
3. WALTHER KLEMM (Germany): "Skating".

1932
1. DAVID WALLIN (Sweden): "Seashore at Arüde".
2. RUTH MILLER (U.S.A.): "Wrestling".

1936
No first prize
2. RUDOLF EISENMERGER (Austria): "Runner on the finishing line".
3. TAKAHUARU FUJITA (Japan): "Ice hockey".

1948
2. GIOVANNI STARDONE (Italy): "Le pistard".
3. LAETITIA HAMILTON (Eire): "Meath hunt point to point race".

Water colours and drawings

1928
1. JEAN JACOBY (Luxembourg): "Rugby".
2. ALEX VIROT (France): "Gestures of football".
3. M. SKOCZYLAS (Poland): "The Archer".

78
1932
1. LEE BLAIR (U.S.A.): "Rodeo".
2. PERCY CROSBY (U.S.A.): "Couteau de poche".
3. G. WESTSRMAN (Holland): "Rider".

1936
No first prize
2. ROMANO DAZZI (Italy): "Quatre cartons pour fresques".
3. SUJAKU SUZUKI (Japan): "Classical Japanese riding contest".

1948
No first prize
2. ALEX DIGGELMANN (Switzerland): "Championship of the cycling world" (Poster).

Graphic Works
1928
2. CARL MOOS (Switzerland): "Poster for Athletics".
3. MAX FELDBAUER (Germany): "Mailcoach".

1932
1. JOSEPH WEBSTER-GOLINKEN (U.S.A.): "Ciseaux de jambes".
2. JANINA KONARSKA (Poland): "Stadium".
3. JOACHIM KARSCH (Germany): "Change of guard".

1936
1. ALEX DIGGELMANN (Switzerland): "Arosa I" (Poster).
2. ALFRED HIERL (Germany): "AVUS International Contest".
3. STANISLAV CHROTOWSKI (Poland): Diploma of the Yachting Association.

1948
1. ALBERT DECARIS (France): "Swimming pool".
2. JOHN COPLELY (England): "Polo players".
3. WALTER BATISS (South Africa): "Sports at the seaside".

MUSIC
1912
1. RICARDO BARTHELEMY (Italy): Olympic Triumphal March.

1920
1. G. MONIER (Belgium): "Olympic".
2. "ORNSTE RIVA (Italy): "Epinikion".
1924
No prize was awarded.

1928
Works for Orchestra
3. R. SIMONSEN (Denmark): Symphony No. 2 "Hellas".

1932
No first prize
2. JOSEPH SUK (Czechoslovakia): Symphonic March "Towards a new life".

1936
1. WERNER EGK (Germany): "Solemn Olympic Music".
2. LINO LIVIABELLA (Italy): "The winner".
3. JAROSLAV KRICKA (Czechoslovakia): "Mountain Melodies".

1948
1. ZBIGNIEW TURSLI (Poland): "Olympic Symphony".
2. KALERVO TUUKANEN (Finland): "Bear hunt".
3. ERLING BRONE (Denmark): "Vigour".

Works for instruments
1928
No prize was awarded either for song or for instrumental works.

1936
No prize was awarded.

1948
No prize was awarded.
2. JOHN WEINZWEIG (Canada): "Divertimento for flute solo and string orchestra".
3. SERGIO LAURICELLA (Italy): "Toccata for piano".

Song
1936
1. PAUL HOFFER (Germany): "The Olympic Oath".
2. KURT THOMAS (Germany): "Cantata to the 1936 Olympiad".
3. HARALD GENZMER (Germany): "The runner".

1948
The two first prizes were not awarded.
3. GABRIELE BIANCHI (Italy): "Olympic Anthem".
General Theodosios Papathanasiadis, President of the Hellenic Olympic Committee welcomes the lectures and participants to Olympia for the Ninth Session of the International Olympic Academy.
The General Secretary of the Olympic Committee, Mr. Epaminondas Petralias, speaking at the inaugural ceremony on the Hill of the Pnyx.
Dr. Henri Pouret makes the inaugural speech at the ceremony on the Hill of the Pnyx.
The President, Vice-Présidents and Members of the Hellenic Olympic Committee at the inaugural ceremony of the Ninth I.O.A. Session on the Hill of the Pnyx.
LITERATURE

1912
1. GEORG HOHORD & M. ESHBACH (Germany): "Ode to Sport".

1920
1. RUNIERO NICOLAI (Italy): "Olympic songs".
2. ANDRE COOK (England) : "The Olympic Games of Anver".
3. M. BLADEL (Belgium): "To the Glory of the God".

1924
1. GEORGES CHARLES (France): "The Olympic Games".
2. JOSEPH PETERSEN (Denmark): "Euryale".
3. MARGARET STUART (Belgium): "Facing the God of Olympos".
3. OLIVER GOGARTY (Eire): "Ode to the Tailteann Games".
3. C. A. GÖNNET (France) : "Facing the God of Olympos".

Lyric
Works 1928
1. KAZIMIERS WIERZINSKY (Poland) : "Olympic Laurels".
2. RUDOLF BINDING (Germany): "Advice on riding to his beloved".
3. JOHANN WELTZER (Denmark): "Heroic Symphony".

1932
1. PAUL BAUER (Germany) : "On the KANGEHNZONGA" (Struggling with the Himalayas).
2. JOSEF PETERSON (Denmark): "The Argonauts".

1936
1. FELIX DHUNEN (Germany): "The runner".
2. BRUNO FATTERI (Italy): "Faces of Azzuri".
3. HANS STOIBER (Austria): "The Discus".

1948
1. AALE TYNNI (Finland): "The fame of Hellas".
2. E. VAN HEERDEN (South Africa): "Six poems".
3. GILBERT PROUTEAU (France) : "Rhythms of the Stadium".

Dramatic works
1928
1. No first prize
2. K. DE BOSIS (Italy): "Icaro".

1932
1. No prize was awarded.
1936.
No prize was awarded.

1948.
No prize was awarded.

Epic Works 1928
1. DR. FERENC MEZO (Hungary): "History of the Olympic Games".
2. ERNST WEISS (Germany): "Boetius von Orlamunde".
3. C. M. SCHARTEN-ANTINK (Holland): "De nar in de Maremmen".

LITERATURE

1932
No prize was awarded.

1936
1. URHO KARHUMAKI (Finland): "In the free water".
2. WILHELM EHMER (Germany): "Around the roof of the world".
3. JAN PARANDROWSKI (Poland): "The Olympic discus".

1948
1. GIANI STUPARIGH (Italy): "The Grot".
2. JOSE PETERSEN (Denmark): "The Olympic champion".
3. Dr EVA FOLDES (Hungary): "The source of youth".
Following the Olympic Games held in Berlin in 1936, Rome had been chosen as the next Host City for 1940. This, however, was not to be, and the world was plunged into war.

With the finish of hostilities in 1945 the I.O.C. planned to start the Games again in 1948. London had previously been bidding for the Games of 1944 and so in October 1945 the Chairman of the B.O.A. started discussions with the I.O.C. on London being selected for the Host City of 1948.

He made it clear that the Games in 1948 could not be on the same grandiose scale as in Berlin in 1936. Great Britain would only have two years to stage the Games rather than six, and this in a country torn and wracked by warfare. In Great Britain, he pointed out, there was still rationing of food, petrol, clothes and building materials. No new sports venues could be built, he said, nor an Olympic village. The form of the Games would have to be much simpler. A postal vote was taken by the members of the I.O.C., and early in March 1946, the Games of 1948 were allocated to London.

A first glance showed that the sports venues already existed. Athletics, show jumping and some football were staged in Wembley Stadium, and also in Wembley, the swimming, boxing and fencing. Harringay Arena was used for basketball, and various buildings in Earls Court Exhibition for gymnastics, weight-lifting and wrestling. The rowing and canoeing were staged at Henley, 3 and 6 abreast in races respectively. The cycling took place at Herne Hill and in Windsor Great Park, and the yachting at Torquay. The venues were available but improvement work had to be done to most, particularly the laying down of a temporary cinder track in Wembley Stadium.

No Olympic village could be built and so the teams were housed in three Armed Services Camps - Uxbridge, West Drayton and Richmond Park. Schools were converted into sleeping quarters and additional baths and toilets installed. Student hostels of London University housed the women team members, and the equestrian, yachting
and rowing/canoeing team members had accommodation near their competition venues. There seemed to be a workable solution to lack of an Olympic village.

Food had also to be considered. A special Olympic rationing scale was agreed by the Government but even this was hardly adequate. Countries, however, generously donated food - Holland 100 tons of fresh fruit and vegetables; Denmark 160,000 eggs; Eire 5,000 eggs; Czechoslovakia 20,000 bottles of mineral water. Countries also brought their own food, and Australia and Switzerland generously supplemented the rations of Great Britain's team.

Finance again was done in the simplest possible manner. The revenue from sale of tickets, and charges for board and lodging of team members etc., was £761,688. Expenditure was about £29,000 less than this, so a small profit was made on the Games, for the first and last time, I imagine, for a long time to come. The Olympic Games now, without any building costs, cost somewhere in the region of £5,000,000!

And so the work of the Committee continued, resulting in 59 nations sending 4,689 competitors (including 385 women) to compete in 138 events in 17 sports.

The Opening Ceremony took place in Wembley Stadium, preceded by a display by the massed bands of the Guards Regiments. It was a great moment to see the representatives of 59 nations united in friendship on the field of sport, rather than grappling with each other on the fields of war.

And of the competitions themselves? Emil Zatopek of Czechoslovakia was the first Olympic champion, winning the 10,000 m. He had to wait, however, until 1952 to win three more gold medals. Fanny Blankers-Koen of Holland, a mother of two, was the heroine of the Games, winning 4 gold medals. In weight-lifting, the Americans and Egyptians excelled, and in wrestling, the Turks and Swedes, as did the Finns in gymnastics.

The Games began to draw to their close, and soon the last day dawned for the Closing Ceremony, which was preceded by the show-jumping. Fortunately a tie for second place necessitated a jump-off, since the enthusiasm of souvenir hunters had resulted, at the last moment, in the disappearance of the parade flags of 8 countries. Those used for the Victory Ceremonies (2nd and 3rd place) were, however, of the same size, and some more flag poles were discovered, so all was well by zero hour.

The scoreboard carried the following words written by Lord Burghley, Chairman of the Organizing Committee, and gold medallist 1928 in the 400 m. hurdles event.
"The spirit of the Olympic Games, which has tarried here awhile, sets forth once more. May it prosper throughout the world, safe in the keeping of all those who have felt its noble impulse in this great Festival of Sport."

The Ceremony continued... the I.O.C. President gave his address... guns roared their farewell... the Olympic flame flickered and died while the Olympic Hymn was sung by the choir for the last time, and the Olympic Flag was lowered.

The London Olympic Games of 1948 were over. But with this sad farewell, there was also combined a spirit of peaceful contentment, and indeed, exultation, that, in spite of the trials and tribulations of a troubled world, and in spite of all the dismal prophecies as to the likely failure of the Games, they had risen, and triumphantly risen, to great heights. They had stirred a real hope in the hearts of millions of men and women throughout the earth in the possibility of mankind living together in happiness and peace.
The report I am presenting here does not set out either to raise controversial issues or to draw comparisons with any past or future organization of summer Olympic Games. Its purpose is merely to state economic facts as illustrated by the principles which shaped them, with particular reference to the 1960 Rome Olympic Games.

It would, perhaps, be well to begin from basic principles.

1. The organization of Olympic Games is an enterprise which involves practically all the public authorities and a large part of the national community of the organizing country.

From this it follows that:

a) The public authorities may be inspired by a big profit motive, in the political sense, which may be unfavourable to the national requirements of the sports organization.

It should be observed, however, that without the support of the State Authority, the Games cannot be organized.

b) Press and public opinion takes a great interest in every step taken by the organization and tends to adopt a critical attitude. In some cases, of course, this is due to the fact that the general public and press representatives are not familiar with Olympic rules and practice.

2. How was the role of the public organized and integrated with the Olympic organization as a whole?

a) By delaying the formal setting up of the organizing Committee, so making it possible until the last, i.e. executive, stage for everyone to hope to take part in it and, hence, to wish meanwhile to assist the organization.

b) By playing down the external appearance of the organizing offices, in order to discourage natural vanity.

c) By forming an auxiliary inter-ministerial organization which, by satisfying the desire of individual persons to take part, directed indi-
individual policy moves and effectively harmonized the various contributions.

3 How were public opinion and the national economic forces interested in the enterprise?

a) By involving, within reason, the greatest possible number of Italian sectors and communities in direct or indirect organizing tasks.

In theory, if each citizen had been able to bring to the Rome Olympic Games his own bit of straw no one would have wished to criticize because no one criticizes the organization of which he forms a part.

b) By taking timely advantage of the contribution made by communities and individuals, while the real direction and financial control of the organization remained the responsibility, however discreetly, of the Italian National Olympic Committee (C.O.N.I.) as the guiding and driving force.

c) By sub-dividing tasks and responsibilities from the outset, at first unofficially and then officially, as follows:

1. The C.O.N.I. and, through C.O.N.I., the modest initial organizing office and then the Organizing Committee were put in charge of the Olympic card-holders (I.O.C., N.O.C., I.F., Referees and Judges, press) from their arrival in Italy to their departure.

This covered reception, board and lodging, transport, and facilities for work and activities. In addition, the Organizing Committee took charge of spectators from the moment of entry to the competition ground.

2. The State Tourist Organization was put in charge of tourist spectators (lodging and amenities).

3. The relevant Ministries were responsible for ordinary and special substructures, general assistance and order, and (rarely) police services.

4. The Radio - Television took care of board and lodging, transport and other services for radio and TV commentators.

The Organizing Committee, which comprised all those responsible for the various sectors — including non-sports sectors — was of course given the task, which was successfully accomplished, of co-ordinating the various authorities.

As we have seen, the Organizing Committee and its officials had clear and well defined responsibilities. I would like to say a few words about these responsibilities and the relative costs.

Granted that the offices were sub-divided into sections, it will be of interest to know, with any brief remarks that may be necessary, the cost of each sector and the total cost. Later on I shall speak of the
receipts and the specific Olympic expenses of the auxiliary organizing bodies.

All figures are given in $ USA 1960.

*Technical section* (organization of actual sports contests and training).

- Administrative staff ......................................................... $ 20,927
- Maintenance and management of installations and equipment (for the Olympic period) ........................................ $ 29,434
- Arrangement of installations and equipment ....................... $ 37,954
- Welfare and veterinary service... ....................................... $ 37,744
- Regulations and miscellaneous printed matter ..................... $ 26,346
- Miscellaneous (expenses not divisible among the individual sports)................................................................. $ 56,211
- Track and Field Events .................................................... $ 40,418
- Canoeing............................................................................. $ 1,650
- Football............................................................................. $ 8,086
- Rowing.............................................................................. $ 10,440
- Cycling.............................................................................. $ 10,904
- Gymnastics................................................................. $ 40,309
- Hockey.............................................................................. $ 1,854
- Wrestling............................................................................ $ 17,591
- Swimming and Water-polo ........................................... $ 11,292
- Basketball........................................................................ $ 17,243
- Modern Pentathlon (including purchase and training of horses)......................................................................... $ 117,481
- Boxing.............................................................................. $ 21,670
- Fencing.............................................................................. $ 67,582
- Weight-lifting .................................................................. $ 23,627
- Equestrian sports......................................................... $ 21,670
- Marksmanship.................................................................. $ 32,266
- Sailing.............................................................................. $ 169,218
- Time-keeping service ...................................................... $ 10,758

$ 928,675

*Olympic Torch section*

- Administrative Staff ......................................................... $ 1,986
- Provision of torch and accessories ..................................... $ 15,189
- Organization and transport ............................................... $ 19,715
- Miscellaneous .................................................................. $ 17,758

$ 54,503
Olympic Village section

- Preparation of Olympic Village ........................................ $ 818,139
- Maintenance (watchmen, cleaning of premises and streets) ..$ 146,919
- Rent and hire-charges payable and internal roads…. $ 35,082
- Running of Olympic Village (service personnel, provisions, material and rent)................................................... $ 2,623,035
 $ 3,641,175

Arts section

- Administrative staff........................................................  $ 7,142
- Sport art exhibition (technicians and cost of mounting materials)...........................................................  $ 363,436
- Figurative art competitions ............................................  $ 35,627
- Preparation of choirs and music .....................................  $ 13,878
 $ 420,083

Press section

- Staff .................................................................................  $ 26,616
- Link - up installations and equipment (purchased or rented) ...........................................................  $ 15,985
- Setting up of Press centres ...........................................  $ 285,317
- Technical publications and posters ................................. $ 185,484
- Films and photographs.................................................. $ 488,177
- Propaganda and miscellaneous........................................ $ 156,967
- Press accommodation (AIPS Congress) ......................... $ 45,611
- Radio and Television.......................................................  $ 83,191
 $ 1,287,348

Traffic, transport and parking section

- Military personnel.........................................................  $ 322,072
- Civilian staff ............................................................... $ 6,710
- Use of military vehicles...............................................  $ 21,615
- Use of civilian vehicles................................................  $ 222,997
- Repairs .......................................................................... $ 34,772
- Fuel and lubricants ......................................................  $ 62,180
- Organization of parking, road networks, road signs and signals .................................................. $ 6,904
- Hiring or renting vehicles.............................................  $ 33,868
- Miscellaneous ...............................................................  $ 8,897
 $ 720,015

89
### Secretariat and general business section

- General and interpreter personnel $\$ \ 944,401
- Rents and office maintenance $\$ \ 26,370
- Postal, telephone and telegraph expenses $\$ \ 12,808
- Medals, diplomas and badges $\$ \ 55,208
- Cars and office furniture $\$ \ 4,414
- Internal motor transport $\$ \ 1,373
- Light, water and heating $\$ \ 6,305
- Stationery and printed matter $\$ \ 10,368
- Miscellaneous $\$ \ 42,717
- Missions $\$ \ 41,533
- General organization surveys $\$ \ 3,803
- Philatelic assistance $\$ \ 69,664

**Total $\ 1,218,963**

### Administration section

- Administrative staff $\$ \ 78,343
- Printing, tickets and passes $\$ \ 111,659
- Taxes and ticket-issue expenses $\$ \ 1,141,721
- Insurance and legal expenses $\$ \ 28,482
- Ticket-check expenses $\$ \ 233,036
- Miscellaneous $\$ \ 14,924
- Rent and office maintenance $\$ \ 24,399
- Office machines and furniture $\$ \ 12,873
- Internal motor transport $\$ \ 11,660
- Light, water, heating and telephone $\$ \ 21,141
- Postal, telephone and telegraph expenses $\$ \ 24,625
- Stationery and printed matter $\$ \ 23,162
- Staff uniforms, managers, referees and judges (including foreign judges) $\$ \ 133,153

**Total $\ 1,859,178**

### Reception and hospitality section

- Staff $\$ \ 725
- Celebrations, shows, tours $\$ \ 124,282
- Information offices $\$ \ 4,083
- Olympic preparation of the city and hospitality obligations $\$ \ 124,803
- Souvenir items and flags $\$ \ 34,057
- Miscellaneous $\$ \ 1,815

**Total $\ 289,765**
Ceremonial section

- **Staff** ........................................................................................................ $ 107,009
- Representation expenses ................................................................. $ 19,157
- I.O.C. and T»F. Congresses .............................................................. $ 28,727
- Transport expenses (managers) ........................................................ $ 2,485
- I.O.C. tax and miscellaneous .............................................................. $ 65,659
- $ 223,037

**GRAND TOTAL**................................................................................. $ 10,642,213

To the organization and running expenses must be added the very high but necessary outlay on:

a) Building new installations for Olympic contests such as: Olympic stadium, Olympic swimming-pool, cycle-racing stadium, sports building, small sports building, rowing and canoeing stadium, 30-metre Polygon, small harbour for sailing at Naples.

b) Installing new training facilities, such as: Rome South training centre, Rome North training centre, 3 swimming-pools, etc.

c) Providing temporary competition sites, such as: road-cycling, Marathon-race, sailing, Terme (Baths) of Caracalla for gymnastics, Basilica di Massenzio for wrestling, Olympic centre for fencing at E.U.R., etc.

Adapting existing installations and sites to Olympic requirements.

All these operations involved expenditure equivalent to $ 19,500,000.

The permanent buildings of the Olympic Village were erected by a State organization for the construction of houses for State employees. The Organization received a rent for the Olympic period, and this is included in the running expenses of the Olympic Village listed above.

Finally, a number of basic substructures as well as local service installations for radio and television were provided at the expense of the relevant Ministries.

The specific expenses incurred by the auxiliary organizing bodies for the Rome Olympics are difficult to calculate, especially because they involve permanent investment in roads, telephone exchanges and networks, temporary or permanent centres for radio and television, and the embellishment or decoration of the towns where Olympic contests were held.

However, it may be stated that:

- For urban roadways the Ministry of Public Works invested about $ 10,000,000.
— For additional telephone networks and exchanges investments were made amounting to about $2,000,000.
— For radio and TV services investments were made of about $1,500,000.

The total of investments or expenses, including those made specifically for the Olympic Games, amounted to $13,500,000.

The receipts of the Organizing Committee were:

a) Receipts from philately .......................................... $ 79,671
b) » » Olympic shows ........................................... $ 4,240,420
c) » » Television .................................................. $ 1,227,051
d) » » Olympic Village .......................................... $ 1,239,820
e) » » Olympic films ............................................. $ 261,370
f) Proceeds of trial concessions ................................. $ 50,400
g) Receipts from sales of publications and programmes.. $ 61,852
h) Miscellaneous receipts and various refunds .............. $ 121,659

$ 282,243

The final expenditure and receipts account is as follows:

— Organizing Committee expenditure ........................ $ 10,642,213
— Organizing Committee receipts ................................ $ 7,282,243
— Organizing Committee net deficit ............................ $ 3,359,970

Many remarks might be made in regard to this figure. It takes no account:

— of immediate and subsequent tourist earnings (from travel, sojourn and expenditure);
— of indirect publicity receipts from all the newspapers of the world for three to four weeks;
— of the value for sports use of the technical sports equipment or material left over as surplus from the Games;
— of a part of the expenditure, in particular the accounting expenses, which was undertaken directly by C.O.N.I., under whose control the Organizing Committee was placed;
— of the cost of the staff of C.O.N.I. and of the various auxiliary or organizing bodies which was made available to the Organizing Committee for varying periods of time. In particular, no account was taken of military personnel and material used, which, in personnel alone, numbered 4,247 persons.
With regard to staff, who always represent a considerable share of the cost, it may perhaps be useful to list them according to origin:

<table>
<thead>
<tr>
<th>Engaged for over 3 years</th>
<th>Belonging to the C.O.N.I.</th>
<th>Belonging to other administrative bodies</th>
<th>Offering voluntary Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>» » » 2 »</td>
<td>72</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>» » » 1 »</td>
<td>27</td>
<td>26</td>
<td>—</td>
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<tr>
<td>» » » 6 months</td>
<td>49</td>
<td>260</td>
<td>—</td>
</tr>
<tr>
<td>» » under 6 »</td>
<td>1717</td>
<td>9607</td>
<td>1384</td>
</tr>
</tbody>
</table>

These figures take no account of all the sports managers, time-keepers, judges, etc., who gave meticulous and constant service free of charge.

It remains to be noted that, four months after the Closing Ceremony of the 1960 Games, the staff had been reduced to seven persons who were given the task of settling the final accounts and drawing up the Official Report.

In the few minutes available I have been unable to illustrate, as I would have wished, all the economic aspects of a large-scale event such as the 1960 Olympic Games. I may have succeeded in giving you some idea of their complexity and the scale on which they were organized. I shall be happy to give you any further information you may care to have and would ask you to forgive me for having kept you listening to me for so long.
STRENGTH AND PERFORMANCE

By Dr. NICOLAS ASPIOTIS (Greece)

Professor of Physiology
at the University of Thessaloniki
Ex-Rector of the University of Thessaloniki

Strength as a factor — without underestimating the significance of many other factors — plays an ever increasing role in modern systems of training. An analysis of the physiology of this factor contributes to our understanding of the way in which good performance in athletics is achieved.

Strength is created by a contraction of the muscles. When a muscle is contracted it becomes shorter and when it relaxes it becomes longer. The contraction, that is, the shortening of the muscle, is due to its proteins, and mainly to actomyosin. The molecules of actomyosin, which is an important protein of muscle, fold and unfold. The muscle is contracted when they are folded and strength is produced. But in order to stimulate actomyosin a stimulus is needed. This stimulus is produced by the activity of a substance contained in the muscle, known by the initials ATP. The muscle contains small quantities of ATP which are quickly exhausted. But fortunately it also contains large quantities of another substance, phosphocreatine, which revitalizes the ATP. Thus activity is again created, actomyosin is again stimulated, its molecules are folded and the muscle remains in a state of contraction.

There are two kinds of muscles, agonistic and antagonistic. Agonistic muscles are those which struggle to throw a weight, a discus, or a javelin as far as possible. Antagonistic muscles are those which react to the work done by the first.

The first muscles are for instance the extensors and the second the flexors. The antagonistic muscles constitute the "friction" of the athletic machine.

Strong contraction of agonistic muscles and simultaneous relaxation of the antagonistic muscles is necessary in order to achieve a good performance.

Relaxation of antagonistic muscles. To obtain full relaxation of the antagonistic muscles at the moment of athletic effort the following conditions are needed:
1. The antagonistic muscles must be "warm". If they are "cold" full relaxation cannot be obtained.

2. The athlete must be trained continuously, exhaustingly and methodically. Dr. Sherington, the British physiologist, found that when the motor cells which are in the grey matter of the spinal cord (from which the nerves going to the agonistic muscles are derived) are stimulated, the corresponding motor cells from which the nerves going to the antagonistic muscles are derived are simultaneously inhibited and vice-versa. There is a reciprocal innervation. The procedures described by Sherington are also noticed in untrained individuals. For example, when we throw a stone, the agonistic muscles are contracted and the antagonistic muscles relaxed. In untrained individuals this procedure occurs only on a small scale. But in the case of methodical training, the antagonistic muscles are fully and automatically relaxed and permit the agonistic muscles to function without obstacle.

3. From an anatomical point of view, the agonistic muscles should be as long as possible. If they are short they cannot be relaxed fully. On the other hand, exceptional athletes are remarkable for their very long antagonistic muscles.

Contraction of agonistic muscles. In order to get strong contraction of the agonistic muscles various pre-conditions are necessary:

1. The athlete must profit from the so-called staircase phenomenon. It is not really possible for a muscle which has been inactive for some time to give its fullest contraction at the first effort. The first contraction will produce a certain strength, the second a greater. For the third and fourth time the same thing happens and it is only during the fifth and sixth effort that the muscle can produce its maximum strength. The muscle climbs the ladder of its strength because better blood circulation is gradually achieved. An increase in the contractibility of the muscle is also achieved by decreasing the water contained in it. Consequently, in order to achieve full contraction of the agonistic muscles, testing movements should first be undertaken such as sprinting, throwing, jumping etc.

2. The athlete must be trained methodically so that, as Sherington's work proved, his motor cells (which are in the spinal cord from which the nerves going to the agonistic muscles are derived) may be over-stimulated easily at the moment of the athletic effort.

3. The recruitment of the motor cells which are in the grey matter of the spinal cord must be as full as possible. These cells are approximately 500,000 in number. As greater numbers of motor cells are
recruited, a larger concentration of muscular strength is achieved. Systematic advance training is imperative in order to secure this broader recruitment. When, through his daily training, the athlete recruited an increasing number of motor cells, he will, during the moment of his athletic effort, make a spontaneous large-scale recruitment, that is to say, a concentration of great muscular strength. Confidence in victory helps in the recruitment of motor cells.

4. The athlete must become angry at the moment of his effort. This helps to bring about, in addition to a broader recruitment of motor cells, a secretion of adrenaline. This hormone of the marrow of the suprarenal glands enlarges the vessels of the muscles. Larger quantities of blood get into the muscles, and it is a blood rich in combustion! materials because of the fact that adrenaline creates hepatic and muscular glycogenolysis. Because of this process, the glycogen in the liver is transformed into glucose and the glycogen in the muscles into pyruvic or lactic acid to the degree of strength which is necessary to the athlete during his participation in games.

5. The athlete must be aggressive and at the same time experienced in major events. He must have repeatedly participated in difficult international competitions. There is a good reason for this. In the stem of his brain there are various nervous cells, the total of which form the so-called reticular formation. It sends stimuli via a special channel to the synapses of the anterior horns of the grey matter of the spinal cord. Synapses are, of course, the areas in which one nerve cell is connected with another. If the athlete is sensitive or feels afraid during a competition the reticular formation is overactivated and sends stimuli to these synapses, contributing to an increase of resistance to them. Then the stimuli (commands or stimulations) from the synapses are not conveyed sufficiently to the nerves and to the agonistic muscles. This results in an insufficiently strong contraction of the agonistic muscles. The athlete could win, yet he fails to achieve his best because he has a hyperactivation of the reticular formation, either through fear or through lack of athletic experience.

6. The most important condition for achieving good performance is beyond doubt the creation of a certain specific strength for each specific sport. This happens whenever there is hypertrophy of those muscular fibres, the contraction of which can form the basis for creating a good record. In order to achieve this, the protein, and principally the actomyosin, of these muscular fibres must be increased. The folding of its molecules is then stronger and, consequently, the strength produced is greater.

Great progress has been made in this field during recent years. In
the past, the athlete began his training in fine weather (in the spring) and he continued until the end of the autumn. He then rested during the winter in order "to build up his strength".

Today things have changed. Training never stops and it is exhausting. The athlete is strenuously trained during the winter in an indoor gymnasium. The weather conditions may be unfavourable, but the athlete continues to train methodically indoors. And he is trained with machines in isometric and isotonic contractions. For example, he does not throw the weight only 20 or 30 times on three days a week as he used to do in the past. He does it every day, and the number of times is greatly increased. He puts a weight of 10 or 15 kilograms, not one of $5^{1/2}$ kilograms. Thus, in a relatively short period of time, large hypertrophy is created in those muscular fibres which are necessary for putting the weight. The protein in those muscular fibres, that is to say, the actomyosin, is increased very quickly and the athlete acquires a special strength which he could not have dreamed of a few years ago.

The same thing happens with the discus, the javelin and the running events. The athlete achieve great speed (when he is still young) with a specific quality of strength, the level of which was until recently unknown.

This is the reason why one record is continually being broken by another, until one wonders how far human capabilities can go. Are there no limits to human capabilities? Certainly there are, but these limits have not yet been reached. World athletic records will continue to be broken for many years. This is due to the fact that the methods of increasing the specific quality of strength for each sport will continue to improve. Improved mechanical methods will be found in order to increase more widely and quickly the hypertrophy of the muscular fibres and the production of actomyosin. Better ways of measuring the length of antagonistic muscles will be found, resulting in the discovery of great athletes with the least "friction" in their athletic machine. Methods will probably be found to retard muscular fatigue, particularly in the synapses and in motor end plates of muscles, which will have a great influence on the marathon, on the 10,000 metre race and on other fatiguing and long sports such as the pole vault etc. Substances will be found (legal or not) which will exert an influence on the reticular formation and thus decrease resistance on the synapses and contribute to concentrations of greater strength in the agonistic muscles. Methods will probably be found which will hypertrophy the muscular fibres needed for each individual sport and which, in the meantime, will contribute toward increasing the number of the capillary blood
vessels in order to admit more blood into the muscles. Substances will be found, much more effective than the illegal ones now often in use, which will build up proteins in muscles. The weight of muscular protein and the strength of the contraction of muscles will thus be rapidly and extensively increased.

There is one conclusion and one epilogue to all this. The conclusion is that the strength factor more and more dominates modern systems of training. And the epilogue is perhaps contained in one question: Do all these systems create athletes strong in muscles only? Is this the Olympic ideal? Surely not! The athlete of today is (or should be) a machine consisting not only of muscles but also of brains.

The athlete must know all that has been said here, and much more. He is a technician, a scientist of his kind, in his own body. The era of empiricism has gone forever. The trainer must of course be a scientist, but so too must the athlete. They must both co-operate closely, in a conscious and responsible way, on scientific systems. It is this mental and physical co-operation which gives comfort and courage.

Ladies and Gentlemen,

Let us confess it boldly. We are far from the Olympic ideal. But we live in our era, we live in reality. Our future course depends on us. Effort must always be made to move the body with the spirit and the spirit with the body. Let us repeat together with Plato:

.... Move not the soul without the body,
nor the body without the soul."

We are far away from Olympia, though we are here in ancient Olympia! This is proved by your presence here, in the place of men strong in body and in spirit.

Olympia! Let us take your calmness, which you silently and wisely offer us, and your simplicity, as our ideal.

Immortal Olympia! Mother and fount of athleticism, giver of beauty in soul and body! We vow to you that we will not be detached from your roots. We promise to return always to your spring.
Modern sports were introduced into Japan in the early Meiji Era. The period corresponded with the 1870's when sports developed in the United States and Great Britain as the result of becoming organized on more modern lines.

Thus the introduction of modern sports in Japan was not very far behind the period of development in the Western countries.

It is regrettable, however, that in Japan sports remained rather at a standstill after being transplanted from abroad. For many years little progress was made. The reason is that sports in Japan were considered as intramural events and were limited to the holding of school field meetings. Attempts to organize sports were lacking, and with the exception of only a few sports, there were hardly any inter-school competitions.

In fact, sports in Japan may be said to have made no progress during the 40-odd years of the Meiji Era.

It was the opportunity of participating in the Olympic Games which spurred the development of sports in Japan.

In 1911, an athletic meeting was held for the first time to select Japan's representative participants in the Olympic Games of 1912. In order to govern this selection, the Japan Amateur Sports Association was created.

With this Association sponsoring the athletic meeting and looking after the formation of the Olympic delegation, a new era of sports development in Japan was ushered in.

At about the same time as Japan's first participation in the Olympic Games came the organization of the Far Eastern Championship Games, which proved to be another stimulus to the progress of sports in Japan. From 1913, these Games were held every two years.

Furthermore, the Japanese newspapers also contributed greatly toward the development of sports in this country. Although they were motivated partly by publicity reasons, their sponsorship of local sports events greatly helped to arouse interest in sports nationally.
By this time, the various universities had begun to form conferences and federations. These bodies, in turn, sponsored and organized intercollegiate games. Thus, athletics, swimming, baseball, tennis, volleyball, basketball and other sports began to be contested on a nationwide scale.

In the 1920 Antwerp Olympic Games, Japan was entered in the athletic, swimming and tennis events. In the tennis matches, the Japanese players advanced to the finals in both the singles and doubles to win two Silver Medals.

In the 1923 Far Eastern Championship Games held in Osaka, Japan was victorious in the athletic and swimming competitions, defeating the internationally more experienced Philippines and China.

In the Osaka Games, I took part in international events for the first time. My records surpassed 7 metres in the long jump and 14 metres in the triple jump, both of which were up to international standards. Katsuo Takaishi's achievement in the swimming event was also highly regarded.

In the next year's Olympic Games at Paris, I was placed 6th. Takaishi was also ranked 6th. Both of us, in achieving these placings, lived up to expectations.

The short legs of the Japanese physical constitution were believed to be a big handicap in jumping. Yet young Japanese jumpers came forward one after another.

The fact that Japan is a land bounded by the sea is no doubt a great advantage in developing good swimmers.

The Japanese, as a race, are well known for their natural ability to endure hardship. By enduring the strenuous training required for competitive sports, Japanese swimmers rapidly increased their ability up to the international level.

Our strenuous training bore fruit in the 1928 Amsterdam Olympics. I won a Gold Medal in the triple jumping event, while Yoshiyuki Tsuruta became the 200-metre breaststroke champion. Besides these laurels, many of our team-mates won places among the top six rankers, and the performance of our swimmers was surpassed only by that of the United States.

Only a short time afterwards, Japan initiated a move to bring the Olympic Games to Tokyo, with the Mayor of Tokyo formally declaring Tokyo as a candidate for the title of Organizing City for the 1940 Olympic Games.

In 1932, Japan sent to the Los Angeles Games a delegation of 190 members. The dream of many years of defeating the American swimmers was finally realized at Los Angeles. With the exception of the
400-metre free style, the Japanese won the first place in all the Swimming events programmed.

In the athletic events, Chuhei Nambu won the Gold Medal in the triple jump.

With the late Lt. Nishi winning the Grand Prix Equestrian Jumping Event on the final day of the Los Angeles Games, Japan was able to win 7 Gold Medals.

At the I.O.C. Session held before the opening of the 1936 Berlin Olympic Games, Tokyo was selected as the Host City for the 1940 Olympics. Needless to say, the whole nation was wild with joy.

Japan sent a formidable delegation of 249 members to the Berlin Olympic Games. In swimming, Japan again overwhelmed America, in the athletic events, in addition to winning the triple jump crown for the third consecutive time, Japan was also victorious in the marathon race.

The decision to hold the Olympic Games in Tokyo proved to be another milestone in the progress of Japanese sports. With the Sino-Japanese military conflict continuously accelerating, however, a decision was reached in 1938 to give up the honour of holding the 1940 Games. The national disappointment was beyond concealment.

It is no exaggeration to say that the World War practically eliminated any form of sport in Japan.

With the end of the war in 1945, a movement began for the revival of sports.

In 1946, the National Sports Festival was inaugurated to kindle new hope in sports among the young people of the whole nation.

The nation’s fervent desire to be restored into the Olympic Family was expressed in all possible kinds of effort to gain reinstatement, but the hope of being permitted to participate in the 1948 London Games was not realized.

In 1951, the 1st Asian Games were organized, and Japan, once again, was permitted to participate in international sports.

To the 1952 Helsinki Olympic Games, Japan sent a delegation of 103 members, but any semblance of the past glory was sadly lacking. The performance in the athletic events was not up to the hoped-for level, the swimmers did not win a single event, and only in the wrestling class was a gold medal won. However, the performance by the Japanese wrestlers showed that this sport was a new field of activities in Japan's sports. The prowess shown by the gymnasts was also noteworthy.

In the 1956 Melbourne Games, Japan won 4 Gold Medals in gymnastics, wrestling and swimming.
Before the Melbourne Games, Japan started a movement again to bring the Olympic Games to Tokyo. This time, the target year was 1964.

The proposal to make Tokyo the Host City for the 1964 Games was approved at the 1958 I.O.C. Session in Munich.

Japan's delegation to the 1960 Rome Games numbered 219. This formidable representation was made in preparation for the Tokyo Games four years afterwards.

In Rome, Japan was successful in winning only 4 Gold Medals, all in the gymnastic events.

For the Tokyo Games, an organized effort was made to elevate the standard of the representative competitors. With the cooperation of experts in sports science, a strenuous training programme was enforced. The result of this effort was 16 Gold Medals won in the Tokyo Games.

As far as the Gold Medals are concerned, Japan ranked third, next to the U.S.A. and the U.S.S.R. Japan's entries showed the world's highest level of strength in gymnastics, wrestling, boxing, Judo, weight-lifting, and volleyball.

In selecting the delegation for the 1968 Games, Japan adopted a policy of despatching to Mexico City only the cream of its competitors. The delegation, therefore, numbered only one-third of the Tokyo Olympic delegation. Yet, Japan again ranked third, next to the U.S.A. and the U.S.S.R., in the number of Gold Medals won, with a total of 11.

Since Japan first took part in the Olympic Games in 1912, it may be said that the progress of sports in Japan has kept in step with the growth of the Olympic Games.

Recent years, however, have seen a phenomenal development in world sports, and the realm of sports in Japan may have to limit or confine its activities in the future to categories such as gymnastics, which require technique, and to others which have weight regulations. This trend may become inevitable.

The 1972 Olympic Winter Games will be held in Sapporo. As far as the Host City is concerned, the preparations are making steady headway, and it is hoped that as many nations as possible will participate in this sports festival in Japan.
SEMINARS
Baron Pierre de Coubertin wrote: "In order to make sport nationally popular, I had to make it international, because, in France, foreign competition is the only effective and enduring stimulus. It was therefore necessary to organize cooperation between our young friends of sport and those of other nations who had done physical education before us in the past."

Pierre de Coubertin was thinking as a pedagogue: "How can I motivate my own nation to give more attention to physical education in my country?" He was not very successful in this, but that was the first thing behind the idea of Olympic sports. I believe that he always thought in terms of educational sport, because in 1912, he presented King Leopold of the Belgians with a very interesting short paper about "un collège modèle", what we would call today a sports gymnasium, a sports school, that is, a school which teaches all other subjects, but includes sports as a very important one. In this school, Coubertin thought, there should be 13 hours a week dedicated to gymnastics, games and sports: gymnastics half-an-hour four times a week, "gymnastique utile" 1 1/2 hours four times a week, and 2 1/2 hours for games.

The most important thing here is that the students have to organize their games themselves: they have to choose their teams, to choose their own leaders, and make all arrangements by themselves. Here is the whole idea of the Olympic spirit: to give the individual person more self-education, more self-organization. Here is Coubertin as a reformer with this attitude against the master and also, in the beginning, against teams. For he believed that the individual must develop through competition. It is only through competition that you will learn to fight for yourself, to discipline yourself and, by yourself, achieve your highest level of performance. And in this way you will discover yourself.
This is a very-modern principle of self-realization. We have only discovered in Germany, through the work of our pedagogues and education scientists, that Pierre de Coubertin was the first pedagogue-reformer in the whole of Europe. And perhaps we are only just beginning the big scientific work that may change the whole historical background of the pedagogical sciences by showing that educational reform did not begin with Joey in the United States, but with Pierre de Coubertin influenced by Thomas Arnold. So, you see, the principle of reform pedagogics—to give the single person, the individual, more responsibility for himself, to give him a chance to develop himself—is the real background of the Olympic idea, or one of its backgrounds.

I think it might be useful in this connection if I gave you some of Coubertin's own words. It is a passage from a speech he made in 1918, «and this is the English translation: "You have a maximum height above which you cannot jump; you have a minimum time below which you cannot sprint 100 m. The weight which you lift, and the road which you climb, also express in kilos or in metres the value of your effort. If you are a climber, you are capable of climbing this mountain and not that; if a rider, of mastering this horse but not that other. On all sides you encounter restrictions of a more or less mathematical severity. But you do not know them when you begin. Nobody knows his exact limitations in advance. There is only one road: training and hard work. And when one has reached the goal, when one has set up one's own record, i.e. the best result one can reach, effort is still required to stay there. No insurance guarantees you the permanent possession of this record. Only persistent work can safeguard it." Just one sentence more: "But let us come to our social standpoint. Inequality in sports is based on justice because the individual, whatever success he obtains, obtains it only by his natural qualities multiplied by willpower. It is, moreover, a very unstable inequality because this form of success exacts continuous effort if it is to endure even for little. These are interesting data for democracy. It is not surprising if, in sports, we see an easy blending of authority and freedom, and above all mutual help and chivalry."

I think all this is so modern, that we cannot say Coubertin was an old man with old ideas. This is one of the most modern works we have, or can give our students today, in the field of man's self-realization.

There are other things as well in which his ideas were also very modern. He said: "There is one direction in which work ought to be done: less local rallying, less advertisement, less organizations, less intolerant unions and top-heavy hierarchy; but to make the various forms of sport, all forms of sport, available as nearly cost-free as possible
to all citizens, that will be one of the duties of modern local govern-
ment. Another Utopian notion is to imagine that sport can be officially
united with moderation in the name of science. To impose moderation
on sport and constrain it to live with her would be an unnatural marriage.
Sport cannot be made timid and cautious without its effectiveness
being compromised. It needs the freedom of excess. This is its object,
and its essence, and the secret of its moral worth. Teaching to dare with
deliberation is very well, but teaching to be afraid to dare is foolish.
Daring for daring's sake and without real necessity, it is in this way
that our body rises above its animal nature. This is not to say that
scientific control must be done away with, but that it must come in
the guise of a counsellor and not a despot.” I think that this again
could apply today. It is all in the same direction of giving any person
the possibility, by individual competitive sport, of developing himself
to his highest performance.

The second idea was the social aspect. To bring everybody together
in international sports and to give everybody the same chance, was
one of Coubertin's big ideas. It was a very new one and its impact is
still with us today, in the form of the international rules first created
by Coubertin precisely in order to make sport international.

By 1912, everybody had accepted these international rules in order
to make those international competitions possible and to have all ath-
letes prepare in the same way.

If opposition to international rules has died down today, it is only
because of Coubertin's idea of Olympic competition. Last Wednesday,
I attended the inauguration of the first school swimming pool in New
Delhi, one of ten pools they are building this year—ten pools, each so
situated in the big city of New Delhi that 15 schools can use each pool.
There was an introduction written by the school board on the occasion
of this inauguration, and it said that the primary purpose of the pool
was Olympic competition. Health and physical education considerations
came second. So you see it is because of this internationalism in sport
that many countries, many cities, are now eager to construct, to pro-
vide more international facilities for everybody to train.

It is only by applying the same rules that we have the possibility
of getting in touch with each other in competition and play, and com-
petition and play may sometimes be the only possible point of human
contact in the world. You may be unable to speak to the other person
because you do not know his language, but you can get in touch, you
can get to know each other by participating in the same competition.

So we get this double idea: On the one hand, you are alone — alone
with your sport, alone at your start, even if you have a wonderful coach,
alone in your effort to discipline yourself, and that, you remember, self by trying to improve his performance in sport. On the other hand, was Coubertin’s aim: to give the individual a chance to develop his: self by trying to improve his performance in sport. On the other hand, you have the possibility of establishing contact with others, not only in competition, but also in play, if you regard this competition, this competing with each other, as play.

I think we should think more of these ideas as being the real Olympic ideas behind Coubertin’s work. And perhaps we should pay less attention to those other thoughts, which were more typical of Coubertin’s time, the 1910’s and 1920’s. I mean the two notions usually included in Coubertin’s ideology. The one is what we call transfer ideology, and surely we do not think today that it is so easy to transfer your ideology to your life, that if you are a very good sportsman you are sure to be also a good man in your daily life. That was a classical idea maintained by Coubertin and others. Today this transfer is not considered valid. The other notion in this ideology is the so-called harmony of muscle and mind. We do not often speak of this nowadays, and when we do, we probably speak of it in quite another sense. We speak more of the wholeness of the person and of the fact that you can develop by reflecting on what you are doing, and so you can develop by engaging in sport too, but more by reflecting on what you do in sport rather than by merely doing it.

This is about all I had to tell you in this brief introduction, but before I conclude I would like to refer for a moment to the Olympic runners, those who carry the Olympic flame. It was my privilege to be in this country and to see those Greek boys as they ran all through the night and into the next day. They ran through the night while nobody was looking at them. One place, one boy, another place, another boy. There are hundreds and hundreds who work for this Olympic idea. They work behind the scenes and no one speaks of them. They do it repeatedly, every four years, not only once as in Australia or in Japan, where they do it once and it is a pleasure. Here succeeding generations keep at it every four years, every four years they carry the Olympic flame. Why do they do it? We must ask why hundreds and thousands are willing to do it. They are never named, nobody knows their names, they are never honoured in any way. They do it only for the Olympic Games, for the Olympic idea. And this is perhaps the greatest thing Coubertin has achieved: this spirit with which thousands and millions of people are today at home.

Introduction by Mr. Szymiczek

The Olympic movement is the basic element which goes on for years,
and during which thousand» of young people get acquainted with the Olympic principles. The Olympic Games themselves are only a four-yearly festival. They are not the main objective. The public, the press, and the spectators are confusing the two things: the Olympic Games and the Olympic movement. We, you, all the people who are interested in promoting Olympic principles, are more concerned with the Olympic movement than with the Olympic Games. This may seem funny, but it is true. Look: How can you prepare the best men for the Olympic Games if there is no Olympic movement? The Olympic movement is addressed to everybody, to the young and the old. And the pedagogical element resides precisely in this fact, that the Olympic movement is directed to everybody and not only to the select people who later participate in the Olympic Games. Since the Olympic movement was first started, many people have been engaging in sport, different kinds of sport, and then a natural selection follows and of course, the best people go to the Olympic Games.

Now what about the pedagogical element? We all go to school and receive compulsory education. But after a certain age compulsory education ceases. Coubertin said that there are elements of play in sport for the young, for the children, and there are educational elements in sport for the adult. This means that sport, and competitive sport, include certain factors which have educational effects on people who are no longer of the age for compulsory education. When a person leaves school at 18, or 19, or 20, or, let us say, after university education, and stops studying, that person actually stops being exposed to the educational effort of society. Now, in what form — thought Coubertin — could we ensure that an individual remains under a certain educational influence after this age? And he found that the best means would be sports, and competitive sports. Because an individual engaged in competitive sport will try to adjust his efforts to the rules of the game. He will try to live up to the rules of a clean and moral life; because to achieve better how performances one has to live a clean and moral life. He learns how to govern himself, how to control himself in order to prepare for the games. So these are the factors that produce the educational effect upon the young, and upon adults, after school education. That, to my mind is what Coubertin meant when he said that sport, and competitive sport, and the Olympic movement, have the pedagogical aspect as their main principle. I could continue along these lines, but you are certainly aware of these facts, so it is not necessary for me to say more on the subject.

Now as far as the social aspect is concerned, I completely agree that through sport, equality is taught. In sport everybody is equal, irre-
spective of whether they come from a rich or from a poor family, irrespective of whether they are followers of this religion or that. All compete under equal conditions and the best man wins. So equality is indeed learned, and equality involves many things. It involves honouring better qualities and not being discouraged if somebody is better than we are. Freedom is taught through sport, because in our days sport is really free regardless of standing or any external circumstances.

As to that other point whether the qualities taught in sport can be transferred to other fields of life, well, this is more or less true, though of course not always. We cannot say that a good runner is at the same time a good physician or a good chemist; if he has not studied these subjects he certainly is not. But if sport has taught you that in order to become something, in order to learn something, you have to struggle, you have to make an effort, you have to suffer to become what you want to be, these qualities can certainly help you to reach a high level in your own field.

It does not mean that if you throw the discus at Olympic level, you will necessarily be good at your profession as well. But if you use the same persistence in your professional field as you used in the field of sports to become a champion, then you will certainly become a champion in your professional field too. This is what you transfer: the qualities, and not the results.

Question by a Participant:

Times have changed since Coubertin conceived his ideas of the Olympic movement. In the face of technological and economic advance, to what extent should the original ideas and ideology be modified to reflect the new attitude and approach to the Olympic movement?

Answer by Professor Diem:

Astonishingly, you will find in the work of Coubertin that he had thought of what is happening to the Olympic movement in this era or high technological progress. He thought that, compared to the ancient Games, modern sport made much higher demands on the individual fighter, the individual athlete. He wrote that the modern world should give the athlete the best technical help available, and that every technical means should be used to improve sport and to raise it to a higher level. That is what he wrote, and what he thought, and I believe that if he lived today, he would certainly have no objection to our modern technical world or to giving the individual athlete any technical assistance that might allow him to improve his performance. No difficulty with this problem of advanced technology.
Question by a participant

The emphasis seems to be on higher performance in competition. I am wondering whether this will also allow — as great scientists suggest it may be possible to do in 2064 — giving athletes artificial hearts to enable them to run faster. Today we are running on tartan tracks. In Coubertin’s time they had no tartan tracks. How much of this scientific innovation is going to be allowed in the Olympic movement to ensure higher performances?

Answer by Professor Diem:

We are ourselves responsible for taking care of ourselves, and of our lives, and of our future. This applies also to the Olympic movement. What we do with ourselves is our own responsibility and nobody can help us, neither can Coubertin. If he lived today, he would of course probably have his own ideas about what was right and what was wrong. Personally, I think that as long as we develop our natural abilities without resorting to pills and such things to achieve better quality, we are always on the right path. But in sport, as in everything else in life, we must decide ourselves what we will do: whether we will go to the moon or not, whether we will create a new human quality by pills or not. This is our decision. And I think it is good that we should use our own brains to decide about our life in the future.

Question by a participant:

I would like to refer briefly to a point in Mr. Szymiczek’s introduction. Specifically, he said: “The texts of the Regulations, whilst they always maintain the central idea intact, undergo from time to time changes and alterations which are imposed by continuous social developments.”

In my opinion the slowness in the spreading of the ideas of Pierre de Coubertin and, if you will permit the expression, the corruption of these ideas, is due to the new athletic elements, to those who illicitly exploit the ideas of the pure Pierre de Coubertin and covertly distort the principles of the athletic ideas which, from time to time, necessitate alterations apparently only enforced on us by social developments. I fear that these people, who are specialists in the falsification of the texts, will intrude and enforce alterations even in the New Testament and all moral values, if by so doing they can justify the existence of a continuous social development.

I feel that it is time either that alterations and changes in the texts of the ideas of Pierre de Coubertin should cease or that a compromise between the ideals of Olympism and professionalism should be decided on.
There are principles, which do not change. You cannot change a dogma. The dogma, the principle, remains untouched. You may change the rules. The rules express the application of a principle and the rules may change according to the changes of the whole culture, of the present situation, etc. So it does not really matter if the rules change. The principles should not change; because the rules are the expression, the form, the modern form of a principle. Nobody has dared touch the principles of Coubertin up to now. I do not know what may happen tomorrow.

Question by a participant;

Referring to the Olympic movement and the Olympic Games, it was said that the Olympic movement is important, and the Olympic Games are not. I think the reality is that the Olympic Games are important and not the Olympic movement, for the whole world knows about the Games, but they do not know about the movement.

Answer by Mr. Szymiczek:

I did not say that the Olympic Games are not important. I said the Olympic movement is more important. The Olympic Games certainly serve a purpose, the purpose of demonstrating to the whole world that the Olympic movement exists. Certainly, most people are not aware that the Olympic movement exists. They know only the Olympic Games, but this is not enough.

PRESENTATION BY LANGUAGE GROUPS

English - Speaking Group:

The group was in doubt about the statement made by Mr. Szymiczek: "The qualities of character acquired during athletic training and competition could be transferred to other aspects of life." It was said during our discussion that indeed there was a positive danger from over-specialization in sport. The high demands of sport in terms of time and dedication may deprive the athlete of a chance to develop other aspects, e.g. intellectual, aesthetic, and emotional aspects, more fully.

The other matter which brought considerable discussion and few conclusions was that the Olympic Games and the ideals of the Olympic movement are no longer in harmony.

In 1896, when the Olympic Games were reinstated by Baron de Coubertin, his ideas were more fully realized than they are at the present time. There are political, religious and racial influences, that bring
many disturbances in the modern Olympic Games, also professionalism and egoism, the cultivation of egoism amongst winners.

Spanish-Speaking Group:

We members of the Spanish group have tried to draw some conclusions from what we have heard and we are going to express ourselves perhaps in a parabolic way. We understand that the Olympic Games represent every four years a precious and valuable thing, except that, as has been said, the Olympic Games are a show-window for the Olympic movement.

We also understand that the great majority of people who admire the precious good in the Olympic Games, ignore the factor that has produced them. They ignore in fact the Olympic movement. As was said very clearly and cleverly by Mr. Szymiczek, the Olympic movement is the goal. The Olympic Games are very important, and a very good way to show the Olympic movement to the world. The dissemination of the Olympic movement is the fundamental task of educators. We should point out that task of the Olympic Academy, which is the caretaker of the factory in which the Olympic Games are produced, is to point out to the Olympic Committee every defect or abnormality that could occur in the body of the building or in the factory, so that, if necessary, the I.O.C. can repair the damage. We understand that Pierre de Coubertin's ideal has not yet been accomplished. Partially, one of the reasons is the introduction of team competition, which has spread widely and has lately increased, thus disturbing the development of Olympic competition. We feel the necessity to come back to the original idea of Baron Pierre de Coubertin.

German-Speaking Group:

The pedagogical basis that Coubertin took for all his writings and speeches is still quite modern and he is in no way old-fashioned. He said: "Sport needs the freedom of excess." We understood this sentence of Coubertin's in this way, that he was in opposition to some of the medical doctors of his time, who were very anxious and wanted physical education to be under the constant guidance of health experts. In this connection, one of our Austrian friends quoted the German playwright Berthold Brecht who said once: "If you do sport only to become or to remain healthy, then you have never had the real experience of sport, of what sport is." We do not want to be misunderstood in the sense that we want to do away with medical help. But we thought that pedagogics, psychology, and sociology have as much to do with physical education and sport as medicine and that in the future we want to have more help from these disciplines.
Concerning the social aspect in Coubertin’s speeches and writings, the process of socialization first started in England and was then supported by Coubertin in France and taken up by many other countries in the world, but it is our big task, and here again Coubertin is quite modern, to stress this process of socialization, which is far from having been completed.

The transfer problem in the German-speaking countries has been very often discussed in the past years, and here we are in contradiction to Coubertin, that the experiences of sport can give an athlete a better chance to introduce the qualities so acquired in other spheres of life. We think that the similarity of the situation is the most important factor for this transfer, and that it is in some respects associated with age. In most cases, this transfer >starts when the top athlete has finished his career and begins to think about it and to compare sport with study, with his profession, and so on. Here we want to stress — and here we are in full agreement with Coubertin who said what Mr. Owens told us in a small group discussion — that the active part of the trainer, the coach, the teacher, is extremely important for this transfer. In other words, the coach must stimulate the athlete to think about his situation and thus find a pattern or a hint as to how he can transfer his experience of sports to other parts of his life. So transfer can — but does not necessarily — occur. We all know of athletes who were very successful in sports but never managed to do a decent job in their professional life.

The last question was to compare the Olympic Games and the Olympic movement. We think that you cannot divide the two. The Olympic Games are the climax of the Olympic movement, and you cannot have the one without the other. But we think that what happens, perhaps, in some parts of the world — preparations for the Games only and nothing in sporting education in the four-year intervals in between — is a mistake. It is our task in the future to make an ever-going movement culminating, but not ending, with the Olympic festival itself. There lies perhaps our big task, a great part of our future work.

Greek-Speaking Group:

The Greek Group submits three questions:

Question I: In what way is the Olympic movement spread throughout the people of all nations and what means are, in your opinion, available to enable this to be accomplished more fully?

Question 2: Does the achievement of records contribute to the preservation and strengthening of the Olympic ideology?

Question 3: By what means can one fight the materialism which is undoubtedly induced in the athlete by the pursuit of records?
French - Speaking Group:

The French Group is aware of the uneasiness felt by young people and especially those occupied in sports, when one talks to them about the Olympic idea. They see three principal reasons for this:

Firstly: The misunderstanding which exists in many minds which restricts the Olympic idea and movement to their 4-yearly manifestations.

Secondly: The confusion between the ideas of Pierre de Coubertin, considered as a dogma, and the Olympic idea which has its roots much deeper in human civilization, primarily the Greek civilization, the universality and deeply humane character of which alone can ensure perpetuity.

Thirdly: We consider that Pierre de Coubertin was a revolutionary of his time who did not ignore the social contingencies. You must remember he demanded for man not only the right to dignity and the right to knowledge but also the right to eat.

So I think that one should try perhaps to create new and original ways of thought which should not be forcefully attached to the ideas of Coubertin, but which would actually permit the Olympic idea to be adapted to the contingencies of the modern world of 1969. To this effect there was an interesting study on "Sport in the world of tomorrow". One talks of the ideas of Pierre de Coubertin and it would be interesting to know what sport will be in tomorrow's society. It would perhaps be interesting to make a study based on modern methods to find out what this will represent for the human being of the year 2000.

Comments by Mr. Szymiczek:

Certainly, the danger of the Olympics principles is overspecialization. I mentioned it, and Coubertin mentions it. We say that there has to be specialization, because specialization belongs to sport. If you deal with sport, you deal with the sport you love, the sport you like. This is actually where specialization starts. Sometimes this specialization starts by instinct, because by instinct each individual likes the sport in which he may have the qualities to excel. Now this may lead to an overspecialization, which is certainly not in accordance with Olympic principles. But specialization itself belongs to sport. We think — Coubertin thought — that specialization is all right, but within certain limits and under certain conditions. Now, where overspecialization starts is very difficult to define. I would say, and here I will also answer the leader of the Greek group who spoke about records: Specialization needs records. Without records there is no competitive sport. What is a record? A record is the certification
of an achievement. We have the possibility of expressing an achievement in time or in measurements. So a record itself is an expression. If achievement were not measured, it would be very boring to see somebody coming first without knowing what exactly he has achieved by measuring it in time, or in metres. A record belongs to competitive sport. Records, as well as specialization and overspecialization, are subject to the same limitations. They have to be kept within certain limits, they have to be kept under control, and they have to conform to what we and Coubertin, and the Olympic principles, are trying to achieve. The human being is not a scientific element. It is not for the sciences to determine how far a human being can go in terms of achievement. The Olympic principles are educational in nature and as such they prescribe certain basic rules. As long as records or specialization fulfil these conditions, they are all right.

There was another matter brought up by the English group — that there is no harmony in the modern Olympic Games, whereas there was harmony in 1896. Well, I would not say that everything is perfect now — I never said that — but we are certainly still trying to achieve the harmonious development of the individual. This is precisely what the Olympic movement is trying to do.

Not everybody reaches the goal. But this is another thing. I have told you what our aim — the aim of the Olympic movement and of the Olympic Games — is. Our aim is the harmonious development of the human being from all three aspects of the human personality, the ultimate object probably being good character. Concerning the materialistic aspect brought up by the Greek leader, I would refer to one of my previous lectures to the Olympic Academy. Two or three years ago, in 1965 or so, I presented a paper dealing with materialism, which is indeed the greatest enemy of the Olympic principles and of the whole Olympic movement. You can find the lecture in the library. If you are interested, you can look it up, and get your answer there.

Comments by Professor Diem:

I do not know if I am able to answer the point raised by the English group, as to the Olympic Games and the Olympic movement being no longer in harmony. I do not think harmony is so very necessary or perhaps harmony is not the right word. After each Olympic Games, there is discussion and criticism, which help us to develop our Olympic ideas.

The Olympic movement is a process — just this process of developing through criticism and discussion. Every Olympic Games is a new start in this process of criticism. Coubertin himself often engaged in such criticism: In 1927 he wrote:
"I am far from being satisfied with results. The brilliance of the Olympic Games does not blind me in the least." Then he goes on to say that bluff and publicity conceal the true situation because — and now comes the idea about the Olympic movement — "a country is not truly sporting until the day when the greater part of its citizens feel a personal need for sport." Judged by this criterion, I do not know if even America is a sporting country. If all those who talk about sport were forced to be silent tomorrow, then those who engage in sport would look like a very small group. Out of all this discussion and criticism about the Olympic Games, and the élite, and the Olympic movement, what finally emerges is this idea of sport for everybody, for every day.

I think also that records do promote the Olympic ideology because they are the result of our progress in our own development. But of course this cannot be dealt with in one general answer because details differ in each case.

Thank you.
As all, or most of you have come via the road which runs from Athens to Olympia, I am sure that while following the coast road or the winding lanes lined with cypress and olive trees, you gave a thought to Pierre de Coubertin who so often came this way. I can see him especially at the beginning of October 1894 discovering Greece for the first time after he had just started negotiations with the Hellenic Government with a view to preparing the first Games of the modern era.

He was greatly impressed by, and I quote: "The city of Pallas in its cloak of white marble" and sitting on a picturesque hillside he could picture that here the Olympic Games would make a fine sight even if, and again I quote: "The shape of the stadium was technically an impossible anachronism."

It was only after all the details of the programme for the Games had been settled, and I am still quoting, "having greeted the Duke of Sparta who took charge of the organization of the whole business, I took the Patras road from where I visited Olympia and was given a tremendous reception with numerous speeches and playing of the Marseillaise."

As we are gathered here thanks to him, I thought it appropriate to bring to mind his discovery of places which amazed even such a fervent Greek scholar as he.

He later wrote: "From my very first encounter with Hellas I was doubly astonished to find it so alive and yet so traditional. I believe that Hellenism has an important role to play in the world."
But I am here to talk about the organization and direction of the Olympic Movement, on which H.R.H. Prince George of Hanover has asked me to speak.

It is a serious matter. But, since you are gathered here, it is important that before leaving you should have a few clear ideas about what is known as the first assembly on sport in the world, how it was created and animated, what it became and what it generated. We shall also be in a position, from past experience, to contemplate its development.

One word immediately struck me. This word appears in the heading and is, "Movement".

For many years this word has been used by orators and Olympic leaders. It is likewise included in the Statutes. I have, therefore, tried to trace its origin in so far as we are concerned. Thus I was able to discover that Pierre de Coubertin, to whom we turn for each matter concerning Olympic history, never used this word. He very often uses the word "Olympism", the "Olympic Idea" but never "Movement".

Therefore, we should first define what the Olympic Movement really is.

In French, the expression "Movement" is usually restricted to parties of a political nature. In this context it concerns the organization made up by the I.O.C. However, I can assure you that this word has a much wider sense: it is related to Coubertin's expression "Olympism".

Strangely enough, the word "Olympism" has never been recognized by the Académie Française. If you open a Larousse, a Quillet or a Robert you will only find the adjective "Olympic" with one recognized definition: "relating to the Olympic Games". This would appear to reduce the work to which the Restorer was so devoted.

I probably seem to be digressing a little but I consider it important, for behind the cutting up of a word the work of those concerned is in question.

By restoring the Olympic Games, Pierre de Coubertin was only achieving a small part of the task which he had set himself of giving people throughout the world a new sense of direction, a new philosophy and a different way and conception of life.

For Coubertin, Olympism was a religion, and I quote: "Olympism is a state of mind born of the twofold cult of effort and of eurythmy."

"Olympism", says the Restorer, "advocates a comprehensive sporting education accessible to all, braided with manly valour and chivalrous spirit implicated in aesthetic and literary manifestations, serving as a motor to national life and a focus to civic life."

"Olympism", said Coubertin, "is undertaking with world-wide aspi-
rations." Let us add: Olympism as conceived by Coubertin is an idealistic philosophy but a philosophy founded on a very concrete basis, undoubtedly on the most concrete one: physical effort.

Regular physical exercise, the constant modelling of the body, moulds the mind and character which makes the complete man, the Olympic competitor of Pericles' century, as well as the gentleman of the seventeenth century.

To form a strong body of youth alive to this conception of universality, not only in France, which he considered too limited, nor even in Europe, but all over the world, is what Pierre de Coubertin proposed to do. To be able to instal this ideal system of education - we must not forget that Coubertin was above all an educationalist - he thought of a bait which would attract those who were in charge of young people. This bait was the Olympic Games. By means of competition conducted in a chivalrous and religious spirit, reserved for an élite, he hoped to influence and finally transform the educational system.

How were the Olympic Games to be restored? By means of an organization both stable and pliable. This was to be the International Olympic Committee.

The first point on his programme, the renaissance of the Olympic Games, was such a success that it exceeded all hopes. Moreover, this triumph made the people who worked alongside him forget the initial aim of the Congress at the Sorbonne in Paris at which it had been decided to restore the Games. Thus Coubertin wrote on the occasion of the 40th anniversary of this event, 23rd June 1934: "Preoccupied with its ever-growing technical role, the I.O.C. has not been able to continue the educational task deriving from the 1897 and 1913 congresses."

In Coubertin's mind the composition of the I.O.C. was clear from the beginning. To achieve his aims, he nevertheless proceeded tentatively. He was always ready to modify his plans should the need arise.

After the Paris Congress about which we have just been talking, the International Olympic Committee was created. Coubertin yielded the presidency to a Greek, Mr. Vikelas, according to the regulations he had drawn up himself, which laid down that the President should be a national of the country where the next Games were to be held. As Athens was to organize the Games of the 1st Olympiad, Baron de Coubertin stood down for Mr. Vikelas and became Secretary-General of the I.O.C.

The Athens Games over, he again became President, not only because the 2nd Olympiad was to be held in Paris, but because he felt that the time had come to take charge once more. Startling evidence of this is the letter which he wrote to King George of Greece, which I would like to read to you.

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"Sire,

On taking over the presidency of the International Olympic Committee for the Olympic Games, I should like my first deed to be the expression of my gratitude to His most Gracious Majesty and to the whole of Greece. Through the efforts of his sons guided by the worthiest of them, the work which I had dared to ask of them could be realized.

Two years ago, at the opening of the Paris Congress, your Majesty deigned to send me a telegram of encouragement. May I be permitted to remind Him today that my wishes have become reality and the Olympic Games have been restored. By patronizing their revival, Your Majesty has allowed us, my colleagues and I, to continue to count on his benevolence in the future.

Please accept, Sire..."

During the organization of the first Games certain problems arose. Baron de Coubertin fiercely resented the attacks made on him, or even worse, became convinced that people were trying to forget him. Having taken over the presidency of the Committee, the founder would keep this position, the more so because Professor Sloane, who was to have become President in 1900, firmly refused to do so as he declared that the I.O.C. should continue to be presided over by its founder to avoid endangering the work so far undertaken.

If Coubertin wished for unity and cohesion within his organization, he did not wish to remain its President for life. He proposed a ten-year term and the regulations were modified in this respect.

In 1908 an International Olympic Committee annual was published and here is an extract from it:

"The Committee nominates its President who is elected for ten years and is eligible for re-election. The President represents and runs the Committee. He can ask two of his colleagues to assume the functions of Secretary and Treasurer."

So Coubertin had complete control over his organization. After becoming President in 1900 no-one was elected to the post of Secretary-General. There was to be no such position for a long time, but we shall be dealing with this later.

In the year 1924, when Pierre de Coubertin resigned from the I.O.C. Presidency, the Statutes were altered in the following way: "The President, chosen from amongst the members of the I.O.C., is elected for a period of eight years. He is eligible for re-election." This Rule was maintained until the Rome Session of 1960.

It stipulates that: "The President, chosen from amongst the I.O.C. members, is elected by them for a period of eight years. He can be re-elected for a further period of four years." This text was to carry further
modifications at the I.O.C. Session in Tokyo which are still in force: "He can be re-elected for successive periods of four years."

So much for the Presidency, which has been filled by Mr. Avery Brundage since 1952.

The moment has surely come - if it has not already passed - to remind you - for I am sure you are not neophytes in this matter - of the way in which the I.O.C. was formed and of its evolution.

The I.O.C. is an assembly of co-opted members - according to its founder's expression "a self-recruiting body". Here, the Baron de Coubertin proved how much he desired complete independence in every respect, from money, political, religious and even technical influences.

A member of the I.O.C. must by nature be free of all ties and restrictions. The 75 personalities at present chosen from throughout the world have been co-opted for their knowledge of sport, their renown, worth, independence and their availability. Elected within the assembly, a member becomes the ambassador of the latter in his home country, and not the spokesman for his country within the assembly. This distinction, which still exists today, is fundamental.

Furthermore, the I.O.C., composed of free men, is a body of inspiration, responsible for the rules and seeing they are adhered to. It delegates authority in certain matters and relies either on technicians: the International Federations, or on territorial representatives: the National Olympic Committees.

Baron de Coubertin developed this theme of the Olympic idea in 1908 in a famous speech called "the Trustees". "We are not elected. We are self-recruiting and our mandates are not limited... No doubt this independence would have drawbacks in the matters which concern us, if, for example, it were a question of issuing strict regulations, which it were intended to make compulsory. But that is not our role. We do not trespass upon the privileges of the sports associations; we are not a council for technical policy. We are simply the 'Trustees' of the Olympic idea."

Pierre de Coubertin's opinion never altered over the years. Forty years after the creation of the I.O.C. he was to declare: "I still believe the I.O.C. constitution to be excellent, based on the principle of what I would call 'a reversed deputation', which means that the mandate deviates from the idea in order to recruit disciples, and not from the numerous and varied adherents to create the idea: a principle which could be applied to many fields and which would bring about if not the salvation of present-day society, at least a noticeable alleviation of its afflictions."

Independence and stability are the corner-stones of the I.O.C. As for its activities...

The two aspects of this, one being sports ethics, the other compe-
tition, are confirmed in the "Olympic Charter" which, in the fundamental principles, specifies that "the I.O.C. governs the Olympic Movement and controls the Olympic Games and the Olympic Winter Games".

This reminds me of an anecdote. It was at the beginning of April 1896.

Brass bands were parading through the streets, lanterns were being lit and fireworks let off to celebrate the victory of a Greek, Spiridion Louis, in the first marathon of the modern Olympic Games. Baron de Coubertin seemed to be sunk into deep nostalgia.

M. de Ressac, an old friend of the Baron, turning towards the fine elongated head resting on a nervous hand, made the following remark, alluding to the outstanding success of these first Games: "You are really lost in thought, my friend, do you think the bride is too pretty?"

Coubertin nodded his head and weighing his words said: "From now on it is essential not to deviate..."

"Deviationism." This will always be a constant anxiety not only for the Restorer of the Olympic Games but also for his successors. Deviationism in the conception of the role of the I.O.C., in its rules and their interpretation; nothing has changed for more than sixty years.

That which was making Baron de Coubertin pensive, has also tormented his successors, Count de Baillet-Latour, and Mr. Sigfrid Edstrom, and is no less a cause of concern for our existing President, Mr. Avery Brundage. I will quote several extracts from the speeches of the man who for seventeen years has been holding the destiny of the I.O.C. with a firm hand - in a velvet glove. These words express perfectly his anxieties:

"The Games are far more than merely another sport festival. They are a social manifestation of the first order...", and then: "The most difficult task remains... The true objective is not the transitory glory of a few medals and broken records by a highly trained sports élite, but the development of a strong and healthy youth brought up on the highest principles of the amateur code..."

Our President reminds us of the aims of Olympism:

"The tenets of the Olympic Movement appeal because they include the basic aspirations of all men... Black and white, infidel and believer, radical and conservative are here, all respecting the same Olympic code of fair play and good sportsmanship. In the long history of mankind nothing like this has ever happened before... The code of sportsmanship is that of the golden rule. Friendly association on the fields of sport leads to mutual understanding and peace. Search all of history and you will find no system of principles that has spread so widely or so rapidly as the brill-
liant philosophy of Pierre de Coubertin. He has kindled a torch that will enlighten the world.

Let us now have a look at this 75-man assembly on which the attention of the sports world is focussed, and at its characteristics.

I have explained the mechanism of elections and I will not come back on this point. I will simply add this: The chosen members should, according to the Rules, speak one of the two official languages of the I.O.C., either French (which prevails in case of discrepancy in the interpretation) or English.

Members elected since 1966 are obliged to resign at the age of 72. Furthermore, no more than two members may be elected from any one country.

I am now going to give you some statistics. I will immediately tackle the subject which has been so well mulled over by my colleagues in the Press — that of age.

The I.O.C. has often been accused of being an old man's club. The average age of the members is 59. The doyen of the I.O.C. is Mr. Armand Massard (84) the youngest being King Constantine of Greece (29).

We now come to the professions of I.O.C. members.

In day-to-day life, I.O.C. members occupy the most varied posts. Another frequent reproach made to the I.O.C. is that it was composed of dilettantes and rich idlers. Here now is a list of the professions practised by the "75":

3 heads of state, 8 civil servants, 8 career officers (still active or retired), 3 bankers, 14 lawyers or barristers, 4 deputies, 4 civil servants, 5 editors and writers, 14 company managers or businessmen, 3 farmers or landowners, 5 professors, 5 tradesmen, 7 persons of independent means.

Let us now have a look at geographical, e.g. national origins. By continents, we obtain the following distribution:

Europe: 36; America: 16; Africa: 10; Asia: 10; Oceania: 3.

40 members are from republics of the traditional type (including the U.A.R.), 21 are from monarchies, 10 from democratic people's republics.

Finally, we come to sports titles.

All members of the I.O.C. have been active sportsmen and have known various distinctions. Some have experienced brilliant success in their special fields, e.g., Dr. Giorgio de Stefani who was, for a long time, one of the best tennis players in the world. We have mentioned only the 12 participants in the Olympic Games.

Five of them attained a gold medal:
Mr. Armand Massard (fencing, 1920), Mr. Gustav Dyrssen (pentathlon, 1920), The Marquess of Exeter under the name of Lord Burghley (400 m. hurdles, 1928), King Constantine of Greece (yachting-Dragon, 1960), Mr. Masaji Kiyokawa (swimming, 100 m. backstroke in 1932).

Other participants were:
Mr. Avery Brundage (athletics, 1912), General Stoytchev (dressage, 1924 and 1928), Count Jean de Beaumont (shooting, 1924), Mr. Lewis Luxton (rowing, 1932), Major Silvio Magalhaes Padilha (athletics, 1932 and 1936), Mr. James Worrall (athletics, 1936), Mr. Willy Daume (basketball, 1936).

Mr. Massard also obtained a silver medal in 1928 (team fencing) as did Mr. Dyrssen in 1924 (modern pentathlon) and in 1936 (team fencing). Mr. Kiyokawa was a bronze medallist in 1936 (swimming, 100 m. backstroke). The Marquess of Exeter not only participated in the 1928 Games but took part in the 400 m. hurdles race at the 1924 Paris Games and Los Angeles Games 1932.

How does the I.O.C. work?

The Executive Board, presided over by the President, Mr. Avery Brundage, is a small assembly equivalent to the Board of Directors of a company. Similarly, he leads the debates during Sessions. The President is assisted by three vice-presidents (one of whom, according to the statutes, must reside in Europe). These are Mr. Konstantin Andrianov (U.S.S.R.), General José de J. Clark (Mexico) and Lord Killanin (Ireland).

As previously mentioned, the President is elected by his peers during a plenary session or assembly and alone may take action or make decisions which are subject to ratification at the I.O.C. Session. He may also, in case of emergency, arrange for a postal vote to reach a resolution.

The vice-presidents are elected for a period of four years and are eligible for re-election for a further period of four years after a minimum interval of four years.

Apart from the President and the three vice-presidents, the Executive Board is composed of five members who are also elected for four years, and who retire in rotation. Its duties are to ensure that the Rules are strictly observed, to prepare the Agenda for the Sessions, to examine any proposals which may be put forward and to study the resolutions before putting them to the vote of the assembly. It is responsible for the management of the Committee's finances.

The Executive Board is assisted in its work by specialized Commissions. There are either standing Commissions or temporary Commissions set up to study whatever problems may arise.
The Standing Commissions are:

The Co-ordinating and Supervising Committee for I.O.C.-N.O.C. relations, presided over by General Clark; its aim is to ensure that the five joint sub-Commissions, under its jurisdiction, do their work properly and do not exceed their rights; these five sub-Commissions, each presided over by a member of the I.O.C. are made up of twelve members, 6 I.O.C. members and 6 N.O.C. members - hence the name Joint. They are:

- The Aid Commission - President, Mr. Samaranch.
- The Eligibility Commission - President, Mr. Siperco.
- Commission for Legislation, Discrimination and Relations between N.O.C.s and their Governments - President, Mr. Von Frenckell.
- Commission for the Olympic Programme - President, Mr. Csanadi.
- Commission for I.O.C. Membership, Relations I.O.C./N.O.C.s/I.F.s, Annual Meetings and Congresses - President, Mr. Onesti.

The other Standing Commissions of the I.O.C. are:

- Commission for Press and Public Relations - President, Lord Killanin.
- Legislation Commission - President, Marquess of Exeter.
- Cultural Commission - President, Mr. W. Reczek.

And finally the one which will interest you most, the Commission for the Olympic Academy, presided over by Mr. Vind.

Temporary or adhoc Commissions have also been created, hence the Commission of Inquiry into the Olympic Winter Games, presided over by Jonkheer H. van Karnebeek. This Commission presented its report in June last at the Warsaw Session. There is the Medical Commission, presided over by Prince Alexandre de Mérode, and thanks to which the sex and dope controls were carried out during the last Games with such great efficiency and exemplary discretion. Finally, we have the Eligibility Commission, whose duties are to review the eligibility rules for athletes in the Olympic Games in conjunction with the Joint sub-Commission and its Chairman, Mr. Siperco, together with the International Federations.

All these Commissions, therefore, meet and work throughout the year, presenting their reports first to the Executive Board and then to the assembly, that is to say, at the Session. The I.O.C. holds its Session once a year and twice during Olympic years on the occasion of the Winter Games and the Summer Games. This last year, the Sessions were held in Grenoble and Mexico.

The Headquarters of the International Olympic Committee are in
Lausanne by virtue of an agreement signed by Baron de Coubertin and the Municipality of the town on the 10th of April 1915. Originally situated in "la Campagne Mon Repos", where the Olympic Museum is also located, in March 1968 it moved to the Château de Vidy.

It is here that the Administration is carried out; that is to say, in these Headquarters the day to day work is dealt with according to the directions of the President and the Executive Board.

These Headquarters are called the General Secretariat. Let us briefly recount its history.

When the I.O.C. was created, Pierre de Coubertin, of course, took on all the expenses himself and principally those of the Secretariat which, as time went by, became heavier and heavier. It is well known that he sacrificed his whole fortune for the I.O.C. which, by the way, did not always encourage the best relations with his wife who did not appreciate it very much.

Having established his home and the Headquarters of the I.O.C. in Lausanne, Baron de Coubertin thought the moment had come for the world organization, which his Committee was, to have a Chancery which would be its administrative organ. In 1922 a Chancellor was nominated, Mr. Fred Auckenthaler from Lausanne, succeeded by Major A. G. Berdez, also from Lausanne, whose title however had been changed from Chancellor to Secretary. The latter assumed office in 1925, at which time Count de Baillet-Latour (Belgium) took over the Presidency of the I.O.C. from Pierre de Coubertin, who had resigned. The situation remained the same until 1946 when Mr. Sigfrid Edstrom (Sweden) succeeded Count de Baillet-Latour who had died. Colonel Berdez had also passed away and Mme. Zanchi (Switzerland), who had been able to carry out the tasks of the Secretariat in constant touch with Mr. Edstrom, was nominated Secretary, which position she held to the satisfaction of everybody until 1966.

Mr. Edstrom then decided to fill the post of Chancellor which had so long remained vacant and called on a well known Swiss, Mr. Otto Mayer. The latter served the I.O.C. cheerfully and completely from 1966 and retired after the Innsbruck Games. Mr. Mayer was the second and up to now the last Chancellor of the I.O.C. His successor, while assuming the same functions, was called the Secretary - General, a title which was a heavy burden as we should remember that, until this time, the I.O.C. had had only one Secretary-General: Pierre de Coubertin.

The holders of this title, Mr. Jonas and Mr. Westerhoff, undoubtedly tried to take a little too seriously their responsibilities as
successors of Coubertin... For this reason, it has been decided that from now on the person in charge of the Lausanne Headquarters will be called the Director.

Three posts are envisaged: Administration, Press and Public Relations, and Technical. I have the honour and the responsibility for the moment of holding the first two. Mr. Artur Takač (Yugoslavia) has just taken up his duties for the third.

Let us go back to the I.O.C. This assembly is not, by nature, an active body. For example, as far as the Olympic Games are concerned, its mission is not to organize them but to ensure that they are celebrated regularly and that the rules in this connection are respected. This in no way prevents it from patronizing any events of an Olympic nature such as Regional Games or Olympic Days which may take place in the meantime.

It can also call meetings through the intermediary of its Executive Board which every year meets with the International Sports Federations and the National Olympic Committees, or it may convene con-

Before talking about the Congress, a few words about the Organizing Committees of the Games. I have said that the I.O.C. is not an active body. Its Secretariat, about ten people altogether, is moreover not equipped to undertake the organization of such an enormous enterprise as the Olympic Games. This is why the I.O.C. delegates its duties on the occasion of the Olympic Games or Winter Games to an Organizing Committee, which is under the responsibility of the N.O.C. of the country in which the Games will be celebrated. These Organizing Committees are, of course, under the control of the I.O.C. which ensures that its Rules are observed in all spheres.

In the same way, Organizing Committees are formed for the I.O.C. Sessions or meetings that the Executive Board may call - such as that in Dubrovnik where the Executive Board is meeting with the N.O.C.s. The same regulations apply to these Organizing Committees.

The aim of the Olympic Congress is to unite in a single assembly the members of the I.O.C., the chosen representatives of the International Federations and the National Olympic Committees. Such a congress has not been held for many years, the last being in 1930. Nevertheless, an Olympic Congress is envisaged for the relatively near future: in Sofia in 1971.

Under the "reign" of Pierre de Coubertin nine Congresses were held. The Restorer, in his book "Une Campagne de 21 Ans" (A. 21-year campaign) emphasizes the importance of such an event. Hardly had the Athens Games come to an end than he decided to convene the Congress of Le Havre in 1897:
"The organization of a Congress was the only feasible idea I could think of. There seemed to be no other efficient and practical means to give the International Committee the feeling that it really existed and at the same time to give it the opportunity of demonstrating its external activities. Four years were to pass before the Olympic Games would be celebrated once again; it would have been extremely unwise to wait all this time."

We know that Coubertin enjoyed what he called "Les Fêtes" (ceremonies), that means any kind of social event which helped Olympism become known to the public. We must admit that nowadays no-one has yet found a better solution where public relations are concerned.

On a smaller scale, notably during the openings of Sessions, such "fêtes", often accompanied by a certain degree of solemnity, are performed. So the Congress of Sofia will undoubtedly give rise to encounters which will certainly draw closer the bonds of all artisans of the Olympic Movement.

I should now like to tell you about the two pillars of the Olympic Movement, namely, the National Olympic Committees and the International Federations.

At present, the National Olympic Committees recognized by the I.O.C. number 127. The first to be created at the instigation of Baron de Coubertin was the French Committee, right at the beginning of the century, followed closely by the Netherlands Committee. The Restorer explains the necessity for them and how they should be made up: "They must not", he wrote, "be created from the main Federations or Sports societies of the country and they must in principle rise above the internal problems which exist nearly everywhere. Therefore, they have to be composed of competent people who are beyond reproach and free from influences of external organizations. It is to everybody's advantage that these Committees should be permanent, in order that they can meet whenever required, even during the intervals between Olympiads. But these meetings need not be long or frequent. One cannot emphasize enough the danger of making a National Olympic Committee into a central mechanism and a director of sports activities in a country. Discord would result, because the Federations would not tolerate such an encroachment on their prerogatives. The duty of a National Committee is to give help when needed, and facilitate its representatives to participate in the Olympic Games."

The mission of the N.O.C.S today remains the same: to encourage representatives of a country to take part in the Olympic Games. This does not mean that they act simply as travel agents. Their task is to establish a plan of action within their country which is efficient enough to arouse interest, to promote the principles and ideals of Olympism and to make young people wish vehemently for the possibility of achiev-
This supreme honour for an athlete: participation in the Olympic Games.

If one thinks of the N.O.C.s as the offspring of the I.O.C. on a national scale, or more exactly, as its agents, then the International Federations are specialized bodies to which the I.O.C. can entrust the difficult technical side of the Games. It is for them to establish the Rules inherent to each sport, to set up the juries and to ensure that the competitions run smoothly.

Recently, the International Federations and also the National Olympic Committees both wanted to set up separate bodies which they called "General Assemblies."

The I.O.C. did not want to recognize these associations officially, although it is aware of their existence.

The primary reason for this is the following: let us look at the case of the International Federations. Each Federation has its own individual problems. These are concerned with its Rules, equipment for the particular sport, and the form its competitions should take, whether individually or by teams. Furthermore, the I.O.C.s golden rule is to treat each Federation equally so as to be able to discuss its problems freely without suddenly finding itself face to face with an appointed body whose interests are by no means identical.

The same goes for the N.O.C.s. By nature, they vary considerably. They have completely different means of existence, they are not governed by any common law apart from the basic statutes laid down by the I.O.C. and which are indispensable for their official recognition. Therefore, some of them are rich and powerful, living off state subsidies, pools and private funds, while others simply vegetate and have trouble carrying out their administrative tasks.

The richest ones are continually active while the poor ones doze and, like the salamander, kindle into life only as the Olympic Games draw near.

The I.O.C.s main aim is therefore to help them to develop, to assert their authority and extend their activities within their respective countries.

- As Pierre de Coubertin so rightly said:

"In truth, all Olympic work is based on harmony."

The conclusions reached as a result of the suggestions debated by the language groups in the audience, and the subsequent discussions, were as follows:

1) Athletes should be indirectly represented on the International Olympic Committee, so that their views may be made known.

2) It would be an advantage for the Olympic Movement if the Newsletter and other publications issued by the International Olympic Committee could be made available to as many people as possible who are concerned with the Olympic Movement.
It was with great pleasure that I accepted the invitation to come here to Olympia to give a talk on a part of the Olympic Games which has gained so much interest, popularity and importance. Olympic Winter Games were accepted for the first time in the Olympic Games in 1924 in Chamonix.

When talking about Winter Games, one first of all thinks about skiing, the history of which goes back hundreds of years. From the cradle of skiing in Norway, this sport spread to the rest of Scandinavia, towards the East, and later to the Alpine countries and the Western Hemisphere. It was not until the last century, however, that international competitions in skiing took place, and before being adopted in the Olympic Games, the most famous international competitions were the Nordic Games, arranged yearly in succession by Finland, Sweden and Norway, with competitors from every winter sports nation in the world.

Another popular winter sport is Ice Hockey, which started in Canada and spread like wildfire around the world. Other "cold" sports like figure and speed skating, luge, bobsleigh etc. are also increasing, but on a more limited scale.

Due to the already tight international programme, some countries, including my own, were somewhat hesitant as to whether Olympic Winter Games should be inaugurated. Since 1924, however, the popularity of the Winter Games has grown steadily. In fact, according to statistics, the Winter Games have increased in size — as far as participants are concerned — faster than the Summer Games. The ratio
of increase is approximately five tiroes for the Winter Games and and
a half times for the Summer Games, in the same number of years.
I think that here I should stress that countries like my own who were originally opposed to the Olympic Winter Games now hold a completely different view. The Winter Games have fallen naturally into the great Olympic Games movement, so much so that I feel, and many people with me, that any disturbance of the Winter Games today would have a serious effect on the movement as a whole.

In connection with the Olympic Winter Games I think it would be of interest to read Clause No. 5 of our fundamental principles:

"A separate cycle of Olympic Winter Games is held, comprising competitions in Winter Sport. The Olympic Winter Games are held in the same calendar year as the Olympic Games. The first Olympic Winter Games were held in 1924 during the VIIIth Olympiad. They are numbered in rotation as they are held. The term Olympiad is not used in connection with the Winter Games."

You will note that the Winter Games are numbered in rotation as they are held, while the Olympic Games, which were first held in Athens in 1896, are numbered consecutively every four years from 1896, even when it has been impossible to hold them. In 1972, the 20th Olympiad will be held in Munich, though it is in fact only the 17th to be arranged. No Games were held in 1916, nor in 1940 and 1944, because of the world wars. The Olympic Winter Games which will take place in Sapporo in 1972 are the 11th to be staged. I shall not defend the logic of this now, but will gladly discuss it with you after my lecture.

It is also quite interesting that the term "Olympiad" is not used in connection with the Winter Games. An Olympiad is a period of four years, and the Olympic Winter Games are held in the same year as the Olympic Games and under the same rules and regulations. I think it could also be worth while to discuss why the term "Olympiad" is not used as far as Olympic Winter Games are concerned.

The programme of the Olympic Winter Games includes the biathlon, bobsleigh, ice hockey, luge, skating and skiing. The biathlon was not adopted on the programme until 1960 in Squaw Valley; it consists of combined skiing and shooting competitions. The bobsleigh has been in the Games from the beginning, but some people now feel that it has outlived itself. The courses are very expensive to build, and they seem to be used only for a short time of the year. It was for this reason that the I.O.C. Session in Warsaw in June agreed to make the sport an optional event.
Ice hockey is probably the most popular event with spectators, and these matches draw large crowds. Due to weather conditions, however, the matches have to be played on indoor rinks and the number of teams participating has already had to be reduced to 16, while from 1976 and onwards the teams in Olympic Winter Games will be reduced to 8. With 8 teams, the tournament can be arranged on one artificial ice rink, which will spare the host city considerable expense. As I said before, ice hockey originated in Canada, and the Canadians were the world masters of this sport. It has today gained tremendous popularity with many other nations, and the Olympic tournament is certainly no "walk-over" for anyone.

Luge is a popular sport, especially in Central Europe, and the courses are every bit as expensive as those for bobsleigh. The skating event includes speed and figure skating. There is a steadily growing interest in both these events. Speed skating, however, has its limitations as regards the countries where it can be practised, due to the big courses required. Figure skating, which can be practised in smaller indoor arenas, is therefore more easily arranged, and consequently more countries take part in it.

Skiing has increased enormously in popularity during the last few years. Alpine skiing, which consists of giant slalom, slalom and downhill, had its origin in the Alpine countries. Today millions of people all over the world are practising this fine sport.

The so-called Nordic Events consist of cross-country skiing, jumping and combined cross-country and jumping. The cross-country in particular is becoming more and more popular, and for the sake of interest I may mention that in Sweden, and in Norway too, mass cross-country skiing competitions are held with up to 10,000 participants in one event.

Women take part in skating (figure and speed), Alpine events, and in cross-country skiing.

In conjunction with the Olympic Winter Games a number of demonstration sports have been held, such as military patrols, which have been held four times. A Winter pentathlon — consisting of shooting, downhill skiing, 10 km. ski-run, fencing and horseriding — was staged in St. Moritz in 1948. There have been three curling competitions, dogsled racing was held in Lake Placid in 1932, bandy — a typical Nordic event and a team sport somewhat like land-hockey on skates — in Oslo in 1952, and ice dancing in Grenoble in 1968.

In connection with the Olympic Winter Games, the host city arranges cultural programmes based on the culture of the host country. Up to the Grenoble Games held in 1968, however, few cultural events had
been arranged in connection with the Games. I feel certain, however that in the future more weight will be given to this important side of the Olympic Games.

Unfortunately, there has been a steady increase in commercialism in the Olympic Movement, and in Grenoble in 1968 this commercialism reached dimensions which are to be deplored. The Olympic rings were found on sugar and bread wrappings, on cars and on many other products. Moreover, the Games themselves were held in sports arenas far apart, so far in fact that the participants had to live in five different villages. Because of this the I.O.C. appointed a commission to look into the future of the Olympic Winter Games. The members of this commission were: Herman A. van Karnebeek (The Netherlands), Chairman, the Grand-Duke Jean of Luxembourg, Erik von Frenckell (Finland), Alexandra Siperco (Rumania), and myself. We were given the task of examining what could be done to increase the value of the Games. For the sake of interest I would like to mention a few points from the report of this commission.

First of all, we unanimously stressed the importance of the Olympic Winter Games from the point of view of the sporting youth of the world. In this connection it was fully realized that young people count on the I.O.C., as leaders of sport, and as the body in whom the direction of the Olympic Movement is vested, to continue to organize both Summer and Winter Games. It was further agreed that more value should be attached to the Olympic Ideals of the Games than to their commercial value, or to other interests which seem to prevail. It was agreed that the Winter Games should be limited to ten days plus the opening day. It was also agreed that the Games should take place in one central location, with the various arenas located in or close to the host city so that all participants could be housed in one Olympic village only. In this connection it was stressed that the aim of the Olympic movement is to bring together the youth of the world in a "great quadrennial sports festival". Certain changes were also agreed in the arrangement of the Winter Games, such as one indoor arena, simplification of the opening and closing ceremonies, reduction of the official functions and social activities etc. We also discussed the idea of transferring events from the Olympiad to the Winter Games, but this was not recommended. The commission also made some technical recommendations which have since been discussed with the International Federations concerned. It goes without saying that such technical recommendations must be discussed with the International Federations before the I.O.C. makes new rules.

The recommendations of our commission were accepted by the I.O.C.
in Warsaw, which means that the Olympic Winter Games will continue in the future, thus putting an end to all the rumours which have been going around the world that the Olympic Winter Games were to be abolished.

As I am only allowed a short time in this symposium, I shall now unfortunately have to stop, but I shall be glad to take part in any discussion and try to answer any questions you may have in connection with the Olympic Winter Games.
THE WINTER GAMES:
AN ESSENTIAL PART OF THE
OLYMPIC GAMES

by Dr. JOSEF REGLA (Austria)
Professor of the Institute of Physical
Education at the University of Graz

The leaders of the International Olympic Academy were amply justified in their idea of including the Olympic Winter Games in the programme of the Ninth Session in 1969. In some respects the Olympic idea is expressed better by the Winter than by the Summer Games. Topical questions and urgent problems such as amateurism arise in more concrete form in the Winter Games, and new ideas and arrangements were first introduced in the Winter Games. Though fewer countries and competitors participate in them than in the Summer Games, the Winter Games have nevertheless aroused great interest in the public. The contribution made by the ski nations to the broadening and strengthening of the Olympic idea is reflected in the current literature on the subject. In order to show the development and importance of the Winter Games it is necessary to recall the main ideas on "Olympism", as expressed by the enlightened founder of the modern Olympic Games, Baron Pierre de Coubertin. In this talk I shall endeavour to highlight the problems of the Olympic Winter Games and examine the further development of the winter contests.

The Olympic Idea

The basis of the Olympic Idea — of Olympism — has been set out very clearly in the writings of the French historian, pedagogue and philanthropist, Baron Pierre de Coubertin. They may be summed up as follows:

1. The Olympic idea, based on a new spirit, acquires educational importance. The deeper meaning of the games is to be found in pedagogy. Sport is an essential medium of education, for the individual, for the whole nation and for the peoples of the world.
2. The object is to create a new ethos. The contribution of athletics to moral education is based on the true spirit of athleticism ("chivalry" as it is called by Coubertin). The virtues of fairness and fair play may be acquired and practised in sport.
3. Participation in the Games, and the place where they are held,
are international in character. All nations are invited to take part in them, and the site of the Games moves from country to country.

4. The guiding principle for the athletic content of international games is modern sport, with its dynamism and variety.

5. Contestants in the Olympic Games must be amateurs. There are no valuable prizes.

6. Acceptance of the ancient four-year period. Olympic Games may fail to take place, but they cannot be transferred to another place.

7. Control of the Games is in the hands of the International Olympic Committee (I.O.C.), founded by Coubertin in 1894. The I.O.C. is a free association of friends of the Olympic Idea and elects one, two or three members from every nation, who then become representatives of the I.O.C. in the country concerned. Here Coubertin's aim was to prevent the destructive power of national rivalries and jealousies.

It is difficult to define the Olympic idea in exact terms, since it covers so many diverse aspects: the idea of contest and achievement, of a sporting élite, of fair play, of the influence of ideals on young people, of international understanding, and many others. The Olympic idea is acknowledged all over the world. It helps people to overcome their prejudices and could perhaps make it possible to surmount political and cultural differences.

Without wishing to exaggerate, we must not forget that the great value of the Olympic Games lies in the fact that they are unique occasions where people of every religion, race, nation and standing, and of either sex, can meet and where they can share the deep experience of a solidarity which rises above all differences and boundaries. It is necessary for the sake of humanity as a whole that the Olympic Games should be maintained and cultivated as worldwide festivals.

There is one outstanding deed by the founder of the modern Olympic Games which I must also mention. In 1925, at the Olympic Congress in Prague, Coubertin voluntarily retired from his post as President of the I.O.C. and appointed Count Henri de Baillet-Latour as his successor. Coubertin had the strength to retire in time. Until his death in 1937 he remained the guide and counsellor of the Olympic Movement.

The prehistory of the Olympic Winter Games

At the time when the Norwegians organized their first races at Holmenkollen, skating was the only winter sport which was performed regularly at international contests. The IVth Olympic Summer Games held in London in 1908 had however included skating in the programme.
The skating events were very successful, and it was therefore decided to include them regularly in the programme of the Summer Games. When the Italian, Count Brunetta d'Usseaux, proposed at the I.O.C. Conference in 1911 that Winter Games should be held following the Summer Games, this proposal was rejected by Colonel Balck (Sweden) on the grounds that the Nordic Games were being held in Sweden at the same time. The Nordic Games had been created in 1900 as a counterpart to the Olympic Summer Games, but they failed to reach the international character of the Olympic Winter Games, since the programme consisted mainly of typically nordic winter sports. At the Olympic Conference in Paris in 1914, and again in Antwerp in 1920, fresh attempts were made to establish Olympic Winter Games, but these were unsuccessful. The Norwegians and Swedes were still opposed to the introduction of Olympic Winter Games, and even denied France and Switzerland any right to deal with winter sports questions. The trend towards the establishment of Olympic Winter Games could no longer be halted, however, and in 1921, at a consultative conference on winter sports, the important decision to found Olympic Winter Games was taken. On a proposal by Count Clary, it was decided to organise an international "winter sports week" at Chamonix in 1924; this later went down in skiing history as the First Olympic Winter Games.

THE TEN OLYMPIC WINTER GAMES

I. Chamonix 1924

The first official Winter Games were opened in Chamonix on January 24th, 1924, and were an impressive demonstration of winter sports. 293 contestants from 16 countries participated, before a large crowd of enthusiastic spectators.

The programme consisted of:
- Skiing: 18 km and 50 km cross-country skiing and Nordic combined event (18 km race and ski-jumping).
- Figure skating for women, men and pairs.
- Speed skating: 500 m, 1500 m, and combined speed skating.
- Bobsleigh for 4 people.
- Ice hockey.

At Chamonix the Norwegians and the Finns showed an almost depressing superiority. Only in the figure skating events for women and pairs did the Austrians succeed in breaking the succession of Scandinavian victories. Canada won the ice hockey contests.

The Games in Chamonix did a great deal to make winter sports
popular with everyone. With the first Winter Games, ice and snow sports went on their triumphant way all the world; the cycle of the Olympic Winter Games had begun.

At the I.O.C. Conference in Prague in 1925, a separate cycle for the Winter Games was agreed. The text of the charter of the Olympic Winter Games, drawn up by the Marquis de Polignac, says:
"The I.O.C. is introducing a separate cycle for the Olympic Winter Games, which will be held in the same year as the Summer Games. They will be called the First, Second, Third, etc. Winter Games, and will be governed by the rules of the Olympic Protocol. The prizes, medals and diplomas must be different from those of the Olympic Summer Games, and the term 'Olympiad' will not be used in that connection. The place of the Games will be chosen by the I.O.C."

II. St. Moritz 1928

The second Winter Games in St. Moritz showed the great international progress made since 1924 in the development of winter sports. 494 contestants from 25 nations filed into the ice stadium for the opening ceremony. After the official opening, the games were carried on under great difficulties, because of the thaw.

Switzerland had 43 contestants, France 41 and Austria 38. The Scandinavian countries were represented by 74 athletes. For the first time the Argentine, Estonia, Holland, Japan, Lithuania, Luxembourg, Mexico and Roumania were represented.

Once again the Games revealed the superiority of the Scandinavians, and showed that no other nation had been able to make up the technical gap between it and the northern countries. The place of winter sports was now definitely secured and acknowledged. Thus the great wish of Coubertin had come true: the winter contests had become equal to the Summer Games.

III. Lake Placid 1932

The United States put a great deal of money into these Games, yet they were not entirely successful. In the first place, the number of contestants was much smaller than at St. Moritz. Only 307 competitors from 17 nations took part; these included 92 Americans and 68 Canadians, but only 20 Germans and 7 Austrians. The low level of European participation must be put down to the great distance and expense involved.

In addition to adverse weather conditions, the third Olympic Winter Games also suffered from lack of interest on the part of the public. This time, however, the Scandinavians had to concede the first place.
in the overall results. Despite defects in organization, and in spite of many troubles and bad arrangements, the sporting performances achieved at Lake Placid were impressively high.

IV. Garmisch - Partenkirchen 1936

The first really great Olympic Winter Games were held in Garmisch Partenkirchen. The organization was exceptionally good, and enabled this huge contest to run smoothly and without difficulty. 755 men and women from 28 countries took part in the contests, and the Games were watched with the keenest interest by about 800,000 spectators.

Three new events were added: the 40-km skiing relay and the combined Alpine and slalom for women and men. Women took part in the skiing contests for the first time. The inclusion in the programme of downhill racing and slalom is due largely to the persistence and perversity of Sir Arnold Lunn, who had proposed at the conference of the International Ski Federation in St. Moritz that these two events should be added. The cornerstone was thus laid for official recognition of the Alpine events.

These events finally made their first appearance in 1936, despite the fact that the strict I.O.C. rules on amateur status made it impossible for skiing instructors to participate in the Games, which somewhat dimmed the brightness of this great day.

As well as the Scandinavian nations, contestants from Germany, Switzerland and Austria also gained considerable successes. Although the organization and success of the Games were a matter of prestige for the German National Socialists, the sporting spirit was still in the forefront at the Games in Garmisch - Partenkirchen. The President of the Organizing Committee, Count Ritter von Halt, rightly described the Winter Games as a "valuable pioneer for the Olympic idea".

The period between 1936 and 1948

The 1940 Olympic Winter Games were to have been held in Sapporo, Japan. But only a year after this was planned, Japan was at war with China. Oslo agreed therefore to take over the 1940 Games. In 1938, however, when this offer was accepted, the I.O.C. decided to give up the ski racing events, since it again insisted on the amateur rules and opposed the request of the International Ski Federation to allow skiing instructors to take part in the Olympic Games. When the International Ski Federation then decided to stage a world championship in Oslo in 1940, the city finally decided not to hold the Winter Olympics.

In September 1938 the I.O.C. accepted the offer of the Swiss Olympic Committee to hold the Games in St. Moritz. This decision was, however,
withdrawn six months before the Games were due to start, when the Swiss Olympic Committee announced that there would be no skiing contests. The I.O.C. then transferred the organization of the Games to Garmisch - Partenkirchen, where the courses and installations used in 1936 were still available. The Organizing Committee at once began preparations, but the outbreak of the Second World War brought plans to a stop.

The 1940 Olympic Games could not therefore be held. The Games which it was planned to hold in Cortina d'Ampezzo and London in 1944 also had to be cancelled.

On September 2nd, 1937, Pierre de Coubertin died. He was thus spared the experience of living at a time when there were no Olympic or international ideas. He was buried in Lausanne, and his heart is preserved in the grove at Olympia.

The third President of the I.O.C., Count Baillet-Latour, died during the Second World War, on January 6th, 1942.

At a conference held in London in August 1945 the I.O.C. unanimously agreed to preserve the Olympic idea, and decided that the 1948 Winter Games should be held in St. Moritz.

V. St. Moritz 1948

After a forced interval of twelve years due to the Second World War, young athletes from many countries met in neutral Switzerland in 1948, in the spirit of the words which Coubertin had spoken in the sacred grove at Olympia, on the 17th of April, 1927: "In the modern world where there are so many powerful opportunities and at the same time so many dangerous misunderstandings, Olympism can be a school for noble feelings and moral order."

The programme of the Olympic Winter Games in St. Moritz was considerably fuller than that of 1936. The development of athletics had given a great stimulus to the Alpine events, in particular, which greatly outnumbered the traditional nordic events.

At St. Moritz there were 800 participants from 28 countries. The Olympic flame could not burn for all nations, since the countries which had won the war, like the victors in the First World War, had not invited their former antagonists, among them Germany and Japan. Because of the limited accommodation available in St. Moritz the number of spectators was comparatively small, but from the point of view of organization, conduct, and above all, athletic spirit, the Games were a great success. At that time, the press and radio were still the only mass media which could help in disseminating the Olympic idea, and it was only later that live television transmissions and
computers were used to show the world how much more reasonable it is to meet in peaceful competition.

VI. Oslo 1952

It was not until the sixth Olympic Winter Games that it was possible to hold the Games in the birthplace of modern skiing. The Nordic ski contests were held near Oslo, where, only a few miles away from the centre of the city, there is the famous ski-jump of Holmenkollen, the Mecca of the Nordic ski sportsman. Since it was not possible to bring the Olympic flame from Olympia, it was kindled at Margedal, the birthplace of Nordheim (Sondre Nordheim, 1825-1897, the first great skier), thus doing symbolic honour to the birthplace of modern skiing. In their home country, the Nordic ski sports clearly took on a much greater importance than they had ever done in previous Olympic Winter Games. Ten thousand people lined the route to watch the cross-country skiing, and a crowd of 130,000 applauded the winners on the Holmenkollen ski-jump. For the first time the giant slalom was included in the programme.

There was widespread praise for the Norwegian public. There may be many reasons for this; the main one seems to be the fact that in Norway professional sport is not as important as it is in the countries of Central Europe. Nor has the commercial side of sport grown in Norway to the same extent as in our countries. Perhaps the fair attitude of the Norwegian public derives from the fact that so many of them are active sportsmen. This is particularly true of skiing, a sport which is practised by almost every Norwegian.

As a result of the improvement in the international situation by that time, Japan and Germany once again took part in the Games at Oslo.

VII. Cortina d'Ampezzo 1950

Further south, in the beautiful setting of the Dolomites, Cortina d'Ampezzo presented a very different picture from the big northern city. There is no more perfect place in Italy for the Winter Games than this site, set in the mountains 1700 metres above sea level. The organization was magnificent and without fault. Contrary to expectations, spectators were few in number, but the excellent technical organization enabled the whole world to participate. TV and radio showed the possibilities offered by the use of technical means in sport; in this respect Cortina set an example for the future.

An important new feature was the presence of a strong team from the Soviet Union, participating for the first time in the Winter Games, though they had taken part in the Summer Games in 1952. The
Russian team succeeded in winning the greatest number of medals. At the Games in Cortina, one name predominated: that of Toni Sailer, who was the first to win three Alpine contests — the downhill ski race, giant slalom and slalom.

VIII. Squaw Valley, 1960

Squaw Valley, 300 kilometres from the Californian coast, was the site of the eighth Olympic Winter Games; it was chosen in preference to Innsbruck only after a very close vote.

The Games brought many surprises for all, athletes as well as spectators. They were a masterpiece of organization, almost perfectly run from the technical point of view. All the events, with the exception of the cross-country skiing, were held in large sports centres, whilst the stadium and skating rink formed an integral and harmonious whole which enabled direct personal contacts to be made. The Olympic village, built specially for the athletes, was also particularly effective for this purpose, and was a new departure for the Winter Games.

Even the beginning of the Games was a surprise. Walt Disney was the artistic director, and had assembled 1,000 musicians and 2,550 singers from all the nearby schools to play and sing for the opening ceremony. The participation of these young people in the opening and closing ceremonies was a great success. The flags of Greece and of the U.S.A., and the Olympic flag, were shot into the air, where they opened and floated slowly down to earth.

The contests were notable for some outstanding performances. The U.S.S.R., Germany, the U.S.A., Norway and Sweden were the most successful nations.

IX. Innsbruck 1964

The old mountaineering and skiing town of Innsbruck housed the Olympic flame from January 29th to February 9th, 1964. In Innsbruck, Seefeld, Igels and in the Axamer the best athletes from all continents fought for the gold medals. A great deal of money, care and experience was lavished on the preparations for the Games in the Tyrolean capital and throughout Austria. The General Secretary of the Games, Professor Friedl Wolfgang, and his staff, had done wonders. The organization was wellnigh perfect. A new data processing system, by which all the points scored were transmitted from the place of the contest direct to a bank of computers, made it possible for the results to be announced very quickly. An extensive cable system transmitted the results to the place where the contests were held, to the Olympic village and to the press centre.
In the Berg Isel stadium, not far from the place where Andreas Höfer had fought for the freedom of the Tyrol, the Games were opened on January 29th, 1964, by the Austrian President, Dr. Scharf, and by Avery Brundage.

The leitmotiv at Innsbruck was: simplicity. This meant simplicity in the arrangements, with no exaggerated or showy manifestations. Eight ten-storey buildings had been erected to serve as the Olympic village, and were used after the Games as flats for private individuals. The only factor which could not be forecast was the weather. At the beginning of the Games there was no snow in Innsbruck or in the surrounding area. The outcome was something that no one had expected. The Games were held on slopes which were artificially prepared and were better than those encountered at any previous Olympic Winter Games. Soldiers of the Austrian Army had prepared the slopes with snow brought by truck from a long distance.

200 women and 986 men athletes from 36 countries took part in the Innsbruck Games, a higher number than in any previous Olympic Winter Games. The number of spectators also reached a new record: more than one million enthusiastic people watched the Games.

As host country, Austria had the right to introduce a new event: luge was therefore included for the first time as an Olympic contest.

Soviet athletes won most of the medals, with a big lead over Norway and Austria, who followed. The Innsbruck Games were a great success. In spite of bad weather conditions, the organizers' achievement was superb. From the sports viewpoint, the contests were good and several new records were set up.

At Innsbruck the athletes showed once again that even in the present century, beset by an almost unbroken series of disasters and difficulties, sport can unite under one symbol people of many languages and races, many religions and opinions.

X. Grenoble 1968

"The Olympic Games are threatened by a mania for the gigantic, and this thirst for the super-dimensional can sometimes lead to ruin", declared M. Missoffe, French Minister for Youth and Sport, opening the tenth Olympic Winter Games at Grenoble, when he announced that France had had to make provision for a very large sum to cover the organization of the Games. Indeed, from the point of view of expenditure, extensive organization, and ceremonial, the Games at Grenoble went far beyond any of the previous Winter Games.

Before the official opening by President de Gaulle on February 6th, 1968, there had been a dispute at the I.O.C. conference in Grenoble con-
Lecturers and participants in the Ninth Session of the International Olympic Academy assemble in front of the I.O.A. buildings at Olympia.
The sports facilities of the International Olympic Academy were in daily use by the participants during the Ninth Session.
Participants are conducted on a tour of the Sacred Precinct.
The President of the Academy speaking at the opening session at Olympia. Left, Mr. Cleanthis Palaiologos, Deputy Curator of the International Olympic Academy.

Mr. Sisto Favre delivers a speech. On the right, Rear-Admiral Epaminondas Panas, General Director of the International Olympic Academy.
cerning several skiers who had advertised for certain ski manufacturers, for which they had received large fees. Although the rule in regard to amateur status had undoubtedly been broken in this case, the athletes were nonetheless to take part in the contests. The I.O.C. finally decided to allow the skiers to participate, but at the same time ruled that after the Games no skier would be allowed to have any maker's trade mark on his skis.

The "war of the trade marks" which then broke out finally ended in a compromise. Skiers were not allowed to show the trade mark on their skis openly in front of photographers and TV cameras. This dispute showed only too clearly that the rule regarding amateur status could no longer be maintained in its present form.

For the opening ceremony a U-shaped stadium made of steel pipes had been constructed, holding more than 60,000 spectators. To enhance the ceremonial aspect, the French offered one or two surprising novelties: paratroops were dropped into the stadium, 30,000 perfumed paper roses (the rose is the emblem of Grenoble) were dropped from helicopters, and Olympic flags were shot into the air from cannons and floated down to the ground on tiny parachutes.

The events went through according to programme. Here again there were some outstanding achievements. Press, radio and TV again demonstrated the possibilities and importance of information in our technically advanced world.

The leading five nations in the total score were: Norway, U.S.S.R., France, Italy and Austria.

As far as the sporting side is concerned, the balance sheet of the Grenoble Games was a favourable one: 33 contests took place, and in 16 of them striking results were secured. The main winners in these contests were the Norwegians; the Swedes and the Finns were also very successful. The outstanding achievements of the Austrians, Dutch, Swiss and Czechs proved that small nations also stand a good chance at the Olympic Winter Games when winter sports are practised on a national scale.

Doubts as to the true athletic result arise, however, when we pose the question of the correct rating of performances. Was it right, for example, to disqualify Schranz and put Danzer in the fourth place? There is no doubt that the Games in Grenoble, more than any others, were influenced by considerations of national prestige and financial gain.

If anyone should infer from this that the Olympic idea is dead, however, he is jumping to hasty and incorrect conclusions if he fails to take note that even those who advocate the Olympic idea always adapt
themselves to the changing world situation and carefully re-examine the problems of Olympism, even if they do not always succeed in finding generally acceptable solutions.

Reflections on the Olympic Winter Games

From a study of the Olympic Winter Games we can draw valuable conclusions which are important in judging the present position and further growth of the Olympic idea.

1. The Olympic idea, as conceived, formulated and represented by Pierre de Coubertin, is one of the most momentous concepts of our time, and has created and inspired a movement that has a great influence on the whole of mankind. From the Olympic idea a new ethos has been derived, which is respected and applied by many people all over the worlds.

2. It has repeatedly been shown that "men make history". Some men, by their power of persuasion and their diplomatic ability, have succeeded in putting these ideas — as in the case of the Olympic idea — into practice.

3. Besides the idea itself, and a clear intellectual conception, good organization and planning are also of vital importance in our age.

4. Modern technical achievements — above all, TV, computers and measuring instruments — are necessary nowadays in order to enable fair decisions to be reached and information transmitted rapidly and correctly.

5. Whoever wishes to win in the Olympic Games, especially in the Winter Games, must undertake hard and continuous training based on the latest discoveries in research and practice. Apart from physical and mental stress, training also poses the problem of time. Modern training thus calls for a new rule on amateurism.

6. The Winter Games also provide a chance for all those who are capable of high performance, and who, with this end in view, work hard over a long period.

7. It is interesting to note that in the Olympic Movement — and also in the Olympic Winter Games — the initiative and the leading role devolves on the Latin countries. Is there a reason for this?

8. The Olympic Winter Games have contributed considerably to technical studies (improved performance) and to wider organization (popular sport). Technique has changed methods.

9. Records have improved significantly in the period between the First and the Tenth Olympic Winter Games. This is due to the attention paid to the results of research, and to the exchange of experience, as well as to improvements in equipment. In the first Winter Games,
one nation held the leading place, whereas in the latest Winter Games, athletes from various countries have reached the top.

Outlook for the future

The latest Olympic Winter Games have demonstrated the greatness and power of the Olympic idea. They have shown the great importance of a movement that has been acknowledged everywhere. More than any other world idea, the Olympic idea can become an effective force which will stress unity, beyond all boundaries, peoples and nations.

The Olympic idea unites the peoples of the world.

The Olympic Winter Games have shown that rules and regulations which no long respond to present conditions must be reconsidered and revised to meet the needs of the present day. The Olympic Games can no longer reflect the ideas and structure of the beginning of the century. A new world needs new rules and a new organization.

The task of the I.O.C. is to discover the "new" and "different" system and to make changes based on the fundamental principles of the founder of the modern Olympic Games.

The Winter Games are and always will be "a valuable pioneer for the Olympic Idea" (Count Von Halt).
THE TENTH WINTER OLYMPIC GAMES
Grenoble — February 6th-18th 1968

by JEAN-PAUL COURANT
Director of the Technical Services of the Organizing Committee

On December 16th 1967, the sun of Olympia kindled the flame which was to burn steadily for three months, until it was extinguished on February 18th 1968, in a final ceremony which marked the close of thirteen exalting days of sporting events. These thirteen days were the final result and concentration of four years of intensive, sustained and arduous - even hectic - preparation.

It is my personal experience of this episode of the Olympic adventure that I have the honour and privilege of recalling to-day.

It is something of a wager to attempt to describe in a few minutes an undertaking which embraces aspects of a military operation, an investment programme and a theatrical show, and which nevertheless remains - perhaps less than we would wish, but more than might be feared - a great sporting competition.

Naturally, my personal inclination and profession lead me to discuss the technical aspects of the many facets of the organization of the Grenoble Games; but to limit this celebration to the expression of figures, the number of kilometres of roadway, of cubic metres of concrete, of cars and cameras... in other words, to economic terms, seems out of place in this context, which is essentially concerned with the real meaning, and above all with the Olympic Spirit, which the International Olympic Academy has in its custody.

And yet, the facts cannot be ignored; behind these almost fantastic thirteen days, there exist this immense war machine which is the organization, the upheaval of a town, the financial bustle... This was the experience granted to me, and which I would like briefly to portray, not with the intention of lecturing those who take our place, but to reveal what subsists of the Olympic ideal during this long vigil and in its final outcome.

On the occasion of the centenary celebrations at the Sorbonne of the birth of Baron Pierre de Coubertin, Mr. Avery Brundage, President of the International Olympic Committee, declared: "A misunderstood work has rarely known such success as that of Pierre de
Coubertin..." thereby stressing the extraordinary development of the Olympic movement.

For the Winter Games alone, what an immense distance has been covered from Chamonix 1924 to Grenoble 1968, from the time of the pioneers of sport, without stars, without great crowds, to the great popular festivity echoing throughout the world with the help of modern telecommunications and television.

An immense distance, without doubt, but was it in the right direction? Maybe this hypertrophy, this giantism, is the precursory sign of the beginning of the end, like the saurian monsters of the secondary era. Maybe a mutation is under way; only time will tell...

We may note, however, that this evolution from the simple sporting event to the powerfully organized mass manifestation implies the choice of rapidly developing cities as the background to the Games, as they alone can support the unavoidable upheavals of the organization by anticipating their future needs. The International Olympic Committee in choosing its organising cities confirms this tendency, when we compare Chamonix, Saint-Moritz, Lake-Placid, and Innsbruck, Grenoble, Sapporo, and to-morrow, perhaps Denver or Calgary...

It is even amusing to note the paradox that the Summer Games took place at an altitude of 2,000 metres and the Grenoble Winter Games at an altitude of 200 metres, and moreover in the flattest town in France...

In such circumstances it was necessary to distribute the sporting events around Grenoble - which, we must admit, is surrounded by mountains - retaining in Grenoble itself only the general reception services and the ice events which can take place on powerfully refrigerated areas. Needless to say, the complexity and the problems of organization were increased accordingly.

This analysis of the situation leads us to seek the reason for this transformation. First of all, we note that the number of athletes participating varies very little; the same number in Grenoble as in Innsbruck, or even slightly less, whereas our effort and means of organization were infinitely greater than those of Innsbruck. This is not a statement of misplaced national pride, since I am convinced that in 1972 Sapporo will produce something even "greater." The words of SAINT-EXUPERY are inevitably brought to mind: "Perfection is always attained, not when there is nothing more to add, but when there is nothing else to strike out."

As for the reasons behind this evolution, firstly I would place the diffusion of information and its extraordinary development, linked
with technical progress in telecommunications. While the number of athletes is relatively constant, the number of journalists, photographers, and, in fact, of all the members of the press world, is increasing at a rate which can almost be described as disturbing.

This pre-eminence of the influence of the press entails the greatest danger, namely, the consideration given to matters of prestige, not only with regard to the actual sports events, and sometimes with an exacerbation of national feeling. But I feel that this is the normal counterpart of any competition, and I sometimes wonder whether it has not always been so, and whether, twenty five centuries ago around this stadium of Olympia, the rivalry between the cities and the cult of the champion athletes were not given free rein.

Of course, the press, like Aesop's fables, can be both an excellent and a terrible thing; excellent, in that the Olympic Spirit survives, despite a medium which is not always without vulgarity, even if it is disguised, even if, for many distant spectators, the Olympic Games are only a four-yearly televised serial, with its own particular originality; the magnificent effort and the feeling of participation, the basis of every work of peace, transpire from the mass of new items; for can we deny that there is participation, when an African spectator follows on the screen the strenuous effort of a cross-country skier? And I may add that among the positive aspects of this extraordinary diffusion, from the point of view of the organizer, is the exaltation of knowing that his work is not limited to a private circle, but brings pleasure to hundred of millions. There may be a touch of vanity in this feeling, but there is surely something deeper.

Needless to say, this extraordinary audience of the Games, sustained by, and sustaining, the Press, entails the interpretation of the Games in economic terms and involves inevitable excesses; the expense becomes such, in organizing as well as in training the athletes, that disparity is unavoidable.

If we consider, for instance, that the overall cost of the Grenoble Games, including all the necessary investments, exceeded a thousand million francs, that is, more than the national budget of certain countries, we may feel that the organization of these Games will become the privilege of a limited number of nations, in the same way as the conquest of space.

Press influence means notoriety, affluence, in other words, technique and technique means money.

We can only regret the excesses of this situation, and echo the words of President Brundage, that "the religion of the 20th century" has also "its merchants in the temple."
I would now like to examine with you the cost of the Games, this figure of a thousand million francs. It is a breath-taking figure when related to the number of athletes, or hours of competition. However, over 80% of the expenses concerned investment already scheduled, and which were simply carried out in advance for the Games, providing Grenoble and its surrounding region with basic structures required for their development. This vast programme, covering sports equipment, roadways and accommodation, is a positive feature of the Games, which Baron Pierre de Coubertin had perhaps not imagined, but which remains a fact; and I feel that he would not have decried this joint effort in the work carried out, and the faith of the men who participated, without which nothing would have been possible.

And so the organization of the Games has become an undertaking of a different kind, with a scope outlined by the figures given above. We recognize its impact, and can appreciate the difficulties it involves, especially with regard to three aspects which appear to me characteristic, and on which I shall dwell for a few moments.

The Olympic Games must begin on the scheduled date, but do not last long enough for any adaptation of the organization to take place once they have begun. This means that the organization must follow a strict pattern and foresee the unforeseeable. You can imagine the consequences for the Winter Games, more subject than the Summer Games to the vagaries of weather conditions. In terms of modern technology, the organization must have "utmost reliability." Four years' work for an explosion lasting thirteen days, with the attendant hazards, involves a rare concentration on the given end and partakes of the sporting competition. Athletes know this long and arduous preparation with its conclusion in a race lasting only minutes.

But this difficulty has its own reward; the mobilization of the wills and efforts that it involves. One of my most precious memories of this period is, in fact, this faith in success which is an end in itself, and which, to my mind, is not far removed from the true Olympic Spirit.

The second aspect is the extreme character of every activity embraced by the organization: peak traffic, peak transport, peak affluence, peaks in telecommunications, in consumption; so that each elementary problem, simple in itself, becomes complex, requiring individual care and attention.

The third aspect, and perhaps the most specific to this undertaking, is the number of bodies and institutions involved in the organization. At the base we have the International Olympic Committee, the international body, then the international and national Sports Federations, the local communities, the State and its underlying ministries. The
Organizing Committee has to carry out its work within this network of responsibilities. You can imagine the snares and problems of this situation, which, in all truth, was sometimes far from idyllic. Clashes, upsets, and changes were numerous. We would need to deny the ontological imperfection of man to believe that the Olympic ideal joyfully inspired all of us from the first day to the last. Nevertheless, we did succeed, and I like to believe that in this success there lies part of the triumph of the Olympic Spirit over human weaknesses.

I must now conclude this informal speech, which I hope you will accept not as an account of the Grenoble Games, but simply as the reflections inspired by sharing in their organization. Some of my remarks may seem disillusioned; it is true that this evolution of the Games poses certain problems, but it is not my role to solve them, or even to suggest solutions. But I would like to say what an extraordinary and wonderful memory remains of these four years, of the enthusiasm that inspired the men and women who shared in this work, although they knew that all would be over on the evening of the Closing Ceremony. Despite all the means put at our disposal, nothing could have been done without this flame, lit so long ago on the slopes of Olympia.

There is a trace of childish emotion in these words, but I feel there is also a trace of childishness in the Olympic Spirit, and this is perhaps the surest warrant for its continuity.

After the introductory talks, the audience split into language groups, which discussed questions relating to the Winter Olympic Games and presented their reports to the full assembly. This was followed by a discussion, in which Dr. Fried, the lecturers and the audience took part. The conclusions reached may be summarized as follows:

1) The Winter Olympic Games should be limited solely to those sports which take place on ice and snow.

2) Most of the participants were in favour of maintaining the Winter Olympics. The few who expressed a contrary view were representatives of those countries where the climate does not lend itself to winter sports.

3) In choosing the venue for the Winter Olympic Games, provision should be made for all the sports events to take place in the same area, in suitable winter surroundings.

4) Costly and elaborate functions should be kept to a minimum and greater attention paid to concentrating on the aims of the Olympic Movement.

5) The same rules in regard to eligibility should apply to both the Summer and Winter Olympic Games.
CONSIDERATIONS
ON THE OLYMPIC ATHLETE
AND CRITERIA FOR
DETERMINING ELIGIBILITY
FOR THE OLYMPIC GAMES

by ALEXANDRU SIPERO (Rumania)
Member of the Intern. Olympic Committee

In reviving the Olympic Games, Coubertin drew on the central idea, that of contests among equals, representing different human communities, guided by freely accepted rules, which served the cause of perfecting the human being by establishing harmony of body and soul, the winners being solely rewarded by a crown of olive leaves as a supreme prize.

At the Ancient Games, however, no dividing line had even been considered between the categories that correspond to the modern terms of amateurs and professionals. The athletes arrived at Olympia six months in advance, with the intent to train there. The winners, besides the olive branch and the crown of olive leaves, which were surrendered to the temple, sometimes received precious gifts from the spectators. They were granted a lifepension from the city they represented, they were fed by the state and they were exempt from taxation. Their families also enjoyed important material advantages.

The idea of amateurism has as its origin the English school, the notion of the amateur sporting gentleman.

For Coubertin, the conception of amateurism as a fundamental ethical idea for the education of sporting youth, as a manner of thinking and of acting, as a state of mind resulting from a conception of ethics peculiar to sport, was of equal importance to the aim of the Games themselves, that of periodically uniting the youth of the entire world, with no distinction of nationality or religion, in contests conducted under strict ethical rules, consecrated to peace and to understanding among peoples.
Ever since the Congress held in 1894, when the idea of amateurism figured on the same plane as that of the revival of the Games, the I.O.C. has been continually preoccupied with working out precise rules which would make it possible to define the athlete qualified to participate in the Olympic Games, that is to say the Olympic Athlete, and we propose to use this term instead of that of amateur athlete. These rules have greatly fluctuated during the three-quarters of a century of modern Olympics.

The rigid definition of the British amateur sportsman, which excluded manual labourers, workers or artisans, was succeeded by a more elastic conception in 1901, in Paris, when the principle of material rewards to the winners was accepted, with the proviso, however, that these rewards should not be exaggerated. Contests among professionals were held in Paris, at the same time as contests among amateurs, as well as fencing matches between amateurs and professionals; Olympic medals were awarded to some professionals.

Before the first world war, no precise delimitation had been fixed between professionals and amateurs. Coubertin himself upheld the idea that amateurism "is a sentiment, it is a state of mind that cannot be enclosed within the narrowness of formulas".

It was not until 1925 that the first two points concerning the rule of amateurism were worked out; they specified that professionals in any sport were not eligible to compete in the Olympic Games and they forbade "reimbursement in compensation for lost salaries" thus attacking one of the most controversial problems of our times, concerning the Olympic athlete.

Since the war, and after 1947 when Avery Brundage was elected President of the Eligibility Committee, the I.O.C. has proceeded with its work on the exact definition of amateurism and ended by working out the present form of rule 26, which you all know.

The importance, and I would like to say, the gravity of the problem of amateurism in our days, lies in the fact that the I.O.C. is not simply called upon to sponsor the Olympic Games and to pronounce on the eligibility of athletes for the Games; it is at the same time leading a movement of universal proportions, since it promotes an ethical conception which is shared by the great majority of sporting youth in all countries.

We have therefore recently witnessed an increasingly marked separation between the active propagation of the idea of ethics in Olympism, on the one hand, and the Olympic Games, considered as the supreme manifestation of those who share that idea, on the other. The Games have become so gigantic, and involve such great forces and interests as regards commercial and political propaganda, that
they are tending to become independent phenomena. Participation in these Games exceeds the spontaneous aspiration of youth for sports meetings held in a spirit of peace and good understanding, and has begun to occupy an ever more important place in business and politics.

Interested parties try to exploit every chink in the barrier opposed by the I.O.C. to the transformation of the Games into a gigantic source of profit. We should, incidentally, note the irony of the situation of those who—with other aims in mind—seek to capitalize on the Games, not realizing that the Olympic Games, in becoming a vast circus, would decline and would lose their raison d'être, and that in their disappearance the interests of those who wish to capitalize on them would also be swallowed up.

Within the framework of the I.O.C. itself, the balance which must be struck on the one hand between caring for the education of the younger generation and on the other, safeguarding the purity of the Games, tends to involve a hard struggle to defend the Games against all kinds of pressure. The I.O.C. sometimes appears to public opinion merely as the censor called upon to control participation in the Games within the framework of a system of reciprocal conditions — the greater the pressure and the more numerous the methods employed to elude the vigilance of the I.O.C., the stricter the rules become, and vice versa. The result is that during the last few years, we have seen the paradoxical process of a stiffening of the rules of eligibility for the Games, in apparent contradiction to the democratic evolution of modern society.

But even if some were not entirely in agreement with the views of President Brundage as regards the criteria which should govern the admission of an athlete to the Games, it is to the undeniable credit of the President of the I.O.C. that in his circular letter entitled "STOP", addressed to the members of the I.O.C. at Copenhagen in 1950, he raised the alarm in regard to the danger of professionalism. Since then President Brundage has been incessantly at the barricades, urging all to the fight in order to repulse the dark wave that threatens utterly to destroy one the most noble movements placed at the service of humanity.

Certain provisions of the present eligibility rules may perhaps bear, to rather a great extent, the stamp of the idealistic and intransigent personality of President Brundage. But in my view, this in no way diminishes his historic merit in having made us members of the I.O.C. and other individuals and organizations involved in the development of Modern Olympism aware of the gravity of the danger and the
urgency of the measures needed to avoid it. The setting up in Mexico of a special mixed Committee composed of twelve members of the I.O.C. and representatives of the N.O.C., of which I have the honour to be President, which dealt with the problem of the Olympic Athlete and of the criteria for eligibility for the Games, may be considered as the logical consequence of this constant preoccupation of the I.O.C. and of its President;

Quite the reverse of those who are ready to defend to the end the present interpretation of the rule of eligibility for the Olympic Games, are those who maintain that today it is impossible to make a distinction between the Olympic athlete and the professional player, and whose only notion of "sporting" is characterized by respect for the rules of sports contests. There, it is clearly a question of leaving the door wide open to unlimited professionalism.

Others advocate the creation of a category of special athletes — "non-amateurs" or "non-professionals" — who would be eligible to participate in International Federations championships but would not have the right to take part in the Olympic Games. In this way, within the framework of the same sport, the athletes admitted to participate in the Games, would meet those who, from the point of view of the I.O.C., would be considered as professionals, and would be in an inferior position vis-à-vis the latter. The result could only be that of the professionalization of sportsmen of high standard.

Finally, among those who on principle take up the position of safeguarding the ethical criteria of Olympism and admission to the Games of athletes corresponding solely to these criteria, there are some who doubt the need for a precise interpretation of the eligibility rules, arguing that no interpretation could cover every specific situation that may arise in all sports. Some take the view that the I.O.C. should announce general principles and accept the rules of the International Federations as regards amateurism. According to others, the I.O.C. should deal separately with each International Federation, admitting to participation in the Games only those Federations whose rules correspond to the criteria of Olympic ethics.

They do not take into consideration the fact that the I.O.C. is at the head of a movement, which has an ethical conception of its own, whereas the International Federations are technical directing organizations of their respective sport. The whole of their rules on amateurism, where they exist, could not replace the conception of the I.O.C. of the Olympic Athlete, nor could all the championships in the world replace the Olympic Games. On the other hand, to enter into discussion with the International Federations, with a view to establishing which
of them could be recognized as corresponding to the Olympic conception, it is essential that I.O.C. itself first have its own conception well defined by a clear interpretation, adapted to the modern world, of the rule of eligibility for the Games. This is what the Committee has tried to achieve.

The considerations and suggestions I am going to set out do not represent the official position of the I.O.C. They will be put forward by the Committee for discussion at the meeting of the National Olympic Committees at Dubrovnik and later for the approval of the I.O.C. at its session in Amsterdam in May 1970.

From the outset, the mixed Committee on eligibility observed that whereas the fundamental ideas and the ethical principles of the modern Olympic movement are shared by the greater part of world public opinion — which explains the universal success of the Games — the official interpretation of the rules of eligibility for the Olympic Games, as they appear today in the charter of the I.O.C., have long since been criticized by the world press and by a large section of the sporting world and public opinion, which considers that they are not realistic and that their stipulations cannot be respected in practice by an ever increasing number of high performance athletes participating in the Olympic Games.

The universality of the Olympic Games and the world wide impact of every measure adopted by the I.O.C. aggravate the moral damage caused to the Olympic movement and to sportsmen by certain excessive interpretations of the eligibility rule. On the one hand, strict application of the rule may lead to a lowering in the standard of sports performances at the Olympic Games, as a result of the withdrawal of the right of participation from certain athletes of great value. The inevitable result would be to lessen the interest shown in the Olympic Games and weaken the importance of the Games as a factor in the humanistic education of youth. On the other hand, the eligibility rule is increasingly violated. The pledges signed by sportsmen with a view to participating in the Games, and countersigned by National Federations and National Olympic Committees, are often knowingly transgressed with the help of a section of public opinion, however well intentioned, which accuses the I.O.C. of closing its eyes in complacency.

Just as the founder members of the I.O.C. were able to range themselves in the vanguard of the progressive movement in the field of physical training, so we consider that the time has now come for the I.O.C. to make an effort to readapt the manner of putting its ideals into practice to suit the realities of the modern world.

The new interpretation of the rule of eligibility for the Olympic Games
should reflect the fundamental ethical conception of the Olympic movement, and at the same time ensure the moral and material conditions necessary to enable athletes to attain ever higher performances.

The new interpretations of the eligibility rule should trace a new demarcation line between high standard sportsmen who correspond to the criteria of ethics in Olympism and professional players. The justness and humanistic and democratic content of these interpretations should be recognized and upheld by the sporting world in general. Only such a demarcation line could be vigorously defended by the I.O.C., with the support of the National Olympic Committees and of all those who share the Olympic ideals.

Any attempt at evading such a new and unanimously accepted interpretation of the eligibility rule would rightly be considered as a fraud and rejected as such by public opinion. It is only such a new conception of the Olympic Athlete that could serve as a starting point for vigorous action aimed at promoting Olympism in the ranks of sporting youth all over the world.

We consider that the basic rule 26 regarding eligibility for the Olympic Games, and the majority of the official interpretations of this rule, may be left as they are, with only minor changes. We therefore consider that, since sport cannot constitute a profession in itself, Olympic sportsmen who have no defined profession or occupation, or who are not preparing themselves for such a profession, and who cannot prove the lawful origin of their means of support, cannot be considered as amateurs. Those who, at any time, have become professionals in any branch of sport, or who have been accepted as members of a professional team, and those who have organized sports competitions for the purpose of obtaining material benefits, cannot be eligible to compete in the Olympic Games. This applies also to athletes who have agreed to allow their name and their success in sports to be used for publicity purposes, thus acquiring personal material gain, to those who, in order to participate in the Olympic Games, have received subsidies or other advantages besides those stipulated in the new official interpretations of the rule of eligibility, to those who have converted into money the prizes they have won, to those who have been paid to train other participants for competition in a high level sport, and finally, those who do not unconditionally respect the criteria of loyalty and "fair play" in the sports field.

We must at the same time take into consideration the fact that during the last few years new phenomena have appeared in social life and in the conditions under which competitive sport is practised.

Profound modifications have taken place in the ethical conception
of modern man, and new ideas have come to prevail, particularly the universality of mankind, the common destiny of peoples, equality among men, the rejection of racial, national, political and religious discrimination, the quest for peace and good understanding and the acceptance, by a large part of public opinion, of the predominant role that work plays in the formation of man.

Our task will therefore not be confined merely to that of censor of those who wish to participate in the Olympic Games; we shall be able to outline the beginning of our active participation in the general work of educating sporting youth in the spirit of fair play that the I.O.C. has promoted in world sports, and to reject from our ranks those who do not respect the ethical principles of the Olympic movement in their social life, as well as the human relations affirmed in the charter of the rights of man, adopted by the United Nations.

I would like to draw your attention to the fact that the notion of "fair play" goes beyond mere formal respect for the technical rules laid down by International Federations. The penalization of the sports athlete for a breach of the technical rules of Federations does not absolve him from a moral responsibility; only the I.O.C. and the N.O.C.'s are in position to decide whether the athlete's ethical behaviour on the playing field is compatible with admission to the Games.

The role of organized communities (state, community, trade unions, clubs, associations, etc.) in man's social life and in the development of sports, has increased, offering us greater scope for exercising effective control over the behaviour of sportsmen, and permitting us to adopt simpler rules, which would in essence be respected, instead of regulations which are schematic, detailed and difficult to apply. This also means that there now are new possibilities, hitherto unknown, for ensuring for the high performance athlete a place worthy of his contribution to the progress of society. To the same extent, however, new situations have also arisen in high level sport, and changes have taken place in the role of the competitive sportsman that demand a new approach on our part.

Sport has long since ceased to be the perquisite of the well-to-do. The great majority of high performance athletes today are recruited from the ranks of salaried employees and students. Performance in sports is no longer considered for its exhibition or purely emotional value and it has assumed an important educational and social role.

The athlete who reaches high standard performance is now a being whose activity is considered useful to the whole of society. He is the personification of man's aspiration to surpass himself, an example of character and will, who subordinates his personal desires to a moral
end, imposing upon himself great efforts in order to attain this end; he is a factor in perfecting human relations by the affirmation of the principles of loyalty in the contest and of respect for the adversary, he is a messenger of peace, friendship and mutual respect among peoples.

The athlete is instrumental in spreading the practice of regular physical training, he is a living example, a subject of biological research, a pilot-station for the study of the limits of human possibilities.

Finally, he is a subject of inspiration to literature and the arts, and a source of pride to the people he represents at the Games.

The high standard athlete practises sport for pleasure, in the desire to test his prowess, matching his strength against others at the same time of his own free will, and renouncing gains, including those of a material order. If he cannot afford to train as he should, he often risks social degradation and occasionally finds himself faced with the alternative of living in mediocrity, of finding by devious ways some assistance that could hardly be considered disinterested, or else of joining the ranks of professional sportsmen.

We must declare the lawful character of the assistance offered by society to the athlete of high standard; this can be done by showing our disapproval and by rejecting, through our rules, any method of subsidizing sportsmen such that it would affect human dignity, lead to a loss of freedom of action, or create contractual relations in order to exploit the sportsman, for instance, through advertising by private persons or commercial enterprises.

The rule of eligibility should, however, clearly differentiate the idea of social assistance, which partially compensates the athlete for the sacrifices which he willingly imposes upon himself, from the idea of deliberate exploitation of sport by the athlete as a means of acquiring material gain.

Such social assistance would not permit any one social category to be favoured more than others. As is the case with our players, it is practically impossible to check the time taken by high performance sportsmen in training for contests, except insofar as they are given material compensation for absence from work. School and university students can freely devote their vacations, which are much longer than the holidays of salaried employees, to their training. There is no practical possibility of controlling the members of the Armed Services and of the Police, particularly as certain sports form part of their professional training. Well-to-do people can train at leisure the whole year round.

Material assistance should be granted within reasonable limits, in view of the sportsman's training and of his participation in the
Olympic Games (lodging, board, transport, sports equipment, sports implements and installations, coaches, physicians, cultural and artistic requirements, pocket money).

In our view, this assistance should fulfil the following conditions:
— It should originate only from or through the collective sports body to which the athlete belongs.
— It should be granted in kind, except for loss of income in the case of salaried employees or the professional classes, and pocket money.
— It should not impose on the sportsman any compromise as regards Olympic ethics.

The salaried high performance sportsman will retain the right to collect from his employer, from his N.O.C. and from the National Federation, the salary he was earning at the moment when he interrupted his activity. In the same way, an athlete belonging to the professional classes should be able to collect his lost income from his N.O.C. or the N.F., within the limits established by these bodies.

If the sportsman in question is a school or university student, arrangements should be made to ensure that he can make up for his absence and the delay in his studies, by granting him assistance in the form of text-books, tutors, the right to take examinations at special sessions, etc.

The high performance sportsman may benefit from scholarships, provided they are granted according to the standards generally in force and on condition that he has fulfilled the obligations of the school.

Finally, the high standard athlete should be given pensions for accidents or illnesses contracted on the sports fields, in cases where he is no longer able to work.

Recreational sports and competitive sports have become two distinct activities. Performances of Olympic standard can no longer be achieved by practising sports at leisure, because high level results require an ever more intensive training which takes up more and more of the sportsman's time, and demands an immense consumption of energy.

High performance sport is nowadays a domain where exceptional psycho-physical qualities are manifested and where the capacity to work is carried to the highest limits of endurance and endeavour of the human constitution.

In the case of most sports, this endeavour is so great during peak periods of training and during the contest, that an athlete is in danger of a breakdown if, at the same time, he is called on to make an effort of equal intensity in professional activity or at school.

As a general principle, therefore, the rule of eligibility for the Games
should not hinder the attainment of the highest performances, but should on the contrary encourage them. The rule should include only those stipulations which contribute to the development of the physical and moral qualities of the high performance athlete. It cannot impose training and competition conditions which would be incompatible with the laws of biological science, and might lead to the athlete's physical or moral breakdown. Even more so as the concept that athletic effort was incompatible with extreme youth has been abolished, the result being a steady lowering in the age of those who achieve high standard performances.

To conclude, and bearing in mind the fact that the conditions under which high standard performances are achieved differ so greatly from one sport to another, the duration of training and the contests themselves cannot be limited by the I.O.C. but only by the associations which, from a technical point of view, direct each individual sport, that is to say by the International Federations.

The ethical conception of the modern sportsman makes some specifications in certain fields where the line between the Olympic Athlete and the professional player is not always easy to draw. This applies in the case of:

— Coaches and physical trainers.
— Athletes who write articles for the press, grant interviews on the radio and make appearances on television.
— Prizes won during the contest.
— The athlete's intention to become a professional or not.

As regards the case of trainers, we have reached the conclusion that we cannot admit to the Olympic Games those who have received payment for coaching others for participation in a high level contest unless they possess an official diploma acquired after studies and examinations. Those who belong to this category cannot compete in sports in which they are or have been active coaches.

As long as physical trainers confine themselves to coaching beginners, they may participate in the Olympic Games. An athlete who receives payment for teaching a sport to a beginner does not lose his status of Olympic Athlete.

We consider that a sportsman may receive payment as a writer of articles and or radio and television commentaries on various sports topics, provided that they involve an effort of elaboration on the part of the author, that they do not refer to his success and that they have been approved by the National Federations and the N.O. Committees. It goes without saying that a professional journalist, employed full-time at his job, remains an amateur.
The organizers of the contests may offer the winners prizes in kind, such as sports goods, works of art, and articles for personal use. The value of these prizes should be determined by the rules of the International Sports Federations. They should be recorded on lists drawn up by the National Federations or by the clubs and submitted to public control.

We have reached the conclusion that the interpretation of the eligibility rule should not require the athlete to state that he has no intention of becoming a professional athlete, because any promise given, even with the intention of keeping it, may later be broken, and the I.O.C. could not tolerate being knowingly deceived.

Finally, we consider that in the solution of these special cases which might arise as regards the application of the rule of eligibility, an important role could be played by setting up alongside the N.O.C. of each country "sports associations". Their role would not only be to strengthen the relations among their members, but also to see that the rules of the I.O.C. are respected, to watch over the athletes' rights to social assistance according to the stipulations of the official interpretation of the eligibility rule, and to intervene in cases of violation of sports ethics.

Lastly, I should like, if I may, to draw attention to the way in which the adoption of the new interpretation of the eligibility rule will in future influence the relations between the I.O.C. and the International Sports Federations. It is the I.O.C. that, as initiator and promoter of the World Olympic movement, has established the conditions of eligibility for the Games, and the new official interpretation in the form proposed by the Eligibility Committee will represent the maximum assistance that can be afforded to the Olympic Athletes.

This of course implies admission to the Olympic Games of International Federations whose rules are more restrictive than the new official interpretation. Sportsmen who do not comply with the regulations of their International Federations, even if they are incorporated in the general eligibility rules of the I.O.C. and its official interpretation, cannot be accepted for the Olympic Games.

It will be desirable for the International Federations participating in the Olympic Games to insert in their statutes the rule of eligibility laid down by the I.O.C. or an even stricter rule, as a condition of participation in the Olympic Games.

We are now faced with a long and difficult process, that of enlightening public opinion, but in the first place we have to enlighten ourselves. The study undertaken by the Committee and the suggestions put forward, are merely a step intended to assist in rallying the sport-
ing youth of the world in a great movement of moral purification and the formation of physically and morally balanced men in a world that, if we are to cope with it, imperiously demands just such a balance.

After the talk the audience split into language groups for discussion before submitting their views, which were again discussed, and the following conclusions were reached:

1) It was stated that in the proposals for amending the interpretation of the eligibility rule there was a definite trend towards regularizing the practice hitherto followed by certain quarters, under the pressure of present-day realities, which represents a departure from the strict application of the official interpretation.

2) The view was expressed that paragraph 2 should define clearly and concretely what are the "ethical principles of the Olympic Movement" in order to make it possible for some control to be exercised over the observance of these principles by athletes.

3) It was agreed that Rule 2 should be rephrased as follows: "Those who do not comply with the regulations of the International Federations to which they belong, who show discrimination of a religious, political or social nature, who do not maintain the spirit of "fair and equal competition", or those who have been convicted of a penal offence.

4) After thorough debate, the prevailing opinion was that the second sentence in para. 7 should be deleted.
SUGGESTIONS CONCERNING THE INTERPRETATION
OF THE ELIGIBILITY RULE (Art. 26)

by ALEXANDRU SIPERCO

INTRODUCTION

The present report includes suggestions for some possible improvements in the interpretation of the rule of eligibility for the Olympic Games. It is to be submitted to the International Olympic Committee by the Eligibility Committee set up at the Mexico session, which includes:

Alexandra Siperco  I.O.C. Rumania (president)
Sir Ade Ademóla  I.O.C. Nigeria
Boris Bakrad  I.O.C. Yugoslavia
Eduardo Dibos  I.O.C. Peru
Cheik Gabriel Gamayel  I.O.C. Lebanon
P. Garroll  N.O.C. Ireland
Joergen Jahre  N.O.C. Norway
Jean Kies  N.O.C. Luxemburg
Epaminondas Petralias  N.O.C. Greece
Howard Radford  N.O.C. Canada
Luc Silance  N.O.C. Belgium

This report is based on theses written by A. Siperco with the help of a working party and after consultation with a number of Romanian university staff, research workers, experienced workers in the field of sport, and journalists. Account has been taken of various suggestions made within the International Olympic Committee, of the studies made by some outstanding personalities in international sport, of the articles on the subject published in the world press and of the international enquiry undertaken by the Romanian sports press.

These have been sent for approval to all the members of the Eligibility Committee. Most members wrote to express their agreement with the contents of the report, and their remarks were taken into account in drawing up the final text.

The main conclusion drawn from this study is that rule No. 26, as formulated in the Constitution of the International Olympic Committee, needs no alteration.

On the other hand, the official interpretation of the rule, as expressed in the second part of the I.O.C. Constitution, seems to need improving so that it may meet the requirements for the development of contemporary sport.
In its present form, the report includes:

A. Some principles regarding:
   I. The necessity for a more adequate definition of the criteria of amateurism and for the adoption of new interpretations of the rule of eligibility for the Olympic Games.
   II. The changes which have occurred in the past few decades in social life and in the conditions for practising high performance sport.
   III. The ethical criteria by which the activity of a high performance athlete can be judged so as to qualify him as an "amateur". The principles which must form the basis of the interpretation of the eligibility for the Olympic Games.
   IV. Practices which are incompatible with the status of the amateur athlete and with the eligibility of an athlete for the Olympic Games.
   V. The implications of the criteria of amateurism and eligibility for the Olympic Games as regards the relations between the International Olympic Committee and the International Federations.

B. The new official interpretation of the Rule of Eligibility for the Olympic Games.
   I. The necessity for a more adequate definition of the criteria of amateurism and for the adoption of new interpretations of the rule of eligibility for the Olympic Games.

I.1. The International Olympic Committee is not only the sponsor of the Olympic Games, the body which exercises the role of censor as regards the participation of athletes in the Olympic Games; it is also heading a worldwide movement and promoting an ethical concept which is shared by the overwhelming majority of sporting youth everywhere.

I.2. The right to participate in the Olympic Games is not only the crowning of an athlete's efforts on the sports grounds but also a recognition by the International Olympic Committee of the fact that he shares the Olympic ethics, which are based on the concept of amateurism. This concept has been enriched and modified since it was defined in 1866 and 1894. Today it represents a spiritual state, a conception of living, and its content is recognized even by those who doubt the way of applying Olympism in practice.

I.3. The universality of the Olympic Games and the global impact of every measure adopted by the International Olympic Committee increase the moral harm caused both to the Olympic movement and the athlete by the existing interpretations of the eligibility rule. On the one hand, the rule as interpreted today is often tacitly violated;
on the other, however, its rigorous application would lead to a lowering in the standard of sports performances at the Olympic Games by denying the right to participate to some valuable athletes on the basis of one or other of the present interpretations of the eligibility rule. This would lessen interest in the Olympic Games and would at the same time nullify the significance of the humanistic spirit represented by the Olympic Games in the education of Youth.

1.4. The new interpretation of the rule of eligibility should reflect the fundamental ethical concept of the Olympic movement, take account of the realities of our time and ensure the moral and material conditions which the modern athlete needs to achieve ever higher performances.

The new interpretation of the rule of eligibility must draw a new boundary between amateurism and professionalism, the propriety, humanistic and democratic character of which should be recognized by the sportloving public and gain their support. Only such a delimitation could be vigorously defended by the International Olympic Committee, with the support of all National Olympic Committees and of all those who have shared and are sharing the Olympic ideals.

Any attempt at evading such a new, unanimously accepted interpretation of the rule of eligibility would rightly have to be considered as a fraud and rejected by public opinion.

II. Changes which have occurred in the past few decades in social life and in the conditions for practising high performance sport.

II.1. The ethical beliefs of modern man have undergone a profound transformation, with the prevalence of new ideas such as the universality of mankind, the common destiny of the peoples, the equality of people everywhere, the rejection of racial, national, political and religious discrimination, the search for peace and good understanding among people, and the acceptance in many countries of the predominant and determining role of labour in the shaping of man.

II.2. The role played by organized communities such as the State, community, trade unions, clubs, public associations, etc. in the social life of man and in the development of sport has increased.

II.3. The great majority of high performance athletes today come from the ranks of employees and students.

II.4. The concept that athletic effort was incompatible with extreme youth has been abolished, and as a result ever younger athletes are achieving high performances.

II.5. Sport, which in the past was exclusive, is now increasingly accessible to millions of people, a social phenomenon of great impor-
tance; its profoundly popular character is one of the characteristic aspects of contemporary life and an important manifestation of modern culture.

II.6. The contradiction which is said to exist between sportiving activity and spiritual development has also been proved a fallacy. High performance sport has now become a field for the manifestation of psycho-physical qualities and of the power to work under very high organic stress. The positive role of sport as an educational factor has unanimously been accepted and is used by society designedly and systematically for an educational purpose. Furthermore, sporting performance itself has ceased to be considered as an element of exhibition or an exclusively emotional factor. It has also assumed an important social and educational role, the more so as the big amateur sports contests provide a spectacle equal and often superior to professional matches.

II.7. Modern means of transport have reduced the distances separating countries and continents, stimulating athletes all over the world to take part in ever bigger and more complex international competitions, while improvements in telecommunications have placed the sports show at the disposal of the whole of mankind.

II.8. The substantial increase in the material assistance allocated to sport by public authorities and mass organizations has multiplied the factors which contribute towards raising the level of sports performances, such as:

— schools and institutes of physical education and sport;
— specialist coaches and teachers;
— scientific research and medical assistance;
— sports buildings and installations, improved equipment, etc.

II.9. Performances at the Olympic level can no longer be achieved by practising sport as a recreative activity, as more and more intensive training with an enormous consumption of energy is needed to attain high level results. In most sports disciplines this effort is so great during peak periods of training and competitions that an athlete risks a breakdown if he is simultaneously asked to make an equally intensive effort in his professional activity or at school.

II.10. A high performance athlete is nowadays a social factor from whose activity the whole of society benefits. His role is that of:

a) a promoter of man's aspirations to self-improvement;

b) an example of character and will-power in subordinating personal desires to a moral aim, making great sacrifices to attain it;

c) a factor in improving human relations through the affirmation
of the principles of loyalty in the contest and respect for his opponent;

d) a propagator of physical exercises regularly practised, a living example in this field;

e) a messenger of peace, friendship and mutual respect among peoples;

f) a subject of inspiration to literature and the arts, an object of pride to the group to which he belongs;

g) a factor of progress, a subject for biological research, a pilot-station for the study of the limits of human possibilities.

III. The ethical criteria by which the activity of a high performance sportsman can be judged so as to qualify him as an "amateur". The principles which should form the basis of the interpretation of the rule of eligibility for the Olympic Games.

III.1. Eligibility for the Olympic Games implies the unconditional adherence by the competitors to the criteria regarding their behaviour on the sports grounds and to the spirit in which an athlete competes against his opponents, expressed in the notion of fair play. Outside the sports grounds the athlete, in his social life, must also observe the ethical principles of the Olympic movement as well as the forms of human relations established by the unanimous consensus of the peoples.

III.2. The interpretation of the rule of eligibility should clearly differentiate between the idea that the community may partially compensate the athlete for the sacrifices which he willingly makes, and the idea of material profit which could be obtained by an athlete using sport as a means for raising his standard of living.

III.3. The interpretation of the eligibility rule should not hinder the achievement of the best performances, but should stimulate them. It should stress the significance of the performance as a social factor and the role of the high performance athlete in society. It should eliminate the danger of social degradation, as well as the alternatives which now face many high performance athletes who lack the material means to secure adequate training, namely: to remain a second-rate athlete, to try to acquire, in some roundabout way, material support which can hardly be considered as disinterested, or to join the ranks of the professional athletes.

III.4. The interpretation of the eligibility rule should include only those prescriptions which contribute to the development of the physical and moral qualities of the high performance athlete. It cannot impose conditions for training or for participating in the competitions which
would be incompatible with the laws of biological science and might lead to an athlete's physical or moral breakdown.

III.5. The interpretation of the eligibility rule should not favour one social category over others. The International Olympic Committee can check the time which high performance athletes devote to training for the competitions only insofar as they are granted material compensation for their absence from their work, and this applies only to wage earners. School and university students can devote themselves without interruption to training throughout their vacations, which are much longer than employees' holidays.

There is no practical possibility of control as far as the military and police are concerned, the more so as some sports are included in their professional training. Well-to-do people can afford to train for unlimited periods of time.

III.6. The interpretation of the eligibility rule should promote the idea of support for high performance athletes by society (State, commune, federation, club) with the aim of integrating or reintegrating them in professional or educational activity. This responsibility should be assumed by the bodies on whose behalf the athlete participates in the Olympic Games, under the control of his National Olympic Committee and ultimately of the International Olympic Committee.

III.7. The interpretation of the eligibility rule should permit the high performance sportsman to receive material assistance within the proper limits in view of his training for and participation in the Olympic Games (lodging, food, transport, sports equipment, sports installations and material, coaches, physicians, cultural and artistic requirements). Such material assistance should be granted on condition that:

— it comes from or through the intermediary of the sports community to which the athlete belongs;
— it is granted in kind;
— it does not involve any compromise of an ethical nature on the part of the athlete.

III.8. A high performance athlete who is also an employee reserves the right to receive from the community the salary or wages which he was earning when he left his work.

If the athlete is not an employee but a student, he must be given the opportunity of compensating for his absence from school and making up for lost time, and of receiving assistance in the form of textbooks, tuition, and the right to sit for examination in open session, etc.

A high performance athlete may be granted a scholarship provided that this is awarded according to the standards generally in force, and on condition that school obligations are fulfilled.
The sportsman may receive fees for articles, books, radio and TV commentaries on sports subjects, which involve some degree of elaboration by the author.

III.9. Social communities should reward high performance athletes by offering them, within proper limits, sports articles, works of art or items for personal use. These should be determined by the rules of the International Sports Federations. A list of such presents should be kept by the National Federations and by the sports club and controlled by the National Olympic Committees.

III.10. The interpretation of the eligibility rule cannot ask an athlete to declare that he does not intend to become professional, since any promise made, even in good faith, may ultimately fail to be kept, and the International Olympic Committee cannot accept to be knowingly deceived.

III.11. "Associations of Olympic Athletes" can be set up in every country, under the sponsorship of the respective National Olympic Committee. In addition to strengthening relations between its members, these would be responsible for supervising the observance of the I.O.C. rules on the rights of athletes and for judging cases of infringement of sports ethics.

IV. Practices incompatible with the status of the amateur athlete and with the eligibility of an athlete for the Olympic Games.

IV.1. Amateur sport cannot be a profession per se.

An amateur sportsman can therefore only be a person with a well-defined profession or occupation or who is preparing or training for that purpose, or who can prove his or her means of existence legally from other sources than sport. Consequently, those who were or are members of professional sports organizations cannot be considered amateur athletes.

IV.2. Athletes who have the necessary material means to practise high performance sports or the freedom of option as to the way in which they obtain their incomes (professional classes, persons of independent means, housewives etc.) are not entitled to compensation for loss of income.

IV.3. The interpretation of the eligibility rule should condemn any kind of subsidising of athletes which would lower human dignity, or would lead to a loss of freedom of action, or to establishing contractual relations for the exploitation of the sportsman for advertising purposes by persons, firms or organizations.
V. The implications of the criteria of amateurism and eligibility for
the Games as regards the relations between the International Olym-
pic Committee and the International Federations.

V.1. The International Olympic Committee, while affirming its
ethical concept, should at the same time determine limits for the appli-
cation of the conception of amateurism which will be valid for the
entire Olympic sports movement. Any departure from the ethics of
amateurism is incompatible with participation in the Olympic Games
of the individual or Sports Federation concerned.

V.2. The International Olympic Committee cannot accept as valid
for the eligibility of an athlete for the Olympic Games those rules of
International Federations which extend the conception of amateurism
beyond the limits set by the ethics of the Olympic movement, as em-
bodyed in the rule of eligibility and its interpretation.

V.3. This implies a clear stipulation in the constitutions of all Inter-
national Federations of acceptance of the rule of eligibility established
by the I.O.C. as a condition of participation of the respective sport
in the Olympic Games.

V.4. Athletes who do not comply with the requirements established
by their International Federations will not be eligible for the Olympic
Games.

PROPOSALS FOR AMENDMENT OF THE OFFICIAL
INTERPRETATION OF ELIGIBILITY RULE No. 26

The following athletes are not eligible to compete in the Olympic Games:

1. Those who do not pursue or are not preparing for a well-defined
profession or occupation or who cannot prove the lawful origin of their
means of existence from sources other than sport.
2. Those who do not observe the ethical principles of the Olympic
movement in their private and social life, who do not observe the con-
stitutions of the International Sports Federations to which they be-
long, who adopt a discriminatory attitude of a religious, political or
social nature, or who do not observe the spirit of fair play during
the contests.
3. Those who have at any time joined the ranks of professional sports
men in any sports discipline or who have agreed to play in a profes-
sional team with a view to becoming professionals themselves.
4. Those who have consented to the use of their name or their suc-
cesses in sport for commercial advertising purposes.

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5. Those who, in order to participate in the Olympic Games, have received subsidies or facilities other than those specifically stipulated in the present interpretation of the rule of eligibility.

6. Those who have converted the prizes awarded into money.

7. Those who receive payment for training other athletes to participate in competitions without having a diploma awarded as a result of studies or official examinations in the special subject concerned. Those who belong to this latter category cannot compete in the sports discipline which they are or have been teaching.

8. Those who have received compensation for their expenses for participating in the Olympic Games, in excess of their actual expenses.

*Olympic competitors are permitted to receive:*

(new text)

1. Material assistance in kind received from the sports community they represent with a view to their training for and participation in the Olympic Games, provided this does not imply any compromise contrary to the Olympic ethics by the athletes concerned. Material assistance in kind includes: lodging, food, transport, equipment, sports installations, coaches, doctors, cultural and artistic requirements.

Pocket money during their training for the Games and during the Games, within the limits established by their respective National Olympic Committee.

2. Educational assistance, for school and university students, in the form of text-books, tuition and special examination sessions. Scholarships provided that they are granted according to standards in force and on condition that school obligations are fulfilled.

3. Fees for articles, books, radio and television commentaries on sports themes which require on the part of those signing or presenting them a personal effort in their preparation.

4. Prizes consisting of sports articles or works of art or items for personal use, within the limits established by the rules of their respective International Sport Federation.

5. Those employed may receive an amount not exceeding the salary or wages received when they were relieved of their duties, throughout the period of their training for and participation in the Olympic Games.

— *Compensation for lost earnings (page 46 of French version).* To be deleted.

— *Other decisions (page 46 of French version).* No change.

— *Women’s participation (page 46 of French version).* No change.

— *Sanctioning of fraud (page 47 of French version).* No change.

— *Pseudo-amateurs (page 47 of French version).* To be deleted.
"AN EVALUATION OF THE OLYMPIC GAMES FROM THE EDUCATIONAL STANDPOINT

IN the Chair: Mr. Jesse Owens (U.S.A.),
Olympic champion.
Introductory talk by: Mr. Jesse Owens, followed by discussion.

A PEDAGOGICAL EVALUATION OF THE OLYMPIC GAMES FROM THE POINT OF VIEW OF THE ATHLETES

by JESSE OWENS (U.S.A.)
Olympic Winner, Berlin 1936

In planning for the revival of the Olympic Games, Baron Pierre de Coubertin firmly believed that these Games would "promote goodwill among nations". During the ancient Olympic Games, wars were postponed during the quadrennial celebration of these athletic contests. Unfortunately for mankind, this lofty goal has not been achieved.

The Olympic Games were not revived by Baron de Coubertin merely to give contestants a chance to win medals and to break records, nor to entertain the public, nor to provide the athletes with a stepping stone to a career in professional sports, nor certainly to demonstrate the superiority of one political system over another.

Therefore, any evaluation of the modern Olympic Games from the point of view of the athletes must be made in terms of the broad principles laid down by Baron de Coubertin. And during this evaluation we shall strive to measure how well the modern Olympic Games today meet these original principles enunciated by the founder.

Briefly, here are some of the ideas advanced by Baron de Coubertin when he was striving to organize the Olympic Games in 1894:

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

2. Demonstrate the principles of fair play and good sportsmanship which could be adopted with great advantage in many spheres of activity.
3. Stimulate interest in the fine arts through exhibitions, concerts and demonstrations during the Games and thus contribute to a broader and more well-rounded life.

4. Teach that sport is played for fun and enjoyment and not to make money and that the reward will take care of itself — the philosophy of the amateur.

5. Create international amity and goodwill, thus leading to a happier and more peaceful world.

Coubertin believed that "Peace would be furthered by the Olympic Games" . .. but peace could be the product only of a better world; a better world could be brought about only by better individuals; and better individuals could be developed only by the give and take, the buffeting and battering, the stress and strain of fierce competition.

Also, it is important to consider The Olympic Oath for the athletes in any evaluation. How impressive it is when the host nation selects its most impressive athlete to make this pledge during the opening ceremonies:

"In the name of all competitors I promise that we will take part in these Olympic Games, respecting and abiding by the rules which govern them, in the true spirit of sportsmanship, for the glory of sport and honor of our teams."

This Olympic Oath follows naturally from the Olympic Creed enunciated by the founder of the Games:

"The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well."

In the light of the principles laid down by Baron Pierre de Coubertin we have not achieved nearly the same success in reaching these lofty heights as we have in gaining acceptance of the glamour and competitiveness of the Olympic Games.

In talking with many Olympic competitors during the last 35 years I can hark back to a quotation from Homer in the Odyssey when he said, "There is no greater glory for a man as long as he lives than that which he wins by own hands and feet."

Perhaps in our zest for success as an Olympic competitor we lay aside momentarily and subconsciously one or two de Coubertin principles, but in the language of the athlete there is no greater glory than victory in equal competition with his peers in the Olympic Arena where every competitor is a champion and amateur sportsman in his own right.

It has been my firm conviction that through the Olympic Games,
and the many fine competitors participating in them, we are doing our own bit to create a brotherhood of man which can bring greater understanding to the peoples of the world and, perhaps, aid them in solving the many social problems besetting us.

And one way to create a brotherhood is to play down the number of medals won by each country. As one who took part in the Games of the XIth Olympiad and as one who has been in attendance at every Olympic Summer Games since 1936 I have sensed an understanding among most athletes from the East and West that the honour of representing one's country is much greater and more significant, making the winning of a medal merely incidental. This would tend to agree with one of de Coubertin's basic tenets in organizing the Olympic Games.

One fault the Greeks would not tolerate was cheating. All participants took an oath, swearing to obey the rules. Those who broke the rules or tried to bribe the judges were forced to pay a fine — and besides, had to build a statue of themselves (with their name and offence) at the foot of Mount Kronius. Can you imagine there were only 13 of these "zanes" constructed in more than a thousand years.

Yes, we have heard ugly rumors from time to time that all athletes have not conducted themselves with propriety. It is unfortunate that they have not been dealt with by the competitors themselves. There is no better "judge" or "jury" than fellow competitors who are in a position to assess the proper values to all rule-breaking on a moral or ethical plane. I would judge that the athletes themselves fault officials of the International Olympic Committee, International Sports Federations and National Olympic Committees as not wishing to come to grips with these problems which may tarnish the Olympic shield, but will never seriously disrupt the conduct of the Olympic Games.

When Sargent Shriver was director of the Peace Corps in the United States he wrote about the ancient Olympic Games in this vein:

"To the ancient Greeks, the Olympic Games were more than a sporting exhibition, a test of skill and strength. They were a symbolic renewal of the vital energies of the State. Kings and heroes participated together with citizens from all Greece in an effort to win one of the highest honors that a great civilization had to give—the laurel wreath of Olympic victory. On the field of peaceful conquest, all men were judged on ability alone."

Athletes are in general agreement that the importance of the Olympic victory is best represented by the suitably designed medal, in keeping with the presentation of the laurel wreath to the first victor.
in the ancient Games, Croebus, a cook, victor in the 200-metre race, the length of the stadium. That was in 776 B.C.

Athletes tend to stick together, regardless of politics and ideologies. Certainly, the sophisticated athlete recognizes, perhaps more than he is given credit for, what some politicians may be trying to do with the Olympic Games.

I recall hearing Mr. Avery Brundage once say, "If this becomes a giant contest between two great nations rich in talent and resources the spirit of the Olympic Games will be destroyed."

From what I have personally observed among the athletes in the Olympic Games, there need be no fear that this will take place. The competitor himself has too much personal pride of accomplishment to permit the Olympic Games, attracting national champions and world record-holders from more than 100 countries, to degenerate into a contest between any two countries.

Dick McTaggart, a British boxer, said: "For nations to want to collect a lot of medals as a proof of national superiority degrades the whole idea of competitive sports."

Ira Davies, three times a member of the United States Olympic team, expressed himself well when he said:

"I'm here to win for myself. If the best man in my event is a Russian, then I want to beat the Russian. If he's a Frenchman or a Brazilian, I want to beat him just as much. I'm not interested in any national rivalries. I want to win - and I want my friends to win - whether they're American, Russian or anything!"

The athlete understands that the Olympic Games offer competition with the animal excitement of physical combat, strength matched against strength, style against style, stamina against courage. And, above all, the Olympic Games offer a singular spirit of camaraderie born of shared victories, and understanding born of shared defeats.

Perhaps with these thoughts in mind, Vasily Kuznetsov, the Olympic decathlon champion in 1956, remarked, "If everyone in the world were an athlete, we would have a much better chance for peace. We would break records — not each other's heads".

As a protection to the competitors, the International Olympic Committee earnestly strives to obliterate the spectre of politics in carrying out the Games. After World War II, Japan was welcomed back as an honored member nation. Several times East and West Germany, political enemies, competed as a single team.

Shortly before the Games of the XVIth Olympiad in Melbourne the whole world was topsy turvy, politically, but the games were con-
ducted admirably for the first time in far-off Australia. Even so, to protest the Israeli invasion of Egypt, Lebanon and Iraq withdrew from the Games; to protest the U.S.S.R. rape of Hungary, Spain, Switzerland and the Netherlands also withdrew, and to protest the raising, by mistake, of the Nationalist China banner of their camp, the Red Chinese withdrew — and have never returned.

In view of these political problems existing in the world in 1956, Mr. Brundage reassured the athletes by reiterating: "The Olympic Games belong to the people — they are contests for individuals and not of nations."

The founder of the Olympic Games was opposed to the inclusion of team sports. Over his personal objection were team sports included. Because of the world-wide appeal of soccer football, water polo, basketball, volleyball and ice hockey, it would be difficult to obtain expressions of approval for keeping these sports off the Olympic calendar. True, some of the keenest competition may be found on the fields in these sports.

In the Games of the XIth Olympiad I can personally recall the brawls that took place in two soccer football games: Italy versus the U.S.A. and Peru versus Austria . . . and recently in Mexico City the Hungary - Bulgaria match for the gold medal fell far short of the principles of sportsmanship expressed so well by the founder of the Games.

The International Olympic Committee recognizes many problems connected with team sports. Their recent action in restricting team sports to no more than eight nations may melt away some of the more obvious iniquities.

Of immediate concern for the Olympic Games policy makers must be boxing and wrestling — violently spirited combative sports requiring greater understanding and supervision if these sports are to be conducted in the best interests of the boxers and wrestlers themselfe.

It would seem within the province of sportsmanship for boxers of the world to submit a petition to the International Amateur Boxing Federation indicating a deep distaste and even more, a certain amount of distrust toward the officiating bodies.

To the boxers it seems scandalous that in 1960 and again in 1968 the federation conducting the boxing competition had to institute wholesale dismissals of judges and referees for incompetence.

Many wrestlers must consider conditions in their sport intolerable. Over-anxious directors of national teams have openly been making arrangements for dishonest matches. Although no action has been taken in the Olympic Games against these disgraceful actions, at the World Wrestling Championships following the Games of the XIXth
Olympiad, the international federation finally acted, expelling two wrestlers for life.

Wrestling leaders in my country told me that they rebuffed the first offer for a dishonest match some years ago, and such an offer has never been repeated.

For the protection of the wrestlers of all nations, a thorough review must be made of what is alleged to have taken place in Mexico City. Otherwise, for the sake of the honest competitive wrestlers, the sport should be withdrawn from the Olympic Games — or else, wrestlers may refuse to participate under conditions that now go unpunished.

For the sake of clarity, I repeat, the dishonesty in the sport of wrestling is because of the machinations of national wrestling leaders, not the wrestlers themselves.

No competition in the world produces the tension and excitement of Olympic competition. We must recognize that there are many examples of the "favorite" not winning an Olympic medal because he could not adjust emotionally to the aura of the Olympic Games.

As a student of the Olympic Games it is much more satisfying to point to some of the "unknown" athletes who have made significant contributions to the Olympic Games by brushing aside the tension of the competition in a bid to excel:

1896 Spiridon Louis (Greece) winner of the marathon run.

1912 Ted Meredith (U.S.A.) as a 17 year old won the 800 metres.

1932 Luigi Beccali (Italy) won the 1500 metres.

1948 Harrison Dillard (U.S.A.) won the 100 metres and after the race, reflecting on his new laurels: "Just imagine dreaming about the Olympic Games for all these years and then winning an Olympic championship in another event." He had been the premier hurdler in the United States for four years and had failed to qualify for the team in his specialty.

1952 Josef Barthel from tiny Luxemburg won the prestigious 1500 metres and Lindy Remigino (U.S.A.) was the victor at 100 metres. When asked how it felt to be the "world's fastest human" the shy and retiring Remigino in the full flush of victory commented: "Are you kidding? I'm not even the best sprinter in the U.S.A."

1956 Ron Delany, the unspoiled Irish middle distance runner, surprised everyone by winning the 1500 metres and Tom Courtney (U.S.A.) had to "kick" three times in the last 200 metres to triumph in the 800 metres.

1964 Billy Mills and Bod Schul (both U.S.A.) won the 10,000 and 5,000 metres, the first time the U.S.A. scored in these races.
1968 Kipchoge Keino, Nefalti Temu and Amos Biwott gained gold medals for Kenya with superior performances.

For the most part, these Olympic champions were scoring victories in their initial international competition, indicating that they had worked themselves to a peak of physical condition as well as preparing themselves mentally for the contest.

One of the saddest stories in Olympic history must be that of Surinam's Win Essajas in 1960. He was the single entry of this small country and he had trained for four years for the opportunity.

He did not win. He did not even race. He slept through the trials in his event. A much shaken athlete, he did not feel sorry for himself; all he could be concerned about was "What are the folks at home going to say?"

Bob Richards, a two-time Olympic pole vault champion, tells of his first meeting with the Soviet athletes during the 1952 Olympic Games at Helsinki.

"The three Russians knew one word of English, 'beautiful'.
"I knew one one word of Russian, 'korosho'.which means 'OK, good'.
"So when I finished a jump, they all cheered 'beautiful', and when they finished I said 'korosho'."

Then there is the story from the Games of the 1st Olympiad. Bob Garrett of Princeton University represented the U.S.A. in the shot put and discus throw. Unknown in the U.S.A. was the discus and Garrette practised with a 20-pound iron disc. When he arrived in Greece, the Greek national champion presented him with a regular wooden discus and showed him how to hold it and throw. On his sixth and final throw, Garrett won the gold medal in the discus throw, defeating the host champion by a couple of inches.

For the most part, Olympic competitors are internationally minded and don't worry about political boundaries. The unabashed honesty and wholesome recognition of ability by the Soviet skating champion is worthy of repeating. This incident took place during the Olympic Games of 1960 after Grishin had won his third gold medal.

"Do I like Americans? Of course. They are just like us. I like Carol Heiss, figure skating champion, very much as a sportswoman. I am in love with her. Isn't everyone?"

One of the most truthful appraisals of what the Olympic Games can mean to a competitor was expressed by Bill Toomey, 1968 Olympic decathlon champion, when he said: "My dad gets such a kick out of what I accomplish that this is my way of saying, Thanks for everything'."

It is a great occurrence when a man comes along to win a gold medal
in an event that he has never tried before. Such a man was the great Czechoslovakian runner, Emil Zatopek, in Helsinki.

He had previously won the 5,000 and 10,000 metres and on the final day of athletics he was entered in the marathon.

The morning of the race someone asked Zatopek, "Do you really think that you can win the marathon, never having run it?"

Zatopek with the confidence of a champion replied curtly, "If I didn't think I could win, I wouldn't have entered."

Before the mid-point in the race had been reached, Zatopek moved alongside Jim Peters of Great Britain, one of the pre-race favorites and asked, "Excuse. I haven't run a marathon before, but don't you think we should go a bit faster?"

Yes, this was an actual conversation in the classic race of the Olympic Games. History does not record Peters' answer, but history does record that Zatopek went on to win the gold medal, running the marathon faster than any previous winner in the Olympic Games.

I have used this story about Zatopek to illustrate my belief that as Olympic athletes move out of competition and into the life stream of society in their own country, lessons learned in Olympic Games competition and associations springing up during the Olympic Games have helped humanity and mankind.

What is the role of the athlete at the Olympic Games? He may be representing himself in a personal pursuit for glory. But the spectators regard the athlete as an ambassador of goodwill from his nation. The role of the athlete as an ambassador has been impressed on athletes from all nations. Perhaps that is a principal reason why there are few misunderstandings or outbursts of temper among athletes meeting in head to head confrontation in the Olympic arena.

Does such good fellowship and understanding exist under similar conditions in other inter-nation relationships? I think not.

The Olympic Games have been part of me ever since I was fortunate enough to meet Olympic sprint champion Charley Paddock (U.S.A., 1920) when he visited my junior high school in 1928. Many times I have said this visit with Mr. Paddock gave me the inspiration to aspire for the Olympic Games.

Parenthetically, it has been my good fortune to attend every Olympic Games since 1936. To me the athletes themselves are the Olympic Games. During my visits I strive earnestly to spend as much time as I can getting around to meet athletes from all nations. It is in the Olympic village where one soon learns that athletes from all nations have a universal language — competition in the athletic arena. I have yet to hear discussions about political ideologies among the athletes.
When it was my good fortune to be selected for the United States Olympic team the world was in turmoil. The Nazi party had overrun Germany and Italy had marched on Ethiopia. Japan had walked out of the League of Nations and a horrible Civil War had erupted in Spain, causing the Spanish Olympic Team to return home after settling in the Olympic Village.

No one will really know close the United States was to withdrawing its team from the Olympic Games. It has been said in earnestness that more money was spent trying to keep the U.S.A. out of the Olympic Games than was spent in fielding our team.

How excited we were upon alighting from the Hamburg-to-Berlin train to find a welcoming committee composed of Germany's sports leaders. The streets of Berlin had been roped off and the people cheered and waved greetings to the American athletes as we proceeded to the Olympic Village.

Avery Brundage, then president of the U.S.A. Olympic Committee remarked, "As a result of the Games of the XIth Olympiad one more stride has been taken toward a better general understanding between the peoples of the world. Fulfilling the visions of its founder, Baron de Coubertin, this great quadrennial celebration has demonstrated that it is the single most effective influence toward international harmony yet devised."

"Despite the fact that the world seethes with political intrigue, social unrest, economic confusion and bitter national hatreds, national representatives lay aside all jealousies and rivalries, and, notwithstanding, the strenuous competition in which the athletes are engaged will find the men and women participating in a most friendly spirit."

Here again, it is the athletes who were carrying on the spirit of the Olympic Games.

What a personal thrill it was for me to be one of the selected national champions standing at attention in the stadium on the Opening Day as the last of a relay of 3300 athletes who had carried the Olympic flame day and night across seven countries, over mountains and streams, through countless cities and villages from the fields of ancient Elis, Greece, entered the Stadium.

As he poised himself at the entrance to the Olympic Stadium with torch aloft, this graceful runner personified the *Olympic Spirit* of sportsmanship enlightening the world and provided a dramatic highlight to a most stirring and impressive occasion.

Then one final note, an artillery salute and the release of thousands of doves of peace to carry the Olympic message throughout the world added exaltation enjoyed by 5,000 athletes and 110,000 spectators.
Among the meaningful friendships I struck up at Berlin were those with Lutz Long, the German long jumper, Beccali of Italy, the 1500 metre winner four years earlier, and the German sprinter Erich Borchmeyer.

In later years in my travels to many countries it has been possible to seek out and meet with other Olympic athletes who have enjoyed similar thrills of Olympic competition — "taking part" as the founder said.

One act of sportsmanship in which I was involved has been etched in my mind. Many would never believe it.

The long jump trials were conducted concurrently with the trial heats in the 200 metres. In the excitement of the occasion I had paid no attention to the long jump competition in which I was entered.

Without thinking I walked over to the head of the runway, ran down the runway and through the pit. I was surprised to see the foul flag go up. I had not checked to learn that this was to be judged my first try. Flustered by my own inexperience in international competition, I badly fouled the second attempt. I was downcast and dejected. Then the German champion, Lutz Long, came over and offered sagacious advice: "Draw a line a foot behind the take-off board and jump from that spot. You will qualify easily." Without this unsolicited advice I would never have made it into the finals.

In the finals it was my good fortune to jump into an early lead, but Lutz Long caught me on his final jump. Then on my final jump I hit the board just right and rocketed to a new Olympic record. Even before I was out of the jumping pit, Long came over and congratulated me.

Lutz Long was killed in action in Sicily during World War II. I have visited with Long's wife and son several times since the War. How courageous it was for Long to befriend me in front of Hitler. In turn, it has been a privilege for me to visit with his family in recent years.

My personal feelings when going to the starting line possibly reflect what has gone through the minds of thousands of athletes during their baptism in Olympic competition.

As my eyes wandered across the field I noticed the green grass, the red track with the white lines. And as my eyes wandered into the stands, I noticed 120,000 people sitting and standing within the giant arena. As my eyes wandered upwards, I noticed the flags of every nation that was represented there underneath that blue sky. My attention was diverted from that beautiful picture because the whistle had been blown and we were to receive our final instructions.

The starter stepped back about ten paces and he hollered in a loud German voice, *Aufdieplätze*, and when he hollered *aufdieplätze* every man
went to his mark. And when the starter suddenly said in a soft voice: *Fertig* every man came to a set position. Every muscle in his body was strained. The gun went off .... it was man against man.

The thrills and exaltation experienced by an athlete as he is on the starting line more than repay him for the long hours of training he has undergone to prepare himself for Olympic competition.

It is on this basis that I wish to leave you with a final thought, a tribute to the founder of the Olympic Games who put it so well when he said:

"The most important thing in the Olympic Games is not to win but to take part; just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well."

**A FATHER'S PRAYER**

By General DOUGLASS MacARTHUR

Build me a Boy, 0 God, who will be strong enough to know when he is weak and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, but humble and gentle in victory . . . Build me a Boy whose wishes will not replace his actions . . . A Boy who will know Thee, and that to know himself is the foundation stone of knowledge. Send him, I pray, not in the path of ease and comfort but the stress and spur of difficulties and challenge; here let him learn to stand up in the storm, here let him learn compassion for those who fail.

Build me a Boy whose heart will be clear, whose goal will be high; a Boy who will master himself before he seeks to master others; one who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past, and after all these things are his, this I pray, enough sense of humor that he may always be serious yet never take himself too seriously. Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength; then, I his father (his coach) will dare to whisper, "I HAVE NOT LIVED IN VAIN."

At the request of the audience, additional time was allowed to enable Mr. Owens to answer questions put to him in regard to his outstanding career as an athlete.
QUESTION: You stressed at the beginning of your lecture the importance of play, fun and enjoyment in sport. I would like to ask a question on some of the American methods of coaching, which I think an American would be able to answer.

In England, before the Mexican Olympics, we saw a film of the American swimmers in training. Once they had finished their training, the British commentator interviewed Debby Meyer, probably the greatest swimmer the world has ever had. He asked: "What do you think of the training?" And she could not find enough words to describe how terrible she felt about it. She hated it; she said everything about it that she could say on television without being censured. It was just non-stop swimming up and down the pool — no fun, no pleasure, no enjoyment from it. The aim of this coaching is to win gold medals at the Olympic Games. Would you perhaps explain why this situation occurs in America?

ANSWER: I quite agree with you on the methods of some of our coaches. We are in disagreement over policy and methods and if now we treat our young people in this way, I know that when Debby Meyers becomes 17 years old, she will no longer be interested in swimming to the extent of being able to go back to the competition in 1972. This is true with all of our swimmers. It is the creed of the parents of these children, it is the coach, the club to which they belong. And in our opinion and in that of many citizens and many athletes, it has been grossly unfair and certainly does not enhance the desire of a person to continue in that particular sport.

In track and field it is an entirely different situation. We start our programmes in either junior high or high school and they continue on through college. And this is where the fun comes in. The fun of training, the fun of travelling, the fun of the competition, whether you win or lose. The idea is the camaraderie that exists between the athletes of one college or another. We have the chance to meet youngsters from all over the States; this is where the fun comes in and that is where we have fun. This is why they last for so long. This is why they enjoy the things that they are doing. Jim Ryan had a coach who believed in a great deal of training and Jim Ryan was dedicated, and as a result Jim Ryan did not finish several races this year, disappointing at the 1960 Olympics, at which I do not think he could have won at any rate, but nevertheless since that time he has been going downhill and there comes a time when no matter who you are, you have to go out and forget about it for two or three months. Go out and do all the things
that you have always wanted to do: swim, date, bicycle, do anything you want to do. And then you come back in the fall of the year, and then you are ready. The interest is back again. The fun is back again.

**QUESTION:** You have been an Olympic competitor. You have seen many Olympic Games, and you have ideas about the Olympic Movement. Now after coming to Ancient Olympia, do you think your feelings are a little different, a little more complete?

**ANSWER:** Let me say that my education is now complete. I have seen the replica or the duplicates of different stadiums and the oath, and the tradition and the philosophy of the Olympic Games, but now that I have been here, I think that my education today is now complete. Because I am living with it and I can almost hear the echoes of the people of many centuries ago. But I can also hear the echoes of the modern people today as they give out their approval of the Olympic picture and the Olympic Games. And I think I might say really and truly that we all were privileged to be here to have the pleasure to walk upon these grounds and I hope that everyone has a new concept of what it means to be in the arena and to have been a part of the Olympic Games as a competitor.

**QUESTION:** You have been an Olympic champion, an amateur athlete and also a professional. What do you think of amateurism as seen by the I.O.C. today?

**ANSWER:** That gets like a hot potato. (Laughter — applause). We're been kicking that around for sometime. We oftentimes say: what is an amateur athlete, and what is a "pro" athlete? Well, my conception and my belief is this: When I was an amateur athlete I knew the rules and regulations and I think that the rules and regulations of our I.O.C. and our federations are within keeping of what an amateur athlete is. Now nobody forces an athlete to participate. You participate because you want to. Nobody forces you to. We find a number of athletes who will go into competition and they want a great deal given to them for nothing. And this is not right. If you are going to be true to the principles and true to yourself and to a code of ethics that is going to be representative from the field of competition on to other parts of your life, then I think it is right when you are expelled from the Olympic Games because of the violation of the code. You should know. I do not think that any club, school or team should want to win at any cost. Because after you have won it, what do you have? You've got to live with your-; self. And that is why a lot of people are trying to skirt the belief of what this is all about: truth, honesty, and living with oneself.

When a professional athlete signs a contract and he says I am getting x number of dollars a year for my services, then he is honest, and he
is not taking it under the table. And to me, I think the code they have of expelling should remain intact. Enforce it more to make a man realize that he has a responsibility to himself and he cannot do everything just because a club wants to win a trophy — the trophy that becomes tarnished, the banner that gathers dust, as I said the other night. Our code of ethics is to emanate from the sport in which we participate. Learn to respect the rights and properties of your fellow man. That's to emanate from this and to learn to play the game of life as well as the game of athletics according to the rules of our society in which we live. It is a part of all this.

And if you cannot abide by this, then move out of the arena and go into another where you'll be happy. That is my opinion about it. (Applause).

QUESTION: Mr. Owens, as one who truly embodies and upholds the Olympic spirit and the athletic idea, do you believe that the Olympic Games, with their very high level of competition, can continue to flourish on the basis of the Olympic spirit and the athletic ideals, in view of the rapid development of technique and professionalism in the various sports?

ANSWER: First of all you cannot have a professional until you have an amateur. You are not going to be able to move into the professional arena until you have done your apprenticeship as an amateur. And I think that regardless of what progress is being made in the world today, there must be somewhere and somehow that we've got to preserve the one pure thing and the one good thing that makes life worthwhile, if we are not going to succumb to meet the problem. And as we begin to progress, if we keep up with the progress and keep our aims in the vein in which they started, and improve upon those aims, we do not have to change the philosophy of amateurism, not one bit; in fact as we progress further, this should become more pronounced, and I think that it will, and professionalism will mean something.

We can only go so far in this world and there are just so many recreational hours that you are going to spend for professional sports. Such a point is going to be reached. And I am speaking of America, I am not talking of the world. I am talking about the place I know, and I can see it. I believe that in proportion the world is going to come to the same thing. But amateur sports are going to prevail, and the I.O.C. and its constitution, and the people that are going to make up the Committee in future years to come, will not have to change its policies but improve upon what is there and amateur sports will forever live. We are always going to have them.

QUESTION: For the past 45 minutes Mr. Jesse Owens has, I think,
transported us to an exalted plane. And I should like to thank him for having given us this lesson, for in fact, from the starting-point of natural movement — running, throwing, jumping—by the end of his talk he reached an ideal and a conception which have filled us all with enthusiasm.

On a practical level, I should like to ask him two questions. My first is this : The cinema has helped to make him widely known. In his view what is the role of the cinema in the propagation of the Olympic idea?

My second question relates to technique. Can Mr. Owens explain to us the underlying reasons for Bob Beamon's extraordinary jump in Mexico City in 1968?

ANSWER : Let us go to the second one first: there comes a time in every man's life, when he is going to reach the heights or the zenith of his performance. And that time came for Bob Beamon in Mexico City. Now we must understand that this man is a good 27 - ft. jumper. And there he is in Mexico City with ninety-some thousand people sitting in the stadium on that afternoon; there is the nostalgia of the Olympic Games, the pageantry of the things around him, the beauty of the field itself, and the kind of competition in which he found himself : he comes down the runway; he comes down at the speed that he has always dreamed of, he hits the take-off board in the middle and he goes up this way and jokingly he gets into this jet stream and he just continues to go. And he lands — 29 ft, I don't know in metres, and 2 inches from the take-off board. I think that the dreamland that enters a man's being as you stand here in the arena, can only happen in one arena, and that is where the nations of the world have got together, and this is where the great performance comes and this is the reason why. He has never been able to achieve this since. And the conditions, perhaps they were convenient to him. But I was so happy to see him — so happy to see him. Now the other question about the cinema : Well, I can only answer it this way : those of us that have stood in the scene of the cinema, the arena, will understand. In 1936, here I stood. Alongside of me a man by the name of Lutz Long, and around the other side, another boy, from Japan. And here we stood. And here you stand, facing the stands, the box and the government of that nation. And then you hear from a distance the strains of the "Star-spangled Banner". And then you do a left-turn and as the people in the stands did it, the other people of the world gave their salute, and the Americans gave theirs. And as the flag went up, the strains of the "Star-spangled Banner" were heard; and there you stood, and as the flag was lowered you began to step off the stand, and on this day you said: Yes, I am an Olympic champion.

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The ceremony, the zenith of what a person looks for — that, as long as we have this organization, as long as we have people that are on that committee, like the people that are here today, that believe in these principles and guard these principles, and we begin to get these people that represent the communities from which they have come, and they take the message back to the communities, then this is cinema. It is going to stand for ever. That is my belief in it. That is the only way I can explain. I am only talking for myself. I cannot talk for other people. But this is what it meant to me and why it is imbued in me, the kind of feelings that I have because, as I said before, I have been here. Thank you. (Applause).

QUESTION: In my view, a good coach is not just one who knows exactly how he should train his athletes. He must also be capable of inspiring a good mental attitude in his athletes during their training periods. I believe that the true amateur athlete is governed by his feelings. He is naturally a creature of sentiment, since he competes in order to satisfy the higher feelings by which he is governed and of which we are all aware. I believe therefore that when a coach appeals to the feelings of these athletes, they can carry out the most difficult training programme, which under unfavourable psychological conditions they would find too onerous and would perhaps be unable to perform. What is your opinion? Can you tell us the difference between a coach who is technically excellent but lacks warmth, and one who, though less well qualified, has a personality which appeals more to his athletes, and what, in your view, his results would be?

ANSWER: You know, a coach is only as good as the horses that he has. You can be the greatest coach in the world, but if you do not have the horses with the ability, you just do not make it. But I would say this in answer to your question: It must be true that every individual has a certain amount of ability — everyone has in any particular field of sports, or endeavour. And if he is a coach who is going to be able to know techniques, then he is going to be able to train a person to get the most of the ability which he has — say for instance we have a boy with a tremendous amount of ability, but he is a sprinter and he is running with his feet out this way. So the coach tells him to turn his feet inside to the point where, whenever he takes a stride, he can do better. Maybe the person is carrying his hands too low. He has tremendous ability, but is carrying his hands too low and he is not getting out the most of what is in him, because everything works from this axis here. Then he might be running with the point where his body is upright and when he takes the stride, he cuts 6 inches off, because if he was over, he'd gain the 6 inches.
This is where the technique of the coach comes in. This is the difference between know-how and taking the ability of a child, beginning to get him in the stream of where he is going to get the most out of that ability.

And again I say that a coach becomes a mighty important cog in the wheel of an individual. Don't underestimate it because if he has some ability as a coach, you know, as a technician, and he knows something about the anatomy of the body and he becomes a student of the game — of knowing leverage and how to get the most out of it he is a most important person in the life of an athlete. I don't underestimate ever, and I will never tell a child not to believe in the man that is watching him perform, and that is the coach. He is an important cog in the wheel of your success.

THE PRESIDENT: It may be interesting to know that Plato gave the coach the position directly behind the statesman. He said he was so important for the education of the young, that he should be given the position directly under the statesman.

PARTICIPANT: Mr. Owens, I think all my colleagues will agree when I say that in your speech you gave us some very fine examples of the ethical principles for which we are striving here, which we are looking for here. But I think we are obliged to see the other side too. For instance, you mentioned the 1936 Olympics and it was only 3 years after that when World War II began, which was one of the greatest disasters mankind has yet experienced. And you gave the example of Lutz Long, and you said he was killed in action sometime after. What I think is that we should at least put into question the general statement that sports or the Olympic Movement as a whole is a means of making a better world. I think we should reduce this to the statement that it depends on the individual. If you have an individual with good physical and ethical talents, this individual might get something from the Olympics and might give something to the others. If you have an individual with no good talents, physical and ethical, there is nothing that this individual can gain or give. So I am no friend of general statements like "sports or the Olympic movement can make a better world". What do you think of this?

ANSWER: In answer to your question, I will endeavour to use examples, or parables. Strange thing that this world is made up of many ingredients. It is like making a cake. There are many ingredients that go into the making of a cake, and we are trying forever to make a perfect cake. Or we might use the parable of the bird nest.

There is only one perfect bird nest in the world. And the bird took the people, and it took all the birds together and began to talk to them
about building a nest. That is why you've got every kind of bird nest in the world. Because one bird took a few twigs and put them down, and then another bird took some more twigs and put them down, and they all said: "Now we know how to build a nest" and they all left together. And there is only one bird that builds a perfect nest.

When we begin to talk in terms of mankind in this world, and what can we do to make them understand that we can live on this earth in peace and understanding—yes, this would be Utopia. But unfortunately we don't have that kind of world or those kinds of people. But what we can do as far as the ingredients of the world and the Olympic Movement are concerned, is by the example of those that have done a good job and by chance we begin to turn more people in our direction, when they go in the other. But you always get people where politics and creed will prevail. And unfortunately they take the good people of the world and propagandize that we fight man against man instead of the arena of competition. And I think that if we continue long enough, and we believe long enough, and we talk long enough, as long as man is walking and talking he cannot fight. And we keep them walking and talking and there comes an area of understanding.

We may be this wide apart when we start to walk, but as long as we walk and we talk, we narrow the gap of misunderstanding.

This is being done in parts of the world today this is how we avert wars in some areas. And sometimes the only thing we cannot do and cannot legislate is the heart of man. It has to come from man to man. It has to come from man to man for the love of one another. And if we can keep this thing going, I think that we can make some strides. We may not be able to solve the problems of the world, we may not see it, but those that are going to come in the future years will have an opportunity to help as long as we do this today. This may not be clear, it may be clear only to me, but this is the only way I know how to explain it to you.

(Appause).

Mr. OWENS’S UNSCHEDULED DISCUSSION
ON WEDNESDAY NIGHT, SEPT. 3.

INTRODUCTION:

Ms. OWENS: You do not mind if I sit down, because I am older than most everybody here and I am not as fast as I used to be; it takes a longer time for me to get to the places that I want to get to these days. But I am most delighted to have had the privilege of coming, and I want you to know that it truly has been a privilege for me to
have had the opportunity of meeting—each and every one of you, that
those I have not met, I certainly hope that I will be favoured have
the opportunity of shaking hands with you before leaving hallowed
land. And so may I say thanks so much for taking your to come out
tonight. And of course I think that you fellows are very fortunate.
It is awfully nice to have men together but it is so much nicer to have
the thrills and the frills of the women that add to the beauty of the
surroundings and make it so much nicer. I have had the privilege of
meeting some very lovely young ladies and I certainly wish that I
was not born thirty years too soon.

Since this is going to be somewhat like a question-and-answer
period and we are going to entertain questions from the floor, and as
it is a little bit late, I shall try to the utmost to answer your questions
as directly as I can. And from the questions, we can go from there.
And I would like to have the first question please.

QUESTION: Can you classify the relative importance of natural
ability, training and technique?

ANSWER: I think that we talk about champions, but one is al-
ways gifted with a certain amount of ability. This is why you have
great football players, you have great basketball players, you have
great fighters, great boxers— in any field of athletics you are going
to find an individual who is more adapted to do that than anything
else. Now I feel that you have to have a certain amount of ability,
but I also think that the coach becomes a very important tool to your
operation. First of all I think he should be a student of the particular
sport in which he is coaching; I think he should know a great deal about
anatomy; I think he should know something about kinesiology; and
I think that he should know a lot about the individual himself, to bring
out the qualities that the individual has. Now the individual too must
be able to make a tremendous sacrifice for the thing that he wishes to do.

First of all we've got to set goals for ourselves and then see how we
are going to reach those goals. Much of it depends upon you, the indi-
vidual, and on how you are going to listen to what the coach has to
say. You are going to follow the rules and regulations that the coach
lays down and you are going to be able to do within yourself, and dis-
cipline yourself to follow all these things that he laid down, and this
brings out the abilities that you have as an athlete for any sport that
it might be. Then you are able to achieve the goals that you have set
for yourself.

This is the way that I look at it, this is the way that it has been ex-
plained to me, and this is the way that I have been doing my entire
career of participation. Thank you.
QUESTION: My question is about the time an athlete takes to run the 100 metres. How far do you think the 100 m. record can go?

ANSWER: There were times when they said it was impossible for an individual to run 100 m. in less than 10 seconds. Now the last record was 9.8". What is the ultimate nobody knows, that is what is so intriguing about athletics today—the unknown. Because the competition today is so far greater than ever before in the history of the world.

I will ask you to visualize now 8 men in the finals of the 100 metres in Mexico City—8 men capable of running the 100 metres in 10.1 or better. The last man did it in 10.1 in Mexico City in 1968. The gun goes off. Nine and 8/10th seconds later the finishing line is crossed. The last man, the 8th man, ran 10.3". This was the winning time in 1936. So I cannot say what man is able to do.

First of all man today is bigger, stronger, more agile, more coachable. The competition is tougher. We have better equipment, better facilities than ever before in the history of the world. So we sit back today, we go and we sit and we expect the ultimate, and when it comes you sit there.

Bob Beamon for instance, in the long jump. Who ever dreamed that a man would jump almost 30 feet - 29 ft. 2 1/2 inches - I do not know what it is in metres, but this is it. But he hit the board right, he got up in the air right, he got well into land, then he had the extension, and he got out of the pit. It will be two thousand years before another man goes that far — but we do not know what is the ultimate and that is why people are going in larger numbers today to athletic contests, and especially track and field, than ever before. You never know — from your own country too, they are beginning to get better, they are finishing higher up, they are not 7th and 8th any more — they are 2nd, 3rd — and that is the difference because of the competition and the interest that is shown. And that is why the track-and-field side of the Summer Games becomes an interesting — a much more interesting — thing day by day, because people come to see the tremendous records that are being made. And when you ask what is the ultimate, it reminds me that they used to ask the question: Will man be able to run a 100 yards in 9’ flat, and I said he had to be shot out of a cannon to make it. I’ve changed my mind since then. Sprinters are now that much better than they were some 30 years ago.

QUESTION: Mr. Owens, I think all of us remember an incident that happened last year in Mexico, when two of the American Olympic team, two of your guys, made a demonstration in the Olympic stadium. How did you feel at that time about the demonstration?

In my opinion this was not the last case of its kind and I think it
will be repeated in the next few years. What will you do, what can you do, about this in the future?

**ANSWER:** I do not think the same thing will be repeated in 1972. I think that we in America have a lot of problems. But I think we are beginning to understand that all people of that nation are American citizens.

It is true that Black America has contributed greatly to the welfare of that country; we have been called to every war of that nation; we have contributed in every war of that nation; we have given up our dead, we have given up our maimed and our crippled for the freedom that exists in that land. But we have also made a great contribution in the world of education, and the world of medicine, and the world of business. And now — because of our defence — they are beginning to understand that Black America is part of the whole of that nation. And therefore opportunities are opening up day by day.

Now when I speak of Mexico City in 1968, I was opposed to that demonstration, because we had sat down and talked about it and we had settled the demonstration. But quite contrary to some members of that team who were black, they listened to outsiders. And all that I can say to you is this: that the problem that we have in America belongs within the borders of the country in which we live; that you have better battlefields on which to fight battles, and Mexico City was the wrong battlefield for that particular battle. And that is the way that I feel, and this is my expression, and this has proven to be right, because as you know now Callous, the greatest sprinter that we have in America, has shaved his beard, cut his hair, and is not making wild statements any longer. Because what he can do as an individual in his performance is going to awaken the people of my country to the ability which he has, and they are going to recognize that ability.

And it is better to be able to talk, and to sit and talk, and to walk and talk. And there comes an understanding of man rather than destruction and riots which do not create any kind of feeling of belonging to either one and understanding to either one.

**QUESTION:** We would like to ask whether you yourself are dealing with young people. What would you advise to make athletics more popular among young people?

**ANSWER:** I cannot get away from young people. I am looking at you, the young people of this nation in which we live. Can I help looking into the future of this country? I am looking into the eyes of the leadership of this nation tomorrow. No matter where you are from, the greatest commodity that any nation has today is the young people of the land from which you come. And from you is going to come the
future of the world and I say to you, the young people of the world today that come here to sit and to discuss as I talked with a number of young people last night: I want you to do your thing, as you call it, but you cannot throw away the mold of the leadership from which the nature has grown over the period of years.

Life is like a baton, ladies and gentlemen. We who adopt leadership today have built a world in which you have to live, because when we were your age, we had to take the world that came from our grandfathers and their fathers before them. Not that I like it. The present-day leadership may not be right in the eyes of you, as it was not right in the eyes of us when we were coming along. But we took what we had, when they passed the baton of life to us. So we built the world that you say is not the right world. Maybe it is not right. But do not throw away the mold. You have got to have something to operate with. We will pass the baton to you. And you will have to make a world, because you are going to bring children into the world and they are going to question you about the future of that world in which they are going to live.

So you see, ladies and gentlemen, it is a many-sided situation, and that is why, in this conference today, that you become so important, because you are going to contribute ideas. These men who represent the leadership of this conference will take these ideas and they will pass them on to their peers and other organizations. So you are going to be listened to. This is is what I believe. I have got to listen to you, because you are what I have created and my creation, I believe in it and I love and I want to talk to my creation. And I want my creation to talk to me. But let both sit and listen to what each has to say. And then you take it and do your thing to make a better world and a better place for mankind to live in. You can do it if you are willing to make that particular sacrifice and to understand.

I believe in young people and I think that we would become stagnant if we did not have young people. We need you. We want to understand. And we want to spend time. It is just like a father who has the time.

If he does not spend enough time with that boy, the boy will never understand what he is trying to do and what his father is trying to say. He is always too busy.

And youth today would not like to do like the father who came home tired from his day of business and he wanted to relax and he takes the newspaper and he begins to read. And his son says: Dad, let's go play baseball. And dad says: When I finish reading the paper, Johnny, we'll go play baseball. Johnny gets out and he comes back, he becomes an-
xious and says: Come on, dad, let's play catch. And the father is be-
coming irritated and he says: Johnny, when I finish reading the 
paper, we will play catch. And Johnny goes back, and the third time 
he comes back his father became so irritated, he had a map of the world 
and he took the map and he tore it to shreds and he said: Johnny, 
when you put this map together we'll go out and play catch. So Johnny 
comes back shortly thereafter with the map together, and he says to 
Johnny: How did you put this map together so fast? And Johnny 
says: On the other side of the map, father, was a boy and I put the 
boy together. And if Johnny could put the boy together, you, who 
represent Johnny, can do it. And if you put the world together, then 
we will listen to some of the things that you have to say, and with what 
we have and what you have, you will make a better world and a better 
place for the generations which you will bring into this world. Does 
that answer your question?

QUESTION: Could you explain the reason for the superiority of 
your race in always winning the sprints, that is, the 100, 200 and 
400 m., at each Olympiad?

ANSWER: First of all I want you to know that the black man is 
no different from you. He has two legs, two eyes, two ears, two arms, 
and he has a brain. But his incentive becomes greater. He has to prove 
something. Not only that he is dedicated. He has gone into the short 
sprints up to half a mile, but he is beginning to go into the longer distan-
ces. You see, when you take the black man of the world, you have 
the marathon king, the last Olympics for 5000 m., the last Olympics 
in the 10,000 m. - Kenya, Nigeria.

They are no different from any other people in the world. It is the 
desire, working at it, wanting to do it. Prior to that time there 
was not that desire and then we went into the sprints, all alone 
you see. And because we had in the sprints more than anything else, 
we were able to become victorious. But this is not always true, 
because in 1960 Harriman Harry won the 100 m. and the 200 m. was 
won by Berutti.

In our circles, we are no different, but the desire is a little greater. 
And they work harder at that particular race than most individuals. 
So when we say — anthropologists sometimes will say — that the black 
man is different, he has a longer heel bone than other individuals, that 
is not true. He is no different from anybody else. I know my heel bone 
is not as long as yours and at one time I held the world record for the 
broad jump for 25 years; I ran the 100 m. faster than anybody for 16 
years. For eighteen years I ran the 200 m. faster than anybody. But 
that does not make it. You are no different, but the desire is there, 
and we ought to be able to train to make it that way.
QUESTION: Mr. Owens: Becoming a champion all of a sudden, certainly changed your style of life. But has it also influenced your philosophy of life?

ANSWER: It did change my style of life. But you must remember that if you made a quarter, it changed the style of your life. Because I was so poor. We were so poor that we had soup for the first course and soup for the last course, and if you did not like soup you did not eat.

So when we came back from the Olympic Games, and I was able to graduate from Ohio State University, things began to change.

But I will tell you one thing. The change brought about many things, but I do not care how successful one becomes, and I still believe this you are only as great as the supporting cast which you have. The supporting cast was my coach, my family, my community, and the people who believed in the things that I was doing.

So you work hard today and you reach success, the point we call success. You are going and you are climbing the ladder rung by rung, and each rung of that ladder that you are climbing you are needing people. And you are going to reach the top. And when you reach the top, it is a very small plateau up there. And there is nowhere else to go and more people are coming and eventually you will leave the top and come down that ladder. And the success you won is going to be how you treated the people on your way up the ladder of success, because that is the way you are going to be treated on the way down. If you were kind and understanding and helpful, when you reached up to the first rung of that ladder, you are going to be treated that way.

You have got to share the good fortune that you have. That ghetto from which you came, you've got to go back and give a helping hand to those that were less fortunate than you. And if you don't, all the victories that you have gained become a hollow thing to you.

So my philosophy is to help those that cannot help themselves. Because I was one of those to whom people gave the chance to be here tonight. That is my belief.

QUESTION: Mr. Owens, how many days in the week or how long in the day did you train, and what did you do to become a record holder?

ANSWER: When I was a youngster — so many years ago — and I was training, when I was in college, our training sessions never lasted more than 40 minutes. But in that 40 minutes you never stopped. For instance, we would start training in October and before snow started, we would draw our training equipment and we would be jogging around
loosely and lightly, nothing hard, just loosening up, and we would do that until after the Christmas holidays, or the Thanksgiving holidays. Then we would come back from the Thanksgiving holidays, and we would increase our jogging, because we were starting to have our meet- ings in January. And that means that in the early part of November you were loose and then you could begin to train hard.

I would go out for instance — that would be on a Monday — I would take a lap around the track, I would jog my quarter-mile, I’d come back to the end field, and I would do 10 minutes of callisthenics — all kinds of stretching, bending, bicycling and hurdling exercises. Then I would leave there and go to the starting line and I would take 15 starts everyday, with the gun. And you would go from 10 yards to 150 yards, but you'd never walk back. You always jogged back to the starting line on each start.

You finished your starts, and then we had a sprint of 220 and then we would go on to continue for the quarter-mile. So we would go a 220 about half speed, then jog the rest of the quarter-mile. Then you would 1 go back, run a 100, walk a 100, run a 100, and walk a 100 for the quarter-mile. And you would take a quarter-mile and go in and take your shower.

The next day you would repeat the quarter-mile, repeat the callis-thenics, repeat the 15 starts, but you would run four quarter-miles. You would sprint one, you would run one three-quarter speed, you'd run one with long sprints, you'd run one with half-speed, then you'd run the 220 full speed, and the quarter-mile, and then you'd go and take a shower.

Then Wednesday we would repeat Monday, and Thursday we would repeat Tuesday. But you never stopped. We never practised the broad jump, but I would run through, get my step, and I'd run through the broad jump. I ran the hurdles, and I would take 2 hurdles and I would get on my marks and I would run to the first one and go over the sec-ond to get my strides. But I depended upon my quarter-miles and my sprints for the stamina and the speed that I needed for the 220-yard hurdles, for the 220-yard dash, the starts for the 100 and running through to get my step for the broad jump.

And we did this for 6 months out of the year. And it does not sound like much, but you did not have time to talk about the birds and the bees, you did not have time to talk about the date you were hoping to have that night — of course I could not talk about that anyway, you know I had a wife — that makes things kind of tough for you.

But I felt that this was the sacrifice and the dedication and that this was the thing that if you'd stick to it you would bring results.
And as a result of that I never had a pulled muscle, I never was incapacitated to run in any race, the only accident that I have ever had was when we were practising passing the baton, and the fellow came by too fast and stepped on my foot and caused me to have six stitches. That was the only accident I ever had in track and field. Simply because you kept yourself in shape, you kept yourself warm, and you never sat down. Because once you get warm, ladies and gentlemen, your muscles are like a rubber band. When the rubber band is cold it breaks, but when it is warm you can stretch it a long way.

As long as those muscles are warm and you do not sit down to give them a chance to cool — and I do not care how dry the ground might be; this ground is dry, it does not rain for weeks, but it has a certain amount of moisture and if you lie down with your skin to the ground, it will cool those muscles and when you get ready to get up, to put pressure on that muscle again, it is like a cold rubber band and snap goes the muscle.

This is why so many youngsters have so many problems. Once you get warm, don't stop, continue and go through your routine day by day and then go and get a shower and forget it. And if you do this for 30 days, you walk like you were on air. Because you are in shape. This is what we did and this is how I trained.

QUESTION: Mr. Owens, the world we live in is not a peaceful world. Do you believe that sport can support peace in the world, when we have examples like we had a few days ago in El Salvador, when after a football game there was a war, and in Czechoslovakia too, where the result of the ice-hockey match with Russia was 4:3? Do you believe that sport is one possibility of bringing people together?

ANSWER: I think it is one of the factors in our world today that we have an area of understanding of man and between men. But I think it is only one thing — one area — by which we are going to be able to have a greater understanding of man.

You cannot legislate the heart of man. Rules say that you cannot fight, rules say that you cannot hate. You can put it on the books as the law, but you cannot legislate the heart of man. And the only way, I feel, that man is going to be able to understand is as long as he is able to communicate with another individual. The love and the hate — and we can talk about it and it sounds commonplace — but you've got to be able to have the feeling and the love, and understanding of man.

In the heat of battle, you will get people that are sitting and watching an athletic contest, and they will begin to feel for one team. And something happens and the team feels, and a man feels, that there on the ice or on the basketball court, or in the football field of compe-
tion, that he was unjustly bumped. And because of his intensity to win, and to do his best, he loses his temper. And then the man who sits in the stands is going to join in.

And that is where the sportsmanship code comes in. If you will try and find a true sportsman who has the ability to do, you are going to find that he is not the man who always starts the argument — that it is the guy who never arrives that is going to cause you the problem.

So when we think in terms of whether an athletic contest is going to help — yes, it is going to help. And you have got to believe that it is going to help. Because the people of one denomination are going to sit with another, and the young people of the land are going to sit together, and there is a greater understanding of mankind.

It takes a lot of things, young lady, to make a better world. But it is going to take effort, and that is why you are becoming an important factor in the salvation of this world today. And that is why I say to you in this gathering that you may not be the greatest sportsman in your community, but the question is I am not concerned with how great you are as a person of ability, but I am concerned with the regard that you have for the sport and for your fellow man and how well you know it. This is the difference: the make-up of man, and this is what you've got to do as I see it today.

QUESTION BY H.R.H. PRINCE GEORGE OF HANOVER: Do you have any experience from the Olympic Games of a human relationship that you have had and that you like to think of, and which has created a friendship between yourself and somebody from another nation?

ANSWER: I have an experience that I told the newspapermen today, that very few newspapermen in the world know about.

I met a young boy from Mexico City on the first day of my arrival at the Olympic village in Berlin. He was the best broad jumper of all Mexico. His best jump was 22 ft. 8 in. and he was the best that Mexico had and so therefore they sent him to the Olympic Games.

In order to qualify in the finals or the quarter-finals of the broad jump you had to broadjump 23 ft. 6 in. and that was the qualifying round in which you had to go before you could go on further to the semi-finals and the quarter-finals. And we were for 9 days together. After everybody was through in the evening, we worked and we practised, and on the day of the finals of the broad jump I almost did not qualify, but this boy from Mexico City jumped the farthest he ever jumped in his whole life, and that was 24 ft. 10 in. And he got into the semi-finals, and he almost got a place because 4th place was won with 24 ft. 10 1/2 in.

So the friendship that was born with this boy in those nine days is
a friendship that has endured throughout these years. When I was in Mexico City in 1968, I met him for the first time since 1936, Pasqual Martinez. He took me to his home, some 100 km. away from Mexico City, and today we still correspond.

And this is why I say that incidents at the Olympic Games are everlasting — far more than the medals and the laurel wreaths that you win. And that is why I value my friendships with the people that I have met and they mean more to me, because I remember and I think more about them than I look at the gold medals in my home. And if my wife did not polish these things, they would be so black, I would never be able to read the year in which they were won. But the friendships are ever so bright. The white piece of paper that they write black ink on and they send you a letter and say "hello", that is ever fresh in man's mind.

And it is going to be just like that here. You have met for the first time, many of you. And now when you go back to your respective communities you are going to be able to correspond with one person that you have felt that you have had a good relationship with. And this will grow and grow and mean more to you than all the trinkets that you take back to your home from where you come. And these incidents are important in any gathering that you might have. So the Olympics has meant that much and a great deal to me.

QUESTION: Have you ever coached or trained a young man in the United States, and second, have you had, or do you have today any official function in the A.A.U., in the American team?

ANSWER: First of all, I never coached. I got out of school and my major was industrial education. I was going to teach and then I was going to coach, and that was my minor in college.

But when I got out of school, I was offered a job in coaching, and it did not pay much money. So then I went into promotions and I can make more money in promotions in 2 months than I could make in 12 months in coaching and teaching. So I took the way out to the point of where I could make this money in promotions and yet still I would have a hand in working with different organizations that were dealing with young people. And because I was making more money, I could take a portion of that money that I made and put in into the organizations — and I could buy equipment that they could not buy and the children would have something to work with. And I felt that I was making a greater contribution in that way than I would be in coaching a bunch of college students and trying to gain victories for the particular school.

I am not an official of the A.A.U. With our Olympic teams, we have various committees, and I am chairman of the Consultants' Committee,
that is the liaison committee between the athlete and the Olympic Committee, i.e., the various committees, such as the track-and-field, and the basketball, and the other committees that are comprised in the Olympic Committee. My Committee is the liaison between these two, making recommendations from the various organizations. And we have about 12 people and it is much like this organization here in that these are young people, young participants like Don Schulander like Ralph Boston, like our swimmer — our girl swimmer — and people of such caliber who are not going to compete in '72 but can suggest what would be better for the team, and therefore we take it to the Olympic Committee and they act upon the suggestions that we have. This to me is a very important committee because we want to have peace and harmony and that is why I say that we are not going to have the problem in 1972 as we had in 1968, because of the work of this Committee.

QUESTION: You certainly have in mind a picture of the ideal coach, who is, or should be, able to influence or get the best out of the child or the young boy or girl. Can you give us details of the abilities or qualifications of the coach and whether he should be a former champion?

ANSWER: No, the coach does not have to be a champion. The greatest coaches in the world are the guys that never became a champion. I think that the worst coach in the world is the guy who was a champion. Because first of all he wants the kid to do like he did, and if the kid does not want to do the way he did it, he does not know any other way to do it. But I think that the greatest coaches are the coaches that have become students of the sport in which they are coaching. I think the great qualification of a good coach is to be a good psychologist. You've got to know when to push your girl or boy, you've got to know when to give him a good kick, you've got to know when to say nothing to him, you've got to know when to pat him on the back, and these are the kind of individuals that you are going to be dealing with. And the coach who knows the individual is the guy that becomes successful.

My junior highschool coach — and I feel that he is responsible for my sitting here — never played with me. I used to see him kick the other boys and hit them on the back, I used to see him playfully kick the guy, I used to see him playfully walk with his arm around the guy. He never put his hands on me. He never talked to me, he never did say anything to me out of the way, he never kicked me playfully. But he knew how to make me do the things that he wanted me to do most. And that was to take me into a park and we would go into the park
and we would sit down, and I did not know anything about anatomy, I did not know anything about physiology, but he began to tell me about the different muscles in the body, and what they were to do, what they were to perform. And then he would take me into the park and he would tell me to go down on my marks and then he would point out to me the differences, and what I was to do to get the most leverage, and I could visualize myself doing the things that he was talking about.

That, to me, is the mark of a great coach. Know the individuals that you are going to coach, learn about them and begin to give the great advice which you have. But there is one thing that will never do. Never tell a lie to a person that you are coaching. Always tell the bare facts of life.

QUESTION: I should like to know what you think of professional sport and how you regard professional athletes.

ANSWER: I think that it is tremendous. I think that here is the thing. When we talk about professional sports, we are talking about a youngster who has come to a point where he has played his amateur days and finds an opportunity, economically, to become a sound person.

I have no qualms about professional sport, and I think that it is honest. I believe in a boy who will sign a contract for \( \chi \) number of dollars, I admire him far more greatly for his ability to do it, because he has made a contribution to amateur sports and has become a symbol for many people. But what irks me worse than anything else in the world is a guy that is going to maintain an amateur status, and will travel, and will take money under the table, and will lie about his expenses. Then I do not think much of that individual and his honesty and belief in the code of ethics which he is to live by.

Because when we begin to talk in terms of an athlete, we think in terms of a person who is going to be able to learn from the sport certain things by which he is going to live. First of all let us say this: We talk about championships, but championships are mythical things. Championship are symbolic of the banner that we might win. Championships are symbolic of the beautiful medal or trophy that we might win. And we take that trophy, and we take that banner and put them up in a place of honour in the institution of learning from which we have come. And I just told you, those medals that I have won, if I did not shine them up, they would become so black that I could not read the year in which they were won. And this banner that hangs upon the wall is going to gather so much dust that you will not be able to read the year in which it was won. What is important lies on the road.
to the championship that we are striving for, and this is where the professional athlete comes in because he is doing that trial. The man who is coaching and the team you are working with are going to teach you a code of ethics by which to live. They are going to teach you to respect the rights and properties of your fellow man, they are going to teach you to play this game of life and this game of athletics according to the rules of our society in which we live.

Now if you can take that from the floor, or the field, or the classroom or the field of competition and put it into practice in the community in which you live, then to me you have won the greatest championship that any person can ever win. Because these are things that shall never become tarnished, these are things that shall never gather dust, and these are things that will live with you as long as you live on the face of God's earth.

If the guy that signs a professional contract is living up to the code of ethics which he was taught in his amateur days, that, to me, is the paramount thing in what we are to do and to live with ourselves.

QUESTION: What do you think of school sports for American athletics?

ANSWER: I do not quite understand that, but I think that school sport is the beginning, and when you are talking of school, I suppose that you are talking about a very early age, about 13, 14, or 15 years old.

I think a good time for most boys and a good period for a boy to really start becoming serious about sports is about 13 years old. Then school sports becomes a great thing to him and I think there is no harm in competitive sport at the ages of 13, 14, 15 - through the early stages of school.

Then you go on to high school at 15, 16 and 17. I think that is a good thing because I have watched it over a period of years and my experience has been that those who take part at that very early age are youngsters that are I think far more advanced in sports than youngsters that do not take part in high school athletics, or grade school athletics.

QUESTION: At home, that is in Kenya, I have seen a number of athletes who have performed wonders or miracles, without hard training or with only very little training. And yet there are others who, to achieve their best, do hard and long training. Perhaps I might quote our steeplechaser whom you may have seen in Mexico, who had never won a single championship in Kenya and has not run more than 6 races all his life. What is your opinion about this?

ANSWER: You know you get some people who do not require as
much work as do others, because of their exceptional ability. If a man begins to concentrate and does not put as much time in as another individual, he may manage. But I would say this: that any youth that is striving to go into international competition, regardless of how good he may be in his home town, he might win this time, but if he does not watch out, it will be a fool's paradise and he will be defeated at the next, because he did not work much last time, but he forgets he gets one year older. And one year older adds a great deal to the reaction of man and it slows it down.

But I say that those with exceptional ability can work but not so hard; you see people run and you see some people who look like they are not putting out any effort. This is the way they work, but they are putting out the same amount of effort as the guy that's got his muscles tight; but he is running loose and that is the way he was trained.

And if he gets the results because of this exceptional ability, he will understand that he does not work as hard, but he does not dissipate either, off the field of competition and he gets the results the same as the guy that works hard.

Because there is a degree that each of us might work, because when I was in school I used to have to stay and time and time again I had to go to the library — I was not a bright student by a long shot. And there were students in the classroom that did not work so hard but they got the A's and B's and, hell, if I got a C I was a happy man. And this is the way with athletics. I used to go out and work 40 minutes; another guy used to go out and work for an hour or an hour and a quarter, and we got the same results. But it is how much you put into the time in which you are training, and that is the difference.
«CULTURAL ACTIVITIES IN RELATION TO THE OLYMPIC GAMES». DR. H. POURRET.

In the Chair: Dr. H. Pouret.

A discussion, based on the talk by Dr. H. Pouret "Modern Olympic Games and the Fine Arts", was held among the members of the audience, who came to the following conclusions:

1) The cultural events which take place during the Olympic Games should be organized for both the athletes and the spectators.

2) It would be of advantage to transmit on television certain programmes which would combine competitive and cultural activities.

3) It is desirable for athletes to give equal time to following both cultural and sporting activities. Under the conditions prevailing at present, it is impossible for athletes to obtain the maximum benefit from cultural activities, and it is therefore suggested that:
   a) additional cultural events should be staged in the Olympic Village;
   b) athletes should extend their stay by a few days after the end of the Games in order to attend cultural events;
   c) athletes should be notified before the Games of the cultural programmes which are to be staged during the Olympic Games. This preparatory work should begin at least six months before the Games are held.
   d) Installation of a closed circuit television system in the Olympic Village, for the transmission of cultural programmes, would be useful.

4) The I.O.C. should encourage young athletes to create and present works on the theme of Olympic Sports.

5) The Organizing Committee of the Olympic Games is entitled to select items for the cultural programme, in accordance with the Olympic Regulations.

6) It was considered desirable to find some way of continuing cultural programmes which have a bearing on the Olympic Movement, throughout the four-year period between two Olympic Games. This suggestion calls for special study.
Those who are not closely connected with the Olympic Games cannot — for understandable reasons — realize either the real implications of the Games on their effect on human education. But even in the international sports movement there are a great many people who think of the Games merely as a series of high level and spectacular sporting contests held every four years, without understanding the educational and moral implications for mankind — beyond the Games and competitions — offered by the Olympic Movement.

For the true sportsman, the Olympic Games represent much more than just the experience of a world competition. In the circular which he addressed to the amateur sports organizations of the world in 1894, Coubertin rightly said:

"First of all, it is necessary to maintain in sport the noble and chivalrous character which distinguished it in the past, so that it shall continue to be part of the education of present-day peoples, in the same way that sport served so wonderfully in the days of ancient Greece. The public has a tendency to transform the Olympic athlete into a paid gladiator. These two attitudes are not compatible."

(From his circular of June 15th 1894 to amateur sports organizations throughout the world.)

In the same circular Coubertin also pointed out the real purpose and meaning of the Olympic Games, and stressed the educational effect of sport.

"We wish to revive the Olympic Games, and in accordance with the demands of modern life, we envisage gathering together the representatives of the peoples of the world every four years in peaceful and chivalrous contest; we venture to believe that such meetings represent the best form of internationalism."
The modern Olympic movement is one of the greatest voluntary social movements of our times; whilst it preserves the ancient traditions, it also bears the characteristic stamp of our age, and, through the specific means open to it, reflects the endeavours of our modern society.

Before I go on to talk about the educational effect of the Olympic Games on the man of today, I would like to recall very briefly the educational significance of the ancient Greek Olympic Games.

The Olympic Games, like all other sporting activities of the young Greeks of ancient times, were interwoven with the general objectives of their particular society.

The unity of a sound body and a sound mind, the ideal of kalokagathia, fitted in well with the social conception that postulated, as an ideal for youth, the quest for harmony of physical health and beauty, in addition to mental education. This ideal was not of course conceived as an aim in itself. Greek society and the youth of ancient Greece were constrained to adopt these high ideals by reason of historical circumstances, in other words, by the need to protect Greek culture from the conquerors.

The Olympic Games led to a cessation of war and hostilities between the Greek provinces. When the time came for the "feast", that is, the Olympic Games, a sacred truce (ekecheiria) was declared. Moreover, according to legend, on the holy site of the Games it was forbidden to wear weapons.

In their outward aspects, too, the Games were worthy of the part played by them and by sport in general in the education of the Greek people. The strict discipline during the preparations, the strict fairness which prevailed during the contests, the solemn homage paid to the victors, the influence of the Games on the creative imagination of Greek artists, these are all elements which give us a glimpse of the real meaning of the ancient idea of the Olympic Games. And is it not wonderful that, more than 2500 years later, the same ideals should also appeal to the man of the twentieth century?

The purpose of the Olympic Games

The aims of the Olympic Movement are laid down in the fundamental principles of the I.O.C.

"The aims of the Olympic Movement are to promote the development of those fine physical and moral qualities that come from contests on the friendly fields of amateur sport and to bring together the youth of the world in a great quadrennial sport festival, thereby crea-
Some of the officials who attended meetings of the International Olympic Academy. Left to right: Vice-Admiral Pyrros Lappas, Member of the I.O.A. for Greece, General Th. Papathanassiadiis, President of the Hellenic Olympic Committee, Mr. George Panzaris, Member of the Board of the International Olympic Academy and Mr. Epaminondas Petralias, General Secretary of the Hellenic Olympic Committee. Second row: Mr. J.P. Courant, Mr. W. Troger and Mr. Sp. Hasiotis, Member of the H.O.C.

Mr. Ivor Emil Vina, President of the I.O.C. Committee for the International Olympic Academy, talks to the President of the I.O.A. and lecturers during a break in the sessions.
The headquarters of the International Olympic Academy at Ancient Olympia. The photograph shows the
residential block, the administrative building, the restaurant, the recreation hall and the assembly hall.
Mr. Jesse Owens, four times Olympic champion at the 1936 Olympic Games in Berlin.
ting international respect and goodwill, and helping to construct a better and more peaceful world."

(I.O.C. Rules, page 17, para. 3)

"The Olympic Games are held every four years. They assemble amateurs of all nations in fair and equal competition. No discrimination is allowed against any country or person on grounds of race, religion or political affiliation."

(I.O.C. Rules, page 17, para. 1)

Today the noble aims of the Olympic Movement are accepted by nearly 130 nations of the world in a remarkable way, without regard to race, religion or political affiliation. This fact alone underlines the statement by Mr. Avery Brundage, President of the I.O.C., that the Olympic Movement is one of the most powerful social forces of our time.

Within the movement, physical education and sport are used in various ways, depending on particular national conditions, to serve the purposes of the Olympic Movement. This is permissible — indeed, natural — provided that the basic principles of the Olympic Movement are respected.

There are countries where, in line with their general social aims, the main responsibility for organizing and supporting physical education and sport is borne by the State, since it is considered that healthy people impose less of a burden on the State, and thus improve the working capacity of the members of society.

In countries with a different social order, physical education and sport are less highly organized. In these countries, interest in physical education and sport is determined by the cultural level of the various social strata, by individual demands, and, last but not least, by the individual's financial resources.

Between these two opposite poles there may be many gradations. On the other hand, there are also extremist views, which maintain that the extreme requirements of the social order should also apply to sport. It is unfortunate that in the past sport has been used to reinforce the military spirit, and not even the Olympic Games succeeded in obstructing this process. Elsewhere, the business mentality and professionalism seek to lay hands on sport. This is, in fact, one of the greatest dangers now threatening the Olympic Movement. But even today there are countries where the development of a genuine and purely sporting democracy is hindered by retrograde measures of social order or international political gatherings which impose religious, political or racial discrimination against individuals, social classes, or even against other countries.
These few examples prove the thesis that sport can be used in very many ways, both positive and negative. The standpoint of the I.O.C in regard to sports competitions and the Olympic Games is exemplary in every respect.

To take part in sports or in sporting contests, in the noble sense of the word, means to ignore birth, race, religion or other circumstances. In sports competitions there can be only one decisive and determining condition: who is the best at that particular moment? And in most branches of sport, and in the majority of cases, this honour really does go to the best competitor. It is this fact that assures the greatness of sports contests, and especially of world contests, of which the first and foremost are the Olympic Games.

Even the conduct of the Olympic Games themselves, in the way prescribed by the regulations, offers great educational possibilities.

From 1932 onwards, the world's best young competitors have lived together, during the Games, in what is called the Olympic village. Anyone who has lived in a village like this can feel for himself how the principles of the Olympic Movement are put into practice. The young people of different races, cultures and language, or living under social regimes with opposing aims, throughout the duration of the Games, speak one language, the language of sport, of the Olympic Games, and get to know one another's ideas and problems.

In the present Olympic Movement there is much discussion of the problem of national affiliation. Opinions may be heard that at future Games national flags and anthems should not be used in celebrating the winners. There is no doubt that we hear a great deal of intelligent argument against the present forms of ceremony, but I feel there is just as much to be said for them, too.

My point of view in looking at this question is not that of exaggerated nationalism, but that of sound national feeling, and that of the competitor. It is not easy to photograph the emotional effect which these solemn moments have on the competitor himself. I would not deprive the victor of this elevating feeling, however uninteresting the flag and the anthem may be at that instant for the majority in the stadium. In the moment of victory it is fitting that we should stand in solemn silence for some minutes to pay tribute to the victor's self-denial and sacrifices, and to his achievement, and I think that this should be done in the circumstances which the winner himself likes best. In my opinion we must not minimize the pedagogic effect of this moment.

The formal opening and closing ceremonies are also part of the spectacular and imposing aspect of the Olympic Games. The closing ce-
remony is particularly moving, with the competitors, winners and losers, boys and girls, coloured and white people, marching past in one body, without regard to national affiliation, and bidding each other goodbye for another space of four years.

Thanks to technical developments, the Games, and the struggles, triumphs and failures of the great competitors, can now be seen throughout the world. The competitors, the judges and juries, and also the commentators and cameramen, bear a growing responsibility from the educational point of view. The sportsmanlike or unsportsmanlike behaviour of a competitor, a gesture that might be misunderstood, the correct or objectionable behaviour of a technical official, may leave a lasting impression on the spectators, especially on the young, who are very susceptible to the influence of the Olympic Games.

In the event of a reporter stressing these incidents for the sake of a "story", an even stronger effect could be produced.

The fate of the future sportsman is determined above all by the behaviour of his family, and particularly by the attitude of his parents. An unedifying scene may leave a deep, negative impression on a young man, and would not be without effect on his parents, too. At the last Olympic Games in Mexico, for instance, the popularity of the modern pentathlon was not enhanced by the cinema and television cameramen focussing their cameras on competitors who were suffering from dyspnoea or who had collapsed after the races. They did not present the attractive side of sport to the spectators. And I recall similar incidents in connection with some of the other sports, too (boxing, football, etc).

The efforts of the I.O.C. to organize — following the example of the ancient Greeks — cultural programmes of a high standard, side by side with the sport contests, also offer excellent educational opportunities. The I.O.C. requires the organizers to arrange exhibitions and demonstrations of the fine arts, thus paying tribute to the modern concept of *kalokagathia*. By means of these arts programmes, the I.O.C. also illustrates the fact that sport and physical education are essential means, which cannot be neglected in the education of healthy men and women of sound mind and sound body. Physical and intellectual culture are integrated, and complement one another in the education of modern man. I should like to lay particular stress on this aspect today, when owing to technical advance, we live more intensely on the mental plane and do less to ensure that we remain physically fit.

What I have said here in regard to the educational value of the Games relates directly to the organization and running of the Games. I must also mention — and I lose no opportunity of underlining this point — the difficulties which must be overcome during the period
of preparation of the competitors, and then the victory which each contestant must gain over himself. This part of the Olympic contests is less directly visible. All that can be seen is that the competitor is struggling courageously and resolutely against his rivals and himself or that he gives up too soon.

Sports contests, and even more, the years spent in preparing for them, demand tremendous strength, sacrifice, perseverance and self-denial from the competitor and from those around him. This is true not only of those competitors who win, or who qualify for the final, but — at the same level — of nearly all competitors. With the present standard of international sport, it is becoming increasingly evident that talent alone is not enough. Talent must be backed up by infinite diligence and extensive training, depending, of course, on the particular sport involved. The vast majority of the athletes who are preparing for the Olympic Games undertake this sacrifice not for financial gain, but from choice, in the desire for noble rivalry. For this reason, he who does not win, but who takes part in the Games to the best of his ability, is worthy of our respect.

It is this thought that is reinforced and encouraged by the words of Baron de Coubertin about the Olympic Games, words that have become famous, and have rightly been quoted ever since:

"The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well."


After the talk the subject was discussed by the language groups, who reached the following conclusions:

1) Attention was drawn to the danger inherent in the present trend towards over-expansion of the Modern Olympic Games.

2) The prevailing view was that every sport which complies with the rules of the I.O.C should be represented at the Olympic Games. The addition to the programme of new sports or contests could however reinforce the trend towards over-expansion. The following measures could be taken to counteract this tendency:
   a) In principle, the programme of the Olympic Games should consist of ten basic sports; the rest should be introduced periodically, under a system based on local conditions and on selection by the I.O.C.
   b) The number of contests in the various sports should be reduced.
   c) The number of participants from each country in the various sports should be reduced.
   d) The number of team events should be reduced. The number of teams selected should also be reduced from 16 to 8, wherever possible. The number of team members and officials should be reduced. Marks for teams in certain sports should be obtained from the results of their participation in individual contests.

3) The proportion of women's to men's events should be increased, and the physical constitution of women athletes should be borne in mind in the choice of women's sports events.
"LIMITS AND RISKS IN COMPETITIVE SPORT"

In the Chair: Dr. Roger Bannister (U.K.), doctor, and Mrs. Iolanda Balas-Soeter (Romania), Olympic Champion.

Introductory talk by: Dr. R. Bannister.

MEDICAL ASPECTS OF COMPETITIVE ATHLETICS

by Dr. ROGER BANNISTER
(United Kingdom)

The prediction of the ultimate limits of athletic performance depends on the understanding of the physiological limiting factors when a man runs at different speeds.

In sprinting, the mechanism of energy liberation is anaerobic, because there is insufficient time for the transport of oxygen from the lungs to the muscles.

In longer races an increasing proportion of the energy for running comes from the aerobic mechanism of energy liberation. Aerobic mechanisms contribute just over half the total energy required in running a mile but more than three-quarters of the energy required in running three miles. In the presence of adequate supplies of oxygen, pyruvic acid is not converted to lactic acid but itself undergoes oxidative reactions. Since the anaerobic reactions are a relatively inefficient source of energy, the speed of running depends on two factors:

1) Efficiency in transporting oxygen to the muscles so that as much energy as possible is provided by the aerobic mechanism.

2) The runner's skill, that is, his ability to perform the running movements with a minimal energy expenditure and hence reduce his oxygen consumption.

The ultimate limiting factor in running very long distances is the rate of absorption of glucose, the substrate for oxidative breakdown to provide energy. If adequate supplies of glucose are available, nervous fatigue is the ultimate factor. Three dangers are apparent in marathon racing: hypoglycaemia, salt depletion and dehydration and the failure to control body temperature.

In the past few years we have learnt much more about the kind of
physique which is necessary for each athletic event. Sheldon introduced the technique of somatotyping in 1940. By a series of photographic estimates he classified the degrees of thinness (ectomorphy), muscularity (mesomorphy) and fatness (endomorphy) in a sample of the general population. Recently Tanner studied 137 men competing in the 1960 Olympic Games at Rome. All the track athletes had a low score for endomorphy, as one might expect, but it was possible to distinguish between sprinters and distance runners with considerable precision. There are however many exceptions to the ideal physique and many athletes, by willpower, overcome apparent disadvantages.

The difference between athletes lies not entirely in differences of physique, cardiac output or diffusion capacity: it lies rather, I suspect, in their capacity for mental excitement, which brings with it an ability to overcome or ignore the discomfort — even pain — in muscles and the brain which is probably caused by ischaemia and the consequent changes of blood lactate concentration and pH. Though physiology may indicate respiratory and circulatory limits to muscular effort, psychological and other factors beyond the ken of physiology set the razor's edge of defeat or victory and determine how closely an athlete approaches the absolute limits of performance.

There are of course some wider medical aspects of competitive sport. There is no section of any community that cannot benefit, except perhaps the most socially impoverished, and even then the prospects of international competition may act as a spur to enlightenment and progress. Physical deformity need not be a barrier, as Sir Ludwig Guttmann has shown by his Olympic Games for paraplegics, giving the Games the name of "Para Olympics". Competitive sport is a part of education but it is also a vital part of maturity too. Thoreau once commented: "The majority of men lead lives of quiet desperation." Sociologists tell us that all of us still seek instinctively for some of the freedom our far-off ancestors knew. The need for adventure may at first have been satisfied by the struggle for survival. But now that natural dangers have been mainly conquered, we seek further trials.

Unless men find them in the sphere of sport, is it not possible that some of them may rebel with some further form of violence? May not a drift towards crime be the result of the thwarting of these impulses? Through sport a man can still feel that his body has a skill and energy of its own. I believe that a collective restlessness, even violence, can be safely extinguished in the sports we play. Competitive sport therefore provides an outlet for this craving for freedom and will become even more important the more restricted, artificial and mechanized our society becomes.
LIMITS TO COMPETITIVE SPORT

by IOLANDA BALAS-SOETER (Rumania)

twice Olympic champion
twice European champion
now Professor of Physical Training

After the Olympic Games in Stockholm in 1912, when the International Amateur Athletic Federation officially confirmed all the results obtained by the winners as the first world records, nobody could foresee the extraordinary prospects that were thus being opened up to sport of a high standard. There is no point in commenting on the value of the first world records, at the time when they were made, because up to that time high performance athletics had merely gone through its heroic phase when the contest itself was the main objective of the contestant. Besides, to quote the words dear to the father of the Modern Olympic Games - Pierre de Coubertin - "the most important thing is not to win but to take part". But once the first list of world records had been compiled, and in view of the possibility offered by the regulations of breaking these records on the occasion of every official contest, the high performance athlete saw opening before him a new vista of continual progress. The Olympiad, as a unit of time, was no longer essential to enable the athlete to assert himself and records became possible in all corners of the earth for all who sacrificed their talent and their leisure on the altar of supremacy in sport.

Little by little, the idea of a record became confused with athletic activity itself, for the athlete has no other moral satisfaction than that of victory and of the record. And it is thus, starting from the personal record, then on to the club record, and so through the entire range of records, that the world record is reached.

Measured by ever more accurate means, the world record becomes a yardstick for judging the standard of athletics attained in various countries. As time goes by, the record becomes an object, one might almost say an obsession, not only of the athletes themselves but of journalists and newspaper readers all over the world. Records have now made headlines.

The environment having thus been created, science intervenes in
its turn, slowly but surely, in athletic activity of the highest level, at all stages of evolution and in all fields of athletics. First, in the means of calculating the results, then in the perfecting of sports material and equipment and finally, in combination with practice, science intervenes decisively in the technique and method of training. It is a long way from the training "for pleasure" of our predecessors to the 12 weekly training sessions of Ron Clarke. From Sweeney's game of jumping over the bar at 1.90m. to Valeri Brummel's training, using weights and dumb-bells, more than half a century has passed. It is true that these results were obtained at different periods, but even so, the difference is striking enough. Even today we often consider Nurmi as the symbol of the runner with staying-power, but only up to the moment when we compare his record with that of Ron Clarke. For the 5,000 m. world record held by Nurmi was, only twenty years later, merely a simple intermediate time for Zatopek, for instance, in the first lap of his 10,000 m. race, which another ten years later became an "unsuccessful race" for Ron Clarke.

These statements are by no means intended to reduce to naught the myth of a Nurmi or of any other "super athlete" of bygone years. I myself am the last person to do so, because I am fully aware that my own record of today will become a result that can be counted by the dozen in a few years' time. I only wish to stress the analogy that exists between the value of world records and their duration on the official list.

Formerly, a more "substantial" world record would persist for years (for instance, Owens's record of 8.13 m. for the long jump stood for 30 years), but latterly, the records barely last from one Olympiad to the other, that is to say four years. (Ralph Boston's record of 8.35 m. was beaten by 55 cms and the present world record has reached 8.90 m.). And as we are on the subject of Bob Beamon's record of 8.90 m., which specialists tend to call a record of the 21st century, I would like to recall that what was spoken of as a world record 10 to 15 years ago may become, in a few days' time, here in Athens, a simple norm for participation in the European Championship. So let us not hasten to anticipate, particularly since the evolution of records has given us much to think about. And now where are records leading to? What are the record limits - indeed, are there any limits in this field ? Practice has shown us that in the decade in which we are living, records are evolving much faster than they did twenty or thirty years ago. We are therefore in future more or less bound to accept the idea that world records will continually be broken and that they will not stand for long, as methods of training are gradually perfected and the tech-
Techniques used improve the qualities and biological potentialities of mankind.

The electric time-keeper indicates the time with precision, the fibreglass pole shows up the athlete's physical qualities, the tartan track no longer permits bad weather conditions to hinder performance, the metal javelin does not favour the athlete whose country produces sports material. The result no longer depends on the elasticity of the bamboo pole cut from a tropical forest.

Moreover, we must not forget the existence of two other decisive factors: the Regulations and the Science of Sport. The present regulations are continually being improved. From the tartan or recortan track to the rules which permit the pole to fall beneath the bar, modifications are introduced which take the human factor in account and keep pace with the rhythm of the times. Who would not agree that a great finish should be fought out under normal conditions, in other words, that the outcome of a race should no longer be adversely affected by rain, for example? In fact, the tartan track used in Mexico has purely and simply saved all athletic contests. From this rostrum, I would like to congratulate the International Amateur Athletic Federation for the courage it has once more shown in adopting the tartan track. Mexico was the best proof of the usefulness and practical character of this welcome measure. The rain would, quite unfairly, have jeopardized the majority of the contests. And although the generations of the thirties may feel wronged, and although even today many technicians are opposed, in the most anachronistic way, to the fibreglass pole or to the tartan track, we must unceasingly continue to perfect the conditions under which important contests are carried out. As far as I am concerned, I have never competed on a tartan track, but I am not against such a track. In my time I have tried all sorts of solutions to find the best place from where to lift myself off the ground. That I have not always succeeded, is due to bad luck, but I do not think we have the right to accuse the new generation of using "devices" or of lacking in "fair play". Human progress is irresistible, one will always go forward. Just as in so many other human activities, it is in vain for the older generations to feel themselves wronged; the present course of world athletics is the right way, it is the way of progress. Many people object to Bob Beamon's record as being the result of the tartan track and of the altitude. But did not Adhemar Fereira de Silva also set a world record for the running hop, step and jump, at the Pan-American Games held in Mexico City in 1955? Then praises were showered upon the new world record, yet nobody ever dreamt of saying that it was due to exceptional-
ly favourable conditions. The triumphant progress of the Kenyans and Ethiopians is due to the special conditions of their training and yet nobody has ever thought of doubting the worth of their victories. In three years' time we shall have the Olympic Games in Munich and we shall then see if the altitude will have the first word at the contests. The important thing is not to be in a hurry to pass judgment for what was considered a few years ago as unofficial, definitive or Utopian, as for instance these new tracks or the fantastic 8.90 m. long jump, may by tomorrow have become outdated or at least open to modification! Progress is therefore assured both as regards the near and the more remote future.

Having said this, I put the question, for the second time, "quo vadis?" as regards athletic records. How far will it be possible to push the intensity of training, to what extent can one multiply the effort of athletes in their daily training? The best answer to this question will be given by the progress made in the science of the knowledge of the biological potentialities of the human organism and of the methodical use of the most efficient methods and means of training. Further, by the progress made by traumatology, the science of preventing and especially of curing quickly and efficiently injuries inherent to the great efforts put forth by athletes in order to reach high performances.

So the answer is clear and has only one meaning: "continual progress", "continual improvement" in existing world records.

Not even Bob Beamon's record is exempt from eventual modifications, nor is the reign of Al. Oerter, just as it is possible that a new Jesse Owens may appear tomorrow.

All my statements are based on the reality of the last ten years, on the practice of great athletic contests. There is nothing artificial, nothing forced or subjective in my remarks. All these statements can be verified, if one takes the slightest interest in the evolution of world records, and of those attained at the Olympic Games and at the important international contests such as the Europe-America match, the European Championships, the European Cup, and some others.

All these contests again confirm these statements, namely, that the present world records are far from being the limit in performance; they simply represent intermediate stages in the march of mankind towards limits which cannot be foreseen at the present time.

In a few days' time the European Athletic Championships will begin in Athens, and we shall know who are the new champions of our old continent. I suggest that you make a comparison between the results for the first three places achieved here in Athens and those gained at the last European championships in Budapest, so that you may better
realize the progress made by athletics in the space of only three years.

The great step forward which we are confidently expecting at the IXth European Athletic Championships will, I am sure, show how well-grounded are the assertions I have put forward here, to this truly élite company of those who serve the Olympic Spirit.

I thank you for your attention.

After the lecture the audience, divided into language groups, prepared answers to the questions put by Dr. Bannister and submitted them to the full assembly. These answers may be summed up as follows:

1) Many factors must be taken into consideration before the organization of the Olympic Games is entrusted to a city, though the equal distribution of the Games throughout the world is of vital importance.

The I.O.C. must guarantee that the Games will be organized under conditions which will be identical for the majority of the participants. Moreover, the likelihood of serious injury and other risks must be avoided.

2) Before a final decision is reached in regard to entrusting the organization of the Games to a city, it would be advisable for a team of independent experts to investigate the conditions prevailing in the city which wishes to be the host.

3) The organization of Olympic Games should not be entrusted to a city where the geographical and climatological conditions (particularly the altitude, temperature and humidity) are such that they could endanger the health of properly trained and well-prepared athletes, and where the only solution is a long and expensive period of acclimatization for the majority of the athletes.
The Pen, it is said, is mightier than the Sword. But like the sword it has to be sharp, of first class material, and wielded by an expert, to be effective. And the sword brandished by the bearer is all the more deadly when he fully believes it to be in a just cause. So it is with the pen and similar publicity media.

The trouble with pens, however is that so many are poisoned, just as many swords are raised in unrighteous causes. Headlines are made not by what is good but what is bad. This is not wholly true, of course, but something done wrong is far more likely to make the news pages than something done right.

I once remember telling the distinguished British horseman and equestrian administrator, Harry Llewellyn, many years ago that it is the divorces that make the headlines and not the happy marriages. It was just after the Second World War. The standard of British show jumping was very low and Harry came to me to try and get it some kind of showing in the British press, which at that time virtually ignored the sport. He wanted to get not only the public interested in it but the youth of the country. This was easier said than done, I told him, with British riders doing so badly in foreign competition, even though I did have some pull in the press world and was myself a great lover of the horse. Indeed, I might well have been christened Philip rather than Vernon!

I told him that either they must make news by winning and giving the national press something to write about, or they must do something to catch the news pages.

And that is just how it is today, as it was then, and as it probably ever will be. The trouble is, as I have already said, that catching the news pages is more easily done with something scandalous rather than righteous. Indeed, the proprietor of a leading British newspaper is reported many years ago now to have told his editors that it did not matter very much what was in the paper as long as people talked about it. They could hate as well as love the paper. It did not matter which,
as long as the public were talking about its contents and buying it.

Like all good international organizations, the people in the British show jumping world did not want unsavoury facts about their sport in the national press, so they set out to get publicity the other way — by winning. Now 20 years and more later, British riders and horses are always given a good display in the newspapers and on television with the many prizes being won by both sexes in international competition.

I have chosen to tell this tale because the Olympic movement today faces a somewhat similar situation in its need for the right kind of publicity.

To find another analogy I could go back to the time hundreds and hundreds of years ago when Christ started to preach His Gospel. One might seriously ask where Christianity would have been today but for His miracles, His disciples and His crucifixion. They made the news of the era. They brought attention to His activities and the eyes of the whole world were focussed on the New Messiah. They still are today some 2,000 years later.

There is, however, one big difference in the world of today. The Lord was able to bring publicity to Christianity by doing good. This, alas, is a much harder task today as I have tried to explain.

The Olympic movement is of course fundamentally one of the most Christian organizations in the world today. Its fine principles are those taught by Christ centuries ago. It also seeks to make all men brothers and bring peace and happiness into the world. It is indeed a religion. And it has its disciples. All members of the International Olympic Committee are, or most certainly ought to be. All of you here today are, as indeed I am. We are many, but not enough and Olympism, an awkward word but all-embracing, is today being attacked in some quarters just as Christianity was many years ago by those who felt it did more harm than good.

How then to succeed without the chance of working miracles or winning medals? That is the almost insoluble problem which faces the Olympic movement today, as indeed it does the Church who are racking their brains as to the best possible means of bringing back the public to the places of worship, as well as the straying sheep into the fold.

The I.O.C. has undoubtedly the harder task. Olympism is greatly handicapped by the fact that the Games, the world showpiece of the movement, take place only every fourth year. The young men and women of all colours, creeds and classes are only able to get together in peaceful endeavour once in four years, not nearly often enough. Broadly
speaking, there are few major problems in the Olympic years when the press, television and radio concentrate in those years on two events only, the Winter and Summer Olympics.

True, not all the things that are said are kindly and complimentary, but the final outcome at the end of every Olympiad is that untold good has been done to thousands of people all over the globe. The world is a happier and more united place as a result. Alas, there is no repetition of the cessation of wars and enmity as used to be the case years ago in this lovely Olympic country when the Games took place. But if only Olympism can even prevent the spread of hostilities it will have achieved much of its objective. That is why it is so sad to see those who would stir up trouble in the Olympic movement on political and racial grounds. Those who take the short term rather than the long term point of view and do not realize they are bidding to increase hostility and spread war by attacks on the movement.

The big question then is how to preach the Olympic gospel in the three non-Olympic years, how to sustain public interest, how to overcome the cynics, how to defeat the selfish politicians, how to improve the image of Olympism in thought, word and deed. A Herculean task indeed, especially without having recourse to adverse publicity which is the last thing that Olympic lovers desire.

At long last the I.O.C. have woken up to the fact that they cannot succeed if they hide their light under a bushel, to use a biblical expression. While it may be true as Shakespeare said that "good wine needs no bush" (recommendation) one cannot succeed today without good publicity and promotion. The truth of this was quickly found out by a leading Irish brewery whose management for years refused to advertise on the grounds that their beer sold itself and it was a waste of money. When the policy was changed they soon found out how wrong they had been.

One of the main reasons no doubt why the I.O.C. in the past shunned publicity was that they had no money to pay for it, and the problems of yesterday did not compare with those of today. Now that they have money, thanks to television, they have properly set their press house in order and today they not only have an efficient Press Bureau in Lausanne but an I.O.C. Press sub-Committee run by experts. The machinery is now there. The question is how to make the best use of it. To use some nautical metaphors, the Olympic ship now has sound engines, a good rudder, a firm captain, loyal officers. But there are not enough sailors to man a creaking ship, voyaging though turbulent seas. Whether it reaches the promised land depends to a very large
extent on the captain in his decision as to which is the best course to take and if the ship can be kept on an even keel.

How can we, you and I, help? What we cannot do is to force newspapers, television and radio to give the Olympics the kind of publicity they want to promote the movement. It has got to be earned. The question is how can this best be done. Obviously it is necessary to keep the Olympic flame burning brightly, not just during the Games but all 365 days of every year. A very great deal can be done by the Press Bureau in Lausanne. It is already being done through the excellent monthly News Letter and by the taking of the world press into confidence. Secrecy where the Press is concerned is like a boomerang, which comes back with deadly effect.

But this will all take time and it is to be regretted that as far as I could see in the British press little was published about the recent I.O.C. Congress in Warsaw other than criticism. The Olympic image was certainly not improved as a result of it.

Then of course there is the International Olympic Academy which is already doing great work. Here too the process must inevitably be slow and gradual and its real effect on Olympism may not be seen for a few years yet. This Session here in Greece, the Olympic Country, can do nothing but good and I am extremely proud to have been invited to attend by the Academy and its hardworking President, His Royal Highness Prince George, a true Olympian. I only wish I could have been here for the whole Session instead of having had to postpone my appearance until half-time. But as the old English saying goes "half a loaf is better than no bread".

I would also like to make mention before closing of "Olympic Day" which I think I am correct in saying is celebrated here in Greece more fully than in any other country of the world. This Olympic Day, in my opinion, is one which should be encouraged and fostered, for it is the one Olympic celebration every year in which everyone can join. It is invaluable for propaganda and promoting the Olympic ideals. I would frankly like to see every country affiliated to the I.O.C. holding a full scale Olympic Day each year, and if not exactly on the same day at least during the same weekend. The problem here is that while it is summer in England it is winter in New Zealand, and to get the best effects I think the date should be a summer one — in June. Perhaps the dates could be divided into continents, or the Day be commemorated between seasons, say in April or October. But I vote for the summer.

I would also like to see every Olympic sport, certainly those which are honoured by participation in the Games, hold their own Olympic
Day once a year. This need not necessarily be held on the general Olympic Day of the country, but it could easily be done in most sports. The idea of such Days should be to promote Olympism, and definitely not to collect funds even for Olympic purposes. Leading Olympic figures, officials and competitors, could be invited to attend and speak on Olympism, to coach and generally give the session an Olympic atmosphere.

I feel sure that much more could be done with Olympic Day than is being done at present, and that it is a wonderful medium for keeping the Olympic spirit and ideals alive year in and year out among the people. They are what count, at least that is what Baron de Coubertin thought.

Let our watchword be that of the Olympic motto "Citius Altius Fortius", not leaving it merely to the competitors and the record books. Let us work more quickly, raise our efforts a little higher, and be stronger in our determination to keep the Olympic flame burning more brightly everywhere.

After the talk the audience split into language groups for discussion. The following are the conclusions reached:

1) The information media can help to improve the public attitude towards the basic aims of the Olympic Movement. With this end in view it is considered that cooperation with sports correspondents for the press, radio and television would be of advantage. It would also be useful for guidance to be given within the context of the general aims of the Olympic Movement.

2) It is considered desirable for more publicity to be given to the history of the ancient Olympic Games.

3) The view was expressed that an international congress of Sports Correspondents should be held at the headquarters of the I.O.A. at Olympia.

4) The I.O.C. could award a special prize annually to a sports writer for the press, radio or television, for the best article or broadcast on the theme of the Olympic Games and the Olympic Movement.

5) The institution of a World Olympic Day would help to make the aims of the Olympic Movement more widely known to the general public. It was suggested that this should be celebrated every year on the 6th April, the anniversary of the start of the first Olympic Games in Athens.
"THE CONTRIBUTION OF THE OLYMPIC GAMES TO THE PROMOTION OF HUMAN RELATIONS".

In the Chair: H.R.H. Prince George of Hanover, President of the I.O.A.

FURTHERING HUMAN RELATIONSHIPS THROUGH OLYMPIC GAMES

by H.R.H. PRINCE GEORGE OF HANOVER
President of the I.O.A.

A) It is the task of the Olympic Games to further human relationships.
B) Do the Games as they are organized nowadays offer enough opportunity?
C) What could be done to improve the results in this respect?

A1) Fundamental principles of the Games — I: "... assemble sportsmen of all nations..." no discrimination on grounds of race, religion or political affiliation."

3. Wording this aim: "... creating international respect and goodwill and helping to construct a better and more peaceful world." That is to say that a more peaceful world can be achieved by better relationships, through the Games, of:
- nations
- races
- religions and cultures
- classes.

A2) This is a vast task for one event and even Coubertin came to the conclusion that only small steps can be expected, when he said in his speech in 1936 before the opening of the Games: "To expect nations to love each other is naive, to expect them to respect each other is not Utopian, but to be able to respect someone, one must first get to know him." The Games assemble about 9,000 athletes from all over the world and more than 100,000 spectators, including a few hundred members of International Committees. All these definitely play their part in "getting to know each other".

a) There is no doubt that the International Committees have established an atmosphere of mutual respect and often of friendship among their members.
b) Foreign spectators (although mainly superficially) get to know the mentality of the people in the countries where
the Games are being held, and learn to respect the
ability of athletes from other races and nations. In all
probability this is not the case with TV spectators in
other countries.
c) The public in the organizing countries can do a great deal
for an understanding, if they are as friendly and as
helpful as the Mexicans were, as hosts, during last year's
Games.

But don't the Games, in general, further the ambitions and
vanities of the various nations, rather than their mutual under-
standing? I need not mention the sensational reports in press
and TV, the medal-counting, the financial backers who want to
see results for their money, in short, the "prestige mentality".
Is it not the case that the better understanding is usually
limited to the athletes who get to know each other during train-
ing and competition?

A3) If you follow my train of thought so far, I hope you will agree
with me to concentrate our examination on the aspect of the
athletes, for whom the Games were originally founded. We
are able to distinguish relationships in three grades:

respect
understanding
friendship.

A) How can these feelings between people come about?
a) Team-mates who have to make joint efforts to achieve
success will have no difficulties in understanding and even
liking each other.
b) Even rivals may come to have mutual feelings of respect
whilst striving for the same aim. Kurt Hahn tells of a res-
cue operation in an Outward Bound School, when a Jor-
danian and an Israeli boy were struggling in the same boat
to save lives at sea. When asked afterwards what he
thought of the Israeli boy, the Jordanian grudgingly
admitted: "He is a great guy."
c) I remember how a feeling of friendship grew up between
myself and an Italian opponent, when we walked together
over the 35 km course of the military cross-country for
riders in Turin in 1939, on the day before the competition.
With great care, as if I belonged to his team, the rider ex-
plained all the difficult bits and obstacles in the run, which
only 50% of the horses managed to finish. When I en-
quired about his horse, he said laughingly: "My horse is very
fast; either I shall win or break my neck." He won and I
nearly broke my neck, my horse going head over heels at
the last jump, 100 metres before the finishing line. It was he who helped me to find a vet for my horse and stayed until it had been transported and cared for. We separated, hoping to meet in Tokyo in 1940. The war destroyed our hopes and we never met again; I learnt later that he had been killed in the war.

d) Fair and chivalrous behaviour is the strongest element for creating understanding and friendship between opponents. To quote an example from professional sport, where one would not would not expect such feelings to arise easily, as so much money is involved: Fangio, the well-known racing driver, tells us of his bad luck when in 1956, during the last race for the world championship title, his car broke down. Peter Collins offered him his Ferrari because he thought it unfair that a small thing like an engine defect should prevent Fangio from winning the deserved title. Fangio won the world championship and the two men became close friends.

All these examples are very personal experiences of athletes. They usually remain unnoticed by the public. They might happen anywhere and are not only confined to the Olympic Games; yet they are a valuable aspect of the "Olympic Spirit" and will never be outdated.

B) Do the Games, as they are organized today, offer enough opportunity to further relations between athletes?
   1) Time of preparation
   2) The Olympic Village
   3) The competitions
   4) The ceremonies
      a) Opening ceremony
      b) Award ceremony
      c) Closing ceremony
   5) The cultural events: The organizing of receptions and excursions by the host country.
   6) Apply the definitions: respect, understanding and friendship. If you feel that something is hindering relationships rather that furthering them, explain why.

C) What could be done to deepen human relationships through the Olympic Games?
   I am convinced that it is one of the most important responsibilities of the Games to further human relationships. One of life's most exciting experiences is to find "friends"; someone
you can care for, whom you can rely on. When I recollect the occasions when I found some of my best friends, these occasions were sporting and adventurous events like skiing expeditions, rescue service or endurance and courage tests.

After the talk the language groups met for discussion, and put forward the following conclusions to the full assembly:

1) During the period of the Olympic Games greater opportunities should be given to athletes to enable them to take part in activities outside their specific sports field.

2) Pre-Olympic training of young people should be organized in all countries, by teaching the ethics of sport in the schools.

3) Good relations among athletes from the various countries could be cultivated by the following means:
   a) By meetings and conferences of Olympic champions in various countries.
   b) By rallies of young people of all nationalities at youth centres and competition grounds.
   c) By establishing social links between Olympic champions in each country, and
   d) By cultivating international sports meetings between young people, at which stress would not be laid on performance, but greater emphasis would be placed on the mutual pleasure to be derived from athletic activities.

4) Contact should be made with persons of moral eminence in each country, in order to stimulate the interest of the people in the Olympic Movement.

DISCUSSION ON QUESTIONS RAISED BY PARTICIPANTS.

In the Chair H. R. H. Prince George of Hanover.

In the course of the discussion proposals were made by various participants in regard to the organization and functioning of the I.O.A. These proposals are being considered by the Board of Trustees, and insofar as they contribute to an improvement in the work of the I.O.C. and the furtherance of its aims, they will be taken into account.

At the request of the President, the audience heard the personal impressions of three members of the audience who were representing their countries. The speakers were:

Miss Ingeborg Pertmeier (Austria), 6th in the diving event at the Olympic Games in Mexico.

Mr. Dragan Desancic (Yugoslavia), canoeing champion, who took part in the Tokyo Olympic Games.

Mr. Karl Ling (Germany), member of the national cycling team of Germany at the Tokyo and Mexico Olympic Games.

The impressions of these three speakers were of great interest to the audience.
CLOSING CEREMONY
Your Royal Highness the President, Mr. Mayor, Distinguished Guests, Brothers and Sisters in Sports:

The honour of calling upon me to speak on behalf of the 132 worldwide participants in the Ninth Session of the International Olympic Academy at this closing ceremony is not mine, nor is it of my country, but of Africa. Africa is therefore grateful for this great privilege.

The last two weeks saw 132 of us from 30 different countries — symbolized by the blue, red, black, gold and green rings of the Olympic Flag — assembled, as a single and united world, listening to lectures on a theme that is dear to the hearts of all peace-loving people of the world and discussing how topics on the theme should best be handled in order that we could have ideas which, when used, would contribute to a perfect understanding among people as a help to the establishment of peace throughout the world.

The more we listened to lectures on the theme and discussed them, the more I was reminded of the Tibetan saying: "The difficult we do immediately, the impossible takes just a little longer".

Each day of the session posed one difficult problem or another as the Tibetan saying kept ringing in my ears, leaving in my mind the thought that with faith, it should be possible for the world to remove, either immediately or some time later, all the difficulties facing the Olympic movement today.

Looking back, the Ninth Session once again reminded us of the great ideals of the Olympic movement. Where there were doubts, these were either cleared or highlighted; national, continental and intercontinental difficulties in man's efforts to reach the goal of the Olympic movement were freely discussed, To some of these problems, solutions or near solutions were found.

It can, therefore, be seen that none of us will leave this ancient city — the home of the Olympic movement — without fresh ideas on how best the movement should be promoted. None will leave this sacred shrine of Olympism less dedicated to fight for, nay, to preach the Olympic movement and its ideals in a better way.

We, the participants of this session, feel extremely proud of the opportunity offered to us to drink deep from the original fount of Olympism in an atmosphere of absolute brotherliness which must — should spirits exist and have hearts — gladden the heart of Coubertin himself.
In our hearts we feel a new zest for the propagation, in the most perfect way, of the Olympic ideals.

Who living today, should feel the proudest at sending back into thirty countries of the world a renewed interest in the propagation of the Olympic ideals? Who should feel proudest over the feeling that a true and new light of the Olympic movement has been rekindled in the hearts of so many of us?

The answer is — and I am sure my colleagues will agree with me — the members of the Hellenic Olympic Committee and of the International Olympic Academy. The Hellenic Olympic Committee should feel proud of lending such generous support to the International Olympic Academy, and the Academy should feel justifiably proud of the very efficient manner in which the affairs of the Academy have been run under the direction of its indefatigable President, His Royal Highness, Prince George of Hanover.

We, the participants, therefore register our heartfelt thanks to the Hellenic Olympic Committee for the role it is playing in furthering the growth of the Olympic Movement in modern times. May the Omnipotent grant the Committee and its members the strength and the means to keep the light burning for ever more.

To the International Olympic Academy, I, on behalf of my brothers and sisters, wish you and the President, who strikes us as the embodiment of simplicity, all Heavenly guidance in your efforts to bring more understanding into the Olympic fraternity.

Our warmest thanks also go to all those who have been connected with the Academy; the secretarial staff, the lecturers, the cooks, the young ladies in the dining-room, the cleaners and the whole of Olympia. To us, everyone helped to make the Session such a big success. May what we do outside Olympia make all those connected with it feel the prouder.

Once again, I say thank you for everything and let us all remember, as we face the difficult task of preaching the movement and its ideals in our own corner of the earth, that: "The difficult we do immediately, the impossible takes just a little longer."

We leave with the purest memories of Olympia.

Thank you.
FAREWELL ADDRESS BY PROFESSOR DIEM ON BEHALF OF
THE LECTURERS

To-day I speak here in the name of all my colleagues. We came here
to learn from you and we like to come here, but a good lecture becomes
a good lecture only with a good student. And a good lecture needs
strong opposition. A lecture attains its best quality only with good
questions, so thank you very much for every question you have asked us.

For the past two weeks we have been speaking about the Olympic
Games and the Olympic idea. This idea may be one way of living in
the modern world, in our modern society. Maybe it is only one way of
learning to understand each other. Maybe it is one way of teaching each
other. Maybe it is one way of working with each other, of helping each
other. And in this world of sport, thousands and thousands of volun-
teers co-operate around the world, they prepare for the Olympic Games,
they prepare children and young people in order to make good sports-
men. They develop year by year new rules and techniques for higher
performances, for better competitions, for equal opportunities and
equal chances for everybody. This is perhaps the Olympic Movement:
to win more and more people to self-development in this world of ma-
chines and computers. Sport may be the only way for men to learn
to be alone, to face things as individuals and to discover their abilities
and their weaknesses. Harmonization is not the aim only of young
people, it is also only a goal for older people and for wise old men. To
fight and to win, "to make it" as we heard yesterday, this is a way of

We lecturers are also some of the voluntary helpers in this army
of sport around the world. We came here to learn from you and we
thank our President and especially the Hellenic Olympic Committee
for giving us this opportunity.

When I took part in the first Session of the International Olympic
Academy in 1961, I lived under tents and not in these wonderful ho-
tels. Great progress has now been achieved with these wonderful instal-
lations in the setting of this beautiful landscape. Next year, we shall
have the tenth anniversary of the Olympic Academy. Please help us
again, give us your hand to achieve the next step, to fill the Academy
all the year round with students and teachers, with artists and scien-
tists. Please help the Olympic Academy to become an island of real
teaching and human relationships, with good and hard discussions,
with players and opponents. Help the Academy to become the tri-
bune of a fair society. Next year, invite every nation to send its con-
tribution so that the Academy may become a real home for all nations,
a home for the Olympic sport and spirit, the spirit of Olympia.

In the name of my colleagues efcharisto!
ADDRESS BY THE PRESIDENT OF THE H.O.C.,
LIENT. GENERAL TH. PAPATHANASSIADIS

I have attended the proceedings of the Ninth Session with great pleasure and interest.

During this Session, a number of distinguished scientists and friends of sport occupying very high positions in the Olympic Movement have addressed us on very interesting subjects. Some of them have even touched deep chords in our feelings and have moved us greatly. Interesting opinions were put forward by various participants; these opinions were greatly appreciated by all of us and by the expert lecturers whose task it is to deal with general problems connected with the International Olympic Committee and the National Olympic Committees.

On behalf of the Hellenic Olympic Committee, over which I have the honour to preside, I would like to express our cordial thanks to the President of the I.O.A. and to all the lecturers, to all the members of the International Olympic Committee who attended our meeting, and to all the participants.

The Hellenic Olympic Committee, the keeper in trust of the Olympic traditions of Ancient Greece, feels profound satisfaction at the work being accomplished by the Academy on this hallowed ground, and will not cease to provide all possible moral or material assistance for the further improvement both of the installations and of the educational level of the International Olympic Academy. It is fully supported in this by the Greek Secretariat for Sports, and, morally, by the International Olympic Committee and by the Committee for the International Olympic Academy of the International Olympic Committee.

May I avail myself of this opportunity to explain that the International Olympic Academy is an appendage of the Hellenic Olympic Committee. It is also international because its aim is to bring together participants and lecturers from all countries and thereby to inspire the younger generations of all nations on this earth, irrespective of race, religion or political affiliations, with the Olympic ideals. It is our hope that the spread of these ideals, forged in this sacred place where we are all met today, will enable mankind to find, sometime in the future, the right way to consolidate the peace we so fervently desire.

I would like to stress the encouraging fact that lecturers and participants from 30 countries have come together here. We have come to know each other, we have exchanged thoughts and we have discussed the problems of noble emulation among people. This certainly brings us nearer to the achievement of our aim and we, therefore, believe
that the I.O.A., were it only for this small contribution, is rendering a positive service to the purposes of Olympism.

We feel convinced that the participants, when they leave this sacred site and return to their several countries — taking away with them, we hope, not unfavourable impressions of the work of the Academy and of the modest contribution which it may have made to their mental equipment during the two weeks of the Session — will not only have opportunities in the sphere of their activities to think over and consider more thoroughly what they have learnt here, but will also become the ambassadors of the International Olympic Academy in their own countries, and will work toward a wider spread of Olympism.

With these sentiments, the Hellenic Olympic Committee and I personally wish you a happy return to your countries and the best of luck in your various activities.

Thank you.
ADDRESS BY THE PRESIDENT OF THE INTERNATIONAL OLYMPIC ACADEMY AT THE CLOSING CEREMONY IN OLYMPIA

Monseigneur, Mr. Secretary-General for Sports, Mr. Nomarch, Kirie Thimarche,

_Efcharistoume thia tin filoxenian sas ke lipoumetha pou fevgoume thioti kathe chorismos ine enas mikros thanatos._

We love this place for its beauty, its atmosphere and the kindness of its inhabitants. There is also no doubt that in our days the Greeks of these parts have not lost the ability to produce the pleasant drink that was praised by the poets of ancient Hellas. At times I had the feeling that some of our students did a bit too much to advertise the happy reaction of this wine on human nature.

DEAR FRIENDS OF THIS SESSION OF THE ACADEMY:

Recalling our daily schedule, I would say that morning exercises were not the strongest element in our mutual endeavours, although our gym masters from the various countries gave us some very good demonstrations. I shall remember them, and when I go out at home with my little dog for our morning run I shall try them out again.

In speaking of the atmosphere in our small international community, I can only judge from my experience. I enjoyed being with you all; I feel that you came here with an open mind and that relations grew from respect to understanding and even friendship. This was furthered immensely by the contribution many of you made to our social evenings, organised by you with great efficiency, charm and tact.

Now a word about our scientific work. Those of you who have been here before will have realized the different atmosphere of studies. This is the result of the experience of former sessions which was worked out between the Academy and its participants. I am glad to say that your cooperation and enthusiasm have influenced this work considerably. We tried out a system by which we hoped to make the best use of every single contribution and I feel that we came near to getting fairly good results. I must congratulate the language group leaders, who did an excellent job, not only in guiding their language groups, but also helping the President to work out the résumés. (They worked approximately 8 hours a day).

I have to thank our lecturers, scientists, members of National or International Committees and champion athletes for the presentation of their subject and their helpful cooperation at all times.
Our young Olympic or world champions reflected the Olympic Spirit by their honesty and modest reports, and I can imagine that they now know from experience that taking the chair needs nearly the same courage as going to the start of a competition.

I should like to thank the members of the Ephoria, the Hellenic Olympic Committee and all who worked here in the Academy voluntarily and as employees.

My friends of the Ephoria and I are especially happy that these two weeks have once again proved that Olympia is a place where people from many countries can meet in peaceful activities, whether of a spiritual or physical nature. When you go home, don't forget your experience here. You know that it is possible for us to become friends or at least to respect one another, if we try hard and strive together for a mutual aim.

If you have been convinced that the aims of the Olympic Movement are worthwhile, do something about it. Pass on your knowledge or, let us hope, conviction, but don't wait for any thanks. There may never be any, but you will have the satisfaction of having contributed a little to a noble cause.

And now, coming to the end of my speech, I think I am entitled to say that we may not have conquered, but we fought well. Recalling my words at the Inauguration Ceremony on the hill of the Pnyx when I quoted Xenophanes of Colophon:

TRULY THE GODS DID NOT FROM THE START REVEAL TO US MORTALS EVERYTHING, BUT IN THE COURSE OF TIME, SEARCHING WE FIND IMPROVEMENT.

I thank you now for assisting us to have found some improvement.
ADDRESS BY THE GENERAL SECRETARY FOR SPORTS, MR. K. ASLANIDIS

Your Highness, Mr. Nomarch, Ladies and Gentlemen,

In a few moments this Session will come to an end. One hundred and thirty-two people from thirty nations have gathered here; in the fifteen days which they have spent together, meeting and talking to each other, they have grown to love and respect one another. They have listened to eminent lecturers and have had the opportunity of meeting three personalities renowned in the international athletic world—Mrs. Balas, Dr. Bannister, and Mr. J. Owens. I do not know the results of this Session, but the simple fact of one hundred and thirty-two people living side by side for fifteen days in mutual harmony and affection must in itself be counted a satisfying achievement.

I ask you, on your return to your own country, to become the heralds of the spirit of Olympism, and before I bring this Session to an end I would like to express one wish: that the Olympic Spirit may dominate the souls and spirit of all those who govern the nations of the world, so that throughout this earth peace may prevail.

With these thoughts in mind, I proclaim the closing of the Ninth Session.
LECTURERS

H.R.H. PRINCE GEORGE OF HANOVER, LL.D., W. Germany, President of the International Olympic Academy, *ex officio* Member of the I.O.C. 8166 Neuhaus am Schliersee/Obb. Georgi-Haus.

Professor NIKOLAUS ASPHIOTIS, Greece, University Professor, Director of Physiology. Aristoteleion University, Thessaloniki.


Dr. ROGER BANNISTER, United Kingdom, Doctor at St. Mary's Hospital. 17, Harley Street, London, W.1.

Mme. MONIQUE BERLIOUX, France, Director for Press and Public Relations of the I.O.C. Chateau de Vidy, 1007 Lausanne.

Dr. ARPAD CSANADI, Hungary, Member of the I.O.C., General Secretary of the Hungarian Olympic Committee. Trencseni Utca 44, Budapest XII.

Mr. JEAN-PAUL COURANT, France, Director of Physical Education. 32 Village de Maurin, 34-Lattes.

Professor LISELOTTE DIEM, W. Germany, Professor of the Deutsche Sporthochschule Köln. Carl-Diem-Weg, 5 Köln-Müngersdorf.

Mr. K.S. DUNCAN, United Kingdom. General Secretary of the British Olympic Association, 12, Buckingham Street, London, W.C. 2.

Professor SISTO FAVRE, Italy, Author, Vice-Président of "Panathlon" of Rome. Piazza Cola di Rienzo 68, Roma.

Dr. MARCELLO GARRONI, Italy, Second General Secretary of the Italian Olympic Committee. C/o National Olympic Committee, Foro Italico, Roma.

Mr. VERNON MORGAN, United Kingdom, Journalist. Timbers, Felbridge, East Greenstead, Sussex.

Professor MIKIO ODA, Japan, Olympic Winner, Amsterdam 1928. Member of the Japanese Olympic Committee. 26-12 Kamiyama-Cho, Shibuya-ku, Tokyo.


Mr. C. PALAEOLOGOS, Greece, Honorary Director of the National Academy of Physical Education, Deputy Curator of the I.O.A. Minoos 4, Athens-406.

Dr. HENRI POURET, France, Gynaecologist, Laureate of the French Academy. 4, Rue de la Préfecture, Limoges.

Professor JOSEPH RECLA, Austria, Director of the Institute for...
Physical Education at the University of Graz. Conrad-V. - Hotzendorfstr. 11/1, A-8010 Graz.

Mr. JUAN ANTONIO SAMARANCH, Spain, Member of the I.O.C. and of Commission of the I.O.C. for the I.O.A. President of Spanish Olympic Committee. Av. Gral Goded 24, Barcelona-6.

Professor ALEXANDRU SIPERCO, Romania, Member of the I.O.C. and of the Commission of the I.O.C. for the I.O.A. Romanian Olympic Committee, 16 Strada Vasile Conta, Bucharest.

Mr. JAN STAUBO, Norway, Member of the I.O.C. Haakon VII Gt. 1, Oslo.

Mr. OTTO SZYMIECZEK, Greece, Curator of the I.O.A. President of the International Track and Field Coaches Association. Korinthias 7, Athens 608.
GUESTS

COUNT J. DE BEAUMONT, France, Member of the I.O.C., President of the French Olympic Committee. 23, Rue d'Anjou, Paris VIIIe.

Mr. EDGAR FRIED, Austria, General Secretary of the Austrian Olympic Committee. 1040 Wien, Prinz Eugenstrasse 12.

Mr. IVAR EMIL VIND, Denmark, Member of the I.O.C., President of the Commission of the I.O.C. for the I.O.A. Sanderumgaard, 5280 Fraugde.

Lord RUPERT NEVILL J.P.D.L., United Kingdom, Chairman of the British Olympic Association. Horsted Place, Uckfield, Sussex.

Mr. WALThER TrÖGER, W. Germany, General Secretary of the German Olympic Committee. Nationales Olympisches Komitee für Deutschland, Arndtstrasse 39, D-6000 Frankfurt-am-Main.

Mr. UMBERTO MENNA, Italy, Secretary of "Panathlon" of Rome. Piazza Cola di Rienzo 68, Roma.
PARTICIPANTS

ARGENTINA
Mr. Virgilio Hugo TEDIN Juncal 1303, Buenos Aires.
Mr. Ricardo Erico BARNEY P. 0. Box 2, Obéra Misiones.

AUSTRIA
Mr. Udo ALBL A-6850 Dornbirn, Lustenauerstrasse 59.
Mr. Hertfried EISLER A-8010 Graz, Elisabethstrasse 93.
Mr. Heinz HIRSCHL A-8010 Graz, Korblergasse 1.
Mr. Gunter IBERER A-8580 Köflach, Lindenhofgasse 5.
Mr. Ulrich LENZ A-6900 Bregenz, Graf Wilhelmstrasse 9.
Miss Silvia MESSNER A-4600 Welf, Unterschauersberg 33.
Mr. Albert MOROCUTTI A-5020 Salzburg, Schallmooser Hauptstrasse 30A.
Mr. Peter MULLER A-1180 Wien, Theresiengasse 12/9.
Miss Ingeborg PERTMAYR A-1100 Wien, Reumannplatz 14.
Miss Elisabeth PETER A-6850 Dornbirn, Radetzkystrasse 3.
Mr. Rainer SALZBURGER A-6233 Kramsach 80.
Mr. Dieter SCHWARZ A-8010 Graz, Kirchengasse 1.
Mr. Wolf-Dietrich SONNLEITNER A-4020 Linz, Pechrerstrasse 24.
Miss Ilse STADLBAUER A-5020 Salzburg, Hans Sachs gasse 27.
Mr. Johann Peter TREIBER A-7350 Oberpullendorf, Hauptstrasse 39.
Miss Jutta TREIBER A-7350 Oberpullendorf, Hauptstrasse 39.
Mr. Peter WANEK A-8010 Graz, Schaftal 68.

CHINA
Professor Min-Chung TSAI Republic of China Olympic Committee, P.O. Box 2051, Taiwan.

DENMARK
Mrs. Esther EILERSEN Sognegaards Alle, 19, 2650 Hvidovre
Mr. Karl EILERSEN Sognegaards Alle, 19, 2650 Hvidovre.
### France
- Mrs. Dominique BRUCKERT, 4 Rue Hechner, 67 Strasbourg.
- Mr. Philippe DEHOLLANDER, 71 Rue D’Angleterre, 59 Tourcoing.
- Mr. Jean-Guillaume RICHARD, Bois Saint-Remy, 02 Roupy.

### Germany
- Dr. August KIRSCH, 506 Bensberg-Refrath, Bernard-Eyberg Str. 23.
- Miss Sibylle ARIANS, 4172 Straelen, Venloer Landstr. 76.
- Miss Ute DIETZ, 664 Merzig/Saar, Trierer Allee 148.
- Miss Oda DOMBROWSKI, 5 Köln-Müngersdorf, Carl-Diem-Weg.
- Mr. Helmut DUELL, 5 Köln-Nippes, Kl. Hartwigstr. 17.
- Mr. Werner FREITAG, 285 Bremerhaven-3, Oststr.
- Mr. Friedrich HEINZMANN, 43 Essen, Weserstr. 58.
- Mr. Ulrich JONATH, 5023 Lövenich, Malteserstr. 56.
- Mr. Dieter KAINZ, 8 München 80, Geibelstr. 1.
- Mr. Horst KÄSLER, 1 Berlin 46, Gabainstr. 12.
- Mr. Karl LINK, 7033 Herrenberg, Schwarzwaldstr. 58.
- Mr. Norbert MÜLLER, 672 Speyer, Ludwigstr. 45.
- Mr. Volkhardt MÜLLER, 61 Darmstadt, Nieder-Ramstadterstr. 140a.
- Mr. Herbert SWOBODA, 896 Kempten/Allgau, Bei den Birken 3.

### Ghana
- Mr. Francis SELORMEY, c/o Sports Council of Ghana, P.O. Box 1272, Accra.
- Miss Alice ANNUM, c/o Sports Council of Ghana, P.O. Box 1272, Accra.
- Mr. H. HOLDBROOK-SMITH, Legón Hall, University of Ghana, Legon.
- Mr. E. C. NYAKO, c/o Sports Council of Ghana, P.O. Box 1272, Accra.

### Greece
- Miss Eleni CHARITOU, Papaflessa 16, Serres.
- Mr. Ioannis DOULIS, Napoleondos Zerva 25, Ioannina.
- Mr. Georgios GEORGIOU, Roumelis 52, Byron, Athens.
Mr. Ilias GIFTEAS
Mr. Petros HATZIANTONIOU
Miss Evangelia IKONOMIDOU
Miss Mary KANTARTZI
Mr. Dimitrios KOFOPOULOS
Miss Polly KOLLIA
Mr. Georgios LOIZIDIS
Miss Fotini NIKOLOPOULOU
Mr. Georgios PANITSAS
Mr. Vasilios PROTOPAPAS
Miss Anna-Maria ROUSSOU
Miss Athanasia STRAVARIDOU
Miss Anastasia STEFANATOU
Miss Kalliopi THEODORAKOU
Miss Magda TRIANTAFILLOU
Miss Maria TROGADA
Mr. Christos XANTHOPOULOS
Mr. Andreas ZOTOS

Mavromichali 12, Kalamata.
Kallapothaki 7, Thessaloniki.
Tropeon 3, Kypseli, Athens 808.
Arianou 5, Pangrati, Athens.
Polichnitos, Lesvos.
Damareos 91, Pangrati, Athens.
Georgiou A’ 128, Larisa.
Capetan Chrona 2, Neon Psychikon, Athens.
Haiepa 76, Ano Patisia, Athens.
Aristotelous 116-118, Athens.
Vas. Konstantinou 85, Kesari, Athens.
Anapafseos 6, Amarousion.
Tzoumagias 33, Peristeri, Athens.
Andromachis 118, Kallithea, Athens.
Michalakopoulou 155, Ambelokipi, Athens.
Notara 95, Corinth.
Ippolytou 15, Koliatsou, Athens, 806.

HUNGARY

Dr. Laszlo KUN
Mr. Miklos HAVAS
Miss Anna JAKABFI
Mr. Perene KRASOVEC
Mr. Laszlo HERCZEG

Budapest XII, Alkotas 44.
Tatabanya 1, Pruzsina M.U.6.
Budapest V, Rosenberg hp. 41.
Budapest XI, Frakno’ u. 18)a.

INDIA

Mr. Ajit SARKAR

Sri Aurobindo Ashram, Pondicherry 2.

IRAN

Mr. Mehrzad SHAMS-MOLKARA

c/o Iranian National Olympic Committee, Teheran.

ISRAEL

Mr. Shmuel BENSHALOM
Mr. Uri YARON

Ein-Hachoresh.
Haprachim l, Haifa.
ITALY

Mr. Marco CASSOLA
Via Nazario Sauro 53, Pisa 53100.

Mr. Pietro DELFINI
Viale délia Serenissima 36, 00177 Roma.

Mr. G. Luigi FABBRI
Via Brabante 21, Pesaro 61100.

Mr. Giancarlo FERRARINI
Via Kennedy 14, S. Donato, Milano 20097.

Mr. Maurizio GAMBA
34 Via Ghiale, 24018 Villa d'Alme Bergamo.

Mrs. Mica LUCIANO Mr. Bellotti PASQUALE
Via S. Panagia 33, Siracusa. Via Bernardo Cavallino 61, Napoli 80131.

JAPAN

Mr. Sasaki HIDEYUKI
2-27-10 Kohinata Str., Bunkyoku, Tokyo.

Mr. Miyake SATOAKI
2-150-2 Katsuyama Cho, Matsuyama ci, Ehime.

Mr. Watanabe SHINYA
5-2-11 Takanodai, Nerimaku, Tokyo.

Mr. Yoshinori SUZUKI
(I.O.C. Executive member) (Observer).

Mr. Koji TAKIZAWA
c/o Nippon Taiiky Daigaku, 7-1-1 Fukazawa Cho Setagaya Ku., Tokyo.

KENYA

Mr. Owino BOAZ
Community Development, P.O. Box 33, Nyeri.

Mr. Richard PAMBA
Amateur Boxing Assn. of Kenya, P.O.Box 7769, Nairobi.

KOREA

Mr. Daeshik KIM
Dept. of P.E., University of Georgia, Athens, Georgia, U.S.A.

LEBANON

Mr. Ahmed ZIADE
Inspecteur d'Education Physique, Central, Beirut.

Mr. Hassan ABDELJAWAD
B.P. 4290, Beirut.

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Misa Wafika MERHI  L'Ecole Normale d'Éducation Physique pour les jeunes filles, Beirut.
Mr. Ivan-Jean PSIACHIS  Direction Générale des Sports, Beirut.
Miss Leila SFEIR  Direction Générale des Sports, Beirut.

MEXICO
Mr. Chamorro Hector ALVAREZ  Ejercito National 816-10, Mexico 5 D.F.

MOROCCO
Dr. Jouti Mohamed ZAHIRI  9, Ruelle Dar-El-Makhzen, Casablanca.
Mrs. Jámilah ZAHIRI  9, Ruelle Dar-El-Makhzen, Casablanca.

NETHERLANDS
Mr. Abraham HANNINK  Palaisretstr. 12, Voorburg (2-H).
Mrs. Elisabeth HANNINK-TRIMBOS  Palaisretstr. 12, Voorburg (2-H).
Mr. Wouter TERPSTRA  Dr. Nolenslaan 41, Arnhem.

NIGERIA
Mr. Daniel ENAJEKOPO  National Sports Council, P.O. Box 145, Lagos.

PORTUGAL
Mr. Fernando FERREIRA  Av. D. Rodrigo da Cunha 19-2-A, Lisbon 5.

RUMANIA
Mrs. Iolanda BALAS-SOETER  Str. Av. Marasoiu nr. 13-15, Bucharest, 1.
Mr. Victor BANCIULESCU  Str. Dr. Lister nr. 69, Bucharest, 6.
Mr. Dimitrie CALIMACHE  Bul. Gh. Gheorghiu Dej nr. 44, Bucharest, 6.
Mr. Adrian DAMSA  Str. Marasesti nr. 1, Timisoara.
Mr. Stefan POPESCU  Str. Piersicului nr. 19, Buzau.

SENEGAL
Dr. Mariba DIOP  Comité Olympique Sénégalais, 72, bd. de la République, B.P. 356, Dakar.

248
Mη. Mariba DIOP  Comité Olympique Sénégalais, 72, bd. de la République, B.P. 356, Dakar.

SPAIN

Mr. Conrado DURANTEZ  Jurgade de Sacedon, Guadalajara, Institute National de Educación Física y Deportes - Ciudad Universitaria, Madrid 3.

Mr. Manuel DELEADO  I.N.E.F., Av. Juan de Herrera S/N, Ciudad Universitaria, Madrid 3.

Mr. Juan Anton GARCIA  I.N.E.F., Av. Juan de Herrera S/N, Ciudad Universitaria, Madrid 3.

Mr. Mariano GARCÍA  Ibiza 62, Madrid 9.

Mr. Leopoldo DE LA REINA  I.N.E.F., Av. Juan de Herrera S/N, Ciudad Universitaria, Madrid 3.

Mr. Carlos TRINCHANT  Ferrocarril 22, Madrid.

SWITZERLAND

Miss Kathrin ZINGG  1943 Universität, Zürich.

UNITED ARAB REPUBLIC

Mr. Elsayed ABDDEL MAKSOUD  Inst. of P.E., Abou-Kir, Alexandria.

Mr. Mohamed Aly Hassan DIAELDİN  18 El Kasr el Aini Str., Cairo.

Mr. Hassan Abdelmonem SABER  13 Kasr Elnil Street, Cairo.

UNITED KINGDOM


Mr. John CHENEY  162, Castle Lane, Solihull, Warwickshire.

Mr. Timothy HARRIS  405B, Blackfen Rd., Sidcup, Kent.

Mr. Stuart JONES  15, St. Julians Ave., Newport, Wales.

Mr. Bryan SMITH  2A, Ash Tree Road, Watford, Herts. WD2 5RT.
U.S.A.
Professor Chris CHACHIS  Orange County Community College, State University of New York, Middletown, N.Y.
Dr. L. Russell STURZEBECKER  West Chester State College, West Chester, Pennsylvania 19380.
Miss Susan WHITE  106 W. Summit Ave., Wilmington, Delaware, 19804.

YUGOSLAVIA
Mr. Dragan DESANCIC  Belgrade, Domanovic 10.
Mr. Zivorad GAJIC  Belgrade, Djuke Dinic 8.
Mr. Zoran PETROVIC  Kragujevac, Josipa Pancica broj 8.
Miss Ruzica RADOVANOVICA  Belgrade, Terazize 35/1.
Mr. Lzubisa ZECEVIC  Sarajevo, Lenzinova 82/
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