

Olympic Committee (IOC) Executive board meetings, and other documents from the archives of the IOC, Carpentier and Lefèvre explore how the IOC responded to, and protected itself from, women's demands for access and inclusion in the Olympic Games, particularly during the 1920s. Focusing on the reactions of Olympic leaders to the challenges posed by the women's emancipation movement, the authors examine the debates that have emerged within the IOC regarding women's sport and women's demands for access to the Games. They discuss the arguments used to justify the inclusion and/or exclusion of women, what was at stake when women were granted partial inclusion in 1928, and what solutions were adopted to maintain the existing social order. Ultimately, the authors suggest that the Presidency of Henri de Baillet-Latour marked a turning point in the history of women's participation in the Olympic Games.

Carpentier and Lefèvre offer a concise narrative of the events leading up to women's inclusion in athletics in 1928. Although the structure of the paper is disjointed at times and the interpretations of data are often too simplistic, the authors offer an important and unique contribution to the literature, exploring the issue from the perspective of the women involved—the women of the FSFI. Probing the complex relationship between the IOC, FSFI, and the International Amateur Athletic Federation, Carpentier and Lefèvre conclude that key sport leaders such as Sigfrid Edström and Avery Brundage had a profound disdain for women in sport and supported patriarchal notions of male domination over women.

Overall, the greatest contribution and seminal importance of this article to Olympic studies and the field of sport history in general is the authors' use of FSFI 1921-1936 meeting minutes. Until now, for various reasons, scholars have not been able to access these documents conserved at the Musée National du Sport, Paris, France. Carpentier and Lefèvre have opened the door to unexplored material, broadening our understanding of the FSFI's complex dealings with the IOC and the IAAF and the internal workings of the organization.



*Heather L. Reid, "Olympic Sport and Lessons for Peace," Journal of the Philosophy of Sport 33, no. 2 (2006), pp. 205-214. Reviewed by Natalie Szudy.*

In this article, Heather Reid analyzes the potential for current Olympic sport competition to foster and promote valuable lessons of peace and equality. She argues that ideals of peace and equality were first demonstrated during the ancient Olympic Games, concepts that can be integrated into the Modern Olympic Movement. These lessons are based on philosophical ideals linked to the development of peace and equality, which she believes are found in ancient Greek religious and cultural values. The first lesson is based on the Hellenic tradition of *xenia*, which required all Greeks to welcome strangers into their home. This

cultural value Reid uses as an explanation of why during the time of the ancient Olympics people were allowed to travel freely to the Games. She contends that this tradition extended beyond cultural groups and resonated at the personal level; this 'truce' can be reinstated into modern sport. The second lesson is based on the notion of equality. Reid maintains that inequality due to class, race, and social standing was not in evidence among spectators or athletes who participated in the ancient Olympic Games. The practice of competing naked further reinforced the elimination of categorization based on cultural and social hierarchies. The third lesson Reid examines is the acceptance of cultures and a tolerance of the differences that exist globally. Reid refers to the ancient idea of 'cosmopolitanism or world citizenship' in support of the dismissal of stereotypes.

Reid argues that the ideal of Olympic peace can be considered paradoxical due to the conflicts between cultural and political rivals on the one hand, and the promotion of friendship and unity that were associated with the ancient Olympic Games on the other. She claims that there is a strong association between Olympic sport and the promotion of peace and equality that can be reinforced through the modern Olympic Charter. Although this claim is appealing, the definition of peace and equality that is used in this article is narrowly focused on ancient sporting practices and rules. It should be stressed that not all scholars accept the view that the ancient Olympics promoted peace. Moreover, these ideals are not readily applicable to modern sport. The promotion of peace and equality advocated by Reid arises from sporting competitions that are based on mutual achievement; this does not seem like the definition of competition that is promoted in the current (or ancient) Olympic Games. She maintains that the Olympic Charter has the framework to promote the incorporation of peace, tolerance, and equality. Although this framework does exist, it is unclear whether the notions of peace and equality that Reid advocates can be applied globally. It has been argued that Olympic sporting competitions are influenced by a Western definition of sport, which does not account for global differences.

Reid's argument is based on demonstrating a connection between ancient Greek culture, Olympic sport, and philosophical ideals of peace. Using sport as a medium, Reid argues that values of peace and equality can be promoted at the Olympic level and that this development reinforces the connectivity between cultures globally. She argues that by understanding why ancient Greek culture promoted ideals of peace and equality, we can come to understand the importance of integrating similar cultural notions into the Modern Olympic Movement. The strength of this paper is the incorporation of philosophical analysis in the study of Olympic sport. Reid argues that applying Kantian and Platonic ideals of peace and justice to the development of international sporting competitions can promote universal ideals of peace and justice that will benefit countries around the world. The incorporation of these ideals highlights the influence that sport can have globally and provides strength to the argument

presented in this article. The acceptance of the influence that the philosophical discussion of the impacts that sport can have on communities and individuals affords valuable support to the philosophical study of sport.



Ryan Eyford, "From Prairie Goolies to Canadian Cyclones: The Transformation of the 1920 Winnipeg Falcons," *Sport History Review* no. 37 (2006), pp. 5-18. Reviewed by Anne Warner.

Because it is undeniably entrenched in both the historical and current cultural fabric of Canada, any discussion about hockey is not simply about sport. Indeed, hockey bridges class, race, and gender distinctions. In this article about the history of the Winnipeg Falcons hockey team, the author offers an analysis of the meanings attached to sport through the relationship between hockey, war, and an early immigrant group.

The Winnipeg Falcons were made up of the sons of Icelandic immigrants, and went from a mere community team in the early 1900s to Olympic gold medallists in 1920. Eyford effectively discusses the integration and acceptance of this Icelandic immigrant group by Anglo-Canadians in Winnipeg, which he believes resulted in part from their highly regarded 'Nordic race.' The author suggests that the Icelanders' willingness to conform and adapt to Canadian culture made their transition easier into, and acceptance by, the mainstream culture. Further, the integral role played by Icelanders in World War I reinforced the favourable qualities of their "race," in the eyes of Anglo Winnipeggers. Thus, it is not surprising that the Falcons attracted many supporters and fans in the city. By examining the team's positive portrayal in the popular press at the time, Eyford shows how the victory of the Falcons at the Olympics was not just about winning, but also demonstrated the capacity of sport and war to assimilate immigrant groups from a 'certain stock' into the ideal of Canadian manliness in the twentieth century.

This is an innovative and insightful contribution both to hockey's early history and to our insights into sport and ethnicity. While the article for the most part presents arguments in a convincing fashion, several unanswered questions remain. For example, while Eyford argues that the Falcons were moulded into the epitome of manliness, he does not sufficiently discuss or define the traits embodied in this term. This is surprising, since an extensive literature exists about the early 20th century view of manliness, including the strong influence of Muscular Christianity in Anglo-Canada. His arguments would have been even more insightful and thought provoking if he had framed them in this historical context. Moreover, Eyford opens his article by describing an incident in 2001 in which Wayne Gretzky and the Canadian Hockey Association mistakenly identified the Toronto Granites as the first Olympic gold medal hockey team