

sites, yet fails to complement these texts with clear thematic groupings, creative introductions to the quotes, and compelling analysis of the texts.

On a more positive note, I appreciate the colourful usage of phrases that King brings into play throughout his paper. For instance, King states that his intention to understand why sport matters derives from an uncovering of the “more veiled expressions of White power” (p.90) and later he writes about the “illusory supremacy of Whiteness” and the White power belief that “anti-White gatekeepers work to ridicule, malign, and silence” (p.93). In reflection, I feel that these terminological threads—veil, illusion, silence—could have been woven further into the metaphorical tapestry of King’s paper to evoke and deepen the emotion associated with such a powerful topic. Overall, this article contributes to the critical analysis of the Olympic Movement, particularly the interrelatedness of the Games with race, power, and culture.



*Stephen Wassong, “Pierre De Coubertin’s Studies In and About the USA,” Journal of Olympic History 13 (2006), 31-37. Reviewed by Toby Rider.*

Looking beyond the standard premise that Coubertin’s sojourns in the U.S. were for the purpose of attracting “support for the Olympic project,” Wassong draws some alternative conclusions with the help of some important sources that he asserts had been previously neglected. He builds his case on letters between Coubertin and “certain people” in the U.S., articles the Baron had published on the U.S., and two books: *Universités transatlantiques* and *Souvenirs d’Amérique et de Grèce*. In an effort to redirect those preoccupied with Coubertin’s Olympic ideals, Wassong suggests looking at the potential shaping of the Baron’s “educational thinking” following his visits to the U.S., and how they may have influenced his later thoughts.

Covering the necessary background to Coubertin’s eventual Olympic zenith, Wassong briefly discusses the Baron’s admiration for the public schools of England and the ability of those famous institutions to nurture “traits such as honesty, team work, willingness to compromise, self assertion and consistency,” and, more specifically, how the extra curricula sporting activities organized by the students were the key to this process. Coubertin had decided that the English public school ideology should be transferred to the educational system of France. After having his proposal rebuffed by the powers that be in his home country, Wassong contends that the Baron sought more evidence to sway the minds of his countrymen by visiting the New World for “stimuli for his educational reform.” We learn that Coubertin had first visited the U.S. in 1889 and carried out research on the schools and universities by way of questionnaires. In the Baron’s opinion, he found that the extra-curricular activities in the high schools and universities were a fundamental part of forming competent future citizens. Crucially, howev-

er, Wassong highlights what amounted to a biased vision from the Baron. Forever focused on the supportive evidence of his view, he neglected to document the negative aspects of the U.S. schools, such as the professionalism that detracted from the broader aims of education. Wassong explains that the Baron's perfumed view of the high schools was derived from his experiences at the Ivy League colleges, which, Yale apart, "strived to keep student sport untainted with professionalism." Wassong claims that in his efforts to convince the French authorities to change, it inspired in him a certain flexibility with the truth.

For Wassong, the experience and pleasure that Coubertin derived from his trips to the U.S. became manifest in his efforts to narrow the widening gulf in attitude between the "old" and "new world." Wassong argues that Coubertin foresaw the burgeoning power of the U.S. as a political monolith. As a result, he aimed to promote mutual understanding between France and the United States by writing on the subject and, with the help of his Ivy League contacts, encouraging students to do the same by creating essay competitions. It is this involvement in smoothing international relations, contends Wassong, that must be considered when looking for reasons as to the Baron's determined call for the rebirth of the Olympics.

Very convincing it all is too. Without having consulted the new material that Wassong draws on it is hard to be critical of his study, taken at face value it is compact and executed efficiently. As MacAloon demonstrated in his consummate study of Coubertin, the Baron's life makes for a rich source of research, a life thoroughly well lived aside from his often tragic private life. Wassong's work adds more depth to prior knowledge of the motivating factors behind Coubertin's visits to the U.S., and therein lies its obvious value.



*Andrew Novak, "Rhodesia's 'Rebel and Racist' Olympic Team: Athletic Glory, National Legitimacy and the Clash of Politics and Sport," International Journal of the History of Sport 23, no. 8 (2006), 1369–1388. Reviewed by Stephen Swain.*

In this article, Novak examines the history of Rhodesia's involvement in the Olympic Games, and traces the debates and controversies surrounding the country's participation, or lack thereof. Applying Weber's "threefold typology of pure forms of legitimate authority," Novak categorizes De Coubertin, and later Brundage, as "a charismatic leader" and the International Olympic Committee as a "charismatic organization, outside the mere moral world of the ordinary." As such, both the IOC and its leader seek to maintain the concept of Olympism in the face of external forces attempting to bring change to the world.

As a history and narrative, Novak's article is noteworthy, providing a well researched and documented account of the different factors involved in the controversies surrounding Rhodesia's participation in, and exclusion from, the