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## SEMI-MONTHLY MAGAZINE

The Art of The Acrobat (Continued from Page 5).

fect condition, to exhibit to us that purely physical beauty which we are ever in danger of overlooking or even forgetting. These acrobats, slim and handsome, as Huck Finn found them, may display their daring and their grace standing on a dr and their grace, standing on a cir-cling steed or swinging from a flying trapeze, revolving on a horizontal bar or building themselves up into human pyramids on the bark of the

arena; but the way in which they may choose to exhibit their skill and to show themselves is unimportant. While the Greeks had far more opportunities than are vouchsafed to us moderns to behold the human body moderns to behold the human body exhibiting its strength and its skill in graceful play, we have the advan-tage that many of the most effective exercises are latterday inventions. It seems unlikely that the Athenians and the Spartans, even though they were horsemen, had attained to the art of bareback riding; they may have bestraddled a saddleless steed, but they had not learned how to stand on his back and to turn sum-mersets in time with the stride of the horse. It is, of course, possible that they were familiar with this, but no sculpture and no vase-paint-ing, no anecdote in the works of the ing, no anecdote in the works of the prose-writers and no line of the lyrists, survives to authorize us to be-lieve it. And it is pretty certain also that they lacked the horizontal bar, which affords limitless possi-bilities to the adventurous acrobat of

our own times. The trapeze has a name of Greek origin and it was possibly known to the Greeks. But the Greeks did not foresee the full possibilities of the trapeze, since its most startling utilitrapeze, since its most startling utili-zation, the feat known as the Flying Trapeze, was invented by the French acrobat Léotard, only a little later than the middle of the nineteenth century. The Flying Trapeze is the ultimate achievement of acrobatic art, and it demands the utmost com-bination of skilful strength and of bination of skilful strength and of easy grace. It was a feat that the Greeks would have appreciated and enjoyed; since it demanded and dis-closed the perfection of physical courage and of physical skill.

 $\mathbf{G}_{\mathrm{was}}^{\mathrm{RACEFUL}}$  mastery of the trapeze was the most marked characteris-tic of Léotard; and it may be doubted whether any of those who have fol-lowed the path he traced through the air and who have vanguished difficulties beyond those which he con-quered, have been able to outdo him in the essential of grace. The over-coming of difficulty is one of the ele-ments of the pleasure which we take in any art; part of our enjoyment of a sonnet, for example, must be ascribed to the apparent case with which the next is the to every the which the poet is able to express his thought amply and completely within thought amply and completely within the rigid limitations of his fourteen lines with their prescribed arrange-ment of five or six rhymes. But our delight is diminished if we are made conscious of the effort it has cost the artist to attain his aim. Many of the later performers on the Union Transment in some that the Flying Trapeze let us see that the feats they are attempting are so diffi-cult that they can not be accom-plished without obvious effort.

It happens that the present writer is able to bring his personal testi-mony to the fact that this was the principle which always governed Léotard himself. When the French exampts and his only visit to the Léotard himself. When the French gymnast paid his only visit to the United States, more than forty years ago, he used to practice in a gym-nasium which the writer also fre-quented. He spoke no English and the writer had a little school-boy French, so that a certain intimacy sprang up. One day Léotard asked the writer to swing a trapeze for

are but the needless accompaniments of the essential privilege of the cir-cus—to present to us a succession of acrobats with their bodies in per-fect condition, to exhibit to us that purely physical beauty which we are ate exchangition of astonishment and admiration at the startling conquest of difficulty, and it was followed by the natural question why so extraor-dinary a feat had never been ex-hibited in public. "Don't you see the renson?" he asked. "Watch me, while 1 do it again."

asked. again."

He repeated the feat; and when it vas over he smiled and asked, "Do you see now

The writer responded that he could not help observing a certain awk-wardness in Léotard's movements, a ertain violence of effort, and a cer tain lack of grace

"That's just it," Leotard replied. "The leaps from trapeze to trapeze with the aid of one hand only must with the aid of one hand only must be lopsided, since the body is inev-itably more or less twisted. There is a sort of wrenching of the person which can not be avoided, even if it is ungraceful. That is why I have never exhibited this feat in public, difficult as it is. That is why I never shall exhibit it, for the quality I seek above all things is grace; which is possible only when I can use both hands, so that I can make what I do seem easy, no matter how difficult seem easy, no matter how difficult it may be."

seem easy, no matter how difficult it may be." It was in the same winter that Léotard was in New York about forty years ago that the Hanlon Brothers paid one of their welcome visits to America. They were then acrobats pure and simple, although later when they called themselves the Hanlon-Lees they had become pantomimists. As acrobats they held fast to the same principles which governed Léotard in his perform-ances. They insisted upon certainty of execution; they never failed to perform the feat they set out to ac-complish, and to perform it success-fully, the first time they tried it. The present writer was told at the time that there were two or three surprising and alluring feats which the Hanlons had invented themselves and which they practiced laboriously

the Hanlons had invented themselves and which they practiced laboriously and faithfully all that winter, but which they wisely refrained from which they wisely refrained from ever putting on their program be-cause they were never able to assure themselves of a uniformly successful result. They could do any one of these feats four times out of five, but the fifth time there would be a mis-calculation of energy, and the at-tempt would have to be repeated.

H ERE again the modern acrobat, who is guided by a real feeling for his art, is in accord with the principles which the Greeks obeyed. In Attic tragedy, for example, there are no scenes of violence, no scuttles and no assassinations; and this is not because the Greeks shrank from scenes of blood, as some critics have value contended, but rather because the actors in their drama were raised on thick boots and were topped by The actors in their drama were raised on thick boots and were topped by towering masks, which made it al-most impossible for them to take part in scenes of violence, in hand-to-hand struggles, in murders before the eyes of the spectators, without danger of displacing the mask and theraby districtions the structure of thereby distracting the attention of the audience from the immediate purpose of the dramatic poet. What could not be done gracefully the Greeks refrained from attempting. The exhibition of difficulty for the The exhibition of difficulty for the sake of difficulty, still more the fall-ure to accomplish a "stunt" for the sake of calling attention to its diffi-culty — these things the Greeks ab-horred. They would surely have dis-approved of the continuous toe-danc-ing which evokes abundant applause nowadays from spectators ignorant of the true principles of the art of the dance. the dance.





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