

maßen eine künstlerische Hand. Man sollte dabei, das will ich offensagen, möglichst konservativ bleiben. Je mehr das Programm für alle Zeiten festgelegt ist, um so heiliger gilt es, und um so ehrwürdiger ist sein Ruhm. Das Olympische Komitee hat es in zwei Teile zerlegt: in einen Pflichtteil und in einen Wahlteil. Zum ersteren gehören die Einzelsportarten, zum letzteren die Spiele (und Segelfliegen). Das hat zur Folge, daß von diesen Spielen das eine oder andere regelmäßig veranstaltet wird, wie z. B. Wasserball, und wiederum manche durch das Programm flattern, wie z. B. Hockey. Man kommt damit dem jeweiligen Veranstalter entgegen, und es wird dadurch auch die besondere Rücksichtnahme ermöglicht, die wir Finnland gegenüber schulden, das den Mut hat, die Spiele mit nur zweijähriger Vorbereitungszeit aufzunehmen. Man muß sich aber auch in die Seele der betreffenden Sportarten versetzen, die einmal das Glück und den Stolz haben, bei den Olympischen Spielen dabei zu sein, und ein anderes Mal wieder traurig danebenstehen. Welche Folgen daraus erwachsen, kann man am Beispiele Hockey ermessen; durch dessen Wegfall werden zwei Völker, die in den modernen Sport hineinwachsen, die Inder und die Afghanen, ihrer besten Kampfgelegenheit beraubt. Es wäre daher an der Zeit, die Wahlsports einmal daraufhin durchzusehen, welche man in Zukunft fest in das olympische Programm einbauen will. Der Olympismus trägt heute die Verantwortung für die Moral des Sports. Er stellt den Sport der Öffentlichkeit gegenüber und der Geschichte gegenüber dar. So wie die einzelnen Sportarten dem Olympismus sein Recht gewahren müssen und manchen Sonderwunsch zurückzustellen haben, um in das große Ganze einzumünden — das Hockeyspiel ist dafür ein Beispiel, der Skilauf zur Zeit ein Gegenstück —, so hat auch der Olympismus gegenüber den einzelnen Sportarten seine Verpflichtung; er darf ihre olympischen Rechte nicht verkümmern lassen, er muß verhindern, daß der internationale Sport in allzu viele Weltveranstaltungen zerfällt und daß er sich in solche internationalen Meisterschaften auflöst (Gegenbeispiel Skilauf, Tennis). Was olympisch ist, soll seinen Höhepunkt in den Olympischen Spielen haben und möglichst wenig Weltmeisterschaften daneben. In diesen letzteren liegt die eigentliche Zersplitterung des Weltinteresses und auch der Finanzen, und durch sie geschieht eine unsichtbare Abbröckelung der leidenschaftlichen Anteilnahme, die die Welt zur Zeit den Olympischen Spielen widmet.

Es ist daher an der Zeit, wenn die Olympischen Spiele Krone des Sports sein und bleiben sollen, die Edelsteine noch einmal zu zählen und die geeignetsten sorgfältig und dauerhaft für alle Zeiten zu fassen.

Problems of the Olympic Programme

By Carl Diem

With the insight of a genius, Baron de Coubertin retained the secret of the ancient Olympic Games without, however, merely reviving a set of antique ruins. He insisted on the continuation "with astronomic exactness" of the ancient Olympiad interval, and thereby chose a period of time which is sufficiently extensive to permit of all forces and interests being concentrated on the new festival, but on the other hand is short enough to prevent the connection with the preceding festival from being lost.

Coubertin refused simply to accept and continue the ancient sport programme. He intended that in form as well as spirit his Games should embody the sport of our times, and nothing typifies this decision more aptly than the modern pentathlon, which he himself originated. The pentathlon of the Greeks having been based

on the ideal of the perfect man of ancient times, Coubertin intended that his pentathlon should reveal the complete soldier of the modern age. Behind the modern pentathlon stands the military spirit of Coubertin, which he never denied but which he appropriately defined and allocated when he declared, "Sport renders the youth capable of fighting, but it does not lead to war."

Coubertin's slogan for the Games of the modern era was "All games all nations". This ideal was most effectively emphasized in his London address in 1908. In consequence thereof the programme of the Games has been arranged to include all modern sports, and the International Olympic Committee was certainly motivated by the ideal of Coubertin when it decided at its meeting on the Nile in 1938 to include gliding, as the newest sport of the modern age, in the Olympic programme.

Coubertin sensed the secret charm of the classical spirit which surrounded the ancient Games and which based its origin on the permanency and regular sequence of the festivals. Knowing that a carefully fostered custom becomes an honourable tradition, Coubertin took pains to avoid unnecessarily rapid changes. He created a standard programme and then endeavoured to prevail upon the international sporting federations to maintain the greatest degree of constancy in their Olympic competitions. I can easily testify in this respect because Coubertin's efforts in this direction began as early as the year 1913, during which period I, as Secretary-General of the Games of 1916, was his guest on two occasions — in Lausanne in 1913 and Paris in 1914 — in order to assist in the compilation of a standard programme, which was then presented to the Olympic Congress at Paris in June, 1914 and accepted as the standard Olympic programme.

The decision regarding the two-week duration of the Olympic Games was also made at this time. This period will never cease to be the cause of controversy because it exceeds the human capacity for festive celebration. An eight-day programme would undoubtedly render the Festival more compact and would enable athletes and spectators alike to participate more satisfactorily in it, but this would necessitate the abandonment of Coubertin's principle of "all games". I do not believe that there is a logical standard upon which a selection could be made and defended. In the first place, it would not be possible to reduce the programme without shortening the programmes of individual sports. The result would be dissatisfaction on all sides — in the case of both included and excluded sports. The two-week programme thus came into being by force of necessity and will probably remain.

As an argument against the extensiveness and variety of the Olympic programme, a second ground, that of consideration for the smaller nations, might be advanced. The larger countries can afford to participate in numerous competitions but for the smaller nations this constitutes a considerable burden, and tends to make them disinclined to participate at all. Although this argument may sound reasonable, it is fallacious. No nation is so small that it cannot afford to send a strong team to the Olympic Games if it seriously desires to do so. In many cases, however, genuine Olympic enthusiasm triumphs over the gold bags. One needs merely to examine the list of competing nations at the Eleventh Olympic Games. The winner of the third place, Hungary, was a small nation, and Finland, also small in numbers, has sent an increasing number of athletes to every Festival since 1906. It would be unwise to demand that every nation participate in every type of sport and to restrict the Games to the point where this were possible. The smaller nations are often deprived of the opportunity of competing when a type of sport not included in the standard programme is dropped altogether, an excellent example of this being basketball.

How little the constantly cited question of expenses, particularly in the case of Festivals in countries far away from Europe, is actually applicable can be seen from the following example: In view of the high travelling costs involved, a minor European country decided to send a comparatively small team to Japan and arranged its budget accordingly. When the Games were transferred to the neighbouring state of Finland, the team could naturally be increased in number, the final result being that the cost of sending the team to Helsinki eventually reached a figure in excess of that regarded as a maximum for Japan.

In the moment that the two-week programme has been selected and the maximum number of events that can be viewed one after another has been deliberately exceeded, a second aim is adopted: The Games shall represent a presentation of modern sport in its entirety, every type of sport popular in the world shall be included and the spectator shall be compelled to select the sports in which he is most interested. Under such conditions it is impossible for a spectator to witness the entire programme, but everyone can be present at an adequate number of presentations, and if certain individuals undertake too much and then complain of too great an abundance, the fault is on their side and not on that of the Games.

Nor does this mean that the programme should be crammed without selection with every conceivable sport. The compilation of the programme demands still today the antique sense for proportion and quantity; in other words, the hand of an artist. In this connection, I should like to state openly that the highest possible degree of conservatism should be maintained. The more the programme approaches timelessness, the more sacred it will become and the more venerable its fame. The Olympic Committee divided the programme

into a compulsory and an optional part. To the former belong the individual sports and to the latter the games (and gliding). As a result of this arrangement one or the other of the numerous games, as for example, water polo, has become a regular feature, and many others appear now and then in the programme as, for example, hockey. In this manner, it is always possible to regard the wishes of the host country, and in the present case to grant Finland the special consideration we owe to her, since she had the courage to accept the Games with only two years in which to prepare for them. One must also consider the particular position of the branches of sport that are on one occasion included in the Olympic programme and on another, resolutely pushed to the side. The results of such decisions are evident, as for example, in the case of hockey, since through its elimination, two countries which are developing in the lines of modern sport, India and Afghanistan, would be deprived of their foremost opportunity for competition. It might therefore be advisable to examine the optional sports closely with the end in view of determining which ones could be permanently included in the programme.

Olympism today bears the responsibility for the morale of sport; it represents sport to the general public and to history. In like manner as the individual branches of sport must grant Olympism its rights and forego many special wishes in order to fit into the general pattern — hockey may be taken as an example and skiing as an opposing example —, Olympism also has its obligations with regard to the individual sports; it dare not allow its Olympic rights to decline, and it must prevent international sport from deteriorating into too many world competitions or from disintegrating in international championship competitions (examples: skiing and tennis). All that which is regarded as Olympic must find its climax in the Olympic Games, with as few additional world championship competitions as possible. In these latter contests may be observed the splitting up of world interest and also the role played by finance, the result being an invisible decline in the public enthusiasm and participation which the world devotes at the present time to the Olympic Games. The time is therefore at hand when the Olympic Games should become and remain the crowning event in the realm of sport and when the jewels of the crown should be re-counted with the end in view of giving the most appropriate a Permanent setting.

Problèmes du programme olympique

Par Carl Diem

Avec une géniale intuition Coubertin a su maintenir la secrète puissance de Jeux Olympiques, en évitant cependant de reconstituer des ruines. Il a demandé de conserver l'intervalle olympique de quatre ans « avec une exactitude astronomique », délai exactement suffisant pour rassembler de nouvelles énergies, et assez. rapproche cependant pour que le contact ne se perde pas d'une fête à l'autre.

Coubertin s'est refusé à reprendre le programme sportif de l'antiquité. C'est le sport de notre temps qui devait former le contenu de ses Jeux, et il est bien caractéristique à cet égard qu'il ait créé le pentathlon moderne. Si le pentathlon des Grecs représentait l'idéal de l'homme à cette époque, le pentathlon de Coubertin devait être celui du parfait soldat de notre temps. En effet, le pentathlon moderne est l'expression de l'esprit militaire de Coubertin. Il ne l'a du reste jamais nie, n'a-t-il pas dit: « Le sport rend capable de faire la guerre, mais il n'y conduit pas ».

La devise de Coubertin pour les Jeux modernes était « All games all nations ». Il l'a interprétée de façon excellente dans son discours de Londres en 1908. Aussi le programme des Jeux contient-il tous les sports modernes, et le Comité International Olympique a agi dans l'esprit de Coubertin lorsque, dans sa séance sur le Nil en 1938, il a intégré dans le programme des Jeux le vol à voile, le plus jeune des sports de notre époque. Mais Coubertin avait également reconnu que le charme secret de l'esprit classique entourait ces Jeux, charme consistant dans le retour régulier et l'identité des programmes, Une coutume fidèlement conservée la rend respectable et Coubertin a voulu soustraire le programme sportif à de trop rapides changements. Il a créé un programme standard et a essayé de faire valoir son influence sur les fédérations sportives internationales pour qu'elles demeurent aussi constantes que possible dans leurs compétitions olympiques. Je puis témoigner de ces efforts de Coubertin qui commencèrent en 1913. J'ai été deux fois son invité, en ma qualité de Secrétaire Général des Jeux qui devaient avoir lieu en 1916, la première fois à Lausanne en 1913, la seconde fois à Paris en 1914. Nous devions élaborer le programme standard à présenter au Congrès Olympique qui eut lieu en Juin 1914 à Paris et qui adopta ce programme.

Ainsi se trouve fixée la durée de deux semaines pour les Jeux Olympiques, durée qui soulèvera toujours quelque objection, car elle dépasse ce que l'homme peut supporter en fait de fêtes. Certes, un programme