

Ein Beschluß des IOK. richtet sich besonders gegen die Unsitte, olympischen Siegern bei ihrer Heimkehr große Geschenke zu machen, wobei als Beispiel neben Lebensversicherungen auch ein ganzes Landgut genannt wurde. Für solche Geschenke ist gar kein Anlag, sie widersprechen dem Sinn der Spiele aufs unmittelbarste. Das waren ja gerade der Ruhm und die Heiligkeit der Olympischen Spiele des Altertums und aller danach begründeten „ἀγῶνας στεφανίται“, der kramtragenden Spiele, daß die Jugend nur um die Ehre und nicht um geldwerten Vorteil kämpfte. Im Gegenteil, nach dem Siege tritt der olympische Sieger, kranzgeschmückt und damit ausgezeichnet, damals wie heute in den Kreis seiner Kameraden zurück, als gleicher unter gleichen, denn nur auf ihren Schultern, auf den Erfahrungen seiner Vorgänger und der Aneiferung durch seine Mitkämpfer hat er den Sieg errungen.

Ein anderer Beschluß: Das IOK. regelt den vielumkämpften „Verdienstentgang“. Da hat gerade die Körperschaft, die immer als feudal und lebensfremd verschrien wird, die Ausnahme geschaffen für den, der einziger Ernährer seiner Angehörigen ist, und nur in bestimmten Ausnahmefällen. Hiergegen wird kein Sozialdenkender etwas einwenden.

Zweierlei soll die Jugend der Welt bei ihrer Sportfreude vor Augen haben: einmal, daß der echte, der wahre, der schlichte Sportsmann zu den Olympischen Spielen aufgerufen ist, und daß er hoffen darf, bei ihnen als Gegner nur ebenso echte und ritterliche Kämpfer zu treffen, und zweitens, daß die Erinnerung an die ergreifende Stunde seines Sieges durch keinen materiellen Gewinn oder lautes Preisen, bei der der Geber oft reklamesüchtiger ist als der Beschenkte, entweicht wird.

## The Meeting on the Nile

by Carl Diem

The members of the International Olympic Committee assemble each year for the purpose of discussing ways and means of furthering the Olympic Games and sport in general. These annual meetings also serve to strengthen the bonds of friendship between the different members and provide the opportunity for establishing new contacts with the leaders of Olympism in the host country. The site of the congress is changed each year, the same practice being followed as in the case of the Olympic Games. Egypt was chosen for the recent meeting, and the arrangements that were made for this event were of a nature that could scarcely have been excelled. Following the opening session in Cairo, the members proceeded to Assuan at the invitation of the Egyptian Olympic Committee, and there began a six day steamer voyage down the Nile to Cairo. A specially furnished saloon was provided on the fore deck for the meetings of the Committee, spacious windows affording the members excellent views of the ever-changing panorama of the Nile landscape. The sojourn on board the steamer enabled the Committee to deal with many questions and afforded the members the opportunity of making individual contacts and engaging in personal conversation, both of which greatly aided the work of the main body.

Added to the congenial life on board were the imperishable impressions made by the monuments of Egyptian antiquity. The Pyramids of Giza, the ruins of Memphis, the graves at Sakkâra and the Valley of Kings at Thebes, the sunken Temple of Isis on the Island of Philae, the great Double Sanctuary of Suchos and Haroeris of Kôm Ombo by moonlight, the marvelously preserved Temple of Horus at Edfu, the Temple of Sethos I at Abydos with its incomparable reliefs, and the splendour of the gigantic Temples of Ammon and Rameses at Karnak, Luxor and Thebes introduced to us that venerable thousand-year-old culture which stands at the threshold of all civilization and exerts its influence even in our day. A final visit to the Egyptian Museum with its priceless treasures served to fuse and consolidate our impressions. The remarkable preservative instinct of the Egyptian people has enabled them to retain even today the character and nobility of the ancient civilization, and we also saw and admired many outstanding modern achievements such as the

gigantic irrigation dam near Assuan. Our impressions were all enhanced, however, by the background of generous hospitality and atmosphere of festivity, and it is certain that no one who was present will soon forget the magnificent evening festival at the Temple of Thutmos III. with torchlight illumination for the exhibitions of dancing and stave fencing.

The limited space in this magazine unfortunately prevents the writer from describing in greater detail the many courtesies and pleasures which the visitors were privileged to enjoy through the hospitality of their Egyptian hosts.

The resolutions which were drawn up and passed during the journey on the Nile have been listed in the official protocol, but it may be appropriate to call attention to one of the questions which formed topics of discussion because it deals with the fundamental principles of Olympism.

The question of amateurism has played a prominent role in all of the deliberations of the International Olympic Committee. It was in consequence of such a discussion that the IOC was founded in 1894, and since this time practically every meeting of the Executive Committee, of special committees with the representatives of the international sporting federations, and of the entire body at the large Olympic congresses has devoted many hours to the consideration of this question. This is natural, however, because the question of amateurism is inseparably connected with the fundamental principle behind the Olympic Games, and it is moreover a problem of extreme difficulty which can never be solved to complete satisfaction.

It was in the spirit of amateurism that the Games were founded, and Baron de Coubertin, in a circular letter written on January 15th, 1894 to the sporting federations invited to the First Olympic Congress, called attention to this problem: "Human imperfection strives towards the goal of transforming the athletes of Olympia into gladiators of the circus. One must choose between these two ideals since they cannot be combined." The principle thus laid down is no less vital today than at that time, and it is only through strict adherence to and unqualified maintenance of amateurism that the prestige of the Games and value of sport in general can be upheld.

I should like to propose the following thesis: Amateurism fosters sport, professionalism kills it. Not even professionalism which is directed and supervised by amateur sport is entirely lacking in danger, because professional sport always exerts a certain influence on public opinion, the press and the youth.

Professionalism absorbs the vitality of amateurism and leaves only the empty shell. With the development of professionalism amateurism dies, and then professionalism also declines rapidly following its most flourishing period, because new talent has not been developed in the youth.

Professionalism transforms the attitude of the public from one of simple pleasure in sporting competition combined with pride in the competing youth to one of stimulated desire for artificially created sensations. This attitude is also responsible for the often repeated demand for competition between amateurs and professionals. As a final sensation the desire arises to know whether the amateur is superior to the highly skilled professional, and, regardless of every other consideration, the spectator is interested only in determining the winner.

The thesis may again be repeated: Professionalism kills sport and Olympism. This was the case in ancient times, and is today, except that the process of disintegration progresses much more rapidly.

Sport in the time of the Greeks had but one aim: the development of military strength and ability. Only the freemen engaged in sport, and, the work being done by slaves, they could devote their time and interest to political tasks and educational pursuits. It was thus natural that sport soon developed into a vital factor in the civilization, since it was already the motivating force in education. Our modern civilization has added the ethos of work to this ancient aim of military prowess, and today work provides substance and meaning in our existence. The right and the duty to work are bound up with our sense of honour. Work and sport supplement one another in our present civilization. Sport serves to crown the working life of our youth, but fulfils its mission only when the work has been completed. It is only when the Olympic athletes are inspired by the aim of improving their fitness as member of society, when they have performed their tasks in an adequate manner and then gain relaxation and pleasure through sport, and when they compete for the laurels of Olympic victory in this spirit that they enjoy the high esteem of public recognition and approval.

The moment the suspicion arises that a sportsman has an ulterior motive, that his incentive in competing is monetary in nature, and that he is exploiting sport for his own selfish ends, the value, nobility and honour disappear like the brilliant hues of a butterfly caught in the net. Should this attitude of professionalism become general in the realm of sport, public opinion, which forms irresistibly and is reflected in the daily press, would soon change in respect of the Olympic Games, and from their present high plane they would be relegated to one of indifference and sensationalism.

The ethos of work also honours the professional sportsman as an example of highly developed skill or as a performer in the field of competitive sport, but the ethos of sport demands from him that he remain among his equals. If he is a true sportsman his sense of sporting honour will prevent him from entering into competition with amateurs. Leaders of sporting federations who, lacking in foresight are willing, as in the case of the Skiing Federation, to permit sport instructors to participate in amateur competition meet with the determined opposition of all the other sporting bodies, and their attitude will soon be a thing of the past.

The main difficulty in the entire question of amateurism is not one of fundamental principles, except in the aforementioned case, but of the application of the rules and in the doubtful cases, both actual and imaginary, that arise. Infractions of the rules and spirit of amateurism are often justified by sophistry and underhanded negotiations.

The aim of the rules of amateurism is to prevent the athlete from making sport a profession, either as a competitor or instructor, from being hindered in the pursuit of his profession, and from gaining monetary compensation for participation in sport.

Opposed to this hard and fast rule are the variety in life itself, the difference in living conditions throughout the world, as for example, in the tropical and temperate zones, and the diversity in professions and social position. There are students with a vacation period of four months, those with seasonal professions allowing of a similar period of free time, office workers with a definite vacation period and labourers who in many countries have no vacation whatsoever. There are rich and poor sportsmen, those who deprive themselves of the necessities of life in order to continue the sport of their youth, and those who through financial independence are able to devote their life to sport.

Count Baillet-Latour referred to this situation when he declared: "One cannot expect Olympism to remove all of the social injustice from this world." Nor can it prevent its rules from being evaded and broken by supervisory bodies who are prone to overlook the questionable status of their successful athletes. This state of affairs can never be completely eliminated, but on the other hand, it should not be used as a ground for condemning sport and Olympism in general, nor should the Olympic Committee be looked upon as the responsible party. Such a practice would be similar to that of the culprit who joins in the shouting of 'Catch the thief'.

Another difficulty lies in the lamentable fact that many journalists confuse the motives behind sporting competition. Those whose profession it is to report such events too often fail to realize that the important factor is not the record alone and certainly not the sensational aspect. They take sport 'too seriously', failing to realize that the relationship between serious endeavour and play must remain free and productive if sport is to have a value.

A genuine spirit of amateurism, however, assists in conquering all of these difficulties, and it must be fostered and strengthened. It is the deciding factor in disputes over the interpretation of written rules, and an earnest endeavour should be made to propagate it throughout the world. Liberated from technical phraseology, the amateur concept must be transformed from empty words into deeds and laws. It is in this spirit that the negotiations of the International Olympic Committee and the sporting federations are carried on, and the same attitude must govern the decisions of all who feel themselves responsible for the moral and national benefits of sport. Idealism and patriotism are dependent on each other, and it is upon them that the moral and human values in sport are based.

In addition thereto, sport legislation must be refined. On the one hand, practical experience indicates the points of weakness in the code, and on the other, life progresses, thereby necessitating revisions from time to time in the laws in order to make them more applicable. Following extensive consultation with the international sporting federations, and at times in compliance with their expressed wishes, the IOC devoted its attention to this problem during the congress in Egypt, and drew up a new set of principles directed against the so-called 'state amateurism'. This situation prevails in countries where sport is granted generous state assistance, which in itself is a very laudable action. The danger, however, lies in the fact that, due to the unlimited support at his disposal, the athlete is too often drawn away from his profession. It is here a question of conscience, because no patron, however magnanimous, can replace the education and training which a youth has failed to acquire during the impressionable years, although he may procure for his protégé an ever so attractive position. Anyone who has witnessed the mental and moral results of such exaggerated emphasis on sport, who has become acquainted with these unfortunate beings and perceived the empty vanity of an existence which shuns work and family responsibility alike can well agree with the statement of Euripides that following their hour of fame they are tossed aside like a bundle of old clothes.

One resolution of the IOC was directed against the detrimental custom of presenting returning Olympic victors with elaborate and costly gifts. Cases are known in which victorious competitors have received life

insurance policies and even real estate. There is no justification for such practices and they are directly contrary to the spirit of the Games. The fame and sanctity of the ancient Olympic Games and of the ἀγῶνες ἀστεφάνιστα or wreath-bearing games modelled after them lay in the fact that the youth competed only for the honour of winning and not for material prizes. On the contrary, the Olympic victor returned then, as today, to the circle of his comrades as an equal among equals, since it was only through their co-operation, through the experience of his predecessors and the zealous competition of his friends that victory became possible.

In still another resolution the IOC dealt with the controversial question of loss of salary, and in this connection the Committee, which has often been characterized as a feudal and unworldly group, created an exception for those athletes who have direct dependants, this applying only in exceptional cases. It is certain that no socially minded person will object to this regulation.

Two fundamental ideas should motivate the endeavours of the sporting youth: firstly, that only the genuine, true and unassuming athlete is summoned to compete in the Olympic Games and that he may expect to meet equally genuine and chivalrous opponents; secondly, that the memories of the impressive hour of his victory are not profaned through material gain or elaborate prizes in which the donor is often more interested in gaining personal publicity than in honouring the victor.

## La Session sur le Nil

par Carl Diem

Le Comité International Olympique se réunit chaque année pour contribuer à faire progresser par des délibérations en commun la cause du sport et des Jeux, pour rendre plus profonde l'amitié olympique des membres entre eux et pour nouer une amitié nouvelle avec les dirigeants de l'olympisme dans les pays où a lieu la session. Le siège du congrès varie comme le font les Jeux eux-mêmes. C'était cette fois le tour de l'Egypte, qui offrit à la session un cadre inoubliable. La session s'ouvrit au Caire. Puis, répondant à une invitation du Comité olympique égyptien, les membres se rendirent à Assouan, où ils s'embarquèrent sur un vapeur du Nil. On remonta ensuite le Nil jusqu'au Caire, au cours d'une excursion de six jours. Pour les discussions, les membres se réunirent à l'avant du bateau, dans le salon aménagé à cet effet, tandis que, par les grandes fenêtres, le panorama des rives du Nil glissait devant leurs yeux. La vie en commun sur le navire donna l'occasion de discuter de toutes les questions même en dehors des séances, et c'est ainsi que les délibérations olympiques furent tout particulièrement favorisées par le fait de cette réunion.

A cela s'ajoutent les inoubliables impressions que fit naître la visite des antiquités égyptiennes, des pyramides de Gizeh, des ruines de Memphis, des tombeaux de Sakkara, ceux de la Vallée des Rois à Thèbes, le temple d'Isis englouti sous le bassin de retenue dans l'île de Philae, le grand sanctuaire double de Suchos et Haroeris de Kôm Ombo sous le clair de lune, à Edfu le temple d'Horus merveilleusement conservé le temple de Setos I. à Abidos avec ses incomparables bas-reliefs, et la splendeur gigantesque des temples d'Ammon et de Ramsès à Kamak, Louxor et Thèbes, nous remirent sur la trace de cette admirable culture millénaire qui est à l'origine de toute la culture humaine et dont la lointaine influence se fait encore sentir de nos jours. La visite finale, celle des écrasants trésors du musée égyptien au Caire, rassembla une dernière fois ces impressions comme sous une loupe. La merveilleuse force de conservation du peuple égyptien, qui a maintenu depuis ces jours lointains sa forme et sa noblesse nous permit aussi d'admirer bien des choses remarquables de l'Egypte actuelle, à commencer par le puissant barrage d'Assouan, et toutes ces impressions furent entourées de l'éclat d'une incomparable hospitalité et de fêtes telles que la nuit au clair de lune dans le temple de Thoutmosis III, à la lueur des torches, avec danses et luttes au bâton, qui ne saurait être égalée.

Combien il est regrettable que le cadre limité de cette revue ne permette pas de retracer ces souvenirs aussi longuement qu'ils le mériteraient et, par ce moyen, de remercier les hôtes. . . .

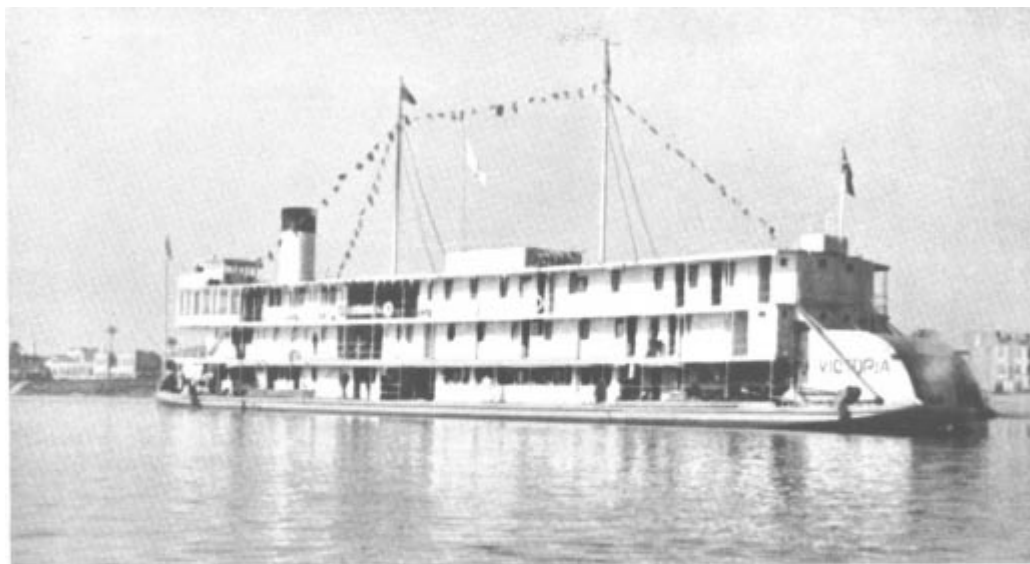
Pour ce qui touche les décisions qui furent prises sur le Nil, renvoyons au procès-verbal officiel. Nous ne voulons extraire des délibérations qu'une question, parce qu'elle concerne un des principes essentiels de l'olympisme:

La question de l'amateurisme traverse toute l'histoire du C.I.O. C'est à la suite d'une délibération de ce genre qu'il fut fondé en 1894. Presque dans chacune des multiples rencontres qui ont lieu au cours des sessions, dans le cercle plus restreint du comité directeur, dans la commission spéciale composée de ce comité et des représentants des associations sportives internationales, à la réunion générale et au cours des grands congrès olympiques, on consacre de nombreuses heures à cette question. Non sans raison; car elle concerne d'une part le noyau le plus intime de la lutte olympique, et d'autre part elle est excessivement difficile à résoudre; elle ne saurait d'ailleurs jamais l'être parfaitement.



*Ägyptischer Pjadfinder in Asiut bei der Begrüßung des IOK*

Aufnahme: Carl Diem



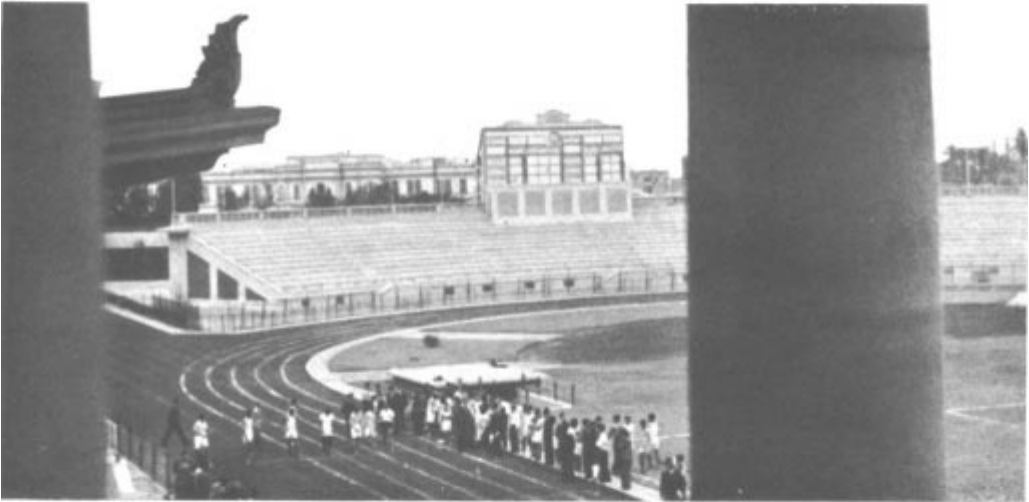
*Von der Tagung auf dem Nil  
1. Nildampfer „Victoria“, das  
Tagungsschiff*

*2. Blick in den Sitzungssaal*

*3. Brundage spricht*

*4. Letzte Aufnahme Kanos  
vor dem Museum in Olympia  
im Gespräch mit dem Präsidenten*





Aufnahmen: Carl Diem

- Besuch des IOK in Alexandrien*
- 1. Das Stadion von Alexandrien von der Höhe des Wasserurms aus*
  - 2. Blick en den Innenraum des Stadions von Alexandrien von der Ehrenloge aus*
  - 3. Schwimmbecken des Sporting Clubs*