

where everything from political opinions to the amount of powder on a girl's nose is supposed to be controlled by the government, is it conceivable that a national government should interest itself directly and predominantly in the arrangements for the Games. It is the national government which has announced through its supreme head that it will conform to the rules of the Olympics. In order to make a pretense of doing so it has invited two Jewish athletes to take part for Germany and promised to remove all insulting signs from the Games. Without going into all the technical considerations involved, I ask, "Have these Jewish athletes been selected through the same normal process followed for all other athletes in Germany?" Furthermore are they citizens of Germany or are they not? The Olympic rule, as I understand it, requires that only a citizen may represent his country in the games. But the Nazis at Nuremberg in September 1935 adopted by edict laws which deny citizenship to Jews. Therefore on either of two counts it would appear to me that there is discrimination being practised. The Jewish participants are not being chosen by the normal process in which an equal opportunity is open on the grounds of ability to any athletes and the Jewish participants are denied citizenship which is an implied prerequisite for any contestant. I ask you in the name of fair play what you would think if you saw a competitor in the Olympic Games walk out of the stadium with the national emblems of his or her country only to be told on emerging that it is illegal for him to display even his country's flag. But that is the situation in Germany. I am not using my imagination, but only drawing a picture in accord with the facts. Already it is known that Jewish athletes who had formerly won honors for Germany had been required to forfeit honors for Germany had been required to forfeit their insignia, simply on the ground of their race.

So much for the moment for the question of discrimination against Jews. There is another side to this matter which I have not often heard discussed. Loyal Catholics or Protestants who object, as many of them do, to the pagan basis upon which Hitler youth is supposed to be brought up find it almost as difficult as Jewish youth to engage in sport without being subjected to discrimination.

The process of unsportsmanlike control of sports goes even beyond this. I am told on what I regard as reliable authority that recently in Germany a certain tennis match was held at Dresden for the middle Germany championship and a trophy awarded to the winning



team. Later it was discovered that not all the members of the team were one hundred percent Nazi, and so the decision was declared void and it was ordered that the contest be held over again as it had never taken place and this time, Nazis would wield every racket. Nazis like to wield rackets, and one of them which they propose to put over if they can is their use of the Olympics. My question to every thoughtful American, athlete or otherwise, would be, "Do you care to be a pawn in such a racket?" Despite a somewhat mized-up figure of speech, that is exactly what you would be, if you helped in any way to promote the holding of the Olympics in Berlin. That being so, many of my friends have asked, - why fuss about the Olympics? Let us participate and use the opportunity for friendly relations and better understanding with the Nazis. We must no meddle in Germany's domestic affairs. It does sound like a sensible attitude until one begins to look beneath the surface and to take into account some of the things I have just been mentioning.

If it was not meddling in Germany's domestic affairs for the Olympic Committee to demand certain pledges, why is it meddling in Germany domestic affairs for Americans to withdraw from the Games because these very same pledges have been broken. If it was not telling Germany how her team should be chosen, when the International Olympic Committee demanded these pledges, why is it telling Germany how to manage her own affairs if America says she must withdraw when these same pledges have been violated.

Beyond these factors, however, there is another. Some of us can not believe that true friendship to Germany's people is to be expressed by strengthening the prestige or the control of a brutal, unscrupulous type of government which denies to every individual those essential liberties of thought and of moral judgment without which man becomes a mere automaton in a vast process of bureaucratic regimentation.

It is all very well to say, as so many do say today, "the <sup>form</sup> of government which another nation has is none of our business." Technically and from the political point of view that is true. It is far other from the moral or spiritual viewpoint. It is an easy Nazi dodge to label any opinion one does not like political, and therefore, if a minority opinion, forbidden, since only the majority who are in accord with a supposedly infallible leader are entitled to any opinion. A good many of us do not subscribe to that doctrine.



We believe in human brotherhood the world over. We know that what happens in Germany affects human society one way or the other in other nations, near and far. We know that despite the superficial announcements of those who believe in absolute isolation for every nation, it is quite impossible to divide up this world of ours into tight compartments. There are certain universal ideas, universally accepted standards, and unchanging principles of moral judgment. National borders constitute no barriers for the application of the law of gravity or to the principles of practical economy. It is just as true to say that national borders cannot be regarded as establishing barriers either to man's sympathy or his moral powers of discernment. The very fact that world-wide interest has been manifested in the splendid tradition of the Olympic Games is a testimony to certain universals. In this case, the universal love of sport and the universal belief that sport when engaged in for its own sake provides a basis of friendliness and understanding.

Those who accept this belief in one universal cannot logically deny the existence of other universals that are even more fundamental. One of them is elemental human justice. My contention has been, and is, that where human justice is denied, sporadically and not only incidentally, as it is in all parts of the world, but on the basis of what are supposed to be exalted national principles, dignified now with a quality of religious dogma, it must be the serious concern of all mankind to seek a remedy for this denial. Fortunately within Germany there are mighty forces contending for right and justice against discrimination, persecution and terror. If we can make our protests appear, therefore, as being directed against certain policies and not against the German people, we can aid them to build up an effective resistance against what will otherwise destroy the last vestiges of human freedom in Germany in the years to come.

I have never advocated a boycott of Germany as a means of expressing moral judgment, but abstention from the great Olympic Games dedicated to the ideal of fair play is quite a different matter. It is in no true sense a boycott. It does not deprive innocent people of the necessities of life. If it were to become a reality, and American athletes did not appear in Berlin, you may be sure that the propaganda ministry of the German government would have a tremendous task on its hands to hide the fact that a great moral judgment had been expressed by the American people. If the



truth were known, there is not the least doubt that millions of Germans would rejoice at this confirmation of their own private opinion of what has been going on. The very fact that there is no opportunity for the expression of their private opinion, and that their right to it is denied, is in itself the chief reason why some of us are advocating the policy I have outlined with respect to the Olympics.

Lest it be thought that such view represent only Jewish opinion in the United States I should like to call attention to the names of some of those, who at my request, recently joined with me in the following statement:

"The impression has been created that only Jews are interested in the question of the American refusal to participate in the Olympic Games under Nazi auspices. We who are not Jews desire to make it as clear as possible that we do not regard this as a Jewish question.

"It is an American question. It involves the principle of fair play in sports. We know that in Nazi Germany, which has by decree robbed all non-Aryans, Jewish or Christian, of citizenship right there can be no fair play in the arrangements of the Olympics. We who exercise our right as American citizens in the interest of clear and honorable sport, oppose American participation and hope that there shall be such widespread declination that it will be clear to the German people that the Nazi treatment of non-Aryans is repugnant to the conscience of mankind."

The five who joined me in signing the original statement were: Dr. Henry A. Atkinson, Dr. S. Parkes Cadman, Dr. Samuel McCrea Cavert, Mr. Fred B. Smith, and Mr. Michael Williams.

Among others who signed the statement were the Rev. Hugh Elmer Brown, pastor of the First Congregational Church of Evanston, Ill.; Mrs. Carrie Chapman Catt; Dean E. W. Chubb of Ohio University; Dr. Henry Sloane Coffin, president Union Theological Seminary; Dr. Tyler Dennett, president Williams College, Dr. John H. Finley; Dr. Harry Emerson Fosdick, pastor Riverside Church; Dr. John C. Futrall, president University of Arkansas, Dr. L. Hamilton Garner; James W. Gerard, former Ambassador to Germany; William Green, president of the American Federation of Labor; the Rev. Herman J. Hahn, pastor, Salem Church of Buffalo; John Haynes Holmes of the Community Church; Dr. Hamilton Holt, president, Rollins College; Paul Hutchinson, editor Christian Century; Dr. R. A. Kent, president