TEXT OF STATEMENT BY AMERICAN HIERARCHY ON WORLD PEACE

Washington, D. C.—In view of the forthcoming San Francisco Peace Meeting the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference have issued the following statement:

ON ORGANIZING WORLD PEACE

The organization of the community of nations in an international institution to maintain world peace and achieve world cooperation will test the fullness of our victory. This conviction inspired the statement made by the Catholic Bishops of the United States last November. The trend of events since then prompts us to reaffirm and further interpret the principles of that statement.

A sound world organization is not a utopian dream. With honest good-will in all the victors, it will be realized, and a new era in international relations will begin. If any one of them refuses it full support, or insists on introducing into its charter provisions which radically vitiate it, we shall witness the tragedy, so often recorded in history, of a glorious martial victory largely nullified by sheer political expediency.

Experience warns us that unless strong, courageous leaders, with the full support of their peoples, put their hands to this task, there will be no genuine progress in international life. To yield to the fear that this thing cannot be done is defeatism.

In nations, as well as in individuals, we must indeed face the fact of human weakness, but we must face it to conquer it; we must not accept it in a spirit of paralyzing fatalism. An opportunity is here, as in every world crisis, to begin a new era of genuine progress in the community of nations.

DISILLUSIONMENT BREEDS ISOLATIONISM

Isolationism, whether expressed in the refusal of a nation to assume its obligations in the international community, or manifested in the setting up of a sphere of influence in which a great nation surrounds itself with weak puppet states, or disguised in a balance of power policy, is no answer to the world's problems, or indeed to the problems of any nation.

There is, however, the danger present at this time, that if in the name of realism an attempt is made to substitute for a just and ideal world institution what is in effect only an Alliance of the Great Powers, many nations will take refuge in isolationism. Disillusionment in our country will express itself in the isolationism of the abstentionist.

The proposals for an international organization which will be presented to the coming San Francisco Conference have been studied by able and experienced men who, in a spirit of constructive criticism, have brought to light some of their outstanding defects. The admittedly tentative character of these proposals suggests that the delegates at San Francisco will be given the opportunity of free, open discussion and action.

But the official information on agreements reached by the Three Great Powers—the United States, Russia, and Great Britain—on certain fundamental provisions in the Charter, gives rise to doubt and fear. We fail to see that the voting procedure in the Security Council agreed upon at Yalta is consistent with the sovereign equality of peace-loving nations recognized as basic in the Dumbarton Oaks Proposals.

VETO IS DANGEROUS

Whatever concessions may, under existing conditions, have to be made to certain nations in view of their power and corresponding responsibility, it seems inequitable and dangerous to give any nation in perpetuity a virtual veto on parity of treatment for all. It is a manifest denial of a prime attribute of a juridical institution to extend the veto to the execution of decisions of the World Court to which, by explicit provision, all justiciable disputes should be referred.

And the concession in question is not even limited to cases directly involving the nation to which it is made. This makes the Charter give a preferred status not only to the powerful aggressor, but even to any aggressor nation.

While there is reason in not giving up a Committee or Council to act in emergencies, in the Proposals the functions of the General Assembly are too restricted, and the functions of the Security Council are too broad. It is hoped, then, that the Security Council will be made more responsible to the General Assembly and, at least in time, will become merely its Executive Committee.

It is imperative, too, that there be located in the international organization, and ultimately in the World Court, the authority to make changes in the peace settlements and other treaties which, in view of past mistakes or changed conditions, may be required.

The Proposals as they stand outline not the plan for an organization, under law, of the international community, but rather the draft of an Alliance between the Great Victorious Powers for the maintenance of world peace and the promotion of international cooperation, in which these Powers definitely reserve to themselves the right to control in every eventuality the world authority which they propose to create in order to maintain world peace.

IMPRISONMENT BILL OF RIGHTS

[illegible]

Archbishop Spellman

Highlights of Bishops' Declaration

Washington—Here are some highlights from the statement issued by the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference:

We fail to see that the voting procedure in the Security Council agreed upon at Yalta is consistent with the sovereign equality of peace-loving nations recognized as basic in the Dumbarton Oaks proposals.

The proposals (Dumbarton Oaks) as they stand outline not the plan for an organization, under law, of the international community but rather the draft of an alliance between the great victorious powers.

The nations should adopt an International Bill of Rights in which men and groups everywhere would be guaranteed the full enjoyment of their human rights.

The solution of the Polish question agreed upon by the representatives of the three great victorious powers in the Crimean Conference was a disappointment to all who had built their hopes on the Atlantic Charter.

The peace of the world demands a free, independent, democratic Poland.

We are struck by the ominous silence of the three great powers on Lithuania, Estonia and Latvia.

We hope that when the final peace treaty is framed and approved it will not be recorded that our country condoned the enslavement of these freedom-loving nations.

Two strong essentially incompatible ways of life will divide the loyalties of men and nations in the political world of tomorrow. They are genuine democracy and Marxian totalitarianism.

Democracy is built on respect for the dignity of the human person with its God-given inviolable rights.

Marxian totalitarianism herds the masses under dictatorial leadership, insults their intelligence with its propaganda and controlled press and tyrannically violates innate human rights.

Democracy's bulwark is religion and justice is its watchword.

genuine democracy, which is a product of our culture and at its base recognizes human rights of individuals and groups.

It is equally imperative to keep them fit rightly to appraise moral principles. The work of relief before us is very great, and it must be done quickly and efficiently if there is to be a sound world peace.

DEMOCRACY AND MARXISM INCOMPATIBLE

Every day makes more evident the fact that two strong essentially incompatible ways of life will divide the loyalties of men and nations in the political world of tomorrow. They are genuine democracy and Marxian totalitarianism.

Democracy is built on respect for the dignity of the human person with its God-given inviolable rights. It achieves unity and strength in the intelligent cooperation of all citizens for the common good under governments chosen and supported by the people. It will advance, expand and develop our culture. It will maintain continuity with our Christian past. It will give security for our Christian future.

Fascism and Nazism, rampant in their might, sought its destruction. Fascism is gone, we hope, forever. And soon Nazism will be only a horrible historical memory.

However, we have to reckon with the active, cleverly organized and directed opposition of Marxian totalitarianism to genuine democracy. This system herds the masses under dictatorial leadership, insults their intelligence with its propaganda and controlled press, and tyrannically violates innate human rights. Against it, genuine democracy must constantly be on guard, quick to detect and penetrate its camouflage.

Democracy's bulwark is religion, and justice is its watchword. We entered this war to defend our democracy. It is our solemn responsibility, in the reconstruction, to win our full influence in safeguarding the freedom of all peoples. This we are convinced, is the only way to an enduring peace.

Edward Mooney,
Archbishop of Detroit.

Samuel A. Stritch,
Archbishop of Chicago.

Francis J. Spellman,
Archbishop of New York.

John T. McNicholas,
Archbishop of Cincinnati.

John Gregory Murray,
Archbishop of St. Paul.

John A. Duffy,
Archbishop of Buffalo.

Joseph P. Hurley,
Archbishop of New Orleans.

John F. Noll,
Bishop of Fort Wayne.

Karl J. Alter,
Bishop of Toledo.

James H. Ryan,
Bishop of Omaha.

Archbishop Spellman