

# Human Rights Clause Sought in World Charter

## Special Unit Proposed to Draw up Bill

By Dr. Richard Fattee  
 San Francisco — (NC) — The rising sentiment for the incorporation of a bill or declaration of human rights in the proposed charter of the world organization flows from the fact that in the original Dumbarton Oaks Proposals only a few words are devoted to that particular problem.

All that is said regarding this matter are the following words: "The organization shall . . . promote respect for human rights and fundamental freedoms." The proposals do not state specifically what human rights are to be respected.



Those of us who might wish to see incorporated in the final draft principles in accord with Christian teachings must however reflect on the fact that in this gathering are large numbers of Moslems, Hindus, divergent Christian groups and those who are hostile to all religion. If agreement is to be reached in six weeks, there is scant possibility that specific ideas, distinguishable as those of any one group, can be incorporated.

The few words on human rights in the Dumbarton Oaks proposals required an extraordinary amount of effort and persistence. These few words are admittedly unsatisfactory in the light of the desire of so many to have a broader and more complete declaration. The few words, however, took months to work out and steady plugging to get into the final document.

This is some indication of how arduous will be the task of drawing up a similar declaration here at San Francisco which will reflect the unanimous thinking of all the delegations. To do this in six weeks and at the same time achieve a consensus on all the other points, will be almost an impossibility.

For this reason, there is an increasing disposition to urge that a commission on this subject be created which can proceed more leisurely with the task of drafting such a bill. This, I believe, is the minimum demand of those close to the American delegation who are particularly interested in this subject.

Of course, the whole thing boils down to one point: there are nations present at this conference which do not apply even a minimum guarantee of human rights within their own territories.

This fact is somewhat played down by those who see things in too rosy a light. The American Bishops have stated emphatically that the denial of these rights within a country is a matter of real international concern. We are all too well aware what this meant in the case of the persecutions in Germany prior to the war.

To draw up a Bill of Rights, no matter how lofty, which everyone knows are not being fulfilled within many of the states present here, would be simply to create the illusion of the thing and not its reality.

Or to put it as plainly as possible: How can a Bill of Human Rights be drafted which would be satisfactory to those of the Christian world and at the same time satisfy the Soviet Union? If the proposed bill were entirely acceptable to the Christian nations of the world and the Soviet Union went along, would that not simply create an illusion of achievement rather than anything substantial, since the major part of the very rights asserted in the bill are not practiced in the Soviet Union?



(This is the seventh of a series of several articles having for their general theme the United Nations Conference in San Francisco in relation to the world of today and tomorrow.)

By Bishop Paul Yu-Pin

It was in an atmosphere of expectancy that the representatives of the United Nations assembled at San Francisco.

Ever since the beginning of the war the peoples of the world who desire peace have willingly borne the sufferings, hardships and dangers of these cruel times because they were told that if they paid this price they would ensure a better world for themselves and for their children.

The chief spokesman of the allied nations have constantly referred to the high purpose for which they were fighting; they spoke of their unity and they affirmed their united determination to work together for peace, as they had for war, to leave to humanity the legacy of a lasting peace.

Even when peace seemed far off and men clutched readily at any hope of a brighter future, the people had few illusions as to the difficulty of the task to which the leaders had committed themselves.

But they knew the achievement of peace would be more difficult. It could be gained if the high purposes endured, and the unity of war-time were maintained, but the stimulus would no longer be pressing fear but undeviating devotion to principle; and the experience of all the ages has shown how difficult it is to secure this among a great number for a long period. Still the promises and the fine words continued. Now the testing time

has come. The conference now meeting in San Francisco will show whether or not the promises and words can be reduced to practice.

No one will deny the enormous difficulty of the task. It is less than thirty years since a similar effort was made, when an idealist as high principled as any world statesman today planned for peace, was lauded frankly by the world and lived to see his plan utterly wrecked. Is there a new spirit in the world today that will bring success this time where there was failure before? That is what this conference will show, and that is why the world eyes it with such expectancy.

The time for fine words has past. The cementing of unity between nations is a cold practical matter to be expressed in hard facts, and unemotional figures if it is to withstand the misunderstandings and rivalries and conflicting ambitions that are certain sooner or later to arise. It

is not an slogan but an collective security that peace must be based.

Now when it comes to working out a system of collective security, the practical measures for organizing it are of vital importance. The League of Nations failed to achieve it because it had no force to carry out its will. This time there is at least a better means of employing the sanction of force, since the military commanders of the united powers are to form a military council to take measures against any power that the new "League" designates as an aggressor.

So far so good. The method, however, that is proposed in order to reach a decision to use this force is completely unsatisfactory. It is announced that there must be complete unanimity among the "Big Five" before any action can be taken against an aggressor. This means, in other words, that it is altogether

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China is one of China's great brilliant sons and among the great figures of the war. As a student in Rome he gained three doctorates and, completing his studies, was retained for a time as professor. On his return to China he carried out important functions in Tsiping, and was consecrated Bishop while still in his early thirties. During the war he has toured America and other lands explaining China's position in this work. He has written many articles for outstanding Catholic publications in this and other countries.

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