

values held by others. Phrases such as "right of recognition as a person" are impossible of definition in any but small areas of the world, and, because this definition partakes of the nature of religion and philosophy, it is tempered by the background of various historical cultures. Man is as he is in the Western world partly because of the history and culture of the Greek, Roman, and Christian civilizations. Eastern man is different because of the history and culture of the East. How can a phrase unite them? Try to discover a commonly accepted meaning of crime, conscience, or peace — words used quite often in the Covenant. In the area of religion, the gamut runs all the way from natural humanism on one side to the incantations of the witch doctor on the other; from the activism of Christianity to the negativism of Buddhism. Among the peoples of the world, the philosophies of life and freedom vary from the extremes of nationalistic collectivism to individual freedom, much in the manner of two streams flowing in opposite directions, with many tributaries feeding into each. Economics is a hodgepodge of confusion with no possibility of a generally accepted definition of the economy as practiced in any one nation. Ethics is so confused that a common definition of it might be: That action which best suits the fulfillment of desire at the mo-

ment. Political systems of government range from totalitarian communism through tribalism, feudalism, absolute and constitutional monarchism, fascism, socialism, democracy, and republicanism.

Forced Uniformity

THE VERY inharmonious nature of the heterogeneous peoples, corralled together under the term "united," constitutes the fundamental peril to the rights of man — first, because there can be no voluntary agreement upon their meaning or validity; and second, because this lack of agreement would give the most powerful unit in the association the legal means to impose its definitions of these rights on everyone. No law nor concept has any real power or effect, no matter what it may be, unless there is such a general acceptance of it that no police force is necessary to bring about its acceptance by the vast majority. There is not the slightest possibility of any declaration made by any constituent body of the United Nations today receiving such dominant acceptance; and therefore the end result of any attempt to impose this code upon the nations could only be greater disunity and strife. Only a unifying faith in the dignity of man, with the inevitable diversities of expression of indi-