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World Brotherhood, Brussels, Belgium, 1955.

ASSEMBLEE MONDIALE

FRATERNITE MONDIALE

11-15 juillet 1955

Palais des Académies

Bruxelles.

Tél. 13.28.10.

Allocution du Docteur ABBA HILLEL SILVER.

Nous ne parlons pas souvent d'humanité. Nous parlons surtout d'intérêts de nations, de classe, de races, d'intérêts régionaux, de la défense régionale de l'Est et de l'Ouest. Notre vocabulaire international est très riche lorsqu'il s'agit de décrire la compétition entre différents groupes du genre humain et la stratégie de leurs conflits. Par contre, notre vocabulaire est pauvre lorsqu'il s'agit de parler d'humanité et de l'unité du genre humain.

Pendant de longs siècles toutes nos grandes religions ont mis l'accent sur cette notion. Aujourd'hui toutes les religions se trouvent confrontées avec l'idée attristante qu'elles n'ont pas été en mesure de réaliser leur mission en ce monde. Je ne dis pas ceci pour discréditer les croyants et les prophètes qui ont proclamé ces éternelles vérités sans lesquelles tout ce que l'homme accomplit dans les sciences et les arts devient poussière. Je le dis seulement pour prouver que nous avons honoré ces vérités du bout des lèvres. Trop souvent nous avons permis au formalisme et à l'ecclésiasticisme de ternir l'éclat de ces vérités et nous avons même constaté que des affiliations spécifiquement religieuses s'égarèrent sur le chemin de la bigoterie et du fanatisme. Nous avons oublié que, pour être adoré, le seul Dieu universel ne demande pas une église universelle mais une dévotion universelle.

Il est heureux que nous ayons une organisation telle que la Fraternité Mondiale qui nous rappelle le principe fondamental de notre héritage spirituel : "propager l'idée de fraternité en ce monde et par cette fraternité humaine arriver avec l'aide de Dieu à ériger une société viable. Ceci peut être fait. Nos religions nous ont donné l'espoir et la confiance qu'elle peut être réalisée.

Malgré la confusion extrême qui règne de nos jours, j'ai confiance dans l'avenir à condition que les hommes de foi n'abdiquent pas. Je crois que notre siècle peut être appelé glorieux et que nous nous dirigeons vers plus de gloire encore. A ce jour, nous n'avons pas suffisamment de recul pour juger.

Pour pouvoir apprécier la grandeur réelle d'un objet, une certaine distance doit nous en séparer. La confusion générale et les conflits actuels nous absorbent tellement que nous restons aveugles à l'éclosion de nouvelles idées.

Des événements historiques importants et lourds de conséquences se déroulent chaque jour sous nos yeux. Je ne parlerai pas ici des progrès de la science, des mystères de la matière et de l'énergie, des nouvelles sources de

puissance et de richesse, des nouvelles méthodes de production, de distribution, de transport et de communication. J'en parlerai pas des progrès immenses réalisés par la médecine qui ont permis d'améliorer la santé de la race humaine et d'allonger sa vie.

Lorsque je dis que notre siècle est glorieux, je pense au progrès et au bien-être social, au progrès humain et à la civilisation. Nous n'avons encore jamais assisté à tant d'efforts pour améliorer les conditions de vie de l'homme, sa santé son éducation, pour le mettre à l'abri des effets de la maladie, du chômage et de la vieillesse. Des efforts sérieux sont entrepris pour répartir les richesses produites avec plus de justice et pour trouver un meilleur mode de vie pour tous. Nous n'avons encore jamais vu de peuples et de races asservis qui se dressent pour réclamer la liberté et l'indépendance et dans une grande mesure, l'obtenir.

En huit ans, le quart de la population mondiale - plus de 500 millions d'hommes n'ayant pas de gouvernement indépendant - obtiennent leur indépendance politique. L'impérialisme et le colonialisme sont à l'agonie. Les peuples arriérés voient enfin poindre le jour nouveau et l'exploitation des races de couleurs touche à sa fin.

Si nous avons des yeux qui voient au fond des choses, nous n'apercevons pas une désintégration sociale, mais une nouvelle réintégration de l'humanité, un profond changement de l'évolution sociale de l'homme. Il est évident que cette transformation ne se fait pas sans dangers - il n'y a jamais de progrès sans danger - mais elle est riche en possibilités.

Je ne veux pas colorer la description. Je n'insinue pas que notre ère approche de la perfection idyllique ou que le millénium est à notre porte.

Le plus important n'est pas de considérer si nous sommes à la veille du millénium, mais si les principales tendances de notre époque vont vers l'amélioration de la société ou s'en éloignent. Notre époque tend-elle à faire disparaître la pauvreté et l'analphabétisme, tend-elle à élever le standing de vie des peuples sans discrimination de race ou de couleur ou de confession? Essaie-t-elle de satisfaire les aspirations légitimes des peuples vers la liberté et l'indépendance? Tend-elle à organiser le monde pour la paix et la coopération internationale? Je pense que dans ces tendances primordiales, notre époque fait preuve de détermination et de progrès considérable. Elle avance vers la bonne direction: l'abolition de la guerre, la réduction de la pauvreté et la suppression de l'inégalité raciale. Ce sont là les trois tendances principales de notre siècle.

De nos jours, l'effort de l'homme a rencontré la résistance opiniâtre du matérialisme, du nazisme, du fascisme et, en ce qui concerne la méthode, la dictature communiste. Ces disciples ont violemment entravé les aspirations spirituelles de l'humanité future. Elles ont entravé l'Homme, même quand elles lui ont promis de plus grandes libertés. Elles l'ont divisé et statifié même quand elles ont préconisé l'unité des classes sociales. Elles ont fomenté des guerres même quand elles ont prêché la paix. Mais le caractère ferme et profond de l'homme a maintenant envahi les ruines de quelques-uns de ces sinistres égarements et de ces noires conspirations de rebelles à la lumière, mais il n'est pas encore parvenu à les faire disparaître.

Et les assauts tourbillonnent encore autour des bastions des dernières dictatures du monde qui succomberont certainement. Ils ne peuvent, à la longue, gagner la lutte pour le cœur et la loyauté de l'homme. L'homme s'est battu tout au long des siècles pour se libérer de son asservissement à la nature. Il ne voudra pas volontiers et pour longtemps se soumettre à l'esclavage de l'homme. Ni la dictature, ni le racisme, ni l'étatisme, ni le militarisme ne peuvent ni ne pourront avoir une influence prépondérante sur l'avenir de l'humanité. Ils représentent l'épave submergée d'hier que les tempêtes d'aujourd'hui ont recueillie de l'abîme et qui l'ont renflouée dangereusement sur les chemins de halage du monde.

Les chers amis, je ne peux mieux illustrer les buts de la "Fraternité Mondiale" qu'en utilisant le symbole des ponts et des murs. J'ai toujours été fasciné par les ponts et les murs. Ils ont beaucoup à dire. Ils sont, dans le langage de l'humanité, les symboles les plus inspirants.

Les murs ont leur valeur définie et leur but dans la vie humaine. Ils nous donnent l'abri, la sécurité et l'intimité. Ils décrivent pour nous, dans l'espace illimité qui est trop vaste pour que nous en soyons maîtres, une petite zone que nous pouvons subordonner à nos besoins et ils nous enferment dans un monde maniable que nous pouvons dominer ce qui nous donne confiance et l'impression d'être chez nous, choses que nous sommes salutaires.

Les murs et les barrières sont aussi d'utilité car ils définissent, à n'en pas douter, ce qui nous appartient et ce qui est à nos voisins. Le poète Robert Frost dit : "Les bonnes barrières font les bons voisins". Il ne peut y avoir d'objection à la construction de tels murs de protection, d'intimité et de possession. Ils font partie de la routine nécessaire à la vie civilisée.

Mais il y a d'autres murs que l'homme élève et qui n'ont pas le même but. Au contraire, ceux-ci sont dangereux pour le bien de la société.

Le préjudice, l'intolérance, les haines de races et de groupes sont des murs tragiques que l'homme élève de lui-même, et notre époque a malheureusement prouvé la construction de tels murs, nombreux et menaçants. Quand il y a malheur, mécontentement ou inquiétude parmi les êtres humains, les sectaires raciaux ou religieux font irruption, s'éparpillent sur la terre et sèment le soupçon et la haine.

Parfois même, les bons et respectables citoyens construisent autour d'eux des murs imperméables à la compréhension mutuelle et à la bonne volonté. Ils bâtissent des murs d'exclusivité sociale et de snobisme. Ils se confinent dans la grandeur illusoire et se persuadent qu'ils sont supérieurs au commun des mortels. Aux yeux de Dieu, il n'y a pas de sang bleu ni de très bonnes familles, pas de Brahmanes ni d'Intouchables, mais uniquement des enfants de poussière, qui durant leur court séjour sur terre peuvent trouver un degré de bonheur dans la vie en s'aidant les uns les autres par la bonté et par l'amour.

Aujourd'hui, notre monde est divisé par des murs politiques et des rideaux de fer. Certains veulent bâtir des murs encore plus haut et en veulent à ceux qui suggèrent les moyens de raser ces murs et de les niveler.

A chaque époque il y eut des théoriciens de construction de murs: les protagonistes de l'inconciliable. "C'est toi ou moi qui survit". -

Il n'y a pas de juste milieu, pas de terrain d'entente, pas de compromis. Ceci est évidemment la route fatale vers la guerre, et la guerre sert uniquement à ériger de nouveaux murs sur les ruines des anciens.

Il y a des nations qui mettent leur confiance et leur sécurité dans des murs solides, dans des lignes Maginot imprenables, et dans des murailles chinoises. Mais tous s'effondrent tôt ou tard.-

"Dieu a prévu la fin des hautes tours et de chaque mur fortifié".

Une nation ne doit pas mettre sa seule confiance dans l'armement, même s'il est aussi redoutable que la bombe atomique. La force même d'une nation est souvent la cause de sa perte. Elle devient trop confiante, trop dictatoriale, trop irréfléchie. Elle épuise sa force en de nombreuses aventures militaires son économie intérieure est renversée et l'inquiétude et, finalement, la révolution l'affaiblit et la prépare pour la dernière défaite sur le champ de bataille.

Une nation devrait mettre sa confiance dans la force de sa vie morale et intellectuelle, la justice et l'honnêteté de ses lois et de ses institutions, le bien-être et le contentement de ses citoyens, la formation morale de sa jeunesse et la stabilité de ses foyers.

Nos religions recommandent aux hommes d'être des constructeurs de ponts plutôt que de murs. La vie est remplie d'abîmes nombreux et tragiques et de tourbillons qui séparent les hommes; de profondes rivières aux rapides et sombres courants. Les hommes doivent apprendre à construire des ponts sur ceux-ci, et ils sont plus difficiles à ériger que des murs. La charité, la compassion, la sympathie, la magnanimité, la grande force de caractère sont de tels ponts, ainsi que l'amitié, la tolérance et la fraternité. "Aime le prochain comme toi-même" - est peut être le pont le plus noble et le plus durable jamais imaginé. "Avec méchanceté pour personne mais charité pour tous" est un autre pont qu'un Américain immortel bâtit sur une rivière de sang et sur une guerre civile.

Chaque effort sérieux vers la compréhension et l'entente internationale est un pont menant au royaume de Dieu et vers un monde meilleur. La Société des Nations fut un tel pont. Il a croulé. Les ponts souvent s'écroulent et doivent être rebâtis. Les Nations Unies sont un tel pont. Elles courent le danger de périr. Nous devons veiller à ce qu'elles ne croulent pas. La guerre n'est jamais un pont. Au mieux, c'est le Pont des Soupçons conduisant les hommes de l'espoir à la mort.

Tout le message magnifique et moral de nos grandes fois historiques peut être résumé dans le symbole des murs et des ponts.

WORLD BROTHERHOOD
2nd WORLD MEETING
Brussels 11-15 July 1955

A D D R E S S BY Dr. Abba Hillel SILVER
Cleveland, Ohio, U.S.A.

We do not speak much today of humanity. We speak of the interests of nations, classes, races, regional interests and regional defenses of East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms suggesting mankind and the basic unity of the human family. It is just this latter concept that our great religions have tried to stress these many centuries. The humbling thought for all religions today is the sad realization that they have not fulfilled their promise and their mission in the world. This is not to the discredit of the seers and prophets of these religions who proclaimed these eternal truths without which all that men achieve of the arts and the sciences soon turns into dust, but to the fact that in the main, we have been paying homage only with our lips to the truths which they proclaimed, and often we have permitted formalism and ecclesiasticism to quench their fire and have even made of specific religious affiliations occasions for bigotry and fanaticism, forgetting that the one universal God does not require one universal church in which to be worshipped, but one universal devotion.

It is good to have a great organization like the "World Brotherhood" to alert us and to bring us back to the fundamental purpose of our great spiritual heritage, which is to create brotherhood in the world, and through human brotherhood under God, to build the good society for all men. This can be done. Our religions gave us the hope and confidence that it can be done. In spite of the great confusion of our days, I have great confidence in the future, provided men of faith do not abdicate.

I believe that the age in which we live is a great age and that we are moving towards an even greater age. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil and the conflicts of our day to see objectively the amazing new patterns of life which are emerging.

Historic events, great in amplitude and consequence, are

coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation, than any five generations in the past. Never were more determined efforts made to bring about a fairer sharing of the wealth that is produced and a better way of life for all.

Never have the submerged races and peoples of the earth risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last eight years one-fourth of the earth's population - more than five hundred million non-self-governing people - have obtained their political self-determination. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things, but also to see into the heart of things, is not social disintegration, but a radical new reintegration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers - for there is no progress without danger - but one of boundless and immeasurable potentialities.

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millenium is just around the corner.

The important thing to consider is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the open-for good society, or away from it. Is our age trying to eradicate poverty and illiteracy and to raise the standard of living of people, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determina-

tion and considerable progress. It is moving purposefully in the right direction - the abolition of war, the reduction of poverty, and the elimination of racial inequality. These are the three major trends of our century.

In our day this forward thrust of man has encountered the stubborn resistance of materialism, of Nazism, of Fascism, and as regards method, of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the on-moving tides of man's spirit, fathoms deep and irresistible, have now swept over the shattered ruins of some of these sinister aberrations and dark conspiracies of the rebels against light - though they have not as yet entirely obliterated them. And the tides are now swirling around the bastions of the remaining dictatorships of the earth. They will surely succumb. They cannot, in the long run, win in the contest for man's heart and man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the future of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously upon the ship lanes of the world.

My dear friends : I can best illustrate the objectives of " World Brotherhood " by using the symbols of bridges and walls. I have always been fascinated by bridges and walls. They have much to say. They are among the most inspiring symbols in the speech of mankind.

Walls have their definite value and purpose in human life. They give us shelter, security, and privacy. They carve for us out of unlimited space which is too vast for us to dominate, a smaller area which we can subdue to our needs, and they enclose us in a manageable world which we can master. This gives us a sense of at-homeness and confidence which are good for us. Walls and fences often also serve a good purpose in defining beyond the peradventure of doubt what is ours and what is our neighbors. The poet Robert Frost put it : " Good fences make good neighbors." To the building of such walls for protection, privacy and ownership, there can be no objection. They are part of the necessary routine of civilized life.

But there are other walls which men erect which serve no such good purpose, but on the contrary, are harmful to the best interests of society.

Prejudice, intolerance, race and group hatreds are tragic walls which men build around themselves, and our age has unfortunately witnessed the erection of many such forbidding walls. Whenever there is unhappiness, discontent or unrest among men, racial and religious bigots swarm out of their dark holes, sweep over the land and sow the dragon seed of suspicion and hate.

Sometimes even good and respectable citizens build walls around themselves which are effective blocks to mutual understanding and good will. They build walls of social exclusiveness and snobbery. They segregate themselves in some illusory eminence and hug to their bosoms the delusion that they are somehow better than the common run of humanity. In the sight of God there are no blue bloods and no first families, no Brahmins and no untouchables - only children of the dust who, in their brief careers on earth, may find a measure of happiness in life by helping one another in goodness and love.

Our world is divided today by political walls and iron curtains. There are those who would build these walls still higher, who resent those who suggest ways for razing these walls and leveling them off. In every age there have been the wall-building doctrinaires, the exponents of the irreconcilable. Either I or you survive ! No middle road - no meeting ground - no compromise ! This, of course, is the fateful road to war, and wars only serve to erect new walls on the ruined foundations of the old.

There are nations which put their trust and security in strong walls, in impregnable Maginot lines, in Chinese walls. But they all crumble sooner or later. "The Lord God hath a day upon every lofty tower and upon every fortified wall." A nation must not put its sole trust in armament, even as formidable as atomic bombs. The very strength of a nation often brings about its downfall. It becomes over-confident, over-bearing, precipitate ; it drains its strength in numerous military adventures ; its domestic economy breaks down and unrest and revolution finally weaken it and prepare it for ultimate defeat on the battlefield.

A nation should put its trust in the strength of its moral and intellectual life, the justice and fairness of its laws and institutions, the well-being and contentment of its citizens, the moral training of its youth, and the stability of its homes.

Our religions urged men to be builders of bridges rather than of walls. Life abounds in numerous tragic chasms and gulfs which separate men, in deep rivers and their swift, dark currents. Men must learn to build bridges across them and they are more difficult to build than walls. Charity, compassion

sympathy, magnanimity, great mindedness are such bridges. So is friendship ; so is tolerance ; so is brotherhood. " Love thy neighbor as thyself " is perhaps the noblest and most enduring of all bridges ever devised. " With malice towards none, with charity for all," is another bridge which an immortal American built across a river of blood and a civil war.

Every earnest effort at international understanding and cooperation is a bridge leading to the Kingdom of God, to the good society. The League of Nations was such a bridge. It collapsed. Bridges often collapse and must be rebuilt. The United Nations is such a bridge. It is in danger of collapse. We must see to it that it does not collapse. War is never a bridge. At best it is a Bridge of Sighs leading men from doom to death.

The whole magnificent ethical message of our great historic faiths may be summed up in the symbol of walls and bridges.



Brotherhood is a Religious Concept
~~THE ONE AND THE MANY~~

The problem of the one and the many is one of the most fundamental problems in human thought. It is the ever-recurrent theme in philosophic speculation. Men have assiduously sought the way by which they could ground the manifoldness of the universe into a single unifying concept and harmonize the diversity of phenomena with ^{a basic} ~~the~~ unity, ~~of a creative purpose.~~

In sociology the problem is one of insuring the fullest expression of the individual without disrupting society, and of coordinating personal freedom with group responsibility.

In the realm of international relationships the problem is one of permitting nations to enjoy full self-determination without disorganizing the collocated life of mankind and of reconciling national autonomy with international cooperation.

Especially the problem is one of finding a common meeting ground for races which are sharply divided ~~by color, rivalries, and dark ancestral hatreds.~~ How may one human brotherhood emerge out of a congeries of disjointed racial groups, emotionally inbred, exclusive and hedged in by dread memories of ancient and unforgettable feuds?

Religion, too, faces the problem of the one and the many. The doctrine of one universal, prescriptive religion has been in continuous conflict with the principle of religious freedom. After centuries of struggle, liberty of conscience and the right of non-conformity have been generally conceded by all the enlightened peoples of the world. Still there remains in the minds of people the apparent incompatibility between loyalty to their own faith ~~and group~~ and tolerance of other forms of religious thought and

organization. How can religions be purged of bigotry? How can a ~~motley, grudging and~~ jealous sectarianism ever make possible the world-unifying mission of religion?

In the face of this many-sided ~~and~~ ~~important~~ problem of the one and the many, what is the task of civilization in our day? Clearly its task is not to superimpose an artificial uniformity upon ~~all~~ races, peoples and creeds. Its aim should not be to force all people into one common mold, so that they will all emerge looking and acting and thinking alike.

The task of civilization is not to constrict all groups into a Procrustean bed of uniformity, but to discover their common human needs, and to organize them into voluntary cooperative efforts to meet these needs.

Civilization should cherish the inviolability of personality in individuals and groups, ~~and should not desecrate it by some enforced and unnatural amalgamation.~~ It should not attempt to destroy the uniqueness which time and ancient loyalties have builded. This would prove a distinct loss to civilization; for it is only out of the conflict of opposing concepts, out of contrasted attitudes and outlooks and out of the clash and turmoil of warring ideas that the spark of the new insight is born and the new revelation is vouchsafed to ~~people~~ mankind.

Races and religions may meet without fusion. Men may unite without first being consigned to the melting pot. On the plane of common human aspirations all men may meet without sacrificing their characteristic cultures or modes of life.

Thus, for example,
~~Similarly~~ when Jew and Christian, Mohammedan and Buddhist, and men of all faiths, will ^{come to} realize that their source is one--God,

and their destiny one--the service of man, and when they will join in the comradeship of labor to fulfill their common destiny, they will then have met. The walls of their churches may continue to separate them, but the spirit of their faiths will unite them. Their prayer books will continue to be many but their prayer will be one.

Frequently some enlightened and broad-minded men are heard expressing the wish that there should be but one religion. The forms and institutions of religions, they maintain, are, after all, incidental and of secondary importance. These incidental features of religion may well be sacrificed for the sake of one universal religion.

But one religion for the whole of mankind is neither necessary nor desirable. Only the religious monopolist who is convinced that there is but one true faith and one true church will insist upon one religion for the whole of mankind. All other men who do not find in any religion, however exalted, the final and exclusive revelation of God and man, but who see in all religions the self-same quest for spiritual truth and illumination, will look upon the yearning for universality and uniformity as something quite naive and primitive.

Religion is not a science. Scientific truth is universal in the sense that a chemical formula or a geometric proposition is the same here and in China, yesterday and for all time. Science is the observation and classification of physical phenomena. It therefore possesses a universal identity, for it is relative not to this man or to this race but to mankind. (There is a universal element even in the concept of scientific relativity).

But religion is not a science but an art--the supreme art of man. Religion has to do not with the observation of physical

phenomena but with their spiritual interpretation, with judgments, values, appraisals and intuitive inferences. In this process of interpretation individual and race variations inevitably enter and differences of temperament, culture, history, even of geography become decisive factors distinguishing one religion from another.

Art, too, of course, is universal. All art is the effort of man to interpret life through the medium of line, color or sound, to dramatize the love of the beautiful. But how different and various are the ways by which artists arrive at their interpretation --different not only as regards the media employed but also as regards technique and style. The distinctiveness of a work of art is to be found not so much in the theme as its treatment. Every original artist reads into his work himself, his life, his philosophy, his environment and his racial heritage.

It would therefore be quite naive and pointless to declare that inasmuch as art is universal, mankind should have but one art, one style of music or architecture, one school of painting or sculpture, one type of literature.

So with religion. There is but one text but each religion has its own commentary. God is one, but men's views of God are not one and cannot be one. "All the prophets prophesied one truth," declared an ancient sage, "but their styles were altogether different."

The most potent arguments for religion frequently come from the direct personal experiences of men. "Come and hearken, all ye that fear God, and I will declare what He hath done for my soul." A man's life is reflected in his faith and so is a people's life. The religions of different peoples will therefore, to a marked degree,

always be distinctive, ~~academic~~, reflecting their several histories and temperaments. Every universal religion is sooner or later localized, transmuted by the alchemy of the racial psyche and absorbed into the life-pattern of the group. There is no great religion without its historic pattern.

Thus Judaism is certainly a universalistic religion and yet how markedly racial and national it is. It mirrors the unique history of a people. It oracles the ancestral voices of the race. The Jew thinks of his God not alone in relation to the whole of humanity but quite specifically in relation to his own people. God has covenanted with Israel. The burden of a divine mandate has been placed upon him. He is to be the servant of God. His mission is to be "a light unto the nations, to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." He must follow his mission even if it makes him "despised, and forsaken of men, as one from whom men hide their face."

To ask of the Jew to surrender this unique religious dogma for the sake of a universally acceptable compilation of rarified theologic abstractions would be to rob him of that which is the most precious and magnificent quality of his faith.

So also with Christianity. Quite apart from the question of the divinity of Jesus, it is an indisputable fact that the personality of Jesus has been a luminously radiant fact in the life of Christianity. It has profoundly stirred the lives of many generations. It has moved myriads to emulation, to self-sacrifice and to martyrdom. This unique personality which is so focal in the faith-life of the Christian means less, much less, to the Buddhist, the Mohammedan, the Confucianist and the Jew. To ask of Christianity to reduce and attenuate this personality so as to make it acceptable to others

would be to deprive it of that which is its prime distinction and its specific contribution to mankind.

In place of one religion for all mankind, civilization should foster one reverence for all religions; for all religions have a providential mission to perform in the world. There is no true religion and there is no false religion. Some religions have carried over from their pasts a number of obsolete and discarded scientific notions. To that extent they are out of alignment with contemporary thought. But every religion in so far as it conceives of the universe as the manifestation of personality and beneficence and in so far as it impels human beings to a maximum of moral idealism is a true religion. And every church which looks upon itself as a corporate agency for the propagation of these beliefs is a true church. Therefore civilization should inculcate reverence and toleration for all religions. A man's faith is his innermost sanctuary and one should approach it with unshod feet, reverentially, for the place upon which he stands is holy ground. Such mutual reverence and toleration will ultimately lead to mutual cooperation in common tasks.

We need not be concerned about the presence of many religions in the world. Religion is failing to play its proper role in society today not because there are too many religions in the world but because there is too little religion in any of them. They have all wandered far from the wells of their original inspirations. They are repeating ancient battle cries from which the fervor of conviction has fled. They have lost their visions. They retain only their dreams.

But the presence of many religions makes necessary a modus vivendi among them. Some ways must be found which will enable them to meet in joint, cooperative enterprises without losing their individualities. This is altogether possible and feasible but the spirit of religious imperialism is constantly thwarting ^{this} ~~the~~ effort.

We know something about political imperialism. It is predicated upon the assumption that the greatness of one nation depends upon the weakness of every other nation and that there is room on earth only for one masterful, dominant people. There are, however, other types of imperialism. There is religious imperialism and racial imperialism.

The religious imperialist looks upon religion not as the adventure of the human soul, ^a ~~the~~ pilgrimage ~~of the questing child~~ ~~of man~~ to the far-off shrine of divinity. He regards religion as a set of fixed concepts touching ultimate realities, revealed at a specific moment to a chosen individual and forever after entrusted into the charge and keeping of his disciples. The final and absolute truth is already here, expressed in sacred texts and in the exclusive possession of one sect--his own. The religious imperialist monopolizes not only all religious truths but also all their delectable rewards. He has an option on Heaven. All others will gnash their teeth in outer darkness. He does not share the generous faith of the ancient Rabbi who declared: "The righteous among the Gentiles will have a portion in the world to come." The religious imperialist feels justified in imposing his faith upon all men, through kindly persuasiveness, if possible, but if necessary also through force.

There are many scholarly theologians engaged in the study of comparative or rather competitive ^{to} religion, who are at heart nothing

more than religious imperialists. Through skillful manipulations of texts and through fine-spun, subtle, homiletic interpretations, accompanied by a great display of erudition and disputations wisdom, they succeed in extolling the glories of their own faith and in exposing the shortcomings of all other faiths. This is excellent propaganda but bad religion.

What is true of religious imperialism is true also of racial imperialism. Pseudo-scientific propaganda for racial imperialism ^{was} ~~is~~ widespread in ^{our} ~~the~~ world ^{until quite recently} ~~today~~. ^{It has been sharply attacked since 1914} The doctrine of racial superiority was used as a cover for the vicious motives of the last war. It has always been a blind for economic imperialism. The people in the South used it as an excuse for exploiting the colored man and for denying him his elementary human rights and his legitimate opportunities. ^{It is still the unsifted argument used against} ~~desegregation~~. The possessor of blond hair and blue eyes, the Nordic, ~~is~~ ^{are} taught to look upon himself as the salt of the earth. His race is creative. His race is superior. The dark-haired and brown-eyed man, the Mediterranean or Asiatic, is inferior. His race is mongrel. It can never rise to leadership. Therefore the Nordic race ought by right to be the dominant race.

There is, of course, no pure race in the world. Anyone who has even a smattering of history knows that all through the dark centuries following the collapse of the Roman Empire, Europe was a veritable stamping ground of peoples, tribes and races, who moved to and fro across its face in vast migrations, mingled and co-mingled, and mixed their bloods with the indigenous populations, so that today there is not one people in Europe which can rightly claim racial homogeneity.

Again there are no superior races. There are no races endowed by nature with superior qualities of mind or character. There are races more favored than others by circumstance, by environment, by geographic position, by the fertility of the soil or by the treasures underneath the soil. There are advanced races and backward races but no superior races. There are differences between races but no biologic gradations.

The vaunted superiority of the peoples of Northwestern Europe is of very recent date and is due largely to the shifting of the lanes of commerce from the Mediterranean to the Atlantic, and to the rich deposits of coal and iron found in their mountains. If these races had possessed superior natural endowments, they would have evolved the first civilization of mankind instead of the last. They would have been civilized long before the Chinese were civilized or the Babylonians or the Egyptians or the Greeks or the Romans or the Arabs. Actually they were barbarians when these people were evolving great civilizations and carving highways for human progress.

Up to the fourteenth century the Prussians were heathens and barbarians. They were not even Christianized. Up to the twelfth century England, as far as civilization was concerned, was practically unknown. England and Scandinavia and northern France and the Netherlands and Germany were up to the last millennium, as far as human progress was concerned, negligible. They need not have existed at all. There "superior" peoples were utterly unknown when Greece--a Mediterranean people of Oriental admixture--was blessing mankind with a galaxy of poets, philosophers and artists whose gifts remain to this day unmatched for excellence by any Nordic people.

They were unknown when Rome organized the ancient world and gave a law and a language to the peoples of Europe. They were unknown when a little Asiatic people, the Jews, was evolving a God-idea, ^{and a moral code} which is today the cherished faith of two-thirds of mankind. They were practically unknown to civilization when the Arabs were building universities in Cairo, Cordova and Bagdad. All that northern Europe has today of art, literature and religion, --of the essential values of social life--have come to it from Asiatic and Mediterranean peoples. It is therefore supreme arrogance for any one racial group to regard itself as the sole creator and monitor of civilization.

Furthermore, no race remains permanently dominant. No race retains a position of supremacy for more than four or five centuries. Races are like individuals. The individual has his period of infancy and of adolescence. Then comes his period of maturity when he is able to give expression to his powers and to make his substantial contributions to society. Finally and inevitably old age sets in and senility. No individual, however brilliant, can resist the weariness and the exhaustion which come with age. Neither can any race. Races too have their periods of infancy and early development. Then comes their short golden age of maturity when they fashion out of the genius which is theirs those gifts which become their legacies to mankind. And then the reaction sets in,--intellectual and spiritual exhaustion. The race goes to seed. Five hundred or even a thousand years may elapse before the race will experience a new ferment and stir, before it will begin to forge its way anew to another cycle of creative life.

Racial conceits and pretensions ^{are} ~~are~~ ripe in the world ^{now} ~~in~~ ^{until recently} ~~they~~ and as long as these race mythologies and blood cults persist so long

will races not meet, and world unity will remain, as heretofore, an unrealized dream.

Racial and religious imperialism are stumbling blocks in the way of human progress. What is required in our day is not super-heated race or religious apologetics but a generous way of life which will give each race and religion the opportunity to live its own life, to express its own soul and to contribute its unique values to the commonalty of human life. Our age needs a form of good will which will not only tolerate differences but which will gladly use them for the enrichment of life.

J. d. [unclear] [unclear] preached brotherhood as cardinal doctrine. The Jew was proud not of his race but of his religion - and the parallel to him welcomed into the life of the Jew. The heathen who was a religious scholar was held in high regard > an ignorant High Priest who could trace his lineage to Aaron himself. "God created only one man, I call heaven and earth to witness, he was a woman, young a old, rich a poor, Jew a non-Jew, according to his deserts with the spirit, God descended upon him."

Paul → Islam

Brotherhood is a religious concept - like human equality - like the 'unalienable right of man'; Their basis is in the brotherhood of God - in all men made in the image of God - not in any scientific demonstrable proof.

##

12
ADDRESS

DELIVERED BEFORE THE WORLD BROTHERHOOD

IN BRUSSELS, BELGIUM

July 14, 1955

by Dr. Abba Hillel Silver

Cleveland, Ohio, U. S. A.

We do not speak much today of humanity. We speak of the interests of nations, classes, races, regional interests and regional defenses of East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms suggesting mankind and the basic unity of the human family. It is just this latter concept that our great religions have tried to stress these many centuries. The humbling thought for all religions today is the sad realization that they have not fulfilled their promise and their mission in the world. This is not to the discredit of the seers and prophets of these religions who proclaimed these eternal truths without which all that men achieve of the arts and the sciences soon turns into dust, but to the fact that in the main, we have been paying homage only with our lips to the truths which they proclaimed, and often we have permitted formalism and ecclesiasticism to quench their fire and have even made of specific religious affiliations occasions for bigotry and fanaticism, ~~forgetting that the one universal God does not require one universal church in which to be worshipped, but one universal devotion.~~

~~It is good to have a great organization like the "World Brotherhood" to alert us and to bring us back to the fundamental purpose of our great spiritual heritage, which is to create brotherhood in the world, and through human brotherhood under~~

But religion has in spirit, this real purpose continued
to teach men how to build bridges across the dividing gap
between men

mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's spirit, fathoms deep and irresistible, have now swept over the shattered ruins of some of these sinister aberrations and dark conspiracies of the rebels against light - though they have not as yet entirely obliterated them. And the tides are now swirling around the bastions of the remaining dictatorships of the earth. They will surely succumb. They cannot, in the long run, win in the contest for man's heart and man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the future of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set then afloat again dangerously upon the ship lanes of the world.

~~My dear friends: I can best illustrate the objectives of "World Brotherhood"~~
~~by using the symbols of bridges and walls.~~ I have always been fascinated by bridges and walls. They have much to say. They are among the most inspiring symbols in the speech of mankind.

Walls have their definite value and purpose in human life. They give us shelter, security, and privacy. They carve for us out of unlimited space which is too vast for us to dominate, a smaller area which we can subdue to our needs, and they enclose us in a manageable world which we can master. This gives us a sense of at-homeness and confidence which are good for us. Walls and fences often also serve a good purpose in defining beyond the peradventure of doubt what is ours and what is our neighbors. The poet Robert Frost put it: "Good fences make

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It is good to have a great organization like the "World Brotherhood" to alert us and to bring us back to the fundamental purpose of our great spiritual heritage, which is to create brotherhood in the world, and through human brotherhood under

God, to build the good society for all men. This can be done. Our religions gave us the hope and confidence that it can be done. In spite of the great confusion of our days, I have great confidence in the future, provided men of faith do not abdicate.

I believe that the age in which we live is a great age and that we are moving towards an even greater age. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil and the conflicts of our day to see objectively the amazing new patterns of life which are emerging.

Historic events, great in amplitude and consequence, are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation, than any five generations in the past. Never were more determined efforts made to bring about a fairer sharing of the wealth that is produced and a better way of life for all.

Never have the submerged races and peoples of the earth risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved,

freedom and self-determination. Within the last eight years one-fourth of the earth's population - more than five hundred million non-self-governing people - have obtained their political self-determination. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things, but also to see into the heart of things, is not social disintegration, but a radical new reintegration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers - for there is no progress without danger - but one of boundless and immeasurable potentialities.

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millenium is just around the corner.

The important thing to consider is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the hoped-for good society, or away from it. Is our age trying to eradicate poverty and illiteracy and to raise the standard of living of people, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and considerable progress. It is moving purposefully in the right direction - the abolition of war, the reduction of poverty, and the elimination of racial inequality. These are the three major trends of our century.

In our day this forward thrust of man has encountered the stubborn resistance of materialism, of Nazism, of Fascism, and as regards method, of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute

mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's spirit, fathoms deep and irresistible, have now swept over the shattered ruins of some of these sinister aberrations and dark conspiracies of the rebels against light - though they have not as yet entirely obliterated them. And the tides are now swirling around the bastions of the remaining dictatorships of the earth. They will surely succumb. They cannot, in the long run, win in the contest for man's heart and man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the future of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously upon the ship lanes of the world.

My dear friends: I can best illustrate the objectives of "World Brotherhood" by using the symbols of bridges and walls. I have always been fascinated by bridges and walls. They have much to say. They are among the most inspiring symbols in the speech of mankind.

Walls have their definite value and purpose in human life. They give us shelter, security, and privacy. They carve for us out of unlimited space which is too vast for us to dominate, a smaller area which we can subdue to our needs, and they enclose us in a manageable world which we can master. This gives us a sense of at-homeness and confidence which are good for us. Walls and fences often also serve a good purpose in defining beyond the peradventure of doubt what is ours and what is our neighbors. The poet Robert Frost put it: "Good fences make

good neighbors." To the building of such walls for protection, privacy and ownership, there can be no objection. They are part of the necessary routine of civilized life.

But there are other walls which men erect which serve no such good purpose, but on the contrary, are harmful to the best interests of society.

Prejudice, intolerance, race and group hatreds are tragic walls which men build around themselves, and our age has unfortunately witnessed the erection of many such forbidding walls. Whenever there is unhappiness, discontent or unrest among men, racial and religious bigots swarm out of their dark holes, sweep over the land and sow the dragon seed of suspicion and hate.

Sometimes even good and respectable citizens build walls around themselves which are effective blocks to mutual understanding and good will. They build walls of social exclusiveness and snobbery. They segregate themselves in some illusory eminence and hug to their bosoms the delusion that they are somehow better than the common run of humanity. In the sight of God there are no blue bloods and no first families, no Brahmins and no untouchables - only children of the dust who, in their brief careers on earth, may find a measure of happiness in life by helping one another in goodness and love.

Our world is divided today by political walls and iron curtains. There are those who would build these walls still higher, who resent those who suggest ways for razing these walls and leveling them off. In every age there have been the wall-building doctrinaires, the exponents of the irreconcilable. Either I or you survive! No middle road - no meeting ground - no compromise! This, of course, is the fateful road to war, and wars only serve to erect new walls on the ruined foundations of the old.

There are nations which put their trust and security in strong walls, in

impregnable Maginot lines, in Chinese walls. But they all crumble sooner or later.

"The Lord God hath a day upon every lofty tower and upon every fortified wall."

A nation must not put its sole trust in armament, even as formidable as atomic bombs. The very strength of a nation often brings about its downfall. It becomes over-confident, over-bearing, precipitate; it drains its strength in numerous military adventures; its domestic economy breaks down and unrest and revolution finally weaken it and prepare it for ultimate defeat on the battlefield.

A nation should put its trust in the strength of its moral and intellectual life, the justice and fairness of its laws and institutions, the well-being and contentment of its citizens, the moral training of its youth, and the stability of its homes.

Our religions urged men to be builders of bridges rather than of walls. Life abounds in numerous tragic chasms and gulfs which separate men, in deep rivers and their swift, dark currents. Men must learn to build bridges across them and they are more difficult to build than walls. Charity, compassion, sympathy, magnanimity, great mindedness are such bridges. So is friendship; so is tolerance; so is brotherhood. "Love thy neighbor as thyself" is perhaps the noblest and most enduring of all bridges ever devised. "With malice towards none, with charity for all," is another bridge which an immortal American built across a river of blood and a civil war.

Every earnest effort at international understanding and cooperation is a bridge leading to the Kingdom of God, to the good society. The League of Nations was such a bridge. It collapsed. Bridges often collapse and must be rebuilt. The United Nations is such a bridge. It is in danger of collapse. We must see to it that it does not collapse. War is never a bridge. At best it is a Bridge of Sighs leading men from doom to death.

The whole magnificent ethical message of our great historic faiths may be summed up in the symbol of walls and bridges.

Program

FIFTH YEAR ASSEMBLY OF WORLD BROTHERHOOD • «BROTHERHOOD FOR PEACE AND FREEDOM»

JULY 11 TO 15, 1955
PALAIS DES ACADEMIES
BRUSSELS



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15.00 Showings of films - Grande Salle des Fêtes, Union Coloniale.

15.00 Sight seeing offered by the Belgian Committee.

20.30 **PLENARY SESSION.**

Chairman, Arthur H. Compton.

Introduction of speakers by Bashir Ahmad, Director of the Pakistan Council of Scientific and Industrial Research, and Vice President of the Lahore Chapter of World Brotherhood.

Speakers :

Sir Muhammad Zafrulla Khan, Judge of the International Court of Justice, The Hague and Sponsor of World Brotherhood.

Gaston Tessier, President of the International Confederation of Christian Trade Unions, Vice President of the Paris Section of World Brotherhood.

Abba Hillel Silver, Rabbi, The Temple, Cleveland, Ohio.

Mr. Albert Lilar, Belgian Minister of Justice, Brussels.

THURSDAY JULY 14th

9.30 **PLENARY SESSION.**

Chairman, Arthur H. Compton.

Introduction of speakers by Gurbax Singh, New Delhi, Sponsor of World Brotherhood.

* Buddhism and Brotherhood * by Shin Kelatha, Educator, Rangoon, Burma.

* The Cinema and Brotherhood * by John Huston, Film Producer from Hollywood, New York and County Kildare, Ireland.

* Psychological and Technical Problems of making films for all groups * by Spyros Skouras, President of Twentieth Century Fox Corporation, New York and Chairman Extension Committee of World Brotherhood.

10.30 12.30 Commissions.

15.00 World Executive Committee - Salle de Marbre, Palais des Académies.



The ARYAN PATH

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No. 9

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"ARYASANGHA," MALABAR HILL — — BOMBAY, INDIA

ENDS AND SAYINGS

"———ends of verse
And sayings of philosophers."

HUDIBRAS

Anti-vivisectionists and humanitarians in every country must have read with deep disappointment the news that the Indian Government has lifted the ban on the export of monkeys as transport conditions have now improved. This tragic travesty of *Ahimsa* in the motherland of the Buddha and of Gandhiji may be defended in the name of scientific research and medical advance. Its opponents may be dismissed as superstitious and reactionary. But the law of moral compensation, rooted in divine compassion, cannot be flouted although its reality may be doubted and its workings may be mysteriously hidden from view.

Shri C. Rajagopalachari, former Governor-General of India, has never hesitated to champion worthy causes merely because they happen to be unpopular. He has voiced his strong protest against the export of monkeys for the purpose of vivisection, in *Harijan* (July 16, 1955, Ahmedabad), in the form of a poignant poem entitled "Vaanaara Vilaap" or "The Lamentation of the Monkeys." Here are some extracts:—

If you are tired of your cousins dumb,
And you think our number robs you of
your food,
Send us to lethal chambers
Or shoot us down among our jungle trees.
O give us sudden death, but do not make
Victims of us for tortures inconceivable,
More horrid than any disease
That man has earned by his various sins....

We cannot speak the tongues of men
But the gods do hear and understand....

Foul not the ancient river of faith
That waters still your land
And makes you worthy of some attention
In the world of armed and greedy men.
Think you the tears of these dumb cousins
of yours

Have no power for a curse or that mis-
fortune
Cannot touch you now that science has
progressed?
Or that you can help the world
With knowledge got through execrable
cruelty?...

Will the Indian Government respond
to the appeal of a truly wise and
great man who has become a voice
of the conscience of his country?

The World Brotherhood Movement, founded in Paris at Unesco House in 1950, held its fifth yearly assembly at Brussels from July 11th to 15th under the chairmanship of Dr. Arthur H. Compton, Nobel Prize physicist. The Movement consists of individuals "who seek to enlist the existing institutions of every country to include brotherhood among all men of goodwill in their educational goals." The programme of this Movement includes a study of the causes of the breakdown in human relations, training and moral motivation.

The Indian Institute of Culture, also dedicated to the ideal of human brotherhood, was represented at the Brussels Assembly by Miss E. Beswick, who writes:—

One notable characteristic of the Conference was the lack of the spirit of proselytizing. Another was the complete absence of condescension of one race to another or one class to another. Everyone was, without exception, an individual and respected as such. The Conference was therefore remarkably free from personality assertions, both in the public meetings and in the Commissions. It was a Conference where devotion to a Cause had superseded emotion.

One of the outstanding addresses delivered before the Conference was by Dr. Abba Hillel Silver of Cleveland, Ohio. He concluded with this message:—

Our religions urged men to be builders of bridges rather than of walls. Life abounds in numerous tragic chasms and gulfs which separate men, in deep rivers and their swift, dark currents. Men must learn to build bridges across them and they are more difficult to build than walls. Charity, compassion, sympathy, magnanimity, great-mindedness are such bridges. So is friendship; so is tolerance; so is brotherhood. "Love thy neighbour as thyself" is perhaps the noblest and most enduring of all bridges ever devised. "With malice towards none and with charity for all," is another bridge which an immortal American built across a river of blood and civil war.

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A significant approach on the non-governmental level to mutual understanding between peoples is that of the Conference on Asian Affairs, Inc., of New York. It has a two-way objective, the promoting of American study of the peoples and nations of Asia and the bringing to Asians of an understanding of the basic democratic principles and traditions upon which the U.S.A. was founded. Wisely it has turned its attention first to the study of problems relating to the treatment and presentation of Asian affairs.

An important research activity mentioned in the "Review of Operations: 1954-55," a report to the Directors by the Executive Secretary of the Conference, Mr. Ward Morehouse, has been a study of course offerings on Asia in undergraduate and teacher education curricula. These are important not only for those receiving higher education but also for tomorrow's students in the primary and secondary schools, to whom the information and the attitudes resulting from such courses will be filtered down.

The Conference's preliminary study of organizational and institutional interest in Asian affairs is reported to have indicated a growing, if widely scattered, interest. It appeared, however, from informal discussion meetings held over a year ago that the belief was general that such organizations and educational institutions as were concerned with Asian affairs were laying more emphasis on political, social or commercial matters than on Asian cultures. This is doubtless a natural expression of the present imbalance between material and spiritual interests, which is not peculiar to America, but it is none the less unfortunate. The deeper bonds between peoples are forged by mutual understanding and appreciation of each other's cultures and ideals. These, like the trans-oceanic cables, are laid below the strains and frictions of cross-currents and of surface storms. Greater attention in the schools of the West in general to the Asian contribution to the science, literature, philosophical thought, music and art of the world should serve as a solvent of stereotyped concepts and pave the way to real *rapprochement* between East and West.

Shri N. Raghunatha Aiyar, Assistant Editor of *The Hindu*, presiding in Madras over the celebration of the sixty-third birthday of Srivatsa Somadeva Sarma, paid a tribute to the Pandit's contribution to the reorientation of the study of the ancient Hindu Puranas during the past thirty years. This meeting, reported in *The Hindu* (July 12, 1955), served to bring out the importance of Puranic literature, which is still minimized by more sophisticated Hindus who are well versed in the Shastras. We are happy to read Shri Raghunatha Aiyar's remark that "the more one studied the ancient Hindu Puranas the more did one realize that here was a storehouse of information that brought the greatest comfort to the human mind."