

which they may grant to their people or withhold as they please. It was the communist philosophy of the nature of government and of the subjection of the citizen to government. Yet in the fact of Mr. Vyshinsky's impassioned objections, the Assembly went ahead that very day to adopt the Declaration. By that act it committed the United Nations to the proposition that human rights precede and are superior to all others, and that governments may not, without injustice, invade or deny those rights. In other words, it put the U.N. on record squarely against the communist philosophy of government and the rights of man and for the democratic philosophy. That is important!

Since the Universal Declaration of Human Rights was adopted five years ago the U.N.'s commission has been working at another task. It has been trying to write a pair of "covenants," as they are called, which, when and if ratified by the nations, would give the human rights named by the U.N. legal recognition in the ratifying nations. Frankly, this effort has run into difficulties. The trouble is that some nations think the human rights in such covenants should be confined to the kind of political and civil rights which are guaranteed for Americans by our constitutional Bill of Rights, while other members of the U.N. want these covenants to establish a wide range of social and economic rights.

The American position is that while this wide difference of opinion persists as to what rights should be included in the covenants, the U.N. should go slow in trying to push them. Instead, say the American delegates, let the U.N. for a while concentrate on collecting and publishing annual reports from all its members which show exactly what human rights they are protecting. Let experts study efforts that are being made to enlarge human rights in specific places and situations, and where U.N. "technical assistance" can help these efforts along, let it be made available. Thus, eventually, suggest the Americans, a climate of opinion will be created in which there will be fairly general agreement as to what human rights need to be given legal status. Then the covenants can be drawn and will be observed. So great is the influence of the United States in the U.N. that something like this seems likely to be done.

But one convention bearing on human rights the U.N. has adopted. It would grant women who do not now have it the right to vote, the right to run for office and the right to hold office on equal terms with men. More than 20 nations have signed it. The United States apparently does not intend to, perhaps because the women of this nation already possess these rights. For most of the world's women, however, this U.N. convention comes as a "new birth of freedom."

The other principal means by which the United Nations carried forward the fight to extend human liberty is through its Trusteeship Council. Here is the fourth major agency of the U.N.--Assembly, Security Council, Economic and Social Council, now Trusteeship Council. The work of the Trusteeship Council is concerned with development of 11 "trust territories" which the U.N. administers directly through nations it has chosen. These are former German, Italian or Japanese colonies, some of them once "mandates" of the League of Nations, all now designated for international supervision. Then there are 70 countries or regions which the U.N. speaks of as "non-self-governing territories," but which are really surviving colonies under the old colonial system.