

CONFIDENTIAL RELEASE FOR PUBLICATION AT
12:00 O'CLOCK NOON, EASTERN STANDARD TIME,
MONDAY, APRIL 15, 1935. NOT TO BE PREVIOUSLY
PUBLISHED, QUOTED FROM OR USED IN ANY WAY.

Pan American Union,
Washington, D.C.

ADDRESS OF THE MINISTER OF PANAMA
HIS EXCELLENCY, DR. RICARDO J. ALFARO
AT THE SIGNING OF THE
TREATY ON THE PROTECTION OF ARTISTIC AND
SCIENTIFIC INSTITUTIONS AND HISTORIC MONUMENTS
(ROERICH PACT)
AT THE WHITE HOUSE
MONDAY, APRIL 15, 1935, AT TWELVE O'CLOCK.

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ADDRESS OF THE MINISTER OF PANAMA, HIS EXCELLENCY, DR. RICARDO J. ALFARO, AT THE SIGNING OF THE TREATY ON THE PROTECTION OF ARTISTIC AND SCIENTIFIC INSTITUTIONS AND HISTORIC MONUMENTS (ROERICH PACT), AT THE WHITE HOUSE, MONDAY, APRIL 15, 1935.

Mr. President, Your Excellencies:

The historic act which has just taken place is one that marks a signal victory in the perennial struggle of the better sentiments of man against the ravages of war. Seventy one years ago a Convention was signed at Geneva whereby the person of the wounded and the infirm was pronounced sacred and placed beyond the sphere of armed hostilities. Today the representatives of the Republics of the American continent have gathered at the White House in Washington for the purpose of pronouncing also sacred the treasures of Art, Science and History which constitute the common heritage of mankind.

After the protection accorded by international agreement to humanitarian activities such as the Red Cross, civilization has undertaken the protection of human culture. The world is today wonderfully organized for service in behalf of those who have fallen by their colors in the bloody clashes of war. The Red Cross guarantees immunity and respect to physicians and nurses in the discharge of their humanitarian ministrations; to hospitals and ambulances; to all persons and things devoted to the alleviation of the misery and suffering brought about by the armed strife of nation against nation.

But in the forward march of the human spirit it has been felt that there is something else that needs protection and immunity; something that must not be subjected to the ravages of indiscriminate devastation; something that must be befriended by all because it is the friend of all; something that is not the exclusive possession of any one people or race because it is just as much of a blessing and a necessity to civilized life as light and sunshine are to every

living being; something that brings happiness to all, and injury to none; something that must be inviolable because it is the reflection of the divine spark kindled within the soul of man; something that we may express with that one word culture, as indicating the scientific, artistic, educational, moral and social achievements of all ages and all peoples.

Art and Science are claiming inviolability for the treasures which they have accumulated through the ages. Civilization cannot conceive and must not tolerate any longer the perpetration of such acts of vandalism and fanaticism as have been responsible in the past for the burning of libraries, the demolition of temples, the razing of monuments, the devastation of architectural gems which represented the genius and the energy of generation upon generation; the annihilation of knowledge which represented the accumulated experience of centuries; the destruction of the fruit of brains which have turned into dust and which can have immortal life only in the books, the paintings, the statues, the musical scores, the monuments, the buildings in which they created Beauty or revealed Truth.

To this imperative demand of civilization modern nations have been responding little by little with numerous movements tending to protect and preserve the treasures of universal culture.

By the General Act of the Berlin Conference on African trade, held by a group of European nations and the United States in 1885, the High Contracting Parties agreed among themselves to extend protection to the religious, scientific and charitable institutions or expeditions which might operate in the African continent. This act of respect for the work of civilization was reaffirmed by the Treaty of St. Germain, signed in 1919, article 11 of which stipulates that the Signatory Powers "will protect and favor without distinction of nationality or religion, the religious, scientific or charitable institutions and undertakings

created and organized by the nationals of the other Signatory Powers, and of States Members of the League of Nations which may adhere to the present Convention, which aim at leading the natives in the path of progress and civilization. Scientific missions, their property and their collections, shall likewise be the object of special solicitude".

The Hague Conventions of 1899 and 1907 undertook to extend to the whole world, with much broader scope, the protection needed by the depositories of universal culture. Article 27 of the Second Hague Convention, on the laws and customs of war on land, provided:

"In sieges and bombardments all necessary steps must be taken to spare, as far as possible, buildings dedicated to religion, art, science and charity, historic monuments, hospitals and places where the wounded are assembled, provided they are not being used at the time for military purposes. It is the duty of the besieged to indicate the presence of such buildings or places by distinctive and visible signs of which the enemy shall be notified beforehand."

A similar provision was embodied in article 5 of the Convention on the rules of naval bombardment.

Seven years after the Second Peace Conference the greatest conflagration of history broke out in Europe. The whole world gazed with horror upon the appalling devastation wrought by the contending armies, but it visualized with still greater horror the increased possibility of damage and ruin to be expected in a future war by reason of the advances made in the methods of warfare, in the technique of death and destruction.

Thinking men pondered the horrible prospect; lovers of culture and humanity meditated. A great idealist and a fervent apostle of peace, Professor Nicholas Roerich, conceived the plan of an international convention for the neutralization and protection of the cultural treasures of the world.

Then the Republics of the Western Hemisphere sought and attained the honor of carrying the lofty project to a successful conclusion. The Montevideo Conference sponsored the Roerich Pact and this day, the Republics of America have subscribed a Covenant, open also to the signature of all other nations, whereby for the first time in history the neutrality and protection of culture are incorporated into one single and complete body of conventional international law. The deep significance of this occasion has been enhanced by the gracious hospitality which the President of the United States has shown the Plenipotentiaries of the Signatory Nations by inviting them to perform the historic act in the White House. For this splendid gesture President Roosevelt has placed us all under a debt of obligation.

The pact signed today responds to the suggestion of the Hague Convention of 1907 that a distinctive and visible sign shall serve to indicate the presence of historic monuments, museums, scientific, artistic and cultural institutions. Henceforth, over the buildings which are the temples of civilization, a flag will be unfurled, the flag of the Red Circle, the Banner of Peace, which will serve to remind the combatants that if the folly of war leads them to the destruction of human life, a higher love and a higher respect for things eternal should compel them to treat as sacred the patrimony of art, science and history which must remain untouched unless civilization itself is to be obliterated from the face of the earth.

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PAN AMERICAN UNION
Washington, D.C.

ADDRESS OF THE SECRETARY OF AGRICULTURE
HON. HENRY A. WALLACE
AT THE SIGNING OF THE
TREATY ON THE PROTECTION OF ARTISTIC AND
SCIENTIFIC INSTITUTIONS AND HISTORIC MONUMENTS
(ROERICH PACT)
AT THE WHITE HOUSE
MONDAY, APRIL 15, 1935. AT TWELVE O'CLOCK.

SIGNING OF THE ROERICH PACT SYMBOLIZES INTER-
NATIONAL CULTURAL UNITY

This day at the beginning of the Holy Week before Easter in the year 1935, representatives of the American Nations have signed the Roerich Peace Pact providing for the protection in times of war and peace of those cultural treasures which the enlightened spirits of all lands recognize as worthy of preservation no matter how tense and bitter the strife in the physical and economic world. I have felt it a great pleasure and honor to be associated today with these gentlemen from many different nations in signing this historic document which in my opinion will take its place beside the Red Cross Treaties as a symbol of those forces which bind the nations together. I look forward to the day when travellers over the world will look for the banner of the Encircled Triple Crimson Sphere, knowing when they see it that here is something which has in it significance running across the national boundary lines, something of peculiar beauty, a national monument, a heritage out of the past, or something of unusual importance in the scientific or educational world.

Speaking a few days ago at the annual meeting of the Red Cross, I had occasion to pay tribute to the sympathetic heart and practical genius of Henry Dunant, a Swiss, who, as a result of the suffering which he saw at the battle of Solferino in Italy in 1859, promoted the movement which finally became the International Red Cross. Today it is appropriate that we should give recognition to the genius of Nicholas Roerich in whose mind this Pact and Banner first originated. Thirty-two years ago on an archaeological trip through the ancient monasteries of Russia, he became impressed with the dangers of the vandalism in peace or the barbarism in war which might destroy many irreplaceable human treasures. At that time he presented a report to the Society of Architects of Russia urging on them the desirability of starting a movement of this sort. Again in 1915 after the destruction which characterized the first year of the World War, he brought the matter to the attention of the Czar and Grand Duke of Russia. But at that time unfortunately the heat of war was upon the nations and nothing practical could be done. Again after the World War, travelling in Central Asia, Professor Roerich discovered that many priceless objects out of the past were being destroyed not only by barbaric tribesmen, but by Western travellers. Therefore, in 1929 on his return from Asia he formulated what essentially is the present Pact, which won the support of international jurists and cultural leaders both of Europe and the United States. It is not surprising that the first two meetings on this Pact were held in Belgium. The third convention was held in November 1933 in Washington with official delegates from thirty-five nations. Following this meeting, the Montevideo Conference passed a resolution recommending its adoption by the American States. Pursuant to this resolution the Governing Board of the Pan American Union prepared the Pact which is today being officially launched as an International Agreement.

Interesting as the history of the Pact has been, it is even more important to consider its present uses and its future. Humanity today is terribly heartsick. As a result of the disintegrating forces let loose by the World War and the differential economic effects of increasing mechanization, there has been a rising

tension and uneasiness between the classes and between the nations. Efforts have been made again and again to solve this disturbing situation by disarmament conferences, peace treaties, economic conversations, and currency stabilization agreements. Thus far all of these have proved singularly disappointing. With the international situation as it is today, no great nation feels that it can altogether renounce war as a possible instrument of national policy. Those who attempt to bring about the renunciation of war without working more precisely on the nature of the binding ties of human hearts across the nations are probably engaged in vain undertakings.

Many of the logically fine objectives in the way of lowering economic and currency barriers can perhaps be attained in any complete and binding fashion only after the human beings of the world have come more nearly to recognize their cultural unity. Concerning beauty, true science and the cultural treasures of the past there can be no discord among the different peoples of the world. A Rembrandt is appreciated whether it is found in the United States, in the Netherlands or in Germany.

No one knows today how far it is possible for the different nations of the world to go in forming international currency pacts, the lowering of trade barriers or disarmament agreements. Methods of this sort tend too often to be sophisticated and futile. While undoubtedly efforts in these directions should continue, it would seem desirable also to hold up before the world, in times like these, the ideal of the Unity of Human Heart regardless of nation in the worship of beauty, of culture, of religion, of science and of education. There are thousands of people in each of the nations of the world animated by these finer, broader human aspirations, and many of them will welcome the mechanism of the Roerich Pact as a means of making more manifest on earth those intangible forces which they have long recognized as the true guides of international good feeling.

Throughout all history mankind has sought an ever deeper and broader unity of purpose. During the past 300 years much has been said about the rights of the individual. As persons and as nations, the individuals have striven mightily. In so doing they have brought themselves to the brink of chaos, and it is now necessary to think a little more about duties, and a little less perhaps about rights; a little more perhaps about discipline, and a little less perhaps about complete freedom; a little more about the ties which bind us all together and much less about the hatreds and irritations which thrust us as individuals, or classes, or nations, apart from one another. The symbolism of the three spheres contained in the larger circle to my mind conveys the thought of the most complete realization of the possibilities of the individual person or the particular class or the specific nation within the limitations of the larger whole. This is a philosophic doctrine of the most profound significance. In law and government we can speculate endlessly and with profit about the relationship between liberty and duty, and the development of a constructive outcome to the apparent conflict between individualistic democracy and the strong enforcement of constructive justice. Always the individualistic units must strive to their utmost to realize their full potentialities, but always these efforts must be within the due bounds of a cultural decency which recognizes the fundamental unity of all humanity. Those who would emphasize a particular individual or class or nation beyond

these due bounds violate what I believe to be a sacred law, and inevitably must pay the penalty.

I believe the Roerich Pact is in conformity with the deepest, most sacred laws of the universe, and that it has become an international reality at an especially propitious time. Launched in the year 1935 at the beginning of the Holy Week before Easter, it can, and I believe, will serve as the germinal essence of what eventually will be a New Deal among the nations. And in so saying, I am not talking about a New Deal characterized by emergency agencies, but about the spiritual New Deal which places that which is fine in humanity above that which is low and sordid and mean and hateful and grabbing.

From an immediate practical point of view, the next step would seem to be for the permanent committee of which I happen to be honorary chairman and of which Louis L. Horch, President of the Roerich Museum is active chairman, to start upon the task of cataloging the particular sites, museums, national monuments, scientific institutions, etc., which are entitled under the terms of the Pact to protection from vandalism in peace and barbarism in war. Such places are entitled to fly the banner of peace. Thus far the Roerich Peace Pact has been open to signature only by the American nations. From hence forth it will be open to signature by all the nations of the world. I anticipate that those who work with this great cultural instrument will deepen the true international consciousness of the finest people in all the nations. This consciousness can be arrived at not as a result of a narrow class dogma or a commercial treaty or a disarmament agreement, but by an appeal to the common appreciation of those treasures of beauty and science which each nation wishes to pass on to posterity as its peculiar and enduring contribution to the ages.

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PAN AMERICAN UNION
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ADDRESS OF MR. LOUIS L. HORCH
PRESIDENT OF THE ROERICH MUSEUM
AT THE SIGNING OF THE
TREATY ON THE PROTECTION OF ARTISTIC AND
SCIENTIFIC INSTITUTIONS AND HISTORIC MONUMENTS
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ADDRESS OF MR. LOUIS L. HORCH, PRESIDENT OF THE ROERICH MUSEUM,
AT THE SIGNING OF THE TREATY ON THE PROTECTION OF ARTISTIC AND
SCIENTIFIC INSTITUTIONS AND HISTORIC MONUMENTS (ROERICH PACT),
AT THE WHITE HOUSE, MONDAY, APRIL 15, 1935.

The signing of an Inter-American Treaty based on the Roerich Pact at the White House today on the occasion of Pan American Day, is indeed a great and significant step in the unifying of the Pan American countries, and in cementing the bonds of friendship and cooperation between these nations.

It is of especial significance that this historical event takes place under the dome of the White House, through the noble gesture of President Roosevelt, who has honored this solemn occasion by his presence and message. At a time when nations are in stress due to impending disturbances which threaten the peace of the world, it is significant that the Americas are the first nations to embrace this Treaty in the cause of human progress. Thus the signing of the Treaty is a step forward in the realization of the Good Neighbor policy of President Roosevelt, and thus a cultural Pact has become an instrument and force in advancing the solidarity of the Americas. In extending his enlightened support to this project, which is linking the Americas into a closer unit, President Roosevelt's name will be inscribed upon the annals of history as a champion of cultural unity, and a leader of world constructiveness.

The Roerich Pact upon which this Treaty has been based, was created by Nicholas Roerich to preserve the treasures of art, science and religion, the historic monuments and sites, against destruction, in times of war and peace, - and represents a symbol that the supreme achievements of human genius must be held as inviolate.

In its humanitarian implications this Treaty can be compared to the Red Cross, and advances another step along the path of international rapprochement. The lofty and inspired creations of man throughout the ages take on an aspect of universality and belong in essence, not to one nation alone, but to the entire world; and it is therefore fitting that nations unite in a common vigilance to protect these irreplaceable creations. Thus each nation accepting this Treaty will act as true guardian of the spiritual treasures of mankind, and the Banner of Peace will be unfurled as a symbol of neutrality and universality.

In behalf of the Roerich Museum, which has presented the Roerich Pact to the world, I wish to express our deepest appreciation to the Director and members of the Pan American Union for their splendid efforts in promulgating this project, as well as to the Honorable Henry A. Wallace for his great support rendered to this cause.

The Permanent Committee for the Advancement of the Roerich Pact, appointed by the Third International Convention held in Washington in 1933, has been furthering the adoption of the Roerich Pact among all nations of the world, and aims to carry out its purposes by assisting the signatory nations to list and catalogue their cultural treasures. In order to signify these buildings, monuments and sites designated by the respective powers, they will be marked by a flag which was created by Nicholas Roerich and called the Banner of Peace.

The Roerich Pact and its Banner of Peace was designed not only for protection during times of war and destruction, but also to serve in Peace as a reminder to the peoples that the treasures of humanity must be respected and safeguarded. It also aims to promote in the consciousness of peoples of the world, the true values and appreciation of culture, as well as the establishing of a mutual respect. For it has been seen that not only in period of war but

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during internal disturbance, vandalism and mutilation of artistic treasures have taken place. Thus the unfurling of the Banner of Peace will help strengthen the understanding of the irreplaceability of these creations.

The pledge between nations which has been consummated today at the White House by 21 nations of the American continents, has put into effect an agreement respecting the inviolability of the products of the human genius, thus safeguarding the true heritage of man for posterity. This enlightening event marks a significant milestone in the cause of international understanding and friendship, as well as a step forward in the spiritual and cultural progress of mankind.

On this Pan American Day, we send salutations to our sister Nations!

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