Asia Society Speech

It is a great privilege to be asked to make a few remarks about the Rockefeller legacy. The Rockefeller family has contributed to the honor and greatness of our society. I have had the privilege of working with the Brothers in ways that shaped the direction and the purpose of my life.

This is why I will begin by extending my remarks beyond the celebration that has assembled us here and comment briefly on what the Rockefeller family has meant for American society and not only for the Asia Society.

The deepest challenge for any society is to move from where it is to where it [has] never been. The stability of a country depends on the competence to deal with the urgent problems presented by day to
day existence. But the greatness of a society reflects its vision of the future. A great society links an understanding of where it is with the faith in a future it is determined to reach.

This is not a task that political leaders can carry out alone or perhaps even primarily. Political life imposes its own priorities driven by gaining and holding office. Many of our most pressing issues are beyond the realm of power. Fortunate is the society which produces leaders with imagination and courage to navigate the often lonely journey from reality to possibility.

For nearly a century now, the Rockefeller family has devoted itself to this task. They have treated their heritage as an obligation to encourage the best of which America was capable and to foster America's relationship with the rest of the world. The charter of the Rockefeller Foundation in 1913 stated the goal as promoting "the well-being of mankind around the world."
By then, of course, the founding Rockefeller, John D. Rockefeller, had already given away nearly half a billion dollars. He had founded the University of Chicago, the Rockefeller Institute for Medical Research (now Rockefeller University), the Rockefeller Sanitary Commission, the General Education Board, [and] Spellman College in Atlanta. One of the distinguishing characteristics of the Rockefeller philanthropy was that each generation contributed not only resources but efforts, participation, and personal commitment.

I know the generation of the Brothers best – the grandchildren of John D. Rockefeller. Each of the Brothers had a special field of activity, but all took pride in the efforts of their siblings and frequently contributed resources to [those efforts.] Thus David devoted himself to political dialogue. I met him when, [as a] promising young man, he sponsored a study at the Council on Foreign Relations to study means of avoiding the cataclysm inherent in the use of nuclear weapons.
Then this was a problem of managing a two-power world; today we face the evolution of this nightmare through proliferation in a multi-nuclear world. A little later he was one of the founders of the Bilderberg group which, fifty years later, is still the gold standard for high-level dialogue between Europe and America. Twenty years later, he created the Trilateral Commission for exchanges between America, Europe and Asia.

Nelson focused on developing a vision for America’s future by creating the so-called Special Studies Project that brought together the best talent in America for an examination of the country’s long-term responsibilities and opportunities. Meeting with a group of academics in a forerunner enterprise, Nelson defined the challenge as follows:

“Don’t spend your effort on tactics that I hear all day long. You are here to tell me what is right, and if I cannot convince the administration, I will do it from the outside.”
What is right? That query and the commitment to its resolution are the defining contribution of the Rockefeller family to our society. The question and the organized effort to answer it provide a framework for what brings us together in celebration tonight: the fiftieth anniversary of the Asia Society’s founding. The inspiration for the concept of the Asia Society was John D. Rockefeller III. Following the family commitment to Asia that had led to the founding of the Peking Union Medical College in 1921 and the rebuilding of the Imperial Library after the Tokyo earthquake, he had traveled to Asia in 1929, served on John Foster Dulles’s mission to negotiate a Japanese peace treaty in 1951; he had founded the Population Council in 1953 to address the demographic issues, especially of Asia, and the Council on Economic and Cultural Affairs, later named the Agricultural Development Council, designed to foster the social aspect of
agricultural development; the biological aspect of agricultural development was supported by the Rockefeller Foundation.

In 1956, John D. Rockefeller III founded the Asia Society; in 1972, he convened the first Williamsburg Conference to provide a forum for the discussions relating to Asia. Over the decades the Asia Society has created centers in Houston [and] Washington and Asia Societies in the Philippines, Hong Kong, and Australia.

The landmarks familiar to everybody in this room, at a moment when the growing importance of Asia is a commonplace, must be seen in the context of John D. Rockefeller III’s original conception. In 1954, America had no relations with China; Japan was emerging from occupation, and John Foster Dulles gave the benign advice to Japanese leaders that since high-tech industrial and production methods were beyond their reach, Japan should focus its economic development on the less complex economic sectors. Vietnam was not yet a trauma
and just shedding French colonial rule. Indonesia had just begun its national role. American foreign policy was focused on Europe and the Cold War. The Asia Society provided a forum for Americans to broaden their understanding of Asia and to bring Asian leaders in all fields into increasing contacts with Americans and with each other.

The objective of the Asia Society was not primarily political. From the first it focused many of its efforts on the cultural field. The devotion to act and the appreciation of it was always a Rockefeller characteristic and ______ with typical Rockefeller discretion. This is reflected in a letter John Jr. wrote to his father asking for a loan to purchase some Chinese ceramics:

"I have never squandered money on horses, yachts, automobiles or other foolish extravagances. A fondness for these porcelains is my only hobby – the only thing on which I have cared to spend money. I have found their study a great recreation and
diversion and I have become very fond of them. This hobby, while a costly one, is quiet and unostentatious and not sensational."

John III saw to it that the Asia Society became a center for important exhibitions of Asian art. As always, the Rockefellers led [the] way when, in 1972, John D. Rockefeller III and his wife, Blanchette, pledged their collections of Asian art masterpieces to the Asia Society.

The symbolism of this gesture is of profound relevance to our time. That the center of gravity of world affairs is shifting to Asia is a commonplace by now. But it is too often interpreted as a call to Asia to relate itself to American designs. [America is] a superpower, perhaps the only genuine superpower in the world. But, paradoxically, the issues amenable to solution by power alone are shrinking.
Asia is part of a global system. But it is also the home of some nations proud of a long history and emerging nations striving to express their identit[ies]. [They reflect] some of the national rivalries of nineteenth-century Europe and some of the achievements of the post-modern world. The historic task is to contribute to a world order which other nations join, not because they must, but because they want to. The great cultures of Asia must come to consider America as a partner in a common destiny based on mutual respect for each others’ customs and understanding of each others’ aspirations. The Asia Society has made a great contribution to this task and will become even more pivotal in the decades ahead.

Winston Churchill once said: “There are periods in history where it is not enough to say that one has done one’s best. It is crucial to do what is necessary.”
For nearly a century, the Rockefeller family has encouraged our society to do it best and to point it to the necessary.

We are here to thank them for this.
Asia Society Speech

It is a great privilege to be asked to make a few remarks about the Rockefeller legacy — both because of what the Rockefeller family has contributed to the honor and achievement of our society, and because some of its members have allowed me to participate in their activities. David and Nelson have been personal friends who have shaped in important ways the direction and the purpose of my life.

This is why I will begin by extending my remarks beyond the celebration that has assembled us here and comment briefly on what the Rockefeller family has meant for American society and not only for the Asia Society.

The deepest challenge for any society is to move from where it is to where it [has] never been. The stability of a country depends on
the competence to deal with the urgent problems that day by day
time presents. But the future of a society is shaped by its ability
to deal with the important issues of shaping its future. For this, it
needs an understanding of where it finds itself and the vision, yes,
and the faith, to define a future beyond the familiar.

Lucky is the society which produces leaders with imagination and
courage to navigate this difficult and often lonely journey. It is not a
task that political leaders can carry out alone or perhaps even
primarily. They are preoccupied with achieving power and holding it;
information, driven by gaining and holding power. Many of our most pressing issues are beyond the realm of
power. And in any event, they need the echo and the encouragement
and sometimes the inspiration of groups not subject to the necessities
For nearly a century now, the Rockefeller family has devoted itself to this task. They have treated their heritage as "an obligation" and interpreted this obligation to raise mankind's sight, to encourage the best of which America was capable, and to foster America's relationship with the rest of the world. The first systemic effort was the creation of the Rockefeller Foundation chartered in 1913 for the purpose of promoting "the well-being of mankind around the world." This culminated a period in which John D. Rockefeller, giving away nearly half a billion dollars, had founded the University of Chicago, the Rockefeller Institute for Medical Research (now Rockefeller University), the Rockefeller Sanitary Commission, and the General Education Board. One of the distinguishing characteristics of the Rockefeller family was that they contributed not only resources to their causes but their efforts participating in a dedicated extent.
I know the perseverance of the Brothers best—the grandchildren of John D. Rockefeller and he was a promising young man. He was one of the sponsors of a study group at the Council on Foreign Relations to consider the impact of nuclear weapons on the conduct of foreign policy and to avert the cataclysm inherent in their use. Then this was a problem of managing a two-power world; today we face the evolution of this nightmare through proliferation in a multi-nuclear world. And David is one of the sponsors of the Trilateral Commission, a forum where this problem can be discussed on a global basis.

A little later I was invited by Nelson, who was then serving as President Eisenhower's chairman of the Psychological Strategy Board, to join a group of academics to advise the White House on the implications of the post-Stalin-Soviet leadership for world peace and stability. When he first [met] with the group, Nelson defined its charter as follows: "Don't spend your effort on tactics that I hear all ...
day long. You are here to tell me what is right, and if I cannot
convince the administration, I will do it from the outside.”

What is right? That query and [the commitment to its resolution
are] the defining contribution of the Rockefeller family to our society.

[The question and the organized effort to answer it] provide a
framework [for] what brings us together in celebration tonight: the
fiftieth anniversary of the Asia Society’s founding. The inspiration for
the concept of the Asia Society was John D. Rockefeller III. He had
taveled to Asia in 1929, served on John Foster Dulles’s mission to
negotiate a Japanese peace treaty in 1951; he had founded the
Population Council in 1953 to address the demographic issues,
especially of Asia, and the Council on Economic and Cultural Affairs,
later named the Agricultural Development Council, designed to foster
the social aspect of agricultural development; the biological aspect of
agricultural development was supported by the Rockefeller Foundation.
In 1956, John D. Rockefeller III founded the Asia Society; in 1972, he convened the first Williamsburg Conference to provide a forum for the discussions relating to Asia. Over the decades the Asia Society has created centers in Houston, Washington, Philippines and Asia Societies in Hong Kong and Australia.

The landmarks familiar to everybody in this room, at a moment when the growing importance of Asia is a commonplace, must be seen in the context of the vision that animated John D. Rockefeller III's original conception. In 1954, America had no relations with China; Japan was emerging from occupation, and John Foster Dulles gave the benign advice to Japanese leaders that since high-tech industrial and production methods were beyond their reach, Japan should focus its economic development on the less complex economic sectors.

Vietnam was not yet a trauma and just shedding French colonial rule.

Indonesia had just begun its national role. American foreign policy
was focused on Europe and the Cold War. The Asia Society provided a forum for Americans to broaden their understanding of Asia and to bring Asian leaders in all fields into increasing contacts with Americans and with each other. In 1974, David Rockefeller created the Trilateral Commission which, for the first time, gave Japanese leaders an institutional role in systematic non-governmental discussions with America and Europe.

The objective of the Asia Society was not primarily political. From the first it focused many of its efforts on the cultural field. The Asia Society became a center for important exhibitions of Asian art. As always, the Rockefellers led the way when, in 1972, John D. Rockefeller III and his wife, Blanchette, pledged their collections of Asian art masterpieces to the Asia Society.

The symbolism of this gesture is of profound relevance to our time. That the center of gravity of world affairs is shifting to Asia is a
commonplace by now. But it is too often interpreted as a call to Asia
to relate itself to American designs. [America is] a superpower,
perhaps the only genuine superpower in the world. But, paradoxically,
the issues amenable to solution by power alone are shrinking.

Asia is part of a global system. But it is also the home of some
nations proud of a long history and emerging nations conscious of their
identities. [They reflect] some of the national rivalries of nineteenth-
century Europe and some of the achievements of the post-modern
world. The historic task is to contribute to a world order which other
nations join, not because they must, but because they want to. The
great cultures of Asia must come to consider America as a partner in a
common destiny based on mutual respect for each others’ customs
and understanding of each others’ aspirations. The Asia Society has
made a great contribution to this task and will become even more
pivotal in the decades ahead. Winston Churchill once said: “There are
periods in history where it is not enough to say that one has done
one’s best. It is crucial to do what is necessary.”

For nearly a century, the Rockefeller family has encouraged our
society to do it best and to point it to the necessary.

We are here to thank them for this.
had received the Benjamin Altman bequest, which included ceramics of similar profile. Thus, Morgan's heirs decided to disperse the collection of more than 1,500 objects with the help of the dealer Joseph Duveen.

By this time, JDR Jr. had become fascinated with Chinese ceramics and he wrote his father about the Morgan collection on January 26, 1915,

Abby and I have been greatly interested in buying these beautiful things, that are as rare and as valuable as paintings of the Old Masters. They adorn our house and are such an education, and at the same time are so quiet and unostentatious. Perhaps the greatest collection in the world of Chinese porcelains is that made by Mr. Morgan, now on view at the Metropolitan Museum of Art in New York. . . . I am now confidentially advised by one of the leading dealers in objects of art of that city that his house has actually bought the collection of Chinese porcelain. He has offered me the first choice of any of the pieces in the collection. . . .

In this same letter, JDR Jr. requests a loan of $2,000,000.

And again, a few days later,

Mr. Morgan’s collection of Chinese porcelains contains the largest number of first quality pieces of any private collection in the world. There is nothing like it or approaching it except in public museums, hence permanently beyond purchase. The private collections, large and small, are known; none of them approach this. Connoisseurs and buyers who have searched for Chinese porcelains in China for years know that the supply of great things is practically exhausted. Moreover, the Chinese people of wealth are themselves beginning to buy their own porcelains to retain them in their country. . . . As to information regarding values, my advisor is Mr. [Theodore Y.] Hobby, for many years secretary of Mr. Altman and associated intimately with Mr. Altman in the purchase of his entire collection of Chinese porcelains, which ranks among the best of all collections. Since Mr. Altman’s death, Mr. Hobby has had the care of his collection and is now curator in the Metropolitan Museum of Art, in charge of the collections.

I have never squandered money on horses, yachts, automobiles or other foolish extravagances. A fondness for these porcelains is my only hobby—the only thing on which I have cared to spend money. I have found their study a great recreation and diversion and I have become very fond of them. This hobby, while a costly one, is quiet and unostentatious and not sensational. I feel,
Asia Society Speech

It is a great privilege to be asked to make a few remarks about the Rockefeller legacy – both because of what the Rockefeller family has contributed to the honor and achievement of our society and because some of its members have allowed me to participate in their activities. David and Nelson have been personal friends who have shaped in important ways the direction and the purpose of my life.

This is why I will begin by extending my remarks beyond the celebration that has assembled us here and comment briefly on what the Rockefeller family has meant for American society and not only for the Asia Society.

The deepest challenge for any society is to move from where it is to where it [has] never been. The stability of a country depends on
the competence to deal with the urgent problems that day to day existence presents. But the future of a society is shaped by its ability to deal with the important issues of shaping its future. For this, it need[s] an understanding of where it finds itself and the vision, yes, and the faith, to define a future beyond the familiar.

Lucky is the society which produces leaders with imagination and courage to navigate this difficult and often lonely journey. It is not a task that political leaders can carry out alone or perhaps even primarily. They are preoccupied with achieving power and holding it; political life imposes its own priorities driven by gaining and holding power. Many of our most pressing issues are beyond the realm of power. And in any event, they need the echo and the encouragement and sometimes the inspiration of groups not subject to the necessities of the immediate.
For nearly a century now, the Rockefeller family has devoted itself to this task. They have treated their heritage as a sense of obligation [and] interpreted this obligation to raise mankind’s sight, to encourage the best of which America was capable, and to foster America’s relationship with the rest of the world.

The first systemic effort was the creation of the Rockefeller Foundation chartered in 1913 for the purpose of promoting “the well-being of mankind around the world.” This culminated a period in which John D. Rockefeller, giving away nearly half a billion dollars, had founded the University of Chicago, the Rockefeller Institute for Medical Research (now Rockefeller University), the Rockefeller Sanitary Commission, and the General Education Board. One of the distinguishing characteristics of the Rockefeller family was that they contributed not only resources to their causes but their efforts – participating to a dedicated extent.
I met David over fifty years ago, before I was Henry Kissinger, and he was a promising young man. He was one of the sponsors of a study group at the Council on Foreign Relations to consider the impact of nuclear weapons on the conduct of foreign policy and to avert the cataclysm inherent in their use. Then this was a problem of managing a two-power world; today we face the evolution of this nightmare through proliferation in a multi-nuclear world. And David is one of the sponsors of the Trilateral Commission, a forum where this problem can be discussed on a global basis.

A little later I was invited by Nelson, who was then serving as President Eisenhower’s chairman of the Psychological Strategy Board, to join a group of academics to advise the White House on the implications of the post-Stalin Soviet leadership for world peace and stability. When he first [met] with the group, Nelson defined its charter as follows: “Don’t spend your effort on tactics that I hear all
day long. You are here to tell me what is right, and if I cannot convince the administration, I will do it from the outside.”

What is right? That query and [the commitment to its resolution are] the defining contribution of the Rockefeller family to our society. [The question and the organized effort to answer it] provide a framework [for] what brings us together in celebration tonight: the fiftieth anniversary of the Asia Society’s founding. The inspiration for the concept of the Asia Society was John D. Rockefeller III. He had traveled to Asia in 1929, served on John Foster Dulles’s mission to negotiate a Japanese peace treaty in 1951; he had founded the Population Council in 1953 to address the demographic issues, especially of Asia, and the Council on Economic and Cultural Affairs, later named the Agricultural Development Council, designed to foster the social aspect of agricultural development; the biological aspect of agricultural development was supported by the Rockefeller Foundation.
In 1956, John D. Rockefeller III founded the Asia Society; in 1972, he convened the first Williamsburg Conference to provide a forum for the discussions relating to Asia. Over the decades the Asia Society has created centers in Houston, Washington, [and] the Philippines and Asia Societies in Hong Kong and Australia.

The landmarks familiar to everybody in this room, at a moment when the growing importance of Asia is a commonplace, must be seen in the context of the vision that animated John D. Rockefeller III’s original conception. In 1954, America had no relations with China; Japan was emerging from occupation, and John Foster Dulles gave the benign advice to Japanese leaders that since high-tech industrial and production methods were beyond their reach, Japan should focus its economic development on the less complex economic sectors. Vietnam was not yet a trauma and just shedding French colonial rule. Indonesia had just begun its national role. American foreign policy
was focused on Europe and the Cold War. The Asia Society provided a forum for Americans to broaden their understanding of Asia and to bring Asian leaders in all fields into increasing contacts with Americans and with each other. In 1974, David Rockefeller created the Trilateral Commission which, for the first time, gave Japanese leaders an institutional role in systematic non-governmental discussions with America and Europe.

The objective of the Asia Society was not primarily political. From the first it focused many of its efforts on the cultural field. The Asia Society became a center for important exhibitions of Asian art. As always, the Rockefellers led [the] way when, in 1972, John D. Rockefeller III and his wife, Blanchette, pledged their collections of Asian art masterpieces to the Asia Society.

The symbolism of this gesture is of profound relevance to our time. That the center of gravity of world affairs is shifting to Asia is a
commonplace by now. But it is too often interpreted as a call to Asia
to relate itself to American designs. [America is] a superpower,
perhaps the only genuine superpower in the world. But, paradoxically,
the issues amenable to solution by power alone are shrinking.

Asia is part of a global system. But it is also the home of some
nations proud of a long history and emerging nations conscious of their
identit[ies]. [They reflect] some of the national rivalries of nineteenth-
century Europe and some of the achievements of the post-modern
world. The historic task is to contribute to a world order which other
nations join, not because they must, but because they want to. The
great cultures of Asia must come to consider America as a partner in a
common destiny based on mutual respect for each others' customs
and understanding of each others' aspirations. The Asia Society has
made a great contribution to this task and will become even more
pivotal in the decades ahead. Winston Churchill once said: “There are
periods in history where it is not enough to say that one has done
one’s best. It is crucial to do what is necessary.”

For nearly a century, the Rockefeller family has encouraged our society to do it best and to point it to the necessary.

We are here to thank them for this.
It is a great privilege to be asked to make a few remarks about the Rockefeller family, both because of the family’s important part in the history of the United States and because of the importance of the Rockefeller achievements. Many of its members have allowed me to participate in this activity. David S. Nelson has been a personal friend who has shaped in important ways the direction and purpose of my life.

This is why I will begin by extending my remarks beyond the celebration that has assembled here and comment briefly on what the Rockefeller family has meant to American society, not only for the Rockefellers but for every succeeding generation.

The deepest challenge for any society is to move from where it is to where it should never be. Stability of a country depends on its

long-term to deal with the urgent problems that day-to-day existence presents.
of a society is shaped by its ability to deal with the important issues of shaping its future. For this it needs an understanding of where it finds itself and the vision, yes and the faith, to define a future beyond the familiar.

Luckily is the society which produces imagination leaders with the vision and courage to navigate their difficult+often lonely journey. To stay the stay process that political leaders can carry out alone or judging even primarily. They are presumed with exhibiting power, political + lobbying it, shaping its own priorities. Many of our most pressing issues are shaped by those foreign and in they need the foreign sound. They need the encouragement and sometimes the incentives of foreigners not subject to the necessities of the immediate.

For nearly a century now the Rockefeller family has devoted itself to this task. They have limited their leverage as a sense of obligations.
interpreted this objective to mean mankind's effort to assist humanity and to encourage the best of which America was capable and to foster America's relationship with the rest of the world. The characteristics of the Rockefeller family were that they contributed entirely to their interests and their efforts—participating to the utmost extent. I met David over fifty years ago when I was Henry Kissinger head of the open space, and he was a promising young man. He was one of the sponsors of a study group at the Council of Foreign Relations to consider the impact of nuclear weapons on the conduct of foreign policy and to prevent the cataclysm inherent in their use. Then this was a problem of managing a two-power world; today we face the evolution of this problem into a nightmare through the justification in a multiple-armed, theological commissioning world. And David as one of the sponsors of this forum, where this problem can be discussed on a global basis.

A little later I was invited by Nelson Rockefeller, then serving as President Eisenhower's Chairman...
The first significant effort was the creation of the Rockefeller Foundation with the charter of 1913 for the purpose of promoting "the well-being of mankind around the world." This occurred in a period in which John D. Rockefeller giving away nearly half a billion dollars led foundations at the University of Chicago, the Rockefeller Institute for Medical Research (now Rockefeller University), the Rockefeller Sanitary Commission and a General Education Board.
of the Psychological Strategy Board to join a group of
academics to advise the White House on the implications
of the post-Soviet leadership for world peace and stability.

When he first met with the group, Nelson defined its duties
as follows: “Don’t spend your effort on tactics—
I have all day, but your accent is to tell me what is
ger - and if I cannot convince the administration
of I will do it from the outside.”

What is needed? The answer to this
question— and the accompanying
question— of its urgency,
contributions of the Rockefeller family to our
society. It provides a framework for celebrating what
brings us together in celebration and versus midnight:
the fiftieth
anniversary of the Asia Society’s founding. The dedication
for the concept of the Asia Society
founed behind the society’s concern with China was John D.
Rockefeller 3rd
Rockefeller 3rd. He had travelled to Asia in 1929,
accord with John Foster Dulles’ mission to negotiate a peace
peace treaty in 1951; he had founded the Population
Council in 1953 to help address the demographic issues,
especially of Asia and the Council on Economic Culture. Officers later named the Agricultural Development Council designed to foster the social aspects of agricultural development and the biological aspects of agricultural development.

John D. Rockefeller, Jr. was supported by the Rockefeller Foundation. In 1970, John D. Rockefeller Jr. 3rd, founded the Asia Society; in 1972, he convened the first Williamsburg Conference for a Forum for Asian-American Relations relating to Asia. Over the decades, the Forum in Washington, D.C. created centers in Hamilton, Ohio, Philadelphia, and Asia Society in Hong Kong, Japan, and Australia.

These landmarks form the backbone of the current membership of Asia in a common place must be seen in the context of the vision that envisioned John Rockefeller Jr. 3rd's original design. In 1954, America, China, Japan, and every other relations with China, Japan, was emerging from occupation, and John Foster Dulles gave the Persian Gulf
to Japanese leaders that since high tech industrial
production methods were beyond their reach, Japan
should focus its economic development on its
less complex economic sector. Vietnam was met
with a similar response from Colombia,
yet a truer and just economic principle.
Indonesia had already begun its transition
towards a more balanced foreign policy, focusing on
Europe and the Cold War. The Asia Society provided
a forum for Americans to broaden their
understanding of Asia and to bring Asian leaders
in all fields into meaningful contact with Americans
and each other. 

The role of the Asia Society was met
primarily politically. From the start it focused on
many of its efforts in the cultural field. The
Asia Society became a center for important studies
of East Asia. At the same time, the Rockefeller led
Asia is part of a global system. But it is also the home of nations proud of a long history and the emerging nations conscious of this identity. It reflects some of the national cultures of 19th-century Europe and some of the achievements of the post-modern world.
may when in 1972, the Rockefellers, the 3rd & his wife
Blondelle pledged their collections of Asian art
and antiques to the Asia Society. In that year, Rockefellers
created the Intertidal Commission which for the first time
provided a forum for Japanese leaders to meet
- governmental discussions with America & Europe.

The symbolism of this festival is

of profound relevance to our time. That the center
of gravity of world affairs is shifting to Asia is
a commonplace by now, but it is too often interpreted
as a call to stone & relate itself to American designs.

We are a superpower, perhaps the only remaining
superpower in the world. But the writing ensemble
of nations, by power alone are shrinking. Our
task is to contribute to a world order which
the nations join not because they must but
because they want to. The great cultures of the
must feel some understanding coexists among
American as a partner in a common destiny leads for each other centuries on mutual respect and understanding of each other's aspirations. The Arab society has made a great contribution to this task and will become an essential partner in the future.

The writing itself once said: "True all periods in history unless it is not enough to say that one has done one's utmost to do what is necessary."

For nearly a century the Rockefeller family has encouraged our society to do its best to point it to the necessary.

We are here to thank them for this.