

inding of that process we must now acknowledge and respond intelligently to the reality of the human society. As the concept of one world comes to signify more clearly a single human entity rather than an aggregation of states we shall understand better the need to trim the edges of sovereignty and merge our national loyalties into our global negotiations. The time is at hand for this perception to inform our conduct. Already developments in many fields are calling for measures of global management. In food, in energy, in the environment, in population, in finance in global security, the mutual needs of nations have grown to the point where the reflexes of nationalism must no longer be allowed to act as a restraint on international management for the good of all.

We must now find a way of giving practical recognition and institutional expression to the wider loyalty that our instinct of human solidarity dictates and our technological progress has made both possible and necessary. Some of the measures we have devised to promote equity and justice within nations must be given a global reach. Within our separate societies, either the instinct of compassion or calculations of prudence have led us to share resources so that the weak have the protection of the strong. We have come to accept that nationally the protection of the weak cannot remain merely a function of charity or a gift of those who care; that it must be an obligation on those who have and a right of those who need. We have equally come to accept that all within our societies have a right to share power in our systems of government and in the management of national affairs.

We have still to acknowledge, however, that the world's poor have a right to a share of the world's wealth. We are far from conceding to them the right to share in the management of global relations. We do not accept in our societies a third class citizenship; we must not allow in our global society a Third World that is always third.

We face, in these early years of the eighties, a global economic, social and security crisis. If we ignore that crisis — for it is one inter-related crisis — it is at our peril. More than 40 years ago, at another time of crisis, historian Arnold Toynbee exhorted his generation to action and against surrender to a darkening fate in words that are as apposite now:

The dead civilizations are not dead by fate; and therefore a living civilization is not doomed inexorably in advance to join the majority of its kind that have suffered shipwreck... We are not compelled to submit our fate to the blind arbitrament of statistics. The divine spark of creative power is instinct in ourselves; and if we have the grace to kindle it into flame, then the stars in their courses cannot defeat our efforts to attain the goal of human endeavours.

In that divine spark of creative power, we have not only the grace but the wisdom to kindle it into flame.

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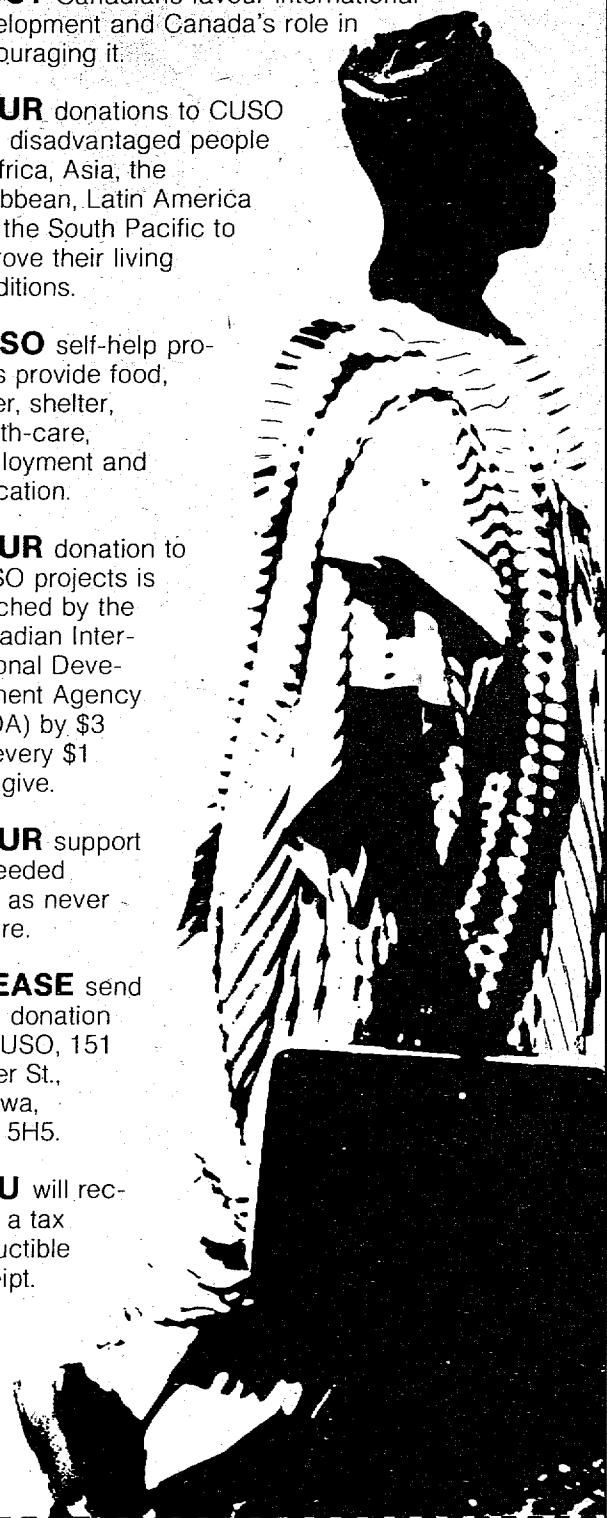
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