

The contribution of our universities to the maintenance of a healthy system of external relations is not limited to this single fundamental point. I reminded you a few moments ago that, in our opinion, no decision may be taken in foreign policy and no change made in our system of relations with other nations if that decision or change is likely to affect seriously the moral unity of Canada.

Whereas in other nations more homogeneous than ours the government, in formulating its foreign policy, has to consider only the differences of opinion which may exist among different classes of citizens, we must take into account the particular mode of thought and feeling and the traditions of the two component races. The requirements of inner unity, of unity in essentials, to use again St. Augustine's expression, condition our attitude in matters of foreign policy.

Now what institutions can contribute better than universities to the forming of a liberal Canadian mind? They are the meeting-place for the chief spiritual movements of the free world. Their teaching is far enough removed from daily cares not to be hampered and narrowed by the restrictions, not to say the pettiness, which those cares sometimes involve. The unity of thought which universities can help to create in our country in spite of all sorts of special conditions, without forgetting of course the geographical conditions which tend to divide our population, must be a broad unity absolutely distinct from uniformity, and a unity in which all trends, legitimate aspirations and recognized rights can exist harmoniously side by side. In short, it is unity of feeling and will in essentials. I know that all our Canadian universities, young and old alike, assist by their teaching in achieving this basic unity, and that they help in this way to give the Government of the country that firm platform on which it can build a foreign policy that is representative, coherent and effective.

This is not an occasion on which to recall in detail what Canada's relations with foreign countries have become. There is none the less at the present time an aspect of our foreign policy that I wish to mention, precisely because of the inspiration with which our universities, thanks to their Christian traditions, can imbue in it.

In that tension between the U.S.S.R. and us which mere negotiations seem powerless to lessen, the only two actions which seem to be left to the Western nations for the safeguard of peace are, first of all, the strengthening of a common defence-system in whose shelter free life may continue, and secondly, economic assistance from the more-greatly favoured nations for the benefit of those which are less so. We form part of that peaceful North Atlantic Alliance which, as each day demonstrates to us a little more clearly, is successfully holding in check the military forces of Communist imperialism. So much for immediate defence. We are also participating, and to an appropriate degree, in the plan for economic and technical assistance to the Asiatic nations whose masses of people would fall a ready prey to Communism if they received no help in raising their standard of living. So much for long-range defence.

These two objectives of our foreign policy are imperative. But I wonder if, beyond the immediate purposes of the military defence of the free nations and the economic recovery of the less favoured peoples, we perceive with sufficient clarity and proper conviction the idea of charity, of true love for our neighbour which should inspire such international action. This brings me back to the quotation from St. Augustine: "In all things, charity".