

certain times to reconcile the requirements of unbiased academic teaching and those of the practical applications of that teaching to contemporary problems. This causes a struggle between two currents to which equal attention must be given.

The modern university is a school of higher learning, but it remains true that this learning, for most of those to whom it is to be transmitted, is not an end in itself. It is meant to serve in their daily lives and should therefore be practical enough to enable them to follow a successful career. But it should also be founded on theoretical principles sufficiently unprejudiced and sound to give guidance and light in the planning of any action which students will have as citizens.

St. Augustine indicated, it seems to me, the solution for these problems, which are fundamentally problems of moderation and judgment, when he wrote, fifteen hundred years ago: "In essentials, unity; in matters about which it is legitimate to harbour doubts, liberty; and in all things, charity".

In essentials, unity, St. Augustine has written. Now we know what essentials are for the man of 1952. There are certain very broad principles on which rests the spiritual community of the Christian West and against which stands an authoritative dictatorship in which the human person no longer counts. When we compare the ways of life on either side of the Iron Curtain and look for the irreducible differences which divide them, we arrive inevitably at the conception of liberty: liberty for man to believe in God and to fulfil his religious duties; liberty for the citizen to have a personal political opinion and to be able to express it without his life, property and career being threatened; freedom of association for the progress and protection of the rights of his profession or union.

We in the Christian West have succeeded, after long and costly experiment, in reconciling this liberty, which one of your most outstanding sociologists said comes from God just as authority does, in a happy balance with the necessities of authority itself.

It is in this successful balance that the superiority of our democratic system over the totalitarian systems is best expressed. And it will be to the undying honour of the great English and French law schools, the spirit of which our universities are perpetuating in America, to have worked out principles which sanction and protect that balance between liberty and authority.

If therefore Canadian participation in international politics takes as its first rule to maintain, support and defend a conception of liberty which is radically different from that of our opponents, the role of our universities regarding the basic points of our foreign policy is easily deduced from this first observation.

It is the university faculties, of course, which train the men charged with the perfecting and detailed study of this policy, as well as with the choice of the means of implementing it in the most adequate manner. But it is also the universities which by sending out regularly into active life generations of well-trained minds, prepares for this policy the reception and prestige which it must have within the country if we wish it to be truly representative of the nation and effective abroad. A role of leadership, interpretation and propaganda, in the most unprejudiced sense of the term.