

of the problems which confront us are of a similar kind and of the same order of magnitude. We are both developing at an extremely rapid rate. All of this makes me believe that Brazil and Canada have much to gain by intensive and systematic exchanges of views, of skills and of experiences.

In the past our collaboration has been not inconsiderable. As a Canadian it is a cause for gratification to know that Canadian engineers and Canadian enterprise have played a substantial role in generating the energy so vital to the development of the Rio and Sao Paulo areas. In the cultural field our interests run parallel. Our commercial relations are long standing and of mutual benefit. Our political relations are excellent.

This does not mean, however, that there is no room for fortifying our solidarity, for deepening mutual understanding. On the contrary, I believe that in the political, as well as in the economic and cultural fields, much can be done to intensify our collaboration; and you may be sure that, so far as it lies within my power, I shall do everything I can to further this end.

A moment ago I spoke of our experience as pioneers on the physical frontiers of the New World. Today, we, with all other peoples, stand awed and not a little frightened, at one of history's watersheds on the frontiers of a critical age in which the final human catastrophe has become possible. Ours is the supreme challenge. Either we learn how to shape a tolerable world order, or the forces released by man's mastery over his material environment and his lack of mastery over himself, will destroy us.

The difficulties are enormous. No one nation, no one group of nations, knows all the answers. None of us can discern a clear road to ultimate solution. Nevertheless, it may not be inappropriate if I were to consult with you on some considerations which seem important to us in Canada.

In the first place, we believe that the free world, while maintaining its strength to the utmost of its ability, must not weary in its endeavours to negotiate for peace. We must never sacrifice the principles basic to our civilization, but we believe we must maintain flexibility of policy rather than permit development of a frozen futility. Flexibility is not a spineless posture. Compromise is not an evil word: it does not involve a lack of moral standards. Open-mindedness does not necessarily mean an empty mind. Rather, it bespeaks a willingness to listen to opposing views and an attempt to take such views into account even if we do not accept them. The reconciliation of opposing viewpoints is, of course, never easy; it is a long and laborious task and more often than not frustrating. But in these days not of alternatives, but of the terrible alternative of universal disaster for mankind, it is an imperative course of action and one from which we can never back away in dismay or a sense of futility.