

Or take India. For the last decade - and in spite of some severe natural disasters - industry has never ceased to grow by less than 8 per cent a year. The country has reversed its tendency to declining output on the farms. Recent grain harvests are the highest in history. None of this would have been possible without consortium aid.

These two countries together - India and Pakistan - make up nearly 50 per cent of the developing world. Their aid programmes are the largest and the most truly multi-national in the West. We didn't hear much about them. But we hear today, every hour, inevitably and necessarily, about the tragic possibility of war between these two Commonwealth countries, which could reverse, perhaps beyond recovery, the progress that has been made by them.

We can add to the successes of mutual aid one overall consideration. In 1945, it must have seemed to the Communists that the poverty-stricken, under-developed, colonial world would be a "push-over" for Communism. Lenin, indeed, suggested that the way to world control would lie through colonial revolution. Twenty years later, all through the developing nations, there is dynamic change occurring - but within the framework of an open, plural world. This, in part, is the achievement of economic assistance. Could one ask for a more vital success?

While there is bound, then, to be a deep concern over current conflicts between countries whose people we wish well and desire to help, this should not be permitted to determine our own attitude toward foreign aid or developing peoples. Nor should it be determined by the mere calculation of success or failure of past efforts.

Having set in motion the processes of growth and welfare and modernization, are we to withdraw our interest as the process develops or as the going gets tough?

I believe that what distinguishes our Western civilization from all other human cultures has been its profound sense of social and moral obligation. From our Hebraic roots we derive this sense of God's compassion for the poor and the needy and God's judgement on the wealthy who do nothing about these needs. It is not Dives but Lazarus who sits in the bosom of Abraham. It is not the Pharisee but the Publican who finds favour in God's sight. Those who feed the hungry and clothe the naked are God's people, even if they have never heard of Him. Those who do not, can cry "Lord, Lord" until judgement day and will be rejected just the same.

Why should we think that our Western world, with its vast and growing resources, is in some way exempt from the judgements of history and of God? Have the deepest moral imperatives of our civilization been abrogated just because, at last, we have the resources to fulfil them or those whom we wish to help at times disappoint us?

Canadians have played an active role in this story of international aid and development. The record is well known to you. Of course we have not done enough. I doubt that any amount of assistance will ever be enough. But my Government intends to increase our foreign aid allocation substantially in the years ahead.