

communism in China and indeed in other parts of Asia and the actions of the communist rulers of the Peking regime that has now secured effective control of the Chinese mainland, have caused deep and understandable anxiety in our own country and indeed in the whole of the non-communist world. At three points on the periphery of China there has been armed conflict in recent years, and in each case this has threatened the peace of the world. These three points are, of course, Indochina, Korea and Formosa. I shall have something to say about each of these areas in a few minutes, but first I think it is important to put all of this in the framework of the growth of communism in Asia; which has ambitions to control and exploit the Asian peoples through a strong and autocratic communistic government in Peking. This problem of communism in Asia is certainly not a simple one, and there are no simple solutions for it. It will not be solved by merely denouncing it, and certainly not by ignoring it. It is more important to try and understand its origins and purposes and to discover the sources of its support.

The communist movement in Asia is not simply a conspiracy of evil and alien forces seeking power and domination; unfortunately it is more than that. It has secured too many followers who see in it, at least until they have acquired some experience of its workings in government, a means of improving the welfare and happiness of their own people and ensuring their freedom from western pressure and control. Therefore I feel we shall not make much appeal to the peoples of Asia unless we make clear to them that while we denounce communistic doctrines and methods we wholeheartedly support the ideals of these people for liberation from hunger, misery and outside domination.

To understand the people of Asia and to live in terms of friendship with them requires, of course, on our part and on the part of western peoples both patience and tolerance. It requires also an effort of imagination. We have to try to see ourselves as the Asians see us. It is difficult for us, for example, to understand the intense preoccupation of the people and the new leaders of free Asia with the question of colonialism and imperialism, because we know that the former imperial powers have already withdrawn or are not in a position to dominate, even if they would. The governments and peoples of those same erstwhile imperial powers are among our closest friends in the world and we see in them people who, far from being enemies of freedom, nourish it in Asia itself as elsewhere, and are now able and willing to assist new and unsteady regimes to master their political and economic problems.

From the facts of their own history Canadians should understand, however, the viewpoint of Asians that self-government is more important even than good government. We should understand also the mistrust and suspicions of those who for years have felt themselves - possibly not at all times justifiably - to be the victims of prejudice and at times of racial arrogance. If we remember these things now, we may be able better to understand why so many Asians fail to see as clearly as we do the gulf which divides communism from democracy, and why they are so reluctant to join our side without reservations.