

countries, carefully cultivating an artificial image of creativity and significance that isn't really there.

In any case, few Canadians think that their politics are dull today. Many wish they were a little duller. I do not want to boast about the superior excitements of current Canadian politics. If one must have a scandal, Miss Keeler is doubtless more attractive than Lucien Rivard. But if people here think it is precarious governing with a majority of only four, it is worth remembering that in Ottawa the government has had to get along lately with a majority of minus three.

I do not intend to discuss our domestic politics of the moment, however, exciting though they are. I want to talk about certain aspects of our attitudes and policies towards our neighbours, which seem to me of long-term significance.

Two thousand years ago, one young Jew asked another, "Who is my neighbour?" The response, instead of a definition, was the story of the Good Samaritan and the reformulation of the question itself into "Who was more neighbourly?" This question has come ringing down the ages, transforming and inspiring new patterns of behaviour and institutions. The point is that the scale of neighbourhood is merely a fact, measured I suppose by how far men can conveniently communicate or visit or trade or throw things. As time goes on, technological developments increase this scale. Today, in the age of shortwave radio and Telstar television, jet planes and inter-continental missiles, the scale of neighbourhood and interdependence is already global. But though neighbourhood itself is merely a fact, good neighbourliness is a