

which is allied to Russia. In spite of the publication of the recent Russian-Chinese treaty however we are not yet quite certain what form the alliance has taken. The nationalism of the people of Asia has now finally and fully asserted itself. It is even true to say that in some quarters in this part of the world, people, if they were forced to make the unhappy choice, might prefer even communism to a return to colonialism. The existence of this feeling is recognized now by the nations of Europe and America.

The political mould into which south and southeast Asia was gradually poured during the years following the European incursions four hundred years ago, or more, has now been broken finally, and the great colonial empires of the nineteenth century have either disappeared from the part of the world or are in process of disappearing. No one yet knows what pattern will emerge from that disappearance. No one can be certain, as I see it, that the independence which the people of this area are now exercising can in all cases be maintained in its present form, or whether their internal problems will prove so great that, through weakness, they will fall prey to confusion, to disorder and to those subversive forces which try to provoke, and certainly know how to exploit, such a situation.

At the present time the countries of south and southeast Asia are making impressive efforts toward the establishment of strong modern nation states, and we of the western world should do what we can to encourage and assist these efforts. This surge of nationalism in Asia has resulted in political independence for twelve - and if you include Indo-China for fifteen Asian states in less than twenty-five years. The political danger from this is that, exploiting this movement, communist expansionism may now spill over into southeast Asia as well as into the Middle East. In my opinion there is no more important question before the world today than this possibility.

The social and economic danger arises out of the fact that the people out there are learning that independence is not enough. The agitation for freedom has stirred up in them other desires; for improvements in their conditions of life; for a change from distress, privation and even starvation; for a change from a life expectancy of twenty years and an average income of less than \$50 a year. These new democratic governments are attempting to meet these new hungers, these new hopes, these new demands. There is danger not only to their own countries, but to the rest of the world, if they do not succeed in that attempt. But they are meeting these dangers as responsible, free, democratic governments, proceeding stage by stage, without, as they progress, destroying the framework of society or of government.

Communism, however, in Asia as elsewhere, is irresponsibly trying to capitalize on misery and distress and the understandable impatience for change, by promising not only immediate freedom where colonial status remains, but where freedom has been achieved, a better life at once if only the people will rise in their might and create the chaos out of which communistic rule may emerge.

In India, China and Burma, which are now free states, the appeal is to a fuller and better life at once; in Malaya and Indo-China it is to political freedom. Both appeals are strong, for millions of Asian people do not know that from communism both appeals are false.

It was in the light of these conditions that we discussed the situation in various Asian countries at our conference in