

developments would, I think, have been desirable, perhaps one might almost say essential, had there been no Communist threat: though without it we probably would not have put forward the effort necessary to attain them. But surely we can take heart that so much of the response of our civilization to external threats has not merely been defensive in any negative sense, but has gone beyond this to develop positive and constructive institutions, and habits of consultation and mutual aid which will probably remain to give warmth to men, long after the threat which produced them has subsided or been removed.

I have also suggested that a large part of the important international assistance going to help the economic development of the materially backward peoples of the earth has been the response to pressure groups, which have developed and have expressed themselves mainly though not exclusively through the United Nations. Surely this fact too is a reason not for cynicism, but for confidence. The pressures of organized political life on the international plane are bearing good fruit.

It is, I suggest, only the superficial observer who will find grounds for cynicism in discerning the large role which self-interest plays in the motives of nations or of individuals. For the practical issues of life have never, I think, been merely between self-interest and disinterestedness, but between the stupidity which sees self-interest only or primarily in immediate material terms, and the moral and intellectual insight which recognizes that the real interests of each one of us are inextricably bound up with those of the community and of our fellows. This proposition is true not only on the social plane, but on the moral and theological. The growth of insight tends to obliterate the dichotomy between interested and disinterested motives. Prudence has always been regarded as one of the Christian virtues, and the pearl of great price has been recognized by the highest authority as an appropriate symbol for the supreme good.

Nevertheless there are motives, for individuals and groups of individuals, deeper than political prudence. One of these deeper motives is the humanitarian impulse which springs from a recognition of common humanity, and the desire to bring brotherly help to the extent that we can, to those who need it wherever they may be.

Incidentally I am told that in India Communist newspapers make a point of quoting statements by Western leaders, to the effect that our contributions to the Colombo Plan help to preserve South-East Asia from Communism. These statements, the Communist papers tell their Indian readers, prove that Western motives are strategic, and concerned with the cold war: we help them because we have political designs, and not because we love them. Of course the contrast