

because of some ignorant conception of the interest of the communist state -- these are all too familiar in our time. These lessons in history show that at the root of every human endeavour lies the choice between good and evil. They serve to remind us also of the importance of maintaining at any cost and throughout all emergencies the essential freedom of our scholars and of our institutions of scholarship. Given this freedom, the academic community itself corrects the errors which any of its members may commit. Again and again in history one finds the seeds of new forms of political organization nurtured in the universities, spread abroad by the scholars through their teaching and through their writing, taking root in the minds of ordinary people, and in this way, growing until they change the whole landscape of human affairs.

The experiment in international organization which is now being made in the United Nations is an organism of this nature. It existed in men's minds long before it was ever reduced to paper or made the subject of international negotiation. It grew out of the conviction that there is no problem in human affairs so great that, given the opportunity, human ingenuity cannot solve. It found expression in one of the most persistent and popular objectives of the war -- to renew the effort to maintain peace through international organization.

The nature of this conception in our own time has been influenced by the character of the last war, which in some slight degree at least, touched every corner of the world. In more fortunate countries such as yours and mine, of course, we did not experience the miseries of bombing or occupation. But in one way or another the war made its impact, great or small, on the life of almost every community. The peaceful tribesmen of the South Pacific, the Eskimos of the air routes of the Far North, peasants in the fields of a dozen countries, found the war on their door step. Everywhere, on a scale unprecedented in human history, people found the course of their lives changed -- often horribly distorted -- by the gradual spread of the conflict.

The senseless, irrational, incalculable effect of the war on people whose lives were remote from its origin has been written a thousand times into the records of our age. It is graphically illustrated by one story from my own country, of two men, talking a strange language, who turned up in a prisoner of war camp in Canada. As their record was gradually unfolded, it was found that they were tribesmen from Tibet who, on an innocent expedition, had come down out of the mountains into territory controlled by the Soviet Union. They had been conscripted into the Soviet army and had been sent to fight against the German armies. They had been captured by the Germans and then sent to forced service with the German armies on the Italian front. There they had again been captured, this time by the Canadians. By this means they turned up amongst a group of German prisoners of war in a prison camp in Canada. The brief and innocent journey which they had originally undertaken finally led them around the world, for they were sent home across the Pacific Ocean. For three years these poor bewildered Tibetan peasants had been tossed about on the surface of the war like chips in an angry sea.

Because the war had been waged universally and totally, people demanded also that peace should be established upon a universal total basis. This popular conception was caught up in the phrase symbolized in the travels of a famous American -- "One World". The possibility of giving reality to this conception was enforced by the enormous and impressive example of international co-operation which had brought about the victory. What men could do in the way of international organization during the chaos and confusion of war should