

political freedom would not, and should not, be employed to seek the betterment of other aspects of the human condition. And such has been the case. Having established firmly the principle of the positive freedoms -- the freedoms "of" --, we now find ourselves involved in a struggle to establish with equal sanctity the negative freedoms -- the freedoms "from": from want, from hunger, from disease, from nuclear holocaust, from environmental degradation.

And we find that this struggle is more complex, more awkward, and more wide-ranging than we had thought possible. There is no single tyrant here -- no evil King, no zealot of the Church against whom we can focus our energies and direct our strategies. Equally, there is no immediate and identifiable challenge to our well-being that can be laid low with a single outburst of passion and courage -- no St. Crispin's Day, no Trafalgar, no Star Chamber advocacy. What involves us today is a struggle of far greater proportions, yet with far fewer handles for men and women to grasp. It is not the absence from the scene today of a Pitt or a Churchill that causes men and women to wonder in what direction humanity is pointed; it is the nature of the adversary. More than eloquence and more than leadership is required to come to grips with monetary imbalances, nutritional deficiencies and environmental pollution. Not a Shakespeare nor a Wordsworth nor a Kipling could translate into stirring words the requirements for commodity-price stabilization or nuclear non-proliferation. Yet these struggles are the essence of life on this planet today. They are not struggles that can be confined to a law court or a battlefield or a House of Commons; they require institutions and regimes of immense dimensions and novel attributes; they call -- in the final analysis -- for world-wide co-operation, for they demand that we struggle not against other human beings but with other human beings. They demand a common cause of humanity.

In this cause, we all -- Britons and Canadians -- have a vital role to play. We must not assume, however, that that role is dictated by altruism, any more than we should think of it as selfish. It is in our interest, as it is our obligation, to contribute our skills and our experience and our disciplines to the solutions of the immense problems that face mankind today and that threaten freedom in new and unprecedented ways. These problems will require of us decisions no less courageous and no less momentous than those faced by the barons of the early thirteenth century as they drafted Magna Carta. Yet those decisions, if wisely taken, will have an impact on the world no less startling and no less lasting than that of Magna Carta. For now, as in 1215, the world is ready for those decisions.

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