

nations to each other is obvious. It certainly is the aim and need of all peace-loving peoples. To achieve a greater measure of mutual tolerance, even if it is only on the basis of "live and let live" is the prime task of world statesmanship. But it is a task which should occupy the attention not only of those who are in public life. The Universities, whose purpose is to seek after truth and to interpret the past to each new generation, have an important part to play in this task of teaching peoples to live with each other.

Even where there is relative freedom and where there is no tension and distrust, it is not easy to create real understanding between nations and even between groups within nations. In the world of today with an ideological struggle going on between the free way of life of the Western world on the one hand, and Communist imperialism on the other, the problem is much more difficult. The very existence of this struggle - in reality a struggle for the minds of men - emphasizes the important part which Universities are capable of taking in the solution of the problem.

This division in the world today is not of our asking. It is the result of the threatening expansion of international Communism. It exists because the rulers of one part of the world are not willing to permit the rest of us to live our lives in our way. It is the result of their subversive attempts to overthrow our institutions and to impose upon us by force an alien and materialistic regime under totalitarian control. The struggle is being waged on all fronts. We have been calling it the cold war, but it is more accurate to view it as a war of ideas, in essence the struggle of freedom for survival.

Most of us in North America and an increasing number of people in Europe and even behind the Iron Curtain are well aware of the importance of the issues at stake. Having seen what others have lost, we know better than ever today what we would stand to lose, and that knowledge has increased the resolution of all free peoples to bear heavy costs to maintain their freedom.

But there are, especially in the nations of South and South-East Asia, a vast number of people who lack our western experience of political freedom and who are not sure which way they should turn. Amongst those peoples of Asia there has been in recent years a strong impulse towards national independence and individual freedom. There is also an increased consciousness of their relative poverty in material things and a growing desire to improve their standards of living. These Asian peoples want both to improve their material lot and to run their own affairs. To them the system they have lived under for several generations has not been a happy one. Many of them never had self-government, and they have little experience of the benefits of individual freedom, and they have therefore had little opportunity to see that real freedom does provide the best and most satisfactory way of life. They know little, too, about Communism but it promises them a better standard of living and does give lip service to freedom. We know all its promises are false. But the Asian peoples have not had the same experience of Communism or the same opportunities to observe what really happens when the Communists take over as we have in the Western world. Up to now, there has been no Czechoslovakia in Asia.