

and whenever the members of the Politburo think the circumstances are favourable for the achievement of their violent purposes. Therefore we must keep our eyes peeled for dangers which may arise in any quarter of the globe. The focus of conflict is now in Korea, and it is right that Korea should also be the focus of attention. Yet in concentrating on the problem which has been raised by communist aggression there, we must not forget that there are other critical points where the flames may break out.

The second aspect of Soviet power to be remembered is that while Korea shows that Soviet communism is prepared to impose its will on other peoples by military aggression, it can also act, and it does act, in other ways and through other agencies. It has at its command weapons of conspiracy, subversion and mass agitation. These are, as it were, the weapons which it takes in its left hand while brandishing the sword in its right. These other weapons, or many of them, are insidious and hard to counter. Often they work underground and in the dark; indeed sometimes they work best when they are driven underground. They can be met and overcome, as indeed they are being overcome, by the initiative of the free world in many places, notably in Western Europe; but they cannot be defeated by military action alone. Military strength is absolutely necessary, of course, but it must be supplemented by imaginative economic and social programmes if the march of communism as a social and economic doctrine is to be halted before it reaches a point at which a military attack will commend itself to the members of the Politburo as likely to succeed.

Third, I suggest that we must be clear about the elements in free society which Soviet communism uses and perverts for its own programme of oppression, degradation and expansion. One of our chief difficulties these days arises from the fact that communism has been able to assimilate for its ends good motives as well as bad. Some communists have been brought into the fold, of course, by the promises it offers them of an unlimited exercise of power without responsibility or mercy. Some persons have been attracted because of the morbid fascination of secret intrigue. But these are not the only cravings communism appeals to. It also claims to provide satisfaction for those living in distress and privation, offering them the hope of a better life, and it is perhaps not surprising that many of those living in misery, especially in the underdeveloped countries of Asia, should be taken in by these promises, and should fail to notice that whenever and wherever the Russian communist system is established, political and moral slavery rapidly follow.

Furthermore, communism has the ability to appeal occasionally to misguided idealism. That is part of the food on which it feeds, even in our own country. Nothing could be more diabolic than its capacity gradually to undermine all generous aspirations and utterly pervert them, and then make them accomplices in its own totalitarian programme. When resisting the machinations of Soviet imperialism, using communism as its spearhead, we will do well to take into account these promises it holds out to the oppressed and the down-trodden throughout the world, to whom it offers--even though it is a phony offer--the hope of a better life. To idealists whose judgment is weaker than their zeal, it sells its degrading and debasing design behind the facade of an ordered and just society. We in the West, while laying bare the trickery and malice of Soviet protestations, must at the same time provide