

a beginning which we hope and plan to prevent. This is a development that goes far to reduce the danger of Canada being out of step with one or other of her great associates; a danger which is inescapable when they are out of step with each other.

This change has taken place primarily because of the emergence of a common danger to the security of all the people of the free Western World, and of the deadly threat to the values of our civilization, which we now face together. I hope that, as a result of the North Atlantic Council meetings that are now taking place all of us in the Western World may become clearer in our own minds and more articulate in our statements about the broad political and social values that we hold to be basic in our society.

In the pressing business of building up our defences so that we may be strong and secure against aggression, we must not overlook the other obligation we have undertaken in the alliance. The North Atlantic Treaty is more than an agreement for defence - it is a declaration of the political faith which we all share, and which we must express in deeds. Our peoples will not be satisfied with a static defensive attitude in interpreting our democratic tradition.

In the years immediately after the First World War there was an unexampled enthusiasm for democracy, for representative government, for human liberty. Looking back at the idealism of those days, we cannot but feel that the disillusionment of the period between the two wars and the moral and physical shock of the last war have somehow dimmed this enthusiasm. The truths upon which our civilization rests are as valid as ever, but they need restating in fresh and imaginative forms which penetrate the hearts and minds of our peoples.

We must never forget that we are competing with a fighting political faith. Russian imperialism has an immensely valuable asset in the political ideology of Communism; an asset which it is exploiting to the full. False and dangerous as the Communist philosophy is, it has captured some of the best minds of our generation. More than that it has captured the consciences of a few men of good will and high intention in our countries. This intellectual and moral threat cannot be ignored or simply repressed. It can only be met by a fresh re-affirmation of our faith in our own ideals and of our intention to apply them in practice.

The appeal of Communist propaganda to progressive forces and men - in the west at least - has certainly suffered a sharp decline. Yet it is far from being vanquished. There are still too many people who in some mysterious fashion continue to equate Communism with social progress in spite of what we now know of the misery and tyranny behind the Iron Curtain. As long as the Soviet Union can make an appeal to this social idealism it has added strength. I think that our primary quarrel is not so much with Communism as such, strongly as we may reject it, as with Communism used as an ideological mask for Soviet imperialism. I think also that in this connection we may play into Soviet hands when we refer to local Communist movements as "left wing" movements and pro-Communist forces of Socialist parties as "left wing" Socialists. The truth of the matter is that the Communists and their henchmen in other parties are political reactionaries. They constitute the fifth column of a reactionary, out-moded, out-dated political faith which is nothing but a road block in the way of progress towards economic and social freedom.

Neither should we ignore the strength of the appeal which the Soviet sponsored peace offensives are having in many lands.