

It means also that we should avoid panic and provocation; that we should be "trigger ready" without being "trigger happy"; that while maintaining our strength, we should make it quite clear, by word and action, that this strength will never be used for any aggressive purpose.

The only other way in which war could come is that our free civilization should lose its nerve, its patience, its confidence, and, above all, lose touch with its own moral values. Such a tragic deterioration is, if not unthinkable, at least highly unlikely.

The kind of co-existence with communism which I have been describing is not, of course, "peaceful", in the sense that it is founded on friendship and co-operation. It is hardly more than mutual toleration, derived in large part from the sure knowledge that each side can wipe out the other, and that the victor would have nothing to gloat over but rubble and ruins.

This kind of co-existence does not give one too much joy or comfort in the future. But it is realistic and, as such, the best adjustment to the present situation. We accept it as the best possible solution at this time, but also in the hope that in time a better basis of understanding and a stronger foundation for peace may grow out of it.

There are, of course, some people - some good and sincere people - who take the view that brutal atheistic communism being inherently evil, it is impossible, and in any case would be morally wrong, to accept any kind of "co-existence" with it. This view seems to me to involve a confusion not only of words but of thought. Good has always, in this world, had to co-exist with evil, and though some day this situation may end, that day has certainly not yet arrived. It has never, I think, been sound doctrine, either theologically or politically, to believe that because a good man hates sin, he should seek to destroy every sinner. On the contrary, our moral traditions are based on the teaching that the thing to do with a sinner is to save him from his sins. Ostracism, or the refusal to communicate or have any dealings with publicans or other sinners, is for the Pharisees. It may, for a time, make the individual feel better. It has never made society better.

None of this means, of course, that Western civilization and communism should be expected to exist together on equal terms, or that one could in any sense equate or assimilate them. Our civilization is the heir to two thousand years of Christendom, and embodies, too, the rich traditions of Judean, Greek and Roman civilizations before it. Communism, on the other hand, is a nihilistic rejection of every moral value.

This flight from and rejection of moral values and moral responsibility has, on occasion, created dynamic societies but they are often more virulent than virile. For a period these movements, Naziism, Fascism, Communism, may occupy a strong position in the centre of the human stage. But they are in essence insubstantial and they can pass.