

rigid adherence to our religious convictions, by a forthrightness in expressing and explaining them, and a tenacious determination to live by them, can we be the kind of Christians worthy of our Leader. Then we shall find that many of our present problems, like the one that has been the subject of this article, "The Position of the Individual in Society," will be more easily solved.

Wilfred Driscoll '50.

---

### TITANS TANGLE

Today mankind is in the throes of an internecine struggle fiercer and more significant than any hitherto experienced in the long history of human toil and strife. Two titans, one the awesome colossus of Christianity, the other the dread orge of Communism, are locked in the clasp of mortal combat. This is the vital conflict of our time, a conflict which must continue until one has delivered the fatal blow. There can be no compromise, no truce, no rapprochement. One must conquer; one must be destroyed.

The abode of the tyrannous Communist titan is Russia, the fabled land of the Tartars and the Cossacks, but the imprint of its gnarled and sordid hand can be seen almost everywhere, for it is incited by a lust for world domination. Its mailed fist has pounded and pummelled the wretched peoples of Europe: its grasping talons have slashed and scarred the sodden soil of Asia: its slimy fingers have stolen surreptitiously into the unsuspecting cities of America to pilfer our precious liberty. No country is safe from the malicious machinations of the mad Muscovite monster. Never before has the world encountered such a serious threat of global conquest by a single power.

Western civilization, hard pressed by enemies from without, and undermined by traitors from within, seems likely to crumble before the puissant blows of the Communist battering ram. There is, however, one lofty tower which has withstood, in toto, the vindictive attack, and still proudly flaunts the flag of truth. The fortress of Christianity, protected by an impregnable moat of faith, is invincible. Communism may slay many of the defenders on the ramparts, but while the keep of Catholicism remains inviolable, all is not lost for the West. The Church is thus the one great barrier to Communism. Christianity and Communism can never be reconciled, and the reason lies in the essential nature of the Red ideology.



Communism is the spawn of Karl Marx, the warped and misanthropic hermit who promulgated his theories in the **Communist Manifesto** and in **Das Kapital**. Two of the basic tenets of Marxian dialectic are the materialistic interpretation of history and the class conflict. The former hypothesis means that all history can be explained in terms of economic factors, that all man's actions and reactions are but the product of his frantic and unceasing attempts to satisfy his economic wants. The latter concept implies that antagonism between classes, resulting from contention over the satisfaction of wants, has been the dynamic force in history. "The history of all hitherto existing society is the history of class struggle," Marx declares. All change, all progress, all history is the outcome of the inevitable hatred of the 'have-nots' for the 'haves.' The materialistic conception of history and the class struggle are the flimsy sociological foundation on which the Marxian edifice rests.

Though it is unnecessary to delve into the intricacies of Marx's economic doctrine (and indeed the ground is too hard for a bountiful yield of understanding), it is worthy of note that he predicted the inevitable collapse of Capitalism and the eventual world triumph of Communism. Our present-day Communists faithfully follow Marx in desiring world supremacy, which is the ultimate end for whose achievement all else will be sacrificed, but differ from Marx in their conception of the Communist society. Marx's ideal Communism would embody complete freedom for all, without even the restraining bonds of the state; dictatorship by the leaders of the proletariat would be only a transitional stage. Communist leaders today have exalted the state (and they are the state) to a position far above its proper niche, and are making this transitional stage in theory, a permanent one in practice. Their objective is to enslave, not only man's body, but also his soul, for Communism is more than a mere economic and political system; it is also a way of life, a cult, a religion.

Yes, Communism is a religion, an inverted religion based, on the material instead of on the spiritual. Unlike other religions, Communism places its goal, not in the kingdom of God, but in the kingdom of man. It regards the material as superior to the spiritual, and therefore its highest aspirations are in this world rather than in the next. In a way it is not surprising that four centuries of progressively increasing secularization of life should culminate in a secular religion. It is no more than we deserve for our rank materialism, for Communism is but ordinary materialism in an organized form—organized in theory by Marx and Engels, organized in practice by



Lenin and Stalin. Communism is not the only form of materialism in the world, but it is the most highly developed and most virulent strain, and, therefore, the most dangerous. It is the apex of materialism, and its god is the man in the Kremlin.

It is because Communism is a religion that it is so intolerant of other religions. Communist leaders realized, long before we in the West did, that Communism and Christianity could not exist side by side, that they were contradictory and mutually repugnant. In view of their inveterate hatred for Christianity, then, it is not surprising that Communists have made full use of their opportunity in Eastern Europe, and are harrying the clergy in every possible way. Stepinac and Mindzentzy are the victims of the new persecution. Christians throughout the world must defend themselves and counterattack vigorously, and the best way to do this is by fighting, not as savages, but as Christians.

Since Communism is above all a religion, albeit a secular one, it would seem only reasonable that it can best be fought by religious means. Guns and tanks are not as successful against men's minds as against their bodies. Hydrogen bombs are by themselves of but small avail. Even the annihilation of Russian military forces would not destroy Communism, a thing of the spirit. Military preparedness is good, scientific preparedness is better; but moral preparedness is best. Many of our Western intellectuals, consumed with a thirst for truth and sickened by the polluted waters of Capitalism, have sought the brackish fount of Communism to slake their desire. Such men cannot be reconverted at gunpoint. Atheistic materialism cannot be destroyed by war. For the destruction of Communism, better than arms are faith, good works, and prayer.

Man is by nature religious. If our fast-sinking civilization cannot grasp the Christian religion, then it will seize any other, however waterlogged, which seems to offer hope of rescue from the murky waters of despair and disillusionment. Communism is where Christ is not. Our task is, therefore, to see that Christ is everywhere. We do not, of course, fear that the powers of darkness can prevail against the Church, but we do fear that they can cause many individuals to fall by the wayside. Furthermore, our efforts, both active and contemplative, can hasten the day of ultimate victory.

The Church loudly calls upon all to take up arms in another great crusade. This time the foe is not the Turks, but the forces of the world, especially the Communists. Our prize is not Jerusalem,



but true peace on earth. Mounted on our chargers of truth, protected by our mail of righteousness, and armed with the immutable spiritual reality, we must penetrate the outworks of the world, and finally take by storm the citadel of the Kremlin. We must once again crusade for Christ.

What ails the world is, in the last analysis, the absence of religion from our daily lives. The panacea for our social, economic and political ills is not the ready-at-hand formulas of masterful manipulators, but rather the infusion of the religious spirit into our daily lives. The function of the Holy Year of 1950 is to bring together those estranged parties, religion and life. This is the secret, the 'Open Sesame' of victory. Religion must be reinjected into life, so that when the trumpet shall ring out for the Armageddon against Communism, the soldiers of the Christian army will be worthy standard-bearers of the Cross, and the Marxian ogre will be pinned to the earth for the deciding fall by the colossus of Christianity.

—MARK MacGUIGAN '51.

---

#### ABOARD MY SHIP OF DREAMS

Last night as I sailed  
On my ship of dreams,  
I watched the sleepy people  
Gaze with mysterious wonder  
At the moon which fell  
And spread its charms  
In a path of silver  
Across a diamond studded sea.

Soon we passed the harbour light  
Which stood like a white angel  
In the enchanted night.  
Then we went ashore  
Back to the land I love,  
Where all was still forevermore.

—REG MacLELLAN '54.