

Of flesh
That in youth finds a death-bed,
Reluctant to die
Ere its blooming:
O, fear not,
For full-grown
And flower-ripe
The new body
Will in strength
Romp eternal
In the light
Of God's watching.

Then lift up your hearts
All you sad ones,
You sorrowing:
Forsee the bright body
Preserved
Against anguish
And heaviness
And heartache,
And sheltered
From grim cold
And gaunt hunger:
For Christ goes before us
New risen
In spotless
Bright body—
Our fair pledge
Of redemption,
Of resurrection
In joy.

—A. P. C.

THE CANADIAN SEMINAR, II.

As you know, I was privileged to be a representative of Saint Dunstan's at the second International Summer Seminar held in Breda, The Netherlands. From my experiences there, I gained many impressions, leading to some conclusions that might prove interesting and valuable to us as students interested in the trend of

thought in other Universities and countries. I wish to discuss the Seminar in the light of what was actually studied during our five week experiment. I do this because it is only by keeping before us the ideas discussed and the conclusions reached at this student gathering that we can play the role expected of us in social life, never forgetting that we are potential members of a "Kingdom that is to come."

A consideration of the topic "The Position of the Individual in Society," involves a consideration of fundamental philosophies and beliefs. It is true that many people to-day do not subscribe to the basic Christian concepts that have gone into the making of our society. Even students at our seminar rejected them. Certainly there were many divergent opinions, and decisions were by no means unanimous—and that is a good thing if essential truths are not involved. But it is a different and serious matter when people, wherever and wherever they are, deny the very basis upon which our society rests, while at the same time they hope to preserve it. That is the basic incongruity of modern times. This should serve all the more emphatically to point out to us our duties as Christians; it emphasizes the necessity of our injecting spirituality into the decaying frame work of western civilization. To us this task may seem vague, remote, or even unnecessary; but let us remember that the conflict to-day is on the battlefield of ideas, and the outcome affects all of us. The opposing forces are arrayed—clear-cut as never before; the banners are the Cross of Christ on one side and the hammer and sickle on the other. There is no position in between.

Under the guidance of a staff of Canadian professors we discussed the important elements that form a part of the Christian Liberal Tradition—Hebrew religious ideals, the Greek philosophical ideal, and the typically Christian notions founded largely on the doctrine of the Incarnation. We studied the rise of our democratic institutions. As we advanced into the 17th and 18th centuries we considered the great experiment in liberty, when reason was regarded as something mathematical rather than spiritual; when so-called science cast grave doubts on determinism in nature; when freedom was regarded as the absence of restrictions; and, to advance further into our own times, when men believed that they could dispense with the Creator and run their own world. These ideas have led us to the chaos of our present atomic age. If we deny the basis of our society—and this cannot logically be done—then, sooner or later we find ourselves in the camp of the greatest organized conspiracy with which our society has ever had to contend. Here, as our

gifted lecturer in philosophy, Dr. Laurence Lynch, of St. Michael's College, Toronto, pointed out, is the reason for the success of Communism—our own spiritual decadence. When the Western world realizes that this is so, we may then be able to save ourselves.

There is, however, considerable room for hope. Men's minds are beginning to search for something more definite to cling to. There is considerable evidence to show that men realize that certain truths must be held as absolute. Paradoxical as it may seem, that explains the terrific attraction of communism. There is conviction, purpose, a whole set of organized beliefs which determine man's every action and answer all questions. Of course it is a false philosophy, and all the answers are the wrong ones; only when we recognize this and live up to our own ideals shall we have the way of life that is compatible with man's rationality and God's revelation. Only then shall we avoid the insuperable difficulties that will otherwise beset us in determining "The Position of the Individual in Society."

It is fitting that such a theme was under discussion at a Canadian-sponsored Seminar; for, considering the difficulties that faced us, we Canadians have achieved considerable success with the age-old problem of squaring the circle. It is also fitting that such problems be worked out together, for all nations have something to contribute; we must learn, without, of course, compromising on essentials, to better understand and appreciate the problems of others; we must lay foundations for a more genuine spirit of co-operation and good will.

A huge task lies ahead of us. Saint Dunstan's prepares us to perform that task as citizens both of a worldly kingdom and as potential members of the Kingdom of Heaven. Although we may be engaged in the more worldly professions we must do our share to "restore all things in Christ." As far as our preparatory studies are concerned, we learned this summer that we need more philosophy, for first of all we must introduce order into our thinking, and we must bring a trained mind to the solution of problems. We need more history, a more comprehensive knowledge of the constituent elements of our society, so that we can understand the causes of our economic, political, and social problems, and so that knowing causes we can take intelligent action. We need more in the field of social philosophy, for we must apply Christianity to the world as we live in it, in the ordinary circumstances and conditions in which we shall find ourselves as young men and women. We must span the gap between what is right and what is actually done. Only by a

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.