

justice is determined by life. His communist manifesto is nothing but the history of social struggles.

Under Stalin and Molotov, Russia followed and still follows the advice given by Marx in a letter to the Communist League in 1850. "The communists", he wrote, "will be the natural allies of the good little bourgeois rebelling against European autocracy; but at the very first sign of victory, the communists will turn against our allies of yesterday by continuing against them the revolution, the conspiracy and the agitation. Insist that they grant you every possible concession and promise, follow the roads that will better compromise them, and you will dictate terms which will sow in these bourgeois democracies the germ of destruction. Then, with this disintegration, the proletarian classes will take over these governments with greater ease". The present leaders in Moscow have not forgotten this advice.

"The communists", wrote Marx to Engels in 1848, "state openly that their objects can be achieved only by upsetting all present social conditions. In our case", he adds, "we can not merely change private property, we must destroy it; it will not suffice to promote antagonism between classes, we must abolish them; it is not sufficient to improve the present society; we must create a new one". Those few sentences were gathered at random in Karl Marx' book, and they reveal part of his theories and those of his successors.

How do Stalin and the members of the Supreme Soviet hope to achieve their objectives? By attempting to disorganize world economy, to stir up destruction and poverty in every country, and thus bring about world revolution. Will they be successful? Or rather will we, the democracies who still believe in God, succeed in subduing this monster?

The Russians fear war; they would rather sow anarchy and, in the ensuing confusion, take over the governments. It is less trouble when it can be done. They hope that extreme inflation will eventually bring about deflation and that, as workers, labourers and everyone else has been accustomed for many years to a high standard of living without being greatly affected by the war, no one will be willing to accept the sacrifices, and then will come a general revolution.

At that time a few iron-fisted men will take hold of the government and reduce to slavery all the workers of Canada and the United States. I doubt if the workers know that in Russia there are few if any owners; that strikes are prohibited; that the working day is at least ten hours and sometimes

twelve, and that the labourer must work where he is sent and he may not earn more than the salary set by the State. Imagine our workers putting up with such conditions.

Our leaders are wise, they have benefitted from the experience of the last war, they are careful and take all possible means to prevent a sudden deflation. A deflation is desirable, but it must occur gradually and not suddenly. If this process is not successful, then the Russians are prepared to take extreme measures. That means war. They will provoke it, as in Korea, by creating a *casus belli*. In order to save their civilization the western powers will be compelled to act. Then the Russians, alleging that we are the invaders, will cross their frontiers to protect their country, which they will claim to have been attacked.

A few days ago in another place it was stated that we should organize our own defence but that we should not be concerned with the defence of other countries. It would be the same as if, after our enemies had invaded our home, we attempted to run out and cry: "Do not kill our children!" Can you imagine Canada, with a population of 14 million, alone against approximately 200 million?

All my life I have advocated co-operation, because I know that through co-operation I can do things which I could never achieve alone. With my neighbour's help there is almost nothing that I cannot accomplish.

The Atlantic Treaty, to my mind, was a happy inspiration of our Prime Minister, who proposed it and was its main architect. It is a constructive step which, we hope, will save us.

If today our Christian culture still enables us to overcome all dangers and emerge victoriously from the struggle, will the same situation prevail one or two generations hence? I fear for the future because I fear that those spiritual and moral values which we are presently defending may disappear completely from the character and way of life of our successors. If our world is to endure, we must give it something which does not die: spiritual life.

Are you not frightened at what is happening? If men live like animals, that is, if they do not believe in God or in their own souls, then they degenerate, they become beasts and act as beasts.

Recently Rt. Rev. Archbishop Léger, of Montreal, stated: "At the present time there is a breach in the depths of the human mystery, and a breach necessarily causes a breakdown. Man is not what he should be, and when he is not what he should be, he is a monster." I am wondering if we are not