

few professors, if any, advocated communism, but many teachers scorned religion and derided anyone who believed in the objectivity of transcendent reality. But since man must have some religion, be it good or bad, the vacuum left by the rejection of Christianity (a good religion) was sometimes filled by communism (a bad religion).

Communism, then, is not the disease itself; it is a symptom. The "disease" is the denial of God. The world is not divided between good and bad nations, for good and evil are to be found in every nation. The problem for the West is not to "defeat" com-

munism or "coexist" with communism but to achieve a rebirth of the spiritual life among its own people, and restore its value system. This is not a job for committees, government or private, and no amount of money will bring it about. Rather, it is for each of us to look searchingly at his own life and at his spiritual heritage.

Cold Friday is a field in Chambers' Maryland farm, deeded by Chambers to his son — a piece of the good earth as a heritage from father to son. *Cold Friday*, Whittaker Chambers deeded to posterity. ♦

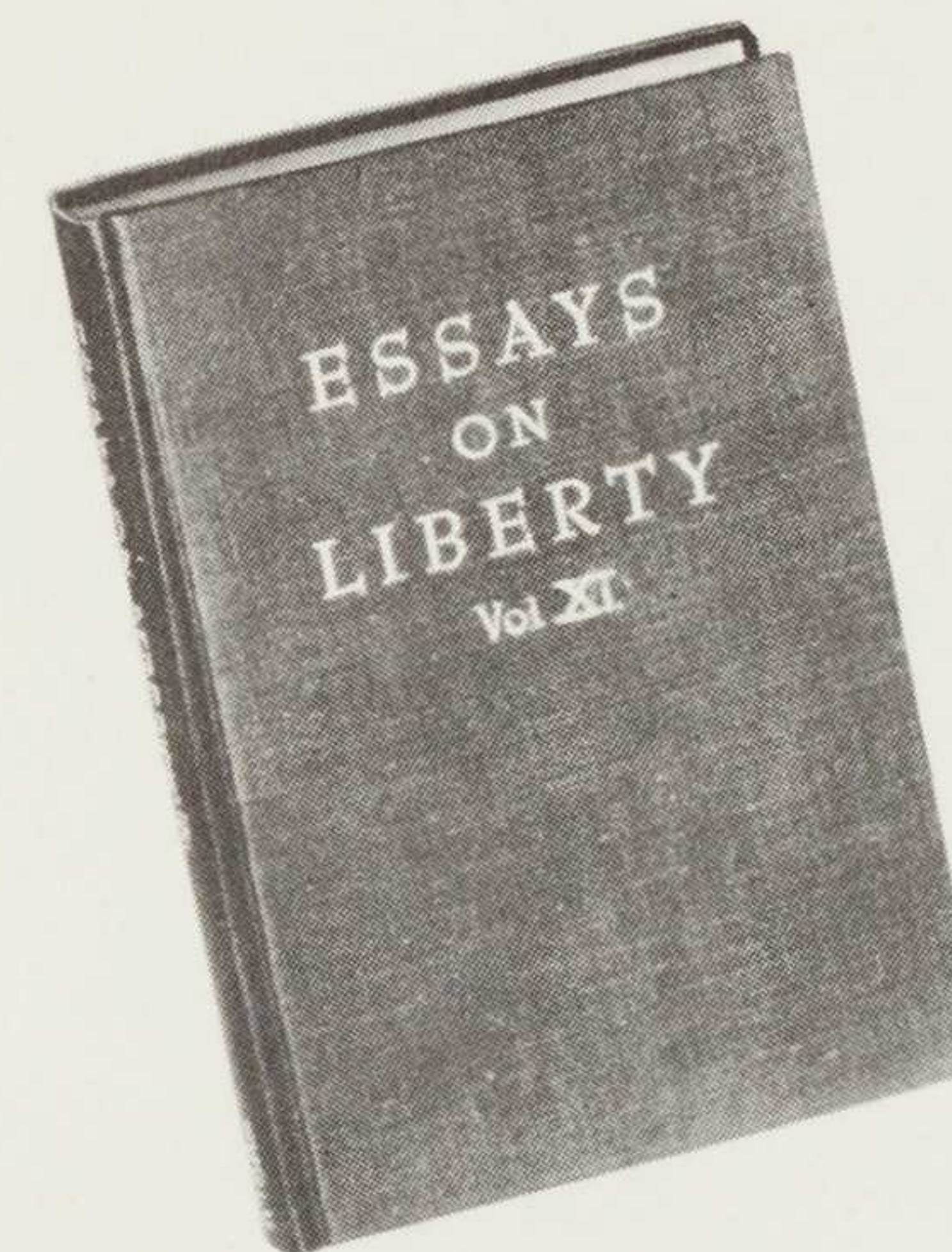
IDEAS ON LIBERTY

Whittaker Chambers

IT IS IDLE to talk about preventing the wreck of Western civilization. It is already a wreck from within. That is why we can hope to do little more than snatch a fingernail of a saint from the rack or a handful of ashes from the faggots, and bury them secretly in a flowerpot against the day, ages hence, when a few men begin again to dare to believe that there was once something else, that something else is thinkable, and need some evidence of what it was, and the fortifying knowledge that there were those who, at the great nightfall, took loving thought to preserve the tokens of hope and truth.

From a letter to *National Review*, July 29, 1961

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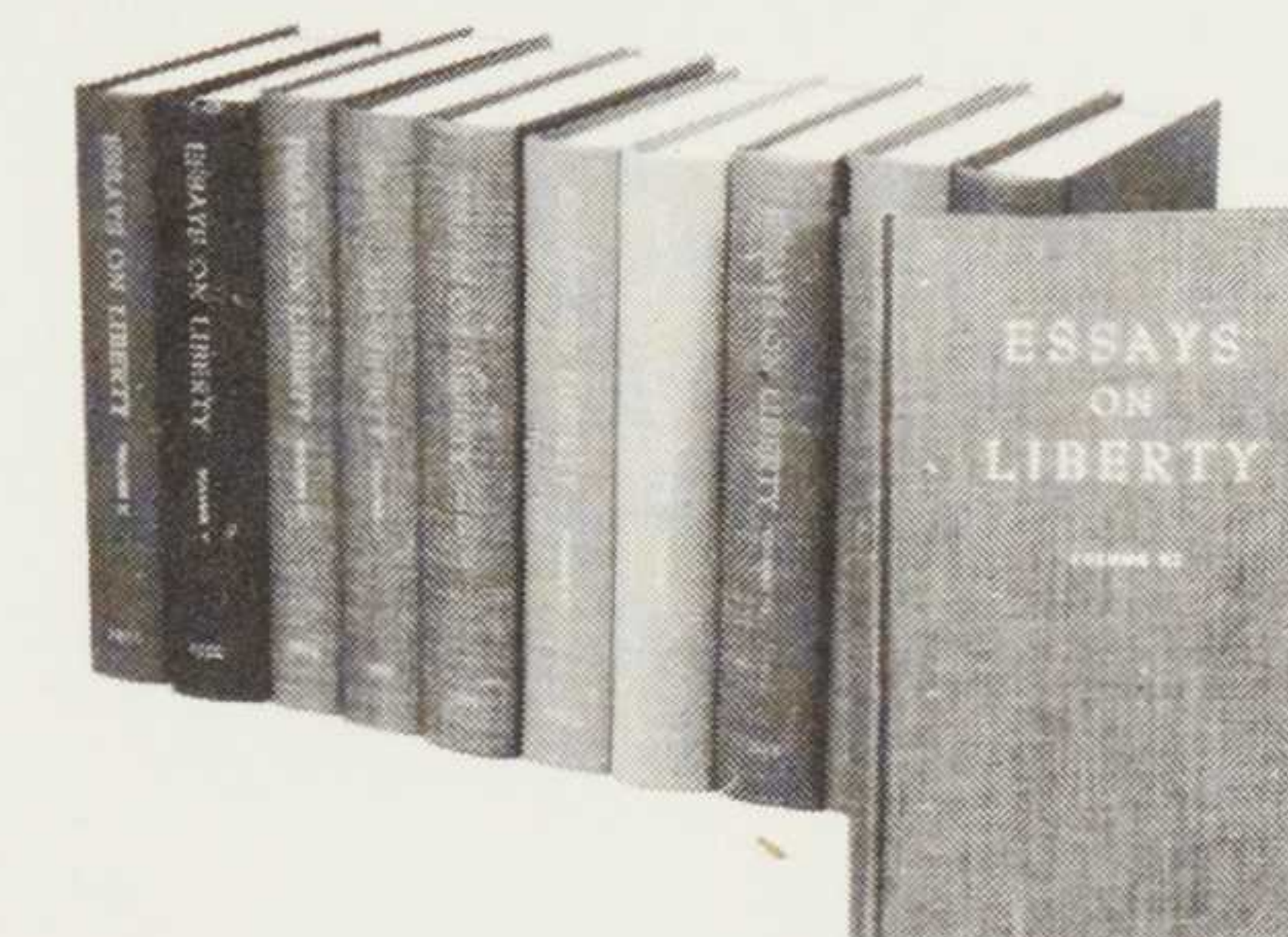
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