

of liberty? A faith in the God-given and yet spontaneous spark of creativity in each of us which makes us different from all others; a faith that this spark of creativity can be preserved in its totality by just laws applicable to all equally; a faith in the worthiness of its preservation; a faith in the practicality of its preservation by the people themselves — these are the underlying faiths of liberty.

The division between scientific thought and critical philosophical thought, between observable objectivity and value judgments, though useful, does not cause one to think that man, individual man, does not have to function as a separate entity of energy if he is going to function at all, or that any political system can evade that fact and survive.

The discoveries of nuclear physics make it imperative that we, all mankind, use value judgments that are universal. We cannot throw senseless rhetoric or eliminative bombs at each other and expect the species *Homo sapiens* to survive in perpetuity.

More than Mere Words

Although there is easily observable evidence to the contrary, political liberty is not a mere play on words that each side of current controversies uses for its rhetorical effect. Rather, by its three

specific elements it is a synthesis of thought and action, a concept that can be accepted or rejected. It is not as certain, perhaps, as the concept that God made little green apples, but thus far the only perceivable bridge between science and philosophy and between nations and between men that will preserve the life and hopes of the individual and of mankind, is the concept of liberty — the grand concept of the dignity and brotherhood of man under a just and cosmic God.

"Where liberty dwells, There is my country." These words, uttered by John Milton, the blind poet who yet could inwardly see, may have been words of pride or words of yearning. For mankind today they are optimistic words — words of hope. They suggest a sense of direction based on the three elements of liberty in the context of a free society. In a world in which man must seek his salvation with imperfect knowledge, could there be a better way?

It is the only way that I can see that will give my grandchildren a chance to decide for themselves the course their lives shall take in a free society. Right now they kick about going to bed at night, but I think they are tough enough to handle their share of responsibility in a free society when their time comes. ♦

THE GREAT COMMUNIST

SCHISM

WILLIAM HENRY CHAMBERLIN

BETWEEN 1917 and 1949, within the span of a generation, communism achieved a leap from the status of the small, little-known political sect in the Russian revolutionary movement to a system that dominated the lives of one-third of the population of the world, including the Soviet Union, mainland China, and the considerable area in Eastern and Central Europe which had been subjected to communism as a result of Soviet military invasion and occupation. Not since the early sweep of the Mohammedans from the deserts of Arabia over the Near and Middle East and North Africa had a new doctrine acquired

power so swiftly on such a large scale.

What made the success of communism seem more formidable was its apparent concentration of power and authority in Moscow. Stalin had only to whisper a command and it was translated into action not only in the countries under Russian military and police control, but also by the communist parties in America and Western Europe, where they had not yet gained power. An article in a French communist publication was sufficient to cause the American communists to discard the comparatively moderate leadership of Earl Browder and substitute the more violent, intransigent William Z. Foster.

The communists seemed to have

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