

with Muslims; uncertainty about Russia, who could fall, but could instead move further West; rivalry for the heartland between the United States and China (and Russia). Major powers are vying for dominance in the Arctic and in space; China has begun challenging U.S. dominance over the South China Sea. Needless to say, the emergence of China as a superpower has tremendously changed and complicated the global economic and geopolitical picture. The so-called war on terror is slowly heading for the dustbin of history, and rightly so – Muslim terrorism was never a serious threat to any state; the ISIL/ISIS/Daesh phenomenon is an element of the global geopolitical game.¹

The Western Remnant has to conclude that among those who run the global game no side or faction is seriously committed to the defense of Christianity. The Christian West has died, and those who are in charge of the Western side of the game have completely different goals. These goals seem diverse and sometimes in competition with one another, depending on the domain of activity (e.g., business and finance vs. politics). Simply put, more often than not those in power in the West are hostile to Christianity.

¹ Indeed, it is all too obvious that the problem is too complex to be encompassed by a single human being. The enormous literature on the subject does not help very much since virtually no well-informed source can claim objectivity—they serve or side up with different political bodies and different interest groups. It is not always clear even to a watchful observer whose interest is being promoted. Sources independent of governments and interest groups are seldom truly knowledgeable and possess their own personal biases. As a result, even in the case of the simplest conflicts it takes months or even years to start getting the full picture. To take just two examples, this was the case with the Smolensk air catastrophe of 2010 and the Maidan Square massacre on February 20, 2014. In the latter case, Hugh Prysor-Jones, a respected and by then an independent journalist who retired from BBC in 1999 and died by suicide in August 2015 published an interesting commentary in the April 2014 issue of *Chronicles*, but we had to wait much longer for more-detailed documentaries. A more-thorough report by Ivan Katchanovski of the University of Ottawa appeared in fall 2015, but the case remains unresolved.

This sketched-out demise of the West is compounded by a prophesied posthuman or transhuman technofuture. *Logos* is being replaced by *techné*—we are told that what is technologically feasible is good. In the foreseeable future, breakthroughs in biotechnology and information technology may bring not only genetically engineered babies but also humans with greatly enhanced capabilities achieved, for instance, through neuroprosthetic devices in their brains. Hopefully Peter Augustine Lawler and Marc D. Guerra are right when they claim that *the best way to “feel good” will always necessarily require human beings to be good or to act well. The much-prophesied time “after virtue,” heralded by various liberationist ideologies from Marxism to transhumanism, will never come. Human beings as human beings are destined to live in a world where virtue will always be needed and will always be recognized as such.*

None of the above should have any impact on the Western Remnant’s duty to stand behind the Truth and proclaim the Truth. In this way, the Remnant will influence what will be built on the ruins of the West.

Warsaw, February 2016

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Announcements and Notes

University of Silesia School of Polish Language

Uniwersytet Śląski runs a School of Polish Language and Culture (Szkoła Języka i Kultury Polskiej) that has functioned for several decades now. Those interested can look up www.sjikip.us.edu.pl for more information. Summer courses are often given in an attractive mountain location in Cieszyn.



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