banned, gold in the eyes of the people is still money —even the only genuine money. The legal-tender notes produced by the various government printing offices enjoy the more prestige the more stable their exchange ratio is against gold. People do not hoard paper, but gold. The citizens of this country, of course, are not free to hold, to buy, or to sell gold. If they were allowed to do so, they certainly would.

No international agreements, no diplomats, and no supernational bureaucracy are needed in order to restore sound monetary conditions. If a country adopts a non-inflationary policy and clings to it, then all that is required for the return to gold is present. The return to gold does not depend on the fulfillment of some material condition. It is an ideological problem. It presupposes only one thing: the abandonment of the illusion that increasing the quantity of money creates prosperity.

The excellence of the gold standard is to be seen in the fact that it makes the monetary unit's purchasing power independent of the arbitrary and vacillating policies of governments, political parties, and pressure groups. Historical experience, especially in the last decades, has clearly shown the evils inherent in a national currency system that lacks this independence.

Dr. Mackay's Strange Scales

I am loath to believe that the Rev. Dr. John Alexander Mackay, President of Princeton Theological Seminary and newly elected Moderator of the Presbyterian Church in the United States, was correctly quoted in the press as having said, in a statement issued in connection with the General Assembly of the Presbyterian Church in Minneapolis, May 29: "Anti-Communism is just as dangerous as Communism and sometimes even more so."

I share with Dr. Mackay his concern that hysteria should not be countenanced or practiced by Christians or other responsible citizens in their efforts to destroy Communism. But such concern cannot justify Dr. Mackay's extreme statement.

I have seen nothing in anti-Communist activities that compares in wickedness and cruelty with Communism itself. To oppose slavery is not as bad as slavery. To oppose the murder of countless millions is not as bad as the murder itself. In short, opposition to sin is certainly not as bad as sin.

Has Dr. Mackay followed the testimony of scores of missionaries who have devoted their lives to serving the Chinese people and proclaiming the Gospel? Many of these have been destroyed by the Communists, but others have escaped to tell the story. Burial alive, beheading, and beating to death are favorite forms of Communist execution. One missionary tells of 5,260 executions within a period of three months, and in a small district near his mission. It was officially reported by Dr. T. S. Tsiang, chief of the Chinese delegation to the United Nations, that the Chinese Communists executed 15,600,000 persons and starved 20,000,000 others to death in the two-year period ending just a year ago. Communist papers report the names of multitudes who have been executed. Some missionaries who have lived in China believe that a secret agreement was made between the Chinese Communists and the Moscow tyrants to destroy no fewer than 100,000,000 Chinese.

The ruthless campaign of Communist destruction of life in the Far East has not been surpassed by any of which we have historical record. The objective is the cold-blooded slaughter of all opposition. That opposition comes in large part from Chinese Christians.

How can a Christian leader equate such evils with opposition to Communism?

It will be recalled that Dr. Mackay has long been an advocate of the recognition of Communist China. On January 16, 1950, an article in the *Presbyterian Outlook* quoted him as warning against our present "anti-Communist psychology." "No matter what we might think of the social and political aspects of Communism," he said, "the government now in control of China deserves our recognition."

According to the article, Dr. Mackay based this conclusion on the following grounds:

1. The excellent behavior of the Communist armies in their conquest of the Chinese mainland.
2. The fact that missionary activity had not been disrupted.
3. The widespread view that Chinese Communism would take a "different expression" than Communism in Russia and eastern Europe.
4. The overwhelming support of the people for the new regime.

We believe Dr. Mackay would find it hard to substantiate these four grounds. In fact, almost the opposite has proved to be true. Surely it is time for Christian leaders to recognize Communism as the anti-Christ it is and to start mobilizing the spiritual power of the Christian world to overthrow this mighty Goliath which has so long defied the Church. Many Christian leaders seem slow to realize that the Kremlin tyrants have declared a war of extermination against all who refuse to bow the knee to them. Any truce or "peace" they make will be only a temporary pause until they can renew their aggression under more favorable conditions.

Church leaders have been partly responsible for the betrayal of Christian leadership in Asia and the rise of Communist control over the most populous part of the world. It is time to awake to the realization that the very existence of Western Christian civilization hangs in the balance.

HOWARD E. KERSHNER

Letter from Santiago

Dark Eyes, Red Hearts

By PETER SCHMID

An unusual woman and a Communist poet personify the competing elements in Chile's political arena.

The first time I took a walk in Santiago, I could scarcely believe my eyes. It is hard to define the beauty of the Chilean women. It is not so much a particular type of face but rather a delicate grace, a mildness which gives their faces an inner radiance without the help of cosmetics.

Chilean women also seem to have more personality than any of their Latin American sisters. Only with their women do Chilean men become meek-mannered. "In my house I am the boss, and everybody does what my wife says," is a favorite saying of Chilean husbands. It is the woman who decides upon the education of the children, thus guaranteeing the future of the household. So she can dismiss the small triumphs of the male with generous tolerance.

Throughout Latin America the emancipation of women is under way; already fourteen of the American republics have national woman suffrage. Nowhere, however, has the feminist movement gained such momentum as in Chile, where it is becoming a major political factor. And with its growing strength the movement has also slowly changed its character. It began under the leadership of the pro-Communist *Movimiento por la Emancipación de las Mujeres de Chile,* and in 1946 culminated in the creation of the *Partido Feminino,* which, though "progressive," bears deeply religious and traditionalist marks.

When I visited the headquarters of the Woman's Party, I read its "Doctrinaire Principles." There is no mention of equal rights for the sexes in this document. On the contrary, the Woman's Party acknowledges the right of the male to hold the political reins. But, says the "Principles," man has failed dismally in his attempt to shape human society without the help of women. The world is full of injustice, and instead of affording opportunities to the capable and intelligent, education and professional success have become a class prerogative. It is necessary to return to the Christian principle "Love thy Neighbor" as the basis of human society, and this can be accomplished only by women, who are more sensitive and compassionate than men.

But as soon as this charitable logic enters into the rougher climate of political action, it becomes entangled in a hopeless contradiction. On the one hand a woman's life is not supposed to be political; her first thought should be dedicated to her home. But at the same time, the *Partido Feminino* wants to rescue the working classes from the materialist claws of the Marxist parties, and unite them in what it calls a new spiritual movement dedicated to loving brotherhood rather than class struggle.

What is likely to emerge from this conglomerate of idealistic sentimentality and amateurish political conceptions? That is a grave question, especially since the Woman's Party played a major role in the election of General Carlos Ibañez del Campo last August, and has entered the traditional political arena as a kind of *enfant terrible.*

It was obvious in 1950, when Chile extended the vote to women, that their 350,000 votes would play a major part in the coming presidential election. Gonzales Videla, the radicalist president at that time, immediately tried to woo the women's vote. He sent the beautiful Ana Figueroa as Chile's delegate to the United Nations. He gave women a legal voice in the administration of marital properties. And, shortly before the elections, he reshuffled his cabinet to include a woman lawyer, Adriana Olguin de Valtra, as minister of justice. But these gestures could not compare with the demagogy which worked on behalf of his opponent.

Eva Perón's Disciple

General Ibañez' victory by a tremendous majority can be ascribed to a large extent to an extraordinary woman, Maria de la Cruz, most prominent leader of the *Partido Feminino.* Indeed, political observers in Santiago estimate that of the 430,000 votes cast for the General, at least 250,000 were turned in by the women. Naturally, other factors contributed to the victory. The corruption of the previous regime had resulted in skyrocketing inflation, the brunt of it borne by the housewives.

Ibañez took over the presidency in November 1952. He was elected by a loose coalition of splinter parties of various hues, and many independent voters. But discord has already entered the ranks of this mixed company. Ideologically, the regime has lost all direction and is simply drifting. In view of the social unrest that is shaking Chile today, this situation might become dangerous.

Few, if any, know just where Ibañez stands politically. In 1931 he was forced into exile. After