

## Comment on This Issue

Richard John Neuhaus writes of the power of religious symbolism to enlighten and enrich the body politic even as other traditional possessions of the ecclesiastical establishment become irrelevant. Pastor of the Church of St. John the Evangelist (Lutheran Church-Missouri Synod) in Brooklyn and editor of *Una Sancta*, an ecumenical journal of renewal, Mr. Neuhaus is co-chairman of the New York chapter of Clergy Concerned About Vietnam. In that capacity he has been involved in numerous incidents of protest. In one of the most recent, his church was the scene of a "service of conscience and hope" in which Protestant, Catholic and Jewish clergymen pledged spiritual support for an audience made up mainly of young draft resisters, 86 of whom forwarded their draft cards to the justice department.

Concerned Anglican layman, leader of South Africa's courageous but temporarily eclipsed multiracial Liberal party, novelist whose perceptive, poetic renderings of the sufferings, the struggles, the hopes of his African neighbors have evoked worldwide response—Alan Paton is all these, and more. In an interview during his visit to this country some years ago to accept a Freedom House award, Mr. Paton explained that his first intimations of the virtue of reconciliation came from his English-speaking parents: "The first tolerance they taught me was toward the Afrikaners, who at that time had just lost the Boer War. It's quite ironic, really. The Afrikaner thinks I am motivated by sheer spite when I challenge his theory of superior and inferior races, but it was because of him that I started on the road toward tolerance." Mr. Paton's article in this issue is excerpted from his latest book, *Instrument of Thy Peace*, a collection of meditations based on the prayer of St. Francis. The book is due from Seabury Press January 17.

How Christmas came in July to an English pub is the story told in a "by the way" piece from Geoffrey Murray, who before joining the World Council of Churches staff in Geneva was a journalist on the staff of a London daily. Reporting on the "world around us" are Victor Koilpillai, editor of the *Indian Witness* and our news correspondent in India; and George N. Marshall, minister of the Church of the Larger Fellowship, a Unitarian Universalist enterprise that from a Boston office enrolls over 4,000 members here and abroad—people who espouse liberal religion but who live where there are no churches of that persuasion. Albert Schweitzer was a member, and it was while visiting his hospital in Africa that Mr. Marshall came to know his successor.

Reviewing books are David B. Evans, instructor in early church history at Princeton Theological Seminary; Langdon B. Gilkey, professor of theology at the University of Chicago divinity school; and Richard H. Drummond, formerly a United Presbyterian fraternal worker in Japan, now professor of ecumenical mission and history of religions at Dubuque University theological seminary.

We are grateful to Professor J. Robert Nelson of Boston University, who as an editor at large wrote the Christmas editorial in the absence of Editor Kyle Hasel-

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