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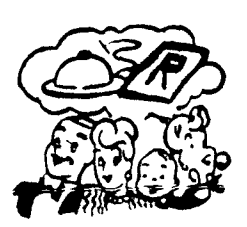
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ner at

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China Communists Violate Religious Right, Say Scribes

(Continued from Page 1)
destroy man's belief in God." Also from Shanghai, George Vine, correspondent for International News Service, answered "yes" and remarked: "The communists may have been provoked by pro-Government activity on the part of some missionary institutions."
Another correspondent said: "It looks to me as if the Reds have improved their policy towards foreign missionaries, possibly because they realize the damage done to them (the communists) abroad by brutal ill-treatment."
"IN SAYING 'YES'" wrote another, "I take notable" to mean "to an extent worthy of attention." I am familiar with a number of isolated cases where the communists have violated religious freedom, but I do not have sufficient information to say whether these violations are part of a program centrally directed and an expression of an overall Chinese Communist Party policy.

The one correspondent whose answer was not a direct "yes," wrote: "From what I have seen and heard, the communists might be violating religious freedom of a foreign origin, namely, Christianity, but I am certain that their native religions, Buddhism, etc., are not being interfered with."
A DIFFERENT appraisal was given by another correspondent. Answering with an unqualified "yes," he said: "A reliable report from Outer Mongolia maintains that the Communists in the 'Liberated Areas' have uprooted among the Mongols the Buddhist faith, which the Chinese had implanted among the nomadic tribes to keep them from being aggressive. I quote this persecution of Buddhism to show that communist ideology fights not only Christian religions but all religions, except the creed of communism."
One American correspondent criticized the press in the United States for not giving adequate space to the story of religious persecution by communists in China. "Editors back home, confused or uncertain, seem either disinterested or disbelieving; so scant publicity is given to the story."

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To Geneva



John J. Simons, of Elizabeth, N. J., who has been appointed Assistant to the General Secretary of International Student Service with offices in Geneva, Switzerland. Before going to Europe, Mrs. Simons was executive secretary of the National Federation of Catholic College Students. (NC Photos).

Hierarchy Sends Special Mission To Holy Land

New York — (NC) — Msgr. Thomas J. McMahon, national secretary of the Catholic Near East Welfare Association, left Monday by plane for Palestine. Enroute, he will stop in Paris for consultation with United Nations officials and, then, in Rome for an audience with His Holiness Pope Pius XII and a conference with His Eminence Eugene Cardinal Tisserant, Secretary of the Sacred Oriental Congregation.

MONSIGNOR McMAHON goes to Palestine at the request of His Eminence Francis Cardinal Spellman, Archbishop of New York and President of the Catholic Near East Welfare Association, to serve as a special representative of War Relief Services National Catholic Welfare Conference.

The Bishops of the United States have voted funds to be expended in behalf of the suffering people of Palestine and the surrounding areas, where many thousands are starving and homeless.

Monsignor McMahon was instructed to leave immediately for Palestine, at a special meeting of the board of directors of the Catholic Near East Welfare Association held in Washington in connection with the annual general meeting of the Archbishops and Bishops of the United States.

Bishops Hit Secularism Evil; Ask Change In Court Edict

(Continued from Page 3)
ligion and the exclusion of cooperation between religion and government implied in the term, 'separation of Church and State' as it has become the shibboleth of doctrinaire secularism."
The Hierarchy warns that secularism, in the past two years, has scored "two unprecedented victories in its opposition to governmental encouragement of religious and moral training, even where no preferential treatment of one religion over another is involved."

"IN TWO recent cases," the Bishops explain, "the Supreme Court of the United States has adopted an entirely novel and ominously extensive interpretation of the 'establishment of religion' clause of the First Amendment. This interpretation would bar any cooperation between government and organized religion which would aid religion, even where no discrimination between religious bodies is in question."
The Bishops stress that this kind of interpretation of the First Amendment would, "as a group of non-Catholic religious leaders recently noted," endanger the forms of cooperation between Church and State and accelerate the "trend toward the secularization of our culture."

IN A REFERENCE to the McCollum case, the Bishops say lawyers trained in the American tradition of law will be "amazed" to find the majority opinions of the court "pay scant attention to logic, history, or accepted norms of legal interpretation."

The Bishops charge that the majority opinions defined "the carefully chiseled phrases of the First Amendment" by the "misleading metaphor, 'the wall of separation between Church and State.'"
This metaphor, they emphasize, "specifies nothing except that there shall be no 'established Church,' no State religion."

IN CONCLUDING their discussion of Church-State relations the Hierarchy declares: "We stand ready to cooperate in fairness and charity with all who believe in God and are devoted to freedom under God to avert the impending danger of a judicial 'establishment of secularism' that would ban God from public life."
"For secularism is threatening the religious foundations of our national life and preparing the way for the advent of the omnipotent State."

THE HIERARCHY'S statement also includes sections on "Religion and Economic Life," "Religion in Education," and "Religion in the Home."
In their discussion of economics, the prelates state: "What we urgently need, in the Christian view of social order, is the free organization of capital and labor in perma-

nent agencies of cooperation for the common good.
"To insure that this organization common good, government, as the responsible custodian of the public interest, should have a part in it. But its part should be to stimulate, to guide, to restrain, not to dominate. This is perfectly in line with our Federal Constitution which empowers government not only to establish justice but also to 'promote the general welfare.'"
THE BISHOPS advocate "freely organized cooperation between the accredited representatives of capital and labor in each industry and in the economy as a whole under the supervision, but not the control, of government."
Urging a progressive evolution of our economic system, they said such an evolution could come "only as the fruit of painstaking study and effort to safeguard, in justice and charity, the rightful interests of property and the rightful interests of labor in the pursuit of the dominant interest of all, which is the common good."
In commenting on "Religion in the Home," the Hierarchy says it was not enough to profess the Christian ideal. The domestic virtues and sanctity of the marriage bond and to keep in mind the purposes of marriage.
"THE CHRISTIAN must make his home holy," they urge. "The Christian home must realize the Christian ideal. The domestic virtues must be practiced, and family prayer made a daily exercise."

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