

Activities Committee in March 1959, described at some length the commune system recently instituted in Red China. This system has hurt the churches, he said, because it has given the government much more complete control of the people and all worship has been forbidden in the communes. Concerning the system of communes, the Reverend Shih-ping Wang stated:

The family unit is broken up. Husbands and wives are separated into different barracks. The children are taken away from the parents and placed in government-run nurseries. Husbands and wives may meet only once a week for two hours--they have no other contact. Because these places of meeting are few, couples must stand in line at the special rooms waiting their turn. After they have finished, they must report to the commune group leader to tell the date and time and how long they stayed together. They must also report what they said and did together. The parents may see their children once a week and when they see them they cannot show affection toward their children. The idea is to have the children and the family sever their affection and direct it toward the state. Names are taken away from the children, and they are given numbers. There is no individual identity. The basic unit of social life in the commune is the commune itself.

Reverend Wang was questioned further by the interrogator for the House Un-American Activities Committee: "Do families try to meet at other times between the approved once-a-week meetings?" In reply, Reverend Wang stated: "They cannot meet because they are not consigned to the same place and do not have freedom to travel. They come to work in a group, eat in a group, work in a group, and return in a group. There is no opportunity for individuals to get away and see their families. Husbands and wives are placed on different communes. Travel between communes is only possible if the traveler has a pass. There is no contact between the once-a-week meetings."

The commune system, the Reverend Wang continued, is destroying morality in Red China: "There is no morality because the love of the family is taken away. There is no honesty and respect among men or between men. There is no human dignity; they are all like animals. There is no guilt associated with the murder of individuals for the improvement of the state. In Communist Party circles, a woman must submit herself to any Party member who desires her favors. If the woman refuses a Party member, she may be thrown into jail or stripped and nailed to a wall until she dies. Another punishment is to cut the breasts off the woman who refuses."

Concerning the "religious" activities and beliefs of the Communists, the Reverend Samuel W.S. Cheng stated to the same House Committee:

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"5. To enlarge the area of Party contacts. One Party section advocated: Join small churches (100 to 500 membership), so that one can more easily work himself into a position of leadership. Make as many personal contacts as possible. Learn where the church member works, what his hobbies are, etc. Someday he might be used. One Party member, active in youth work, learned that the parents of several young people were working in an industrial plant. Securing this information was most important, he said.

"6. To influence clergymen. A dedicated clergyman, being a man of God, is a mortal enemy of communism. But if he can, by conversion, influence, or trickery, be made to support the communist program once or a few times or many times, the Party gains. If, for example, a clergyman can be persuaded to serve as sponsor or officer of a communist front, to issue a testimonial or to sign a clemency petition for a communist 'victim of persecution,' his personal prestige lends weight to the cause.

"The church, in communist eyes, is an 'enemy' institution to be infiltrated, subverted, and bent to serve Party aims. Any successes make the comrades diabolically happy."

THE NEW BIBLE

It is the reference to the Revised Standard Version of the Bible that stirred the wrath of the leaders of the National Council of Churches. Yet, strange as it may seem, they have made no challenge of the factual material offered in the Manual concerning the identity of the 30 of the 95 translators. They do not do it because they cannot. The references in this case compiled by the Circuit Riders are simply true.

In the foreword to Mr. M. G. Lowman's "A Compilation of Public Records, 30 of the 95 Men who gave us the Revised Standard Version of the Bible," Mr. Lowman writes:

"719 of the officers whose names appear on the rolls of The National Council of Churches—Federal Council of Churches, have records of Communist affiliation. The names of many of these persons have appeared more than 100 times each in public support of pro-Communist or Communist projects, fronts and publications.

"An even 50% of the names on the December, 1957 list of secretaries of local and state Councils of Churches affiliated with The National Council of Churches have public records of supporting pro-Communist projects, fronts and publications."

This document has been distributed by the 20th Century Reformation Hour broadcast and a copy may be obtained free if more details are desired.

The Manual reports that members of the Revision Committee—Bowie, Cadbury, Dahl, Grant, and Waterman—were affiliated with the National Federation for Constitutional Liberties.

"Guide to Subversive Organizations and Publications," January 2, 1957, prepared and released by the House Committee on Un-American Activities, gives these citations on page 63. It is from this that the quotations in the Manual are taken. The entire section reads:

NATIONAL FEDERATION FOR CONSTITUTIONAL LIBERTIES (See also Oklahoma Federation for Constitutional Rights; Washington Committee for Democratic Action)

1. Cited as subversive and Communist. (Attorney General Tom Clark, letters to Loyalty Review Board, released December 4, 1947, and September 21, 1948.)