

tempted subjugation of the Church to the State. Elaborate efforts have been made by the Governments of both Bulgaria and Hungary to represent their persecution of church leaders as purely domestic actions. Measures taken against churches in these countries have likewise been represented as purely domestic measures. For instance, the new law for Cults in Bulgaria or the statutes for nationalization of church schools in Hungary are described as normal and legitimate legislation for the reorganization and reform of church administration. The persecutions of leading churchmen in both countries are pictured as a necessary duty of a government to charge and bring to trial men of whatever rank or calling who are suspected of breaking the laws of their country.

There has, however, been a sequence of events in Bulgaria and Hungary indicating a deliberate policy by these two Governments against religious institutions. In Hungary, the leaders of the Calvinist, the Lutheran and the Roman Catholic faiths have undergone a systematic persecution. The Calvinist bishop, for instance, because he did not approve of a government policy towards his church, was forced to resign. The Lutheran leader and his secretary-general were taken into custody. On the trial and imprisonment of the primate of the Roman Catholic Church, I need not dwell except to say that it has profoundly shocked the conscience of the free world. In Bulgaria the pattern of intimidation and subjugation has been similar to that in Hungary, and likewise has extended to all denominations. The exarch of the Orthodox Church has been forced to resign. As we know, fifteen Protestant pastors were brought to trial. As might have been expected, of course, they were not held on grounds connected with religious profession, but on secular charges which had been conveniently produced alleging such matters as espionage, black-marketing and intrigues. They were condemned with heavy penalties, and held up to public ridicule and disgrace. By this means their followers were deprived of their religious leadership.

Unhappily the events in Hungary and Bulgaria have a significance which is wider than the particular policies of these two Governments. It is a natural outgrowth of communism which today holds these two countries in its grip. We know that in a communistic state it is a fixed principle that all human efforts, aspirations and convictions must be subordinated to the dictates and the will of that party which runs the state. It is natural, therefore, to expect that religious practice and belief should in communistic states be subjugated and brought under the control of the state. Indeed, the writings of communism are quite explicit on the subject. These, and other precepts drawn from the voluminous body of Communist dogma, show clearly why Communist states claim that they must subjugate Christian churches and seek to make them into instruments of state policy.

The people of Canada, in common with the people of all other countries where civil liberties are cherished, have been profoundly disturbed by the assault against liberty in Eastern Europe, and particularly by the prosecutions of the church leaders in Bulgaria and Hungary. The Government of Canada has already taken certain steps in association with other governments to recall to the Governments of Bulgaria and Hungary the solemn obligations which these ex-enemy states have undertaken by Treaty to safeguard the civil and religious rights of their people . . .

I know that we are all of us here pledged to maintain peace in the world by every means possible, and in particular by removing conditions