

Cardinal Dougherty Calls For National Temperance Crusade

Philadelphia — (AP) — A national temperance crusade which marked the 100th anniversary of Father Theobald Mathew, Ireland's Apostle of Temperance in this country, His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, has asserted the time has come for a national temperance crusade revival and the need for it is greater than in the day of the famous Irish crusader.

The Cardinal's call for action was contained in a lettergram to the Rev. John W. Knapp, president of the Catholic Total Abstinence Union which will hold its 77th annual convention in Philadelphia from August 8 to 14.

In his letter, Cardinal Dougherty stated: "One hundred years ago in June, 1849—a serious epidemic, in the 6th year of his life and the 25th year of his ministry as a Catholic priest, he died in the arms of America. He came to spread in the new country the benefits of the moral revolution which he had not in vain in the old country. He taught and he led. He is reported to have directed in his own person the two and one-half years of his apostolic work here more than 60,000 American Catholics abstemious.

"He was Father Theobald Mathew, Apostle of Temperance. He promoted total abstinence, the perfect practice of temperance.

"He had begun his special work in his own parish in Cork, Ireland. It was at the organization meeting in the Cork Total Abstinence Society in his own substance that, setting the historic words, 'Here goes in the Name of God,' he entered his name in a large picture book lying on the table. About 10 men followed his example that night and signed the book. Less than five years after that he was able to write in a friend in America: 'I have now, with the Divine Assistance, headed the list of Temperance in almost every parish in Ireland.'"

"It is estimated that, before he died in 1849, he gave the total abstinence pledge to 74,000 people.

"The many years after his visit to this country, Father Mathew's ministry influenced was reflected in the fervent zeal of American Catholics directed to the promotion of the cause of temperance. In many dioceses and archdioceses, of which Philadelphia was one, there was scarcely a parish without the Total Abstinence Society, established in accordance with a concept of the Council of Baltimore.

"The Mass has come for a national revival of this temperance crusade by the Catholics of America. There was need for it in Father Mathew's day. There is such greater need for it now. A century ago abstinence was confined largely to men; the women and children suffered from the temptations of the drink as a result of the delinquency of

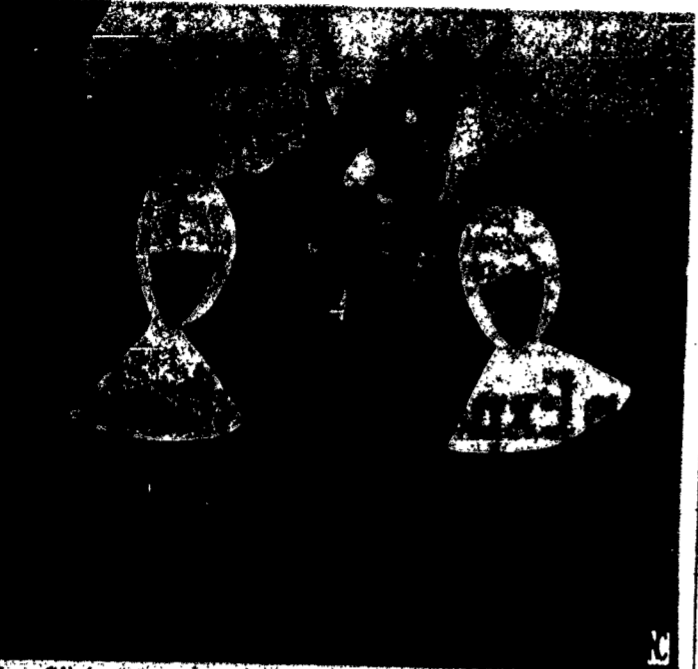
the father. Today alcoholism is no respecter of sex or age. The sad effects of the curse of intemperance are felt directly by women and teenagers as well.

"It has been established beyond doubt that the only sure permanent cure for alcoholism is total abstinence, abstinence of God. That basic principle, taught by Father Mathew, is now being hailed as a new discovery by others,

many of whom seemed surprised that it works when hypnotherapy, medication, psychiatry, sociology, and all other methods fail. . . .

"There could be no worthier tribute to Father Mathew marking the centenary of his temperance labors in America than a national expansion of the work of the Catholic Total Abstinence Union of America, which was founded to perpetuate the effects of his crusade of total abstinence."

VISITING LOURDES SHRINE



Mrs. Olivia Dionne, mother of the famed Dionne quintuplets, of Callander, Ontario, and two sisters of the Assumption, who took her daughters, are pictured en route to Lourdes, Paris and Rome. They hope to be received by the Holy Father. The Misses, Anne Rose Ange (left) and Sister Marie Ange, teach in the special high school class for the Ave Dionne Sisters and ten other girls. (Wide World Photo) (NC Photos)

Many Concentration Camps For Catholics, Says Red

Berlin — (AP) — "There is plenty of space in our concentration camps for the comedians of heaven," Wilhelm Zaiser, communist deputy chief of the Department of the Interior of the Soviet Zone of occupation in Germany, told a group of officials here.

The black brethren can be used for manual labor until they don't hear and see any more. Why shouldn't we have a Mindeste case in our zone, too, to get rid once and for all of this black breed?"

Zaiser, who formerly was Saxony Minister of the Interior and during the Spanish civil war was known as "General Gomez," justified his statement by insisting that the Church "serves as a trumpet of Western imperialism."

At the same time, Kurt Fischer, a Moscow-trained, fanatical communist in charge of church affairs under Zaiser, issued instructions that religious activities be closely watched by the police.

According to an announcement of Protestant church authorities, 15 Lutheran ministers have recently "disappeared" in the Soviet zone.

The German press points out that with the inclusion of the

Expert Tells Why: Catholic Cannot Be Communist Follower

(Continued from Page 1) who control property can dictate to the workers the terms of employment. Being greedy, they set wages at the lowest possible level and pocket the difference. This creates a rebellious and discontented proletariat.

TO KEEP DOWN the workers, the ruling class uses two main weapons. They have created the civil state, with its police and military, to use force against the laboring man. Armed force and the threat of jail are supposed to make workers docile. The main purpose of government is to protect property. Its schools and other propaganda devices fit in this pattern.

Religion is also considered an auxiliary of the property owners. Its command: 'Thou shalt not steal, gives an added incentive to workers to respect the rights of owners. Moreover, when it promises workers reward, in another life, it enables them to forget that they are robbed of their due in this life. Hence religion must be considered as an essential part of the exploitive process. It must go when capitalism is swallowed up by communism.

BUON WAS the teaching of Marx. It has been accepted consistently by his followers. When Lenin wrote his treatise on religion, he stated: "Atheism is a natural and inseparable part of Marxism, of the theory and practice of scientific socialism."

The Sixth World Congress of the Communist International, in 1928, adopted this program: "One of the important tasks of the cultural revolution affecting the wide masses is the task of systematically and unwaveringly combating religion, the opium of the people."

Lenin, in an address given on October 2, 1920, stated: "We know perfectly well that the clergy, the landlords, and the bourgeoisie all claimed to speak in the name of God, in order to protect their own interests as exploiters." The same view remained unchanged under Stalin.

STALIN AUTHORIZED the writings and actions of Yaroslavsky, former president of the League of Militant Atheists of the Soviet Union. Yaroslavsky, in his book, "Religion in the U.S.S.R.," devotes many pages to

a diatribe against Pope Pius XI. He goes on to state: "Every Leninist, every communist, every class-conscious worker and peasant must be able to explain why a communist cannot support religion; why communists fight against religion. . . . He concludes the book with the battle-cry: 'Remember that the struggle against religion is a struggle for socialism.'"

These writings, and many others like them, were printed and distributed here by the American Communist Party prior to 1935. After that time, the current line called for softening down the attacks on religion, since Stalin wanted many allies in his "united front" against Hitler. But it is safe to say that communist teaching has consistently, since the beginning, declared all-out war against God and the Church.

Against this background, it is obvious that no Catholic could be a true communist at any time. Either he did not know the teachings of his Church or he did not understand communism. Nor could he take refuge in the excuse that the irreligious phase of communism no longer existed. The authentic teachers—Marx, Lenin, and Stalin—repeatedly insisted that the war against God was central in the theory of what they called scientific socialism. It was as basic as the doctrines of class warfare and armed revolution.

Even if communism had not been so explicit in its attacks on religion, its materialism would be contrary to Catholic teachings. It would deny God indirectly. We could not even accept communist views as a man, with no thought for his immortal soul, for free will and virtue, and no idea of the dignity of human nature. We consider man as created in the image of God, with free will and conscience, not merely the slave of the earth.

From this it follows clearly: even if Communism were silent on the matter of God and the Church; even if it never persecuted a single believer; even had the Pope never uttered a word on the subject, no true Catholic could ever be a true communist.

TO FOREIGN MISSION POSTS



Thirty-nine Maryknoll Sisters took part in the Departure Ceremony at their Motherhouse, near Ossining, N. Y. Most of them were assigned to mission posts in Japan, the Philippines, Ceylon, Hawaii, Central and South America, and the West Coast missions. Bishop Raymond A. Lane, Superior General of the Catholic Foreign Mission Society (Maryknoll Fathers) is shown presenting the Sisters with their mission assignments and mission crucifix. (NC Photos)

N. M. School Heads Briefed On Textbooks

Santa Fe, N. M. — (RNS) — In compliance with District Judge E. T. Hensley's decision in the so-called Dixon case, state superintendent of schools Charles Rose has informed New Mexico school officials that free textbooks cannot be distributed to non-tax supported schools. The order affects about 10,000 children in 60 private and parochial institutions.

Rose said the money allotted by the state school textbook division which would have gone for such purposes would be "frozen." Last year the affected students received \$29,000 worth of books.

The superintendent said there was always the possibility that the Dixon decision, which barred Catholic orders from teaching in the state's public schools, would be reversed at some future time by a higher court. For that reason, he said, he has asked non-public schools to keep track of their average daily attendance in case they again become eligible for state benefits.

Dixon Ruling Hits School Facilities

Santa Fe, N. M. — (RNS) — State superintendent of schools Charles L. Rose has announced the appointment of a committee to inquire into school conditions in counties affected by District Judge E. T. Hensley's decision in the so-called Dixon case.

One of the group's major tasks will be to find school houses in communities affected by the verdict. Judge Hensley declared that public schools could not be conducted in buildings owned by the Roman Catholic Church or in any building not under the absolute control of public school authorities.

According to Rose, the object of the committee's work will be to enable all pupils who might be deprived of school instruction by the Hensley decision to enter school next fall.

Job Preferences Asked Laurence Marques, Mozambique, S. Africa — (NC) — The Catholic Action organization of Mozambique, Portuguese possession in South Africa, has called on the government and private industry to give preference to heads of large families in giving employment.

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