

CATHOLIC CHURCH STANDING FIRM

Has No Apologies to Offer for Its Attitude Toward Divorce.

WILL NEVER CHANGE IT

Believes in Rigid Discipline With Respect to Marriage, Says Father O'Hara—Follows Teachings of Early Fathers.

Father O'Hara, at the Cathedral last night, declared that the Catholic church maintains today the same position on marriage and divorce as it did 1800 years ago, and that it will continue to teach the same doctrine until time is no more. He said that the church had no apologies to offer for enforcing rigid discipline, as the church had recognized at the outset that laxity regarding the marriage contract would open the flood-gates of immorality—individual, domestic and social. Father O'Hara said, in part: "There is no doctrine of the Catholic church more characteristic of her distinctive spirit and ethos than her teachings on the sacredness of marriage, and there is none which bears more eloquent testimony to her historical continuity with primitive Christianity. The history of the church has been a record of her heroic contest with the passions of princes and of people in behalf of the purity and sanctity of the home.

"From the days of St. Paul the union between Christ and the church was a symbol of the sacredness of marriage. Wedlock received a religious significance. It was no mere private contract, revocable at will. It was a pledge before God of marital fidelity while life would last.

"The Catholic church 1800 years ago recognized no grounds which would authorize divorce in the sense of permission to contract another marriage. The so-called 'Scriptural' ground for divorce was regarded by the early Christians as a reason for separation, but they most emphatically denied that the innocent party was thereby permitted to remarry.

Early Writings Are Explicit.

"The writings of the early church are most explicit in this regard. They declare, in so many words, as the Catholic church declares today, that the attempted remarriage of a divorcee during the lifetime of the other party is adulterous.

"In enforcing this rigid discipline in opposition to the demands of human passion and in the very teeth of a twentieth-century pagan culture, the Catholic church has no apologies to offer. She is imposing no mere ecclesiastical legislation. With St. Paul, she may say, 'Not I, but the Lord, who commands that the wife depart not from her husband; and if he depart, that she remain unmarried.

"The spirit of the world has never taken kindly to the idea of self-restraint for unselfish ends. The rigidity of the Catholic church in regard to the marriage contract has always provoked opposition; and in no respect is she more admirable than she is for the sternness she has maintained during the nineteenth century that she has led the vanguard of Christian civilization in the battle for domestic morality.

"Eighteen hundred and thirty years of wide experience with the workings of human nature, has served but to intensify the conviction that rigid discipline is necessary. The prospect of absolute divorce in the fruitful marriage of the past, and the mutual confidence between husband and wife which is essential to domestic happiness. Separation without prospect of another marriage is a moral practical relief from a mislaid union.

Recognizes Sex Equality.

"The Catholic formula of marriage has always recognized the equality of the sexes. It is identical for both man and wife. The same obligations are incumbent on both. The equality of the sexes is recognized in the special promise on the part of the wife finds no place in Catholic tradition.

"With the spread of divorce and the consequent loosening of family ties has come a widespread moral pestilence, against which grave warnings have been uttered. On the same side, the propagation of a race of weaklings, and God will be avenged in the world to come.

"Eight hundred years ago as today the Catholic church denounces as murder the slaughter of the unborn innocents. That the end of the sacrament of matrimony should be frequently frustrated by such cold-blooded and unmerciful murder evinces a quality of conscience in our modern pagans that is calculated to appal the mind.

"In regard to physicians or others who would assist in such a practice, the teaching of the Catholic church has always been equally plain. They are guilty before God of being accomplices in willful murder.

"The doctrine of sacramental, monogamic and indissoluble marriage has enabled woman, made man less bestial and founded in the Christian home a sanctuary where motherhood is held in honor, where children are welcomed and reared in love of God and service of country. Such is the Catholic doctrine, 1800 years ago, today and forever.

USES PALM AS COMPARISON

Dr. Wilson Likens the Christian to the Tree of the Bible.

Dr. Clarence Tru Wilson, at the Grace Methodist Church, likened the Christian to the palm tree. The subject of his sermon was "Why the Righteous Are Like Palm Trees." Dr. Wilson said, in part: "There is a striking resemblance in many kindred characteristics in the whole family of palms. Like Christians of whatever name and wherever found, they all possess the great and essential characteristics of their common origin. We must keep in mind that the palm tree of Scripture is the date palm of Palestine and Arabia and study the various lessons of its analogy to the Christian life.

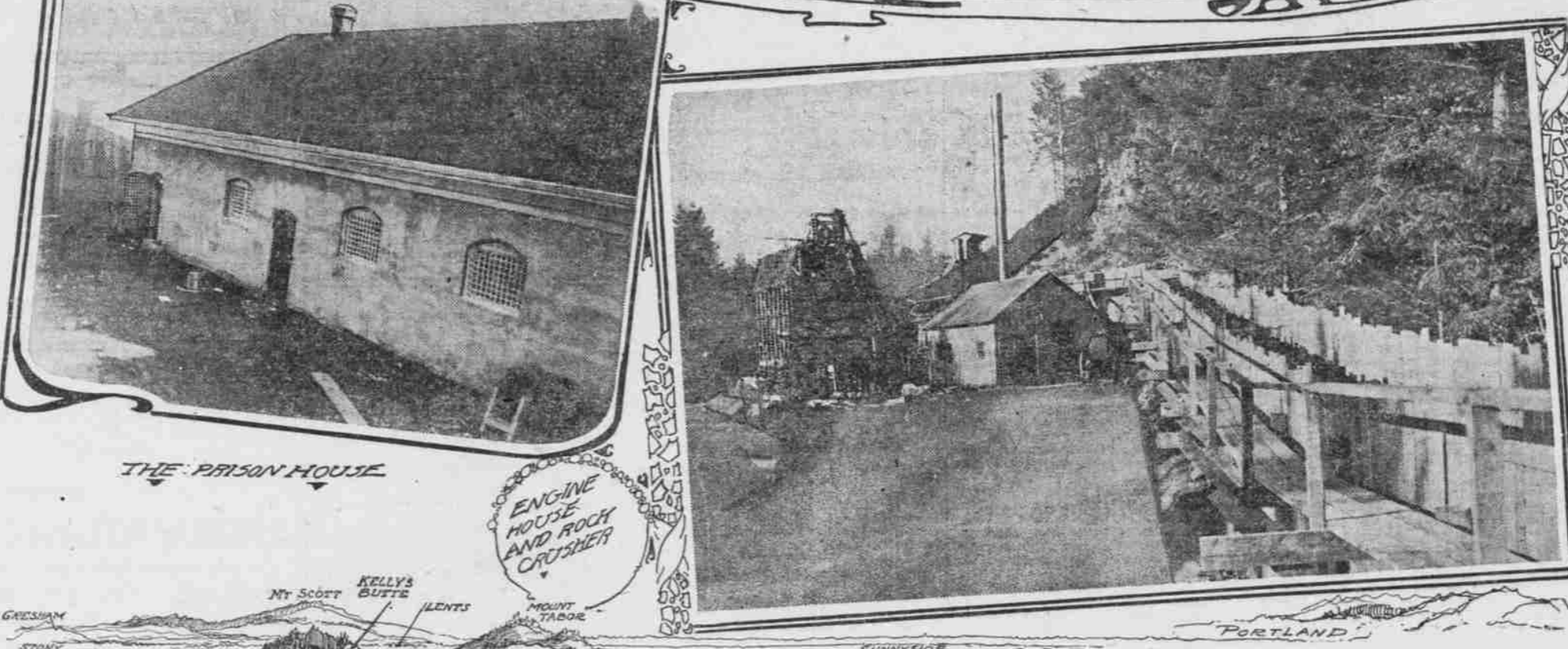
"The first thing that strikes a stranger when studying a palm is its erectness. No other tree is so straight up and down as a class. And yet now exposed, now tossed by the tropical storms, now laden with fruit, up it grows, far as possible from earth, near as may be to heaven. We need more upright men, who stand square to every wind that blows and resist every adverse influence when standing erect.

"Its beauty will be a second attraction. He who makes everything beautiful in its time has inspired the expression, 'The beauty of holiness.' Nothing is so lovely in character as the symmetry of righteous development. The righteous flourish

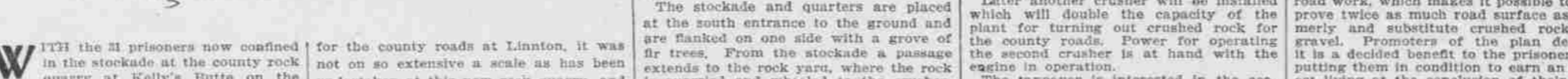
WORK OR GO HUNGRY, THE ORDER AT MOUNT TABOR'S ROCKPILE



GENERAL VIEW OF BUILDINGS AND YARD AT THE STONY BUTTE ROCK PILE



THE PRISON HOUSE



ENGINE HOUSE AND ROCK CRUSHER



PORTLAND

ated, and the prisoner employed at this quarry cannot complain about his quarters. The stockade and quarters are placed at the south entrance to the ground and are flanked on one side with a grove of fir trees. From the stockade a passage extends to the rock yard, where the rock is quarried and wheeled to the crusher, with board fences on both sides 12 feet high, and barbed wire at the top. The prisoners march to the rock yard. Guard houses are stationed on both sides of this yard overlooking the prisoners. The prisoners are well fed and the one who never goes over from justice to tyranny.

The rock is broken up with sledges by the prisoners and fed to the crusher. When a prisoner has had a month of this exertion he will not be troubled with indigestion. The crusher can turn out 300 cubic yards of rock a day. From the crusher the rock is lifted by an elevator to the bunkers, where it is screened into three sizes for road work. Later another crusher will be installed which will double the capacity of the plant for turning out crushed rock for the county roads. Power for operating the second crusher is at hand with the engine in operation.

The taxpayer is interested in the economic feature of this method of road work, and incidentally the whole state is an interested spectator. It is by no means an experiment. Engineer W. A. Eathel, who was with the plant at Linnton, says that crushed rock was turned out at that place for 5 cents a cubic yard, and placed in the bunkers ready to place on the county roads. It costs by other labor \$1 and \$1.25 a cubic yard, so that the gain is fully two-thirds over the ordinary cost of road construction, and besides, a material is turned out that is superior and which makes a permanent roadbed.

Brethren Church, East Fifteenth and Morrison streets, yesterday received several members into the church. He asked the questions of the candidate in public, first if they believed in the total prohibition of the liquor traffic and second whether they considered the use of tobacco an unchristian practice. All answered both questions in the affirmative. A year ago Mr. Shaffer asked of candidates for membership in the church whether they believed in prohibition, and yesterday added the tobacco question. In explanation he said that the last general conference made it plain that the use of tobacco in any form on the part of a minister was objectionable.

Dr. Wilson announced that he would speak next Sunday night on "Paradise, or the Story of a Life Tempted, Tried and Triumphant."

Dr. Short Discusses Strike in Sermon at Taylor-Street Church.

Dr. F. Burgette Short, at the Taylor-Street Methodist Church, in his sermon last night on "Temptation," declared that the strike of the grainhandlers should be settled by arbitration. He declared that the commerce of Portland should not be hindered, and said that, while he was unable to place the blame for the strike, as he had made no extended investigations of the conditions of either side, it was due to selfishness. Dr. Short said in part: "Too bad, too bad, that our shipping interests have become involved, because of the strike. I do not know who is to blame, perhaps both sides are at fault. This I do know, however, that three unbiased men can be found whose decision in the matter would settle the difficulty, and permit the commerce of the city to come and to go unhindered.

The temptation of the employer is sometimes too great to make money, and he will squeeze his employes that he may satisfy his insatiable desire for money. On the other hand, the employes sometimes make unfair demands. I cannot place the blame, but its name is selfishness; and while selfishness rules, the commerce that belongs to Portland is going elsewhere, and the prosperity that should smile upon us is bestowed upon another.

Someone is wrong. The giant brothers of our National strength must close their disagreement. Labor and capital must not war with each other. They have made us what we are. I honor the man whose genius has enabled him to make a fortune honestly. I equally honor the man, strong of muscle, who earns his wages honestly. Both are my brothers, and I keenly regret their disagreement. Capital, pay good wages—all

UNVEILS MEMORIAL WINDOW

First Congregational Church Dedicates Gift From F. A. Krebs.

ASSAIL RUM DEMON

Anti-Saloon League Delegates Hold Mass Meeting.

REV. PAUL RADER SPEAKS

Temperance "Culture," Not "Reform," His Theme—Reviews Work for Cause During Past 100 Years.

A mass meeting devoted to the cause of temperance was held at the First Presbyterian Church last night by the Anti-Saloon League, and was the last session of the convention of that organization. Rev. William Gilbert, of Astoria, and Assistant Pastor Hare, of the First Presbyterian Church, assisted Rev. Paul Rader in the services. The address of the evening was on "Temperance Reform" and was delivered by Mr. Rader. Mr. Rader said in introduction that he felt "culture" was a better term to use with temperance than "reform," as this movement, like anything else, would progress only by cultivation to bring out the best that is in it.

"Education used to be a mere cramming for examinations," he said, "but now it is different, and we go at it as a student or a man to bring out the best there is in him, as all the thinking world knows there is something in every man capable of cultivation or development. This is the teaching of Christ.

"It is natural for men to want to go up—to progress, but they are retarded by our systems, by our false laws. We should have laws that will help all men to progress—help communities to progress. We spend thousands of dollars in building up our states, and yet enact laws to tear down all we have built up. Fanatics on any question are always desirous of tearing down something, but a revolution does not help build anything and people must learn that any question must be cultivated. Men are capable of cultivation and propagation as the rose, if we only go at it right.

Mr. Rader gave some interesting data concerning the first 100 years of temperance movement, and even cited the fact that before the question was placed before the Goppley drunk whiskey and all men thought they could do better work and get better results when primed with liquor. The first committee ever formed in the interests of temperance was in the Presbyterian Church, he said, and the first society in the interest of temperance was formed in 1835.

He spoke of Father Matthew, who worked such wonders in Ireland in fighting the drunk habit, and of the occasion on which the New York Legislature adjourned to attend a prayer session at the Presbyterian Assembly—adding that there was a difference in the New York Legislature of today.

To solve the question Mr. Rader advocated a determination or pledge on the part of every citizen not to vote for any man of any party who is in any way opposed to total abstinence. He declared that the internal revenue laws, and the law which permits the sale of liquor licensed, are working a detriment to the state and the people, and should be done away with.

The plea of every city that "it needs the revenue" should not, he said, be considered, as it had been proved in "dry" counties and "dry" states that this plea is fallacious.

MOUNT TABOR INSPECTED

Committee From Initiative One Hundred Looks Over High Ground.

Dr. W. W. Johnson, W. N. Carter and W. G. Kern, a committee from the Initiative One Hundred, paid Mount Tabor a visit yesterday afternoon, spending two hours examining it in detail. This committee was commissioned to investigate Mount Tabor and report on its advantages for park and reservoir purposes. Dr. G. H. Rafferty, of the water committee; Councilman Frank S. Bennett; H. W. Hodges, Frank J. Perkins and T. A. Eastman, as truly as patriots was ever against piebald in the days of the Roman Empire.

Judge Talford, who has devoted his life to a right adjustment of labor and capital, said: "If I were asked what is the great want of English society today I should say it is the want of sympathy between masters and men." What is true of English society is true in our own land. Strikes and lock-outs are evidences of this lack of sympathy and co-operation. And these conditions will not cease till both sides recognize the great truth of human equality as taught by the Carpenter of Nazareth.

Where there is a divergence of opinion as to rights the principle of arbitration is fair to all concerned. Neither capitalists nor laborers have a right to cause the public inconvenience and financial loss when it is thus possible to make an equitable adjustment. The determining factor in the solution of all such economic questions is the equality of man, the recognition of the doctrine of brotherhood.

The only aristocracy that is permissible, it is the want of sympathy between masters and men. The aristocracy of right living and high thinking. All have a right to belong to the nobility of royal worth.

Advertisement for Underberg Bitters, featuring a bottle image and text: "Underberg Bitters. A tonic and cordial—gives an appetite and good health. Enjoyable as a Cocktail and better for you. At hotels, cafes, clubs, wine merchants, grocers, etc. Bottled only by M. UNDERBERG ALBRECHT, BREMEN, GERMANY. LUYTENS BROTHERS, General Agents, New York. TILLMAN & BENDEL, San Francisco, Pacific Slope Distributors."