

REV. CANTWELL
MAKES DEFENSE

A vicious and wicked attack is made against the Catholic church by an alleged preacher of the Gospel, who calls himself Mr. Phelps. Three Fingered Jack a few years ago made a similar attack, and now he is a penitentiary bird in the state of Washington. Mr. Phelps may be irresponsible; but know, and take notice that not only every Catholic, but every pure-minded, fair-minded, self-respecting person holds responsible the people of Heppner that stand sponsor for a man of the calibre of Mr. Phelps. We want a square deal, we want facts, not fiction, lies, not scandal, not slander, not rottenness. As there are certain animals, insects, vermin that feed and fatten on the corruption that fills the sewer, so there are certain human animals, human insects, human vermin, always and ever looking to the gutters for their food. Such people with darkened, perverted, and vile minds, and corrupt hearts, relish filth. Filth is food, and drink, and sleep to them. There are many good people in Heppner, but there are also a few bigots, fanatics, Ku Kluxers as in every city. They are to be pitied. They do not think for themselves, they do not verify their statements, they go by hearsay, by gossip. They crave after lies. Now they shall have their fill. They demand impurity, and here is the supply. Mr. Phelps, your oracle, your prophet, your idol, your paragon of a preacher, is about to speak. You vermin in human forms, go and listen to him and drink in his rottenness. He has no message from the Loving Master to give, no truth, no doctrine, no good seed to sow. If you sow corruption, and hate, what kind of a harvest are you going to reap? No wonder our law courts stink with the stuff that pours forth from the lips of girls in their teens with unblushing cheeks—no modesty, no reserve, no respect, no decency, no shame. There is a natural law binding us to this as well as we can of everyone, and this law is observed by every noble and generous mind. There is the golden rule, "Do unto others as you wish others to do unto you." There is a commandment of the Decalogue telling us, "Do not bear false witness against Thy Neighbor." The Law and the Prophets are fulfilled according to Our Divine Lord, by Loving God above all things, and by loving our neighbor as ourselves. St. John the Evangelist tells: "If we say we love God and hate our neighbor, we are liars and the truth is not in us." We have all the same Creator, the same Redeemer, the same destiny, and the criterion to know that we are followers of the Master is: "That we Love One Another." There is a saying, "There is some bad in the best of us, and some good in the worst of us, and it will become any of us to talk about the rest of us." What would any reasonable person think of any priest that would gather up all the scandals and sins committed by Methodist preachers and dish them out to his audience? No self-respecting person would tolerate it. He would be a disgrace to the priesthood and to his office. Is Mr. Phelps preaching the gospel? "Woe to the man by whom scandal cometh." When a man wants really to get information on a subject, no matter what it may be, political, scientific, religious, etc., he reads reports, mistrusts understandings, and betakes himself to headquarters. Some good personal knowledge of Catholics, and intercourse with them in the way of sincere inquiry is worth all the conclusions that you may draw from rumors, false witnessings, suspicions, morsels of history, morsels of theology, and from the cup of scandals filled to the brim by preachers of the ilk of Mr. Phelps or Three Fingered Jack. Why do you go to Mr. Phelps to know the doctrines of the Catholic church? What are his credentials? What does he know about Catholic Confession? How often has he gone to Confession? Could not any Catholic tell you more about the Catholic church than Mr. Phelps? Why not go to a Catholic priest to learn about the Confession, and the conditions required to make a good Confession? His subject on Sunday is the Confession Unasked. The Priest and the Woman. Has he a scandal to peddle? Is it made out of whole cloth? Is it a figment of his wild imagination? Is it a lie? The people cry out for a real life scandal. Please Mr. Phelps, be particular this time. Go into the details, leave out no important circumstance. Do not say you heard it from another preacher, or got it from a book, like Maria Monk. Let it be fresh. Let it be of recent date. Mention the names of the priest and the woman. Tell us the place where it occurred. Name the city, county, state. Tell us the year, the month, the date. Be not vague, indefinite, general. Be definite, particular, individual, specific, personal. Swear that you personally know that individual priest, and that particular woman. Be careful not to bear false witness against your neighbor. If you sincerely want to know about the Confessional, go up to the Catholic church in this city, examine it, and examine the basement also to see, can you find guns and ammunition. The doors of the Catholic churches are open to everybody. The Methodist church can't be the church founded by Christ for the simple reason that it is founded by John Wesley, and is seventeen centuries too late to be of Christ. God and not man is the founder and institutor of Confession. In the Gospel of St. Matthew, Our Lord thus addresses Peter: "Thou art Peter, and upon this rock I will build my Church." Mind the word church, not churches, Christ built but one church. As there is but one God, one baptism, one Christ, there is but one Church. Our Lord again says, "I give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." Matthew, 16 Chap. 18th and 19th verses. He uses the same forcible language to all the Apostles assembled together, "What-

soever you shall bind on earth shall be bound also in Heaven, and whatsoever thou shalt loose on earth shall be loosed also in Heaven." Matt. XVIII-18. The object of the mission of Christ was to release the soul from the bonds of sin. The very name "Jesus" indicates this important truth. "Thou shalt call his name Jesus," said the Angel, "for he shall save His people from their sins." Matt. I. 21. The soul is enchained by sin. I give you power, says our Lord, to release the penitent soul from its galling fetters and to restore it to the liberty of a Child of God. Jesus, after His Resurrection, thus addressed His disciples, "Peace be with you, as the Father has sent me, I also send you. Receive you the Holy Ghost. Whose sins you shall forgive, they are forgiven them, whose sins you shall retain, they are retained." John XX 21-23. The Father had sent his only begotten Son into the world to redeem it from sin. Our Lord tells us Himself, that His Mission was to save sinners, "For the Son of Man is come to save that which is lost." (Matt. XX. 28.) They that are in health need not a physician but they that are ill, etc. For I am not come to call the just but sinners. (Matt. IX 12-13.) (Tim. I. 15) Our Lord in His mortal life frequently pardoned sinners their offences, Magdalen, (Luke VII 47), the woman in adultery (John VIII 11) St. Peter, the Thief on the Cross, (Luke XXIII 23). The Man sick with the palsy (Matt. IX 2). In the last instance He insists on this power of forgiveness as Son of Man despite the objection of the Scribes and their accusations of blasphemy, (Matt IX 3). "But that you may know that the Son of Man hath power on earth to forgive sins, then He said to the man sick with palsy, rise, take up thy bed and go into thy house." "All power is given to me in heaven and on earth." "As the Father had sent me to pardon sin, I also send you clothed with my divine authority and with my divine power to pardon sin in my name." "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." In the Apostles' creed it is said "I believe in the Holy Catholic Church, in the forgiveness of sins." It is plain from this that at the time of the Apostles there was confession. The Catholic Church continues the mission, the work of Christ. Scripture, or the Bible, is on the side of the Catholic Church. The Catholic Church is the kingdom of Christ on earth. It is His body, His home, His fold, His school. He uses it as an instrument to teach, to govern, to forgive sins and thus to save souls. The Catholic Church teaches us with power and authority, with certainty, with infallibility. It is the divinely appointed guardian, custodian, defender, interpreter of revelation. The gates of Hell, of ignorance, error, calumny, scandal, shall not prevail against it. As the Scribes, the Pharisees, the Sadducees, conspired against Our Lord, so, also all the sects, no matter how they differ and dispute among themselves, unite in persecuting the Catholic Church because it is the moral body of Christ. Our Lord said "Blessed are ye, when they shall revile you, and persecute you, and speak all that is evil against you untruly for my namesake," Matt. V. 11. Our Lord also said to the Apostles, "I send you as sheep in the midst of wolves." "Beware of men, they will deliver you up in the Councils, they will scourge you in the Synagogues, and you shall be hated by all men for my namesake." "The Deciple is not above the Master, nor the Servant above the Lord. If they call the good man to the house of Beelzebub, how much more them of the household." Matt X 16-24. It is a historic fact that from the time of Adam to our own day God has always insisted on some confession or acknowledgement of sin before granting pardon. Adam confessed, "I did eat." Cain refused to confess. God gave Adam the hope of pardon. To Cain God said "Cursed thou shalt be upon the earth." Gen. IV 12. The Mosaic Law prescribed the confession for sins—not only for sins in general, but for particular sins, Leviticus IV to VII. Confession was practised in the time of John the Baptist. "Then went out to him Jerusalem and all Judea and the country about the Jordan, and were baptized by him confessing their sins." Matt. III-18. The early Catholics confessed their sins. Many of them who believed came confessing and declaring their deed to the Apostles. Acts XIX-18. And this is why St. John said: "If we confess our sins God is faithful and just to forgive us our sins." (I. Jons I 9.) All the fathers of the Church, from the first to the last insist on the sacramental Confession as a divine institution. Saints Basil, Ambrose, Augustine, Jerome, and Chrysostom, are called upon to give testimony about confession in the Catholic Church in the third and fourth century. St. Basil writes: "In the confession of sins the same method must be observed as in laying open the infirmities of the body; for as these are not rashly communicated to every one, but to those only who understand by what method they may be cured, so the confession of sins must be made to such persons as have the power to apply a remedy." In Reg. Irev., quest CXXIX, T II, P. 492. Later on he tells us who those persons are. "Necessarily, our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God. Thus, also are they found to have acted who did penance of old in regard of the saints. It is written in the Acts, they confessed to the Apostles, by whom also they were baptized." Two conclusions obviously follow from these passages of St. Basil: First, the necessity of confession; secondly, the obligation of declaring our sins to a Priest whom in the New Law is committed "the dispensation of the mysteries of God." St. Ambrose, of Milan, writes "The poison of sin; the remedy, the accusation of one's crime; the poison is iniquity; the confession is the remedy of the relapse. And, therefore, it is truly a remedy against poison, if thou declare thine iniquities, that thou mayest be justified. Art thou ashamed. This shame will avail thee little at the judgment seat of God." St. Augustine writes: "Our merciful God wills us to confess in this world that we may not be confounded in the other." And again: "Let no-

one say to himself, I do penance to God in private, I do it before God. Is it in vain that Christ hath said, Whosoever thou shalt loose on earth shall be loosed in heaven?" Is it in vain that the keys have been given to the Church? Do we make void the Gospel, void the words of Christ?" St. Chrysostem says, "Lo, we have now, at length, reached the close of Holy Lent; now especially we must press forward in the career of fasting . . . and exhibit a full and accurate confession of our sins . . . that with these good works, having come to the day of Easter, we may enjoy the bounty of the Lord. . . For, as the enemy knows that having confessed our sins and shown our wounds to the physician we attain an abundance of cure, he in an especial manner opposes us." St. Jerome writes, "If the serpent, the devil, secretly bite a man and thus infect him with the poison of sin, and this man shall remain silent, and do not penance, nor be willing to make known his wound to his brother and master; the master, who has a tongue that can heal, cannot easily serve him. For if the ailing man be ashamed to open his case to the physician no cure can be expected; for medicine does not cure that of which it knows nothing." With us the Bishop or Priest binds or looses—not them who are merely innocent or guilty—but having heard, as his duty requires, the various qualities of sin, he understands who should be bound and who loosed." Every Catholic doctrine is dearer than life to the Catholic heart and every Catholic is ready to shed his blood for it, as the martyrs did of old. Prejudice against Catholics and their church comes not from observation, not from facts, not from truth, but from lies and slander. Many Protestants are too wise to form their conceptions of the Catholic church from productions like Maria Monk and the shocking disclosures of escaped nuns, runaway priests, and others of their ilk. How would protestants like to be judged from men that have been expelled from the ministry. Many a Methodist minister would rather cut his throat than to defend and slander the Mother Church, the Catholic Church, the Church of Antiquity, the Church of Christianity, the Church of every Age, of every place, of every race, the one, holy, Catholic and apostolic church. REV. THOS. J. CANTWELL.

collect the money necessary for state activities from sources other than a tax on visible property; "For arousing the people to the necessity for more equitable assessment laws; "For creating public sentiment for law enforcement, including prohibition; "For changing the policy in regard to guaranteeing interest on irrigation bonds and the use of state credit; "For initiating a program that will eventually make the penitentiary self-supporting; "For changing the highway program from a bonding policy to a "pay-as-you-go" plan; "For changing road construction from "black-top" to oiled macadam, and "For an active, earnest interest in all matters pertaining to education. "I am laying down my work as governor of this state with ill will toward none, with friendship for all. I again reaffirm my faith in American institutions. I am grateful for the opportunity to live in this wondrous age of human activity, in a country of which we are all a part and parcel, reaching from ocean to shining ocean, using one language, of practically one religion, with free public schools and libraries everywhere, without tariff walls at state boundaries, and with modern means for the transportation of freight and intelligence that are the marvel of all the centuries. Closes With Poem. "I extend to my successor the kindest of greetings. It is my sincere hope that his administration may be as successful as I believe the future historian will proclaim mine to have been. Let me close my message to you, and the final moment of my term as governor of Oregon, with these thoughts: "I hold that man alone succeeds. Whose life is crowned by noble deeds, Who cares not for the world's applause, But scorns custom's outgrown laws; Who feels not dwarfed by nature's show, But deep within himself doth know That conscious man is greater far Than ocean, land or distant star; Who does not count his wealth by gold, His worth by office he may hold.

But feels himself, as man alone, As good as king upon a throne; Who, battling 'gainst each seeming wrong, Can meet disaster with a song, Feel sure of victory in defeat, And rise refreshed the foe to meet, Who only lives the world to bless, Can never fail—he is Success!"



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(Continued from First Page)



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After paying tribute to the place of women in public life, Mr. Pierce closed his address with the following striking remarks: "For four years my every official act has been controlled by my earnest desire to do that which was best for all the people. Fear of opponent, friendship, or hope of reward have in no way swayed me or affected my decisions. Bitter and unjust criticism has been the cause of much worry and many headaches, but has in no way affected my official course. I faced threat of recall because I would not bow to a powerful group that demanded certain action from me. I knew at the time that their full power and strength would be used to prevent my reelection. I felt their effectiveness in the campaign just closed. In my inner consciousness I knew I was right, and I held for the verdict of the future. "I believe that in the years to come my administration will be given credit—" "For arousing interest in hydro-electric development; "For an earnest effort to bring about a state reforestation program; "For beginning the movement to