

Guy Fitch Phelps Answered by Father Cantwell

Mr. Phelps is gone. He has left his slime upon everything and everybody. He has a perennial fountain of rottenness. His written article to *Heppner Gazette* only proves what I said about him in my former article. As all looks yellow to the jaundiced eye, so all looks evil to the diseased mind of Mr. Phelps. Take away the Catholic Church and its members, and Mr. Phelps would soon run out of a subject. We Catholics of Heppner have been too tame and too meek. We allow every bigot and radical to attack us on things that are more sacred and dearer to us than our very lives. All that is evil is spoken against us. Even our patriotism is called into question. The Catholic soldiers in the World's War, of the U. S. Army, were 35 per cent, of the navy, 40 per cent, of the marines, 45 per cent. What was the percentage of the Methodists? We Catholics have human feelings and human hearts, and it hurts us more than words can express, that a very few people with whom we daily live, converse, and do business, could swallow the filth and slander of Mr. Phelps. We all live here in Heppner and we ought to live in peace, in harmony, in good will, and brotherly love. The evil he has done is great. He had no message from Our Divine Lord. He had a message of hate and lies that find their origin and source in His Satanic Majesty, the Devil. If you will observe, Mr. Phelps is an old hand at peddling lies and calumny. He makes general assertions and indefinite accusations. He throws out suspicions, hints, suggestions. When he was challenged to specify the particular crime, the particular person, and the particular place, he refused.

Mr. Phelps thinks that if a person is a bachelor, he must necessarily be bad. What about St. Paul, John the Baptist, John the Evangelist, Our Lord Himself. They were bachelors and unmarried. Our Lord said, "For there are eunuchs, who were born so from their mother's womb; and there are eunuchs, who were made so by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it." Matt. 19-21. "I say, to the unmarried, and to the widows, it is good for them to continue even as I. (Paul was unmarried.) But if they do not contain themselves, let them marry." Cor. VII-8. "For he that is without a wife is solicitous for the things that belong to the Lord, how he may please God." Cor. VII-32. Are your own unmarried children, sisters, widowed cousins, maidens, aunts, brothers, bachelors, impure? Is any husband separated from his wife for a time bound to commit adultery? The objection is a criminal libel on their pure character, and proceeds from hearts full of lust, who judge others are even as they. Will any man dare to say that the married clergy, whether Greek, Russian, or Protestant, have been freer than the Catholic priesthood? Voltaire, an infidel, no lover of Catholicity, says, "The life of the secular men has always been more vicious than that of priests." De Maitland says, "It appears, the monks and clergy, at all times and places, were better than other people." (Hodges, 1889.) "No man being a soldier of God entangleth in secular business." (2 Tim., II-4.)

He sends all the popes to hell, and tells that Bishop Purcell admitted that there were popes in Hell. I doubt very much if a Catholic bishop ever made the statement. Oh, it is well for all of us, that our Merciful God, and not Mr. Phelps, is to be our Judge. Our Divine Lord said, "Judge not, and you shall not be judged. With what judgment you judge, you shall be judged. With what measure you mete, it shall be measured to you, again." Matt. VII-11.)

Every apostate priest is a model of perfection, according to Mr. Phelps. Judas was the first apostate priest. Father Chiniquy was another. If you believe and follow Father Chiniquy, believe and follow Judas. Chiniquy was born in the town of Kamorowski, Canada, studied at the seminary of Quebec, and was ordained a priest in 1843. He was distinguished by his talents, as also by his great zeal as a testator. His successes and the consequent

honors, elated him and caused his fall. He became careless in his duties, and soon fell into many irregularities. His trial followed, and on September 20, 1851, he was suspended and deposed. He then left Canada, and for several years loomed up at various places in Illinois, until the Bishop of Chicago, having learned who Chiniquy was, suspended and deposed him again, November 20, 1856. Subsequently, Chiniquy traveled to Europe, collected money for a pretended seminary in Chicago and his thirsty promising pupils. He was accused of fraud and gross swindling, and rejected and expelled by the Protestant Synod of Chicago. For a few years, the Presbyterians managed to get along with him, but soon he was accused of having squandered great sums of money entrusted to his care. He was consequently rejected by the Presbyterians and wandered about giving vent to his anger to the Catholic Church that expelled him. In recent years he has lectured under the auspices of the Orangemen and the A. P. A. He has since died. (I. World, March 2, 1895). So much for Chiniquy, and now for Maria Monk. Maria Monk, the impostor, born at Montreal, Canada, about the year 1816. When about seven years old, she broke a slate pencil on her head, and had been strange ever since. At the age of eight she frequented a convent school. When about fourteen, she left her mother's roof, and is found successively in the service of several persons, a hotelkeeper, a farmer, a tradesman, and others. And then for a time was dependent on charity. From one of her mistresses she absconded with a quantity of fine linen. She was discharged by two others for her bad conduct, and was generally looked upon as a person of doubtful character. Then she made her appearance in Montreal itself, declaring she was a daughter of Doctor Robinson, a magistrate of the city, who had kept her chained in the cellar for four years. This attempt failing, she next went off to the United States, appeared at New York, and there began a second and more successful tale against one of the convents of the city she had left, from which she said she had escaped. She was taken up by a party of New York protestants, who thoroughly believed her, and reduced her story to writing. In this book she gives the minute description of her imaginary convent in Montreal, and of some of the nuns and others she professed to have known there. On the slander making its way to Montreal protestants carefully went over the calumniated convent and they reported after minute inspection, that it in no way answered to her account of it. Indeed, it was certain, that she had never been within it. It was proved, on the other hand, that her description did distinctly answer to a penitentiary of which she had lately been an inmate, and that her accounts she gave of alleged nuns in the convent, answered to some of her fellow penitents. Moreover, there is something about the book more remarkable still. It is the old lie brought up again and again. This is more singularly exemplified in the infamous work I am speaking of. On its appearance, the newspapers asserted without contradiction, that it was in a great measure a mere republication of a work of 1731, "The Gates of Hell Opened, or a Development of the Secrets of Nunneries." Maria Monk's Pamphlet, says a Liverpool paper, is a verbatim copy of that work, the only difference being a change of name. The editor of a Boston paper pledged himself that this was a fact, and the editor of another was ready to make an affidavit that the original work was in his possession a few months previously, when it had been lent to the publishers of Maria Monk's disclosures. (Newman.) See also Appleton's Encyclopedia of Biography, Page 357, Vol. 2, and "A Complete Refutation of Maria Monk's Atrocious Plot," by R. W. Wilson.

The Catholic Church makes matrimonial laws only for its members. It leaves others severely alone. It does not say that marriage between Protestants is null and void because it is not performed by a priest. The contracting parties are the ministers of matrimony, and not the priest. And the Catholic priest has enough to do to attend to his own business and his own

people. The Catholic Church also teaches that all validly baptized, (Protestants, etc.) truly and really received the sacrament of matrimony and its graces, provided there is no impediment. Do not bring up the Vanderbilt case. There was force, duress, and fear, that took away the liberty of one of the contracting parties. As in the civil law, where there is no liberty, there is no valid contract. Where there is no valid contract, there is no marriage. The unbaptized have a natural contract of marriage. It may be new to Mr. Phelps to hear that three-fourths of all the Christians believe in and practice confession. Not directly and immediately to God, but to God's representatives. Not only do all Catholics, not only do all Greeks, but several Christian sects in Asia, go to confession, which antedates Protestantism by a thousand years.

I have studied moral theology for years. To the pure, all is pure. I know St. Liguori's works. In the confession, no name should be mentioned, of the penitent, of the companion in sin, of the place. If a person was guilty of murder, he tells, simply, that I broke the fifth commandment, by taking the life of my fellow man. It is not necessary to say how he took it away, by shooting, by stabbing, by poison, by hanging, by drowning, etc. Never mention the name of the place, or the person. Confession is a bugbear and a ghost, to some non-Catholic mind, because that mind pictures it as something it is not. In the same with sins against the sixth commandment. Tell the sin and nothing else—adultery, fornication, bad desire, bad thought. Some benighted and befogged people may think that the priest receives a fee in the confession. This would be Simony. And the Church would degrade such a priest, and take away the functions of his priesthood. The Greek Church does not help Mr. Phelps. It has confession. The priest is bound to secrecy, that cannot be violated even to save his life. Confession is natural. The child confesses to his parents. The client to his lawyer, the patient to his doctor, the accused to the judge, the penitent to the priests of the one true church, the lawful successors of the Apostles to whom it was said, "Whose sins you shall forgive, they are forgiven them, whose sins you shall retain, they are retained." John XX 22-23. We do not send God on a vacation in the sacrament of penance. Nor do the Protestant ministers, when they have administered the sacrament of baptism. "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." So also in the sacrament of penance. "I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost." The priest does not forgive sins in his own name or by his own power, but in the name of God and by the power of God. See my former article in the *Gazette*. Every person that has come to the age of reason, and is capable of committing sin, child and adult, man and woman, layman and clergy, priest, bishop, and pope, goes to confession. The pope goes to confession and strikes his breast like the Prodigal Son, saying, "I have sinned before Heaven, and therefore Thee, I am not worthy to be called Thy Son." Or with the poor publican that went into the temple to pray, and did not dare raise his eyes to heaven, but cried out, "The Lord be merciful to me a sinner." This is the cry of the humble Catholic heart. But the Pharisee, like Mr. Phelps, cries out, "I am not as the rest of men, an extortioner, unjust, an adulterer, as this poor Catholic." But we are told by our Divine Lord that the publican went down into his house justified rather than the other. Luke XVIII, 10-15. In the Lord's Prayer, we say, "Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us." We do not go directly to God for our daily corporeal food, but we must use the ordinary ways that God has ordained to get that food. Thus, the soil must be plowed and harrowed, the seed sown, and if this seed is to grow, it must have light, heat, and moisture. When ripe, the grain must be cut, and threshed, and ground into flour, and the flour kneaded with yeast, and baked before it is bread and fit to eat. In the same way we must use the ordinary way God instituted to obtain forgiveness of sin. He is Lord and Sovereign Master and Ruler. His will must be our will, His way must be our way. His rule our rule. We cannot dictate to God Almighty. If we are to obtain remission of sins, we must use the sacrament of penance, instituted by Our Lord, Our Redeemer, Savior and Judge, when He said, "Receive ye the Holy Ghost, whose sins you forgive, etc." John XX, 22-23. But mere confession is not sufficient to obtain forgiveness of sin. We must plow our hearts with supernatural sorrow. We must harrow them with self-denial. We must water them with the tears of re-

pentance. We must strengthen them with the resolution of sinning no more. We must give them light by prayer, and heat by loving God and our neighbor. We must restore ill-gotten goods to the rightful owner. We must pay our just debts, we must forgive our enemies, and avoid the occasion of sin, otherwise, the sin will not be forgiven. The priest and bishops, the lawful successors, forgive sins by the power conferred upon them by Christ when he said to the Apostles, "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, whose sins you shall retain, they are retained." John XX 22-23. This power remains in the Church as long as there is sin, that is, unto the end of the world.

Listen to Mr. Phelps, "Whenever a man stands teaching with a Bible in his hand, that man has the keys which bind and loose in all worlds." Now, get up! "Stand teaching with the Bible in your hands, and you have the keys that bind and loose in all the worlds." But can you trace your mission, your authority, back to the Apostles without a break, to whom it was said, "Go ye therefore, teach all nations, I am with you all days, even to the consummation of the world." Matt XXVI. There would be a big gap of twenty centuries between you and the apostles, that you cannot bridge over. Only the Catholic Church can trace back its mission, its authority, without a break, to the Apostles, and thus to Christ. We hear much about the Bible. Our Lord never had written a word of the Bible. He instituted his Church. He did not say, "Go spread Bibles, and read the Bibles." He never wrote anything that we know of except what he had written on the sand. And then he wrote the sins of the Pharisees. The Church itself existed for centuries before the New Testament was written, and its different books pronounced canonical by the Catholic Church. Many Catholics in the meantime died and went to heaven, and they never read a word of the New Testament. Printing is not so long discovered. Does Mr. Phelps know he has the true Bible? How does he know it? Does he know it is inspired? Mr. Phelps talked about the infallible book. A book is a lifeless, dead and dumb thing. Does our law books give judgment in disputed cases. Why have we judges? Why have we a supreme court? You can take your meaning, whim, fancy, opinion, preconceived notion, judgment, out of any book, even out of the Bible. The book cannot speak up and tell you you are wrong. The Church is the living body of the Living Christ, who abides with it forever, even to the consummation of the world. The Church does not change the revelation of Christ. It does not add to or take away from it. The faith which was given to the Apostles is the same unchangeable faith which has come down to us thru the centuries. It is the faith which we hold today. There can be no change in revelation. Yet, its knowledge may become more widespread and more complete. Its understandings more full and more scientific. Its expression more clear and accurate. When God speaks, man must be silent. Christ is not dead, but living, is not dumb, but speaking. Christ lives in the actual life of His Church and speaks through her actual teaching. It is the Old Church that has a living mission. It is the old faith that is a living fact. "Wherefore, even if an angel from heaven preach a doctrine contrary to the doctrine of Christ, let him be anathema," said St. Paul. We can listen to no new prophets. We must simply and absolutely, remorselessly, and at once brand as false any teaching that denies the old faith, challenges the old church, reforms God's work, or corrects his word. This is the reason of that stern unbending law, universal, on every spot of Catholic worship, perpetual in every page of Catholic history, impassible, unchangeable, inexorable, yielding to no pity, flinching from no sacrifice, relenting from no appeal, this law that drives forth from our communion whoever will not accept the reality of our faith, because our Faith is not a whim, or an opinion, or a creature of our own choice, or a child of our own fancy. Our faith is the revelation of Christ. Our Faith is the truth of God. Two and two will make four in Washington, Idaho, Chicago, London, Edinburgh, Paris, Berlin. The Catholic Faith is the same through all the centuries.

I could exchange sermons with the Cure of Ars, St. Francis of Assisi, St. Bernard, St. Augustine, St. Paul, St. Peter.

Mr. Phelps' comment about the rock which Christ spoke of is puerile. I know Greek. I have the Bible in Greek. I read the Bible in Greek. Petros and Petra mean rock. Our Lord spoke in the Syriac-Chaldaic. Kapa is used in both places, and Kapa means rock. That is confirmed from John I, 42. Thou art Simon the son of John, Thou shalt be called Kapa which is interpreted Peter. The promise was fulfilled when Christ said to St. Peter, "Feed my lambs, feed my sheep." In other words, "Be Shepherd over my flock." Did you ever see a builder building a house upon himself.

Impeccability and infallibility are two

distinct things. No Catholic holds any pope to be impeccable. The pope can sin, may sin, and perhaps does sin. He goes to confession the same as the humblest member of the Church. Infallibility is not about sin, but is immunity from error in teaching matters of faith or morals. The pope may be considered in two-fold capacity. As a private teacher, and as a supreme teacher or pastor of the universal church. He is not infallible as a private theologian, preacher, author, or local bishop, archbishop, legislator, judge, or ruler. In that capacity his writings or works will have no more weight than the arguments. Four conditions are required for the pope to be infallible. This is important. Notice them. 1. The pope must speak as the supreme pastor or teacher of all the faithful of the universal church. 2. The Doctrine must be of faith or morals. 3. In defining only, is he infallible, and he must have the intention to define. Thus, when he gives an absolute and final decision on questions of faith or morals. 4. When he clearly manifests his intention to bind the universal church.

The objections of Mr. Phelps about the popes are irrelevant. He drives them all to hell. The Catholic theologians and historians candidly tell the faults of some popes. Impartial historians admit that the popes taken as a body, are holy men, but infallibility does not depend upon the holiness of any pope, or upon his knowledge, but it depends upon the promise of God, whose words are without repentance. Would the decision of the Judge of the Supreme Court of the United States regarding some clause of the Constitution be void because of his immoral life? Did not Balaam (Num. XXII, 38) and Caiaphas (John XI, 49-51) although wicked men, prophesy infallibly?

I take up one of the puny objections of Mr. Phelps. It is his first of a series. "The 29th pope (or Marcellinus) became an apostate to save his life, offered incense to idols in the Temple of Vesta and Isis." Petilianus, a Donatist Bishop, and thus a heretic, and naturally an enemy of the pope, spread this rumor, and it was believed for awhile. But St. Augustine says, "Petilianus accuses Marcellinus of being a traitor, and a wicked and sacrilegious man. I declare him innocent. It is not necessary for me to weary myself to prove his innocence. He does not prove his guilt." Eusebius, a contemporary historian, does not even hint at it. Theodoret, another contemporary historian, says, "Marcellinus had been prominent in the persecution." If Marcellinus did do what Mr. Phelps says, it would not affect in the least the infallibility of the pope. He would be doing this in his private capacity, not teaching ex cathedra with the four conditions given above.

We do not mind Mr. Phelps when he called the priests drunken, adulterers, etc. His blame is praise. The Pharisees called Our Lord a wine bibber, and a friend of publicans, and sinners. In the early church the mass was offered, confessions were heard, there were prayers for the dead, extreme unction was given, and the Catholic Church does these things today. "The Catholic Church meddles not with Caesar, or the things of Caesar." She obeys him in his place. She is independent of him. He did not make or can he unmake her. Her strength is in Her God. Her rule is over the souls of men. Her glory is in their willing subjection, in their loving loyalty. She hopes and fears nothing from the world. She may be persecuted, but she thrives on persecution. Calumniate her and her influence grows. Ridicule her, she does but smile upon you more awfully, and persuasively. What shall you do with her, you sons of men? Let the last 1900 years reply. Let her alone, refrain from her, if her doctrine or her work be of men it will come to naught, but if it be from God you cannot overthrow it, lest perhaps ye be found even to fight against God."

Mr. Phelps asserts too much, therefore he is not a safe witness for anything. There is a principle in Philosophy: "He who proves too much, proves nothing." He sends all Catholics to hell. There have been 260 popes from Peter to Pious XI. Of these 33 were martyred for the faith, and 82 are venerated as saints. All impartial historians, (infidel, agnostic, protestant, and catholic) admit the popes, as a body, were good and holy men. It may take away some of the crust of Mr. Phelps' prejudice to inform him that Jesus Christ was a Catholic, or universal teacher of divine revelation. His gospel is for all times and places, and all people. The Church that represents Him must be Catholic or a universal teacher of divine revelation. She is Catholic in time. "Behold I am with you all days even to the consummation of the world." Matt. XXV, 20. She is Catholic territorially. "Teach ye all nations." (Matt. XXVIII, 19.) She is Catholic in unity of all doctrines: "Teach them to observe all things whatsoever I have commanded." Our Divine Lord did organize the twelve apostles into a living corporate body to teach and profess His Revelation.

FATHER CANTWELL.