

Tillamook Headlight

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OUR EDITORIAL POLICY

- 1. To advocate, aid and support any measures that will bring the most good to the most people 2. To encourage industries to establish in Tillamook county. 3. To urge the improvement of a port for Tillamook City. 4. To insist on an American standard of labor. 5. To be politically independent, but to support the candidates for public office who will bring the most good to the people of Tillamook county and of the State of Oregon.

SCIENCE OF BLOOD LETTING

In times past, it was customary for physicians to bleed patients for what was then termed "too much blood." We do not say that it was a bad practice, but it has largely been discontinued by the medical profession. Political economists of the Baron Rothschild school, the latter at one time being accounted the richest man in the world, agreed that "wholesale letting of blood," was a good thing, without regard to the recovery of the patients. This was advocated as a remedy for over-population, and was also suggested as being a good way to divert the minds of the people, when they became too clamorous for what the Rothschild school termed "radical invasions in Governmental policies." The Rothschilds were Jews, and looked at the whole scheme of government as a sore of an aid society for their own particular interests.

Just now, the President of the United States is taking a broader view of government, which evidently includes the whole people. He has discovered some ulcers and other bad symptoms on the body politic, and is letting out a little bad blood, which seems to have congested in the veins of some of the members of his cabinet. The disease is known as public graft, and several of the cabinet wished upon him when he was called to office, were so radically affected that they lost all sense of national honor and even common decency. It is not necessary to refer to the Teapot Dome scandal, with its accented tracks of crude petroleum that have led to the cabinet offices of certain officials of the nation. One or two crooks were "caught with the goods," and like most of the criminals in history, they have "squealed" on their associates; and still the scandal continues to smolder.

President Coolidge is making a head light to unearth the men who may have been implicated. But, there are powerful influences at work in the country to thwart his further effort in that direction. That there has been an orgy of grafting in high places, must be conceded by the revelations already brought to light. If these men are near to or in the president's cabinet, he will do well to have them kicked out. The people want to know just who they are. He, evidently is of the same mind.

The east is having a spell of cold weather. It is not entirely confined to the east either. Denver recently had a fall of snow measuring two feet, and a chilly wave swept Montana last week. Out here in Oregon, March is following nicely. The birds are chirping, grass is growing, and is turning green, and trees and shrubs are budding out, and the gentle rain is falling in a spring-like atmosphere. Aren't you glad you live in Oregon?

the chances for optimism to be realized. A newspaper that does not have some definite public policy; that dodges discussion of public questions, for fear of hurting some one's else feeling or interests, is hardly eligible to be called a newspaper, though it might qualify as a weekly nester.

CORRESPONDENCE

Correspondence on the various subjects of the day is invited by the Headlight for publication. Any paper for publication must be signed with the writer's name, which may be withheld by request.

MORE RELIGIOUS DISCUSSION

To the Editor: The disquisition of N. W. Phelps in the Headlight of February 22nd is a fair sample of the reasoning and methods of anti-Catholics. With as much desire to learn the truth as has an untamed bird to become caged, these persons employ tactics that pamper the diseased appetites of hatred and bigotry. Misinterpreted, irrelevant and garbled quotations without dates or other identifications, are among their specialties. Mr. Phelps has filled columns of the Headlight with these.

Other and more useful occupations prevented the writer from answering sooner Mr. Phelps' latest production. However, in justice to your intelligent, broadminded readers, some of whom urgently requested it, the following is respectfully presented:

On November 16th the Headlight published an article under the following headlines: "PHELPS LECTURES IN THIS CITY FRIDAY. LARGE AUDIENCE HEARS SPEAKER ON RELIGIOUS ISSUES AT CITY AUDITORIUM." It was to this synopsis of Phelps' speech that I replied; and it is to the tissue of wild, false assertions sketched therein that I intend to confine my remarks. If I can help it, no amount of irrelevancy or jugglery on the part of Phelps is going to divert public attention from the issues that were created by his own speech on the Friday preceding November 16th, as sketched in the Headlight.

Omitting the introduction about the largeness of the audience, etc., I will take up his various false assertions to each of which for the convenience of the reader, a number is appended.

No. 1. "HE STATED THAT CATHOLIC BIBLE IS PRACTICALLY THE SAME AS THE PROTESTANT BIBLE BUT THAT THE AVERAGE CATHOLIC HAS TO GET WRITTEN PERMISSION FROM THE CATHOLIC HIERARCHY TO READ IT." The readers will note that this is supposed to be the statement of a present day condition for he said: "The average Catholic has to get permission from the Catholic hierarchy to read it." I brand this statement as bunk, pure and simple. In my letter of February 8th I stated that in some past ages there were temporary restrictions upon vernacular translations but that "such actions were called forth not by any wish to forbid or restrict the reading or authenticated editions of the Bible but to safe-guard the people against spurious and erroneous editions and publications which had appeared at various times and which became more numerous with advent of the printing press." Yet in various rambling illogical paragraphs, Mr. Phelps attempts to vindicate his foolish statement that "the average Catholic has to get written permission to read the Bible." To carry away the unthinking element of his audience, he uses arguments like this: "The Council was not afraid that any one would lose faith in Christ by reading the Bible, but they were afraid that the laymen might find out that they were entitled to part of the wine." The priest in the Mass used perhaps one or two or three tablespoonfuls of wine. But according to Phelps' mode of reasoning this was why the council of Trent forbade the reading of the Sacred volum. As far as the wine question is concerned, since Phelps is such an ardent prohibitionist, he ought to approve of every possible restriction put upon the use of wine, even for sacramental purposes.

Phelps seems to have a particular affection for ex-priest Crowley, who among other experiences was in jail for seven months in Cork, Ireland. He quotes Crowley, who admits that Pope Leo XIII issued an official encyclical letter urging Catholics to read the Bible, but according to Crowley "secret instructions were given to all the priests to do all in their power to prevent the sale and distribution of the Bible." In view of the fact that parts of the Bible are read from every

Catholic altar every Sunday; that the church grants a spiritual premium or indulgence to those who read the bible; that every Catholic family has or is supposed to have the Bible in their homes; that millions of Catholic Bibles are sold annually—great numbers right here in Portland—what must the intelligent readers of the Headlight think of Phelps and his attempt to prove that the average Catholic has to get written permission from the Catholic hierarchy to read it (Bible). What must they think of such bunk as this—that "secret instructions were given to all the priests to prevent the sale and distribution of the Bible?"

Statement No. 2. was as follows: "HE ALSO STATED THAT THE ROMAN CATHOLICS DO WORSHIP METAL IMAGES FOR GOD AND THE VIRGIN MARY." The fact that any Catholic theology you might take up would prove the falsity of the above statement; the fact that every Catholic catechism printed, teaches just the opposite of what Phelps maintains above; the fact that any intelligent seven-year-old Catholic child has more sense than to do what Mr. Phelps has said,—all these things count nothing with him. Has he not the testimony of a certain ex-nun Lucretia Elizabeth Schoffen, whose mendacious ravings Phelps eagerly swallows and whose character he so "gallantly" defends? The truth-loving public may judge the veracity of this woman from the following: After having poured out her unspeakable lies from a hundred platforms which in many cases were pulpits in so-called churches; after besmirching the atmosphere with tales of immoralities she claims to have witnessed and, according to Phelps' letter, had herself participated in, while in the convent, when it came to putting her statements in a book she contradicted everything that she had said before.

As a devout admirer and sympathizer with Lucretia Elizabeth Schoffen, Mr. Phelps no doubt, has her book entitled "The Demands of Rome." On page sixteen of that book, he will find this illuminating statement: "I have no tale of immorality to tell, as the

order of which I was a member was what may be classed as one of the 'open orders' and the institutions in which I worked most of my so-called 'religious' career were among the most modern operated by the Roman Catholic system in this country. I have read and heard a great deal about the nameless infamies and degradations of the 'cloistered' orders, but the story I must leave for some other to tell."

"I have no tale of immorality to tell." How can any honest person reconcile this statement, found on page sixteen of her book, with the fact that she had disseminated from the platform both before and after her book was written. She said she has "heard and read" a great deal about the nameless infamies and degradations. After thirty years in a convent, even she only dares to say in print with others of her calibre "I have heard." She dare not say otherwise, for she knows it would be false and legal action might follow. Whereas it is practically impossible to prosecute one of her ilk for the spoken word, however the written word, even against a whole class, if definite and specific, is criminal libel.

If the reader still thinks that Phelps is correct when he says that "the Roman Catholics do worship metal images for God and the Virgin Mary," let her or she consult the official Catholic catechism in which this question is asked: "Is it allowed to pray to the crucifix or to the pictures and images of Christ and of the Saints?" to which this is the reply: "It is not allowed to pray to crucifix or to the pictures and images of Christ and of the Saints, for they have no life nor power to help us nor sense to hear us."

No. 3. "HE SAID THAT ST. PETER, THE ALLEGED FIRST CATHOLIC POPE, WAS A MARRIED MAN, AND ASKED WHAT ABOUT THE PRESENT POPE AND THE PRIESTS." No Catholics that I know of ever denied that St. Peter had been married but is very plain from Scripture that when he became Apostle, he left all things to follow Christ.

THE CIRCUIT RIDER

God tramps on through the scouring rains God vaults into the saddle Rides alone past the dusty plains God's back bends to the paddle— Cedar branches and sunlight, through! And on, still on, speeds the lone canoe! God rides out on his ancient quest; Healing, saving, commanding. Here in the savage unknown west, Settlement, cabin, landing— Well they know the steady beat, In the stillness of God's horses feet. God leads to grace the pioneers! Who walk each hour with danger! Knows these grim men for his peers; Gives his bread to the stranger— Doing all that a neighbor can. God rides still, a weary man. God rides out! And founds three states: Their scourager, their defender; Guides their loves and tones their hates, Leads them into splendor! God—in the Circuit Rider's breast— Once more, God built a world— Our West. —MARY CAROLYN DAVIES



THE name "Webster" is synonymous with "Dictionary" because of the ability of that early compiler. Just so, "Red Crown" means "gasoline" because it is the recognized standard of quality. "Red Crown's" quality is a definite matter of greater power and mileage.



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But what about St. John, the beloved virgin disciple who leaned on the bosom of the Master at the last Supper and left the very beatings of His Sacred Heart? Does Mr. Phelps claim that John was also married? Phelps also asks "what about the present Pope and priests?" This is probably one of his innuendoes, for in various places of his several articles Phelps ascribes to the Catholic clergy almost every species of wickedness. Of course, he can find plenty of anti-Catholic "authorities" like himself who will uphold his statement. We all admit that in an individual case almost anything is possible. Let me say this much however, that the average priest of the Catholic church is vastly superior to the average Protestant minister, if Phelps himself and the daily newspapers be taken as a criterion. Anti-Catholics have been circulating a book in which they pretend to give about 150 illustrations of individual priests who within the last fifty years or so have committed some offense. But the book from which these cases are copied was gotten out of a Society of Atheists in New York. It is entitled "Crimes of Preachers" and contains about 5000 illustrations, real and imaginary. Of these perhaps 150 are supposed to be priests who if they did wrong, did so, not because they obeyed the laws of the church but because they broke them. However, I am not narrow enough to blame the really good Protestant ministers for the evil done by their associates, even if the percentage of these is rather great.

No. 4. "HE SCORED THE ROMAN CATHOLIC HIERARCHY FOR ITS ACTIVITY IN POLITICS AS A CHURCH." But under date of January 18th, Phelps revised this statement as follows: "I did not say that the Roman Catholic church was in politics. What I did say was: 'The Catholic church is political in intent and claims for itself both spiritual and temporal power.'" According to this either the Headlight did Mr. Phelps an injustice or else Phelps is guilty of a doubtless innocent kind of fib. One of his first proofs to the above falsehood seems to be "I am wondering if Mr. Davey does not know who is fighting the 18th Amendment." Then follow statements and quotations which are either irrelevant, garbled, misinterpreted or at least inapplicable to present day conditions. It would take a whole issue of the Headlight to take up all his vagaries, line for line.

If Phelps were honest in this matter, why not take conditions as they prevail today? Why not take the United States of America as a concrete example? According to Phelps and his class, the American Hierarchy are trying to run the country, control a political machine, etc. But any sensible man can see that if the Bishops and priests are trying to get control of America they have been very slow to get started, for as yet

they have not even begun. Catholics have been in America since Columbus arrived in 1492, or if the Norsemen be accounted the discoverers of the Western Continent, they too were children of the Catholic church, their voyages having antedated Protestantism by five hundred years.

Phelps says "I am convinced that the average Roman Catholic layman does not understand clearly that absolute temporal rulership is the intent of the hierarchy and that is the

desire of those in authority to keep him from knowing." To me this is an amazing statement. The only way I know of by which the Catholic church, any other organization, or some political party could get "absolute temporal rulership" or political control in a country like the U. S. would be by getting all their members to vote the same way. But as even Phelps admits, the Catholic

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