

TILLAMOOK HEADLIGHT

RELIGION UNDER DISCUSSION

(Continued from page 3)

Laymen themselves know nothing about this, how on earth are the "hierarchy" ever going to accomplish their nefarious purposes? If the hierarchy operate a political machine, where is that machine? The Catholic laity know nothing of this "political machine" for they are divided into every shade of political opinion. Even when their most sacred interests are involved, as was lately true in Oregon, it is extremely difficult to procure anything like united action among them.

The priests themselves have never seen anything of this machine. As citizens, they vote, why should they not? But each differently according to personal ideas. The cleric who would "play politics" would invite disaster to himself; Catholics represent so many nationalities, shades of opinion, stations of life, that this is necessarily the case.

The Bishops know nothing of this "political machine" except from the conspirators against Catholic citizenship. Until the late war, three-fourths of the American bishops had never met one-fourth of their episcopal brethren.

Well then the Pope himself must be running the "machine." Being the spiritual head of the Catholic church in Europe, North America, South America, Asia, Africa, Oceania and the remote islands, he cannot have much to do except "interfere in American politics." However, since the Pope's only authority is in religion, faith, morals—the Catholics in America would instantly resent political dictation; and since the Pope himself has neither army nor navy, only a few guards or policemen around the Vatican grounds, therefore—kind, sensible reader, draw your own conclusion. Whatever titles have been applied to the Pope, betokening a world-wide rule, refer to his spiritual position alone. Catholic "allegiance" to the Pope is merely our recognition of his spiritual authority in Christian faith and morals.

Of course, after an even casual examination of Phelps' statements above, no one would expect him to understand the teachings of Leo XIII on the "Constitution of the Christian State." It may be interesting however, to know that prominent dignitaries of the Catholic church in the United States could say without being excommunicated that if the Pope had an army (which he has not) and did send over that army to fight our country, the Catholics would repel the Pope's army just as they would every other invader. (Rev. J. P. McKay C. M. in the Marian 1923.)

But I am disobeying Mr. Phelps' injunction. He wants me to commence my defense in an entirely different manner, for he says "to begin with he might prove that the church of Rome had nothing to do with Jack Walton's Anti-Klan crimes; or Al Smith's 'booze-party movement' for the presidency." Poor Pope, poor church of Rome, both must be truly omniscient and omnipotent, in order to be able to perpetrate the infinite variety of iniquities attributed to them by Mr. Phelps and his kind.

No. 5. "HE ALLEGED THAT SEVERAL OF THE PRESIDENTS OF THE UNITED STATES HAD BEEN KILLED BY ROMAN CATHOLICS." Although Phelps strenuously upheld this hoary falsehood in his communication of January 18th, he appears to have omitted further references to it on February 22nd. The fact as stated before is this: that neither Booth, Guiteau or Czolgosz was a Catholic. "Read the testimony of Rev. R. B. Garrett, Baptist minister of Portsmouth, Va., also "Alexander's life and trial of Guiteau." Read the confession of Czolgosz published in the New York Journal of September 8th, 1901, also the dispatch from Auburn to the same paper dealing with the execution of October 29th, wherein it was stated among other things: "the assassin went to his death an anarchist and an infidel." Mr. Phelps cannot surely be ignorant of the truth in these cases because he poses as a clergyman, an editor and a lecturer. If he is not informed, then he is ill prepared to serve his patrons and the public; if he is informed then he is deliberately misleading them!

No. 6. "HE ALSO READ AN AFFIDAVIT FROM A MAN WHO WAS PARTIALLY INITIATED INTO THE KNIGHTS OF COLUMBUS IN WHICH THE MAN STATED THAT HE RECOGNIZED BEN W. OLCOTT IN THE RANKS OF THE KNIGHTS OF COLUMBUS WHO SOUGHT TO INITIATE HIM, THE CANDIDATE BALKED AT TAKING THE OATH OF THE ORDER, AND RETIRED FROM THE PORTLAND LODGE UNINITIATED." The stupidity of above statement was explained in my first letter to which Phelps made the following reply: "I have never said that Mr. Olcott is a Knight of Columbus. I do not know, I do say that I have written testimony that he was

seen in a Knights of Columbus Hall in Portland, and that if he is not a Knight of Columbus he does a mighty good job of acting like one."

Does the honest reader see any difference between the first statement and the second one? In the first statement, the supposed affidavit says that Mr. Olcott was in the rank of the Knights of Columbus during an initiation; were this true then Olcott would be a Knight of Columbus because no one else is admitted to the initiations. Now either Phelps has this affidavit, or he has not. If he has not, then he is deliberately lying; if he has it, then such an affidavit is a perjury and Phelps is using perjury to further his own ends. Phelps completes this monumental example of duplicity and deceit by the following boast: "I will publish the contents of the affidavit if Mr. Davey will publish those texts from the Bible, etc." The sincere Protestant whose religion is based upon his own personal interpretation of the scriptures will admit that others who differ from him have at least as much right to hear their opinions as he has. I will gladly prove these or any other Catholic beliefs or practices to honest inquirers who may wish to write me at 304 McKay Bldg., Portland. Meanwhile it will certainly require one hundred percent of bigotry and blindness for anyone to be deceived by this subterfuge, by which Phelps would escape the consequence of this fact: Either Phelps has not the affidavit and is deliberately falsifying or he is attempting to use perjury to attain his own ends.

No. 7. "PHELPS IS OUT IN THE PROTESTANT LECTURE FIELD, AND INTERSPERSED HIS ADDRESS WITH WITTY ANECDOTES THAT ILLUSTRATED HIS POINTS. AT OTHER TIMES HE HURLED HIS FACTS WITH DRAMATIC VEHEMENT THAT BROUGHT VIGOROUS RESPONSE FROM THE AUDIENCE. W. P. WOOLEVER INTRODUCED MR. PHELPS AND CLOSED WITH AN APPEAL TO PROTESTANTS TO FURTHER ENCOURAGE SUCH SPEAKERS. I feel sorry for the Protestant churches sketched above and lecturers who use the means which the above preacher has employed. I know from personal experience however, that well meaning, broadminded Protestants are rapidly seeing the error and gross injustice of this campaign of hatred that has been propagated by so many of their so-called ministers. It is a sad thing that even non-Catholic houses of worship have frequently been employed in this manner. What is to be said of religious organizations who desecrate their church

buildings, presumably erected for the worship of God, to serve unholy projects of this kind, and who under the mantle of religion are cooperating in a campaign of hate, falsehood, injustice that belies their very profession of Christianity? How the devil must laugh to see "churches" used for such an unholy purpose.

In addition to the above statements made in Phelps' original lecture, his subsequent letters furnish remarkable illustrations of his sincerity and blindness; here are a few of them:

(A) Phelps says he finds my "mention of the Irish Free State is nearly amusing. It seems evident to those looking on that the Pope desired neither the Irish Free State nor a free Ireland." What I said was "but in such cases as the Catholics form the majority of the population today, there is liberal toleration of all forms of religion; for instance Catholic Belgium and the Catholic Irish Free State" which statement is irrefutable. Let the intelligent reader examine the unintelligible reasoning of Phelps; to whom the wildest and most far fetched freak of imagination, like his gratuitous reference here to the pope becomes something that "seems evident."

(B) Equally inane is his remark that immediately follows: "The destruction of sixty million, some say one hundred millions of men, women and children etc." Why not make it a few billion, Mr. Phelps? May I charitably presume that you are ignorant of the fact that these anti-Catholic "statistics" on the Spanish Inquisition, to which very likely you chiefly refer, are originally derived from an apostate named Llorente who admits that he burned all the records from which he claims to have taken all his figures. Quite a proof of sincerity, is it not, both on Llorente's part to give the figures and on your part to quote them.

(C) Phelps compares at length the relative merits of Elizabeth and Mary in order to side-track the issue of intolerance which he had injected into the discussion. Also it is seemingly

to excuse the slaughter of countless Irish Catholics, the bloody intolerance of Calvin and other reformers; the tyranny of the early Protestants of New England, etc. that he says: "Protestants had not had time to absorb fully the principles of Christianity" but apparently the teachings of Christianity are still unabsorbed by those of Phelps' type whose outrageous calumnies against the Sisters of Charity and Mercy are certainly far more merely to the spirit of Christianity but to common decency itself.

This is said with an apology to the many broad, intelligent non-Catholics who abhor this campaign of falsehood almost as much as we do.

(D) To refute statements in the Official Senate Report (190) that "the Phillipean people love the Catholic church" Phelps rehearses a lot of nasty unproven charges against some of the much maligned friars. As if one argued "Baptists hate Christ because some Evangelical ministers are falsifiers; this argument would be a par with the one Phelps employs: "The Phillipeans hate the Catholic church because some of the friars are said to have been immoral." The fact is that those witnesses whose testimony Phelps quotes were bitter anti-Catholics who apparently were attempting to gain their own selfish ends by besmirching the Catholic church and her institutions just as Phelps and others of his kind are doing constantly.

(E) Another remarkable instance of this preacher's logic is this: to prove that the homes of the Good Shepherd are "hell on earth sweat shops," he quotes so high an authority as the excommunicated Crowley to cast discredit upon the character of a former chaplain of that institution. Because a former chaplain is said to have erred years before (I do not know if he did) would that make the Good Shepherd homes what Phelps says of them? Phelps did not say this expressly but he would imply the one by saying the other. If Phelps is sincere, why does he ignore what I said in my last letter? "I wish Mr. Phelps or any of your readers would visit a house of the Good Shepherd and see how it is conducted. He or they would see how evil the insinuation he tried to convey. They are open to inspection at any time, in

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BOXING CONTESTS FAST

(Continued from page 1)

time. Good boys both in their individual classes of fighting. Some fight, anyway. Stringer 119 pounds;

"Bout 3. Clark Johnson wins by K. O. route. Ted Burns of Portland won second place. Listen boys, our friend Burns was game. But listen again, this boy Johnson is made of the kind of stuff that makes real prize winners. He is the proud owner of a punch in each hand. For further particulars regarding the hit-and-go-system he uses, see Ted Burns—he knows. The fight was to have been for eight rounds but Clark saw fit to call it off after the fifth round, and Ted was glad. One regular scrap, it was. Johnson 165 pounds; Burns 160."

"Bout 4. Brother Louis Johnson demonstrated to Tommy McCarty of Portland that it could almost be done in the same manner that his brother Clark did it, but he let McCarty stay the schedule out. We will say, however, that this man McCarty is some fighter; and we would all like to see this done over, and suggest that they be re-matched. Louis and Tommy put up a fight that you often, pay more to see, so let's get in and boost local boys and the boxing commission that makes it possible to see so many

good bouts. The type of fighters they import are a credit to the game. We have a real place in which to stage our contests, and good talent in managing the boxing. The last was a real exhibition ten round Johnson weighed 176 pounds, and Carty 165."

COLISEUM

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JOHN GILBERT in

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"THE RICH PUP" Two Reel Comedy

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FRIDAY MARCH 28

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