

### RELIGIOUS DEBATE

(Continued from page 2)

These religious women are the dear daughters, close blood relations, loved friends of the Catholic people. Who then can measure the depths of blindness, stupidity and criminal malice in the above statement. It is true that some of the young ladies who become Sisters are from humbler walks of life; whose parents are devout religious people, happy to see their children consecrate themselves to God. These, however, constitute but a certain percentage. Many young ladies who enter convents possess great talents, some large fortunes; some are converts to the Catholic church. Hence gross ignorance or total depravity alone can account for the assertion that these refined, talented, heroic women are enslaved by servile obedience to priests to become or afterward remain "dupes, ignorant victims of a system." Not ignorance, nor human disappointment, nothing but divine love and charity could induce an heiress to millions like Miss Catherine Drexel to give up society, fashion, fortune, to work among negro children in the south; or the daughter of a Nathaniel Hawthorne to become a convert, then a Sister, nursing cancer patients, thus exchanging the perfume of wealth and society for the stench of a cancer ward.

Can you imagine the Sisters who give up happy American homes to live and die in oblation to charity, doing so for any motive except love of God and suffering humanity; and knowing that their deeds are written in heaven, in His heart who promised that not a cup of cold water given in His name shall be without reward? What then shall we say unmanly men and unnatural women who outrageously slander the sisters of mercy and charity? What shall we say of persons organizations, churches that cooperate in this diabolical work?

WHAT DO NORMAL MINDED PEOPLE THINK OF THIS PREACHER WHO INSISTS UPON USING THE "TESTIMONY" OF A WOMAN WHO IN PRINT OPENLY ACKNOWLEDGED HERSELF A FALSIFIER, as stated in my previous letter wherein I said: "The truth loving public may judge the veracity of this woman from the following: After having poured out her unspeakable lies from a hundred pulpits which in many cases were pulpits in so-called churches, after besmirching the atmosphere with tales of immoralities she claimed to have witnessed, and according to Phelps' letter, had her-

self 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, etc."

WHAT DO THE PURE MINDED THINK OF PHELPS' LEBANON ARGUMENT? Because a priest was met at the depot by a carriage driven by some lady, Phelps wishes the mind of the reader to travel with his own ugly paths. If I am not greatly mistaken, Phelps has been telling this Lebanon story for many years. The fact is that one of the former prominent business men of that city used to send one of his family to meet the priest at the depot when that place was attended as a mission from Albany, therefore Phelps uses the real or supposed conversation to blacken the character both of the clergyman and the lady. The lady in question, is at this time living in Portland, so if Phelps will become a little more explicit in his statement about her, she may be heard from.

WHAT PROOF THAT "CATHOLICS DO WORSHIP METAL IMAGES" DO SANE PEOPLE FIND IN THIS EXTRACT FROM A CATHOLIC BOOK: "Before thy loving image? 'Tis truest joy to kneel." To preacher Phelps, this is another "unanswerable argument" for if memory serves me correctly he has repeated it at least half a dozen times. Did the undersigned or any instructed Catholic, ever deny that we show reverence to the pictures and representations of Christ and those especially dear to Him; not for what these pictures ARE but for what they represent? "Before THY loving image" who is here addressed? The Divine Saviour of course, even a half witted person can see this. The same sentiment that prompts a patriot soon to die for his country to kneel lovingly and kiss the flag for what it represents, inspires us to kneel devoutly before an image or picture of our crucified Christ. To give this preacher still more "unanswerable evidence" I reproduce herewith an official Catholic prayer composed precisely to be lovingly said before the crucifix: Be-

hold, O kind and most sweet Jesus, I most fervent desire of my soul I pray cast myself on my knees, and with and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that of which David spake in prophecy; "They pierced my Hands and My Feet; they have numbered all My Bones."

If any reader of this paper except Phelps cannot see the difference between kissing the picture of a dear dead mother and adoring that picture as a goddess, then I give up trying to enlighten him.

WHAT VALUE MAY A TRUTH SEEKING READER PLACE UPON PHELPS' ARGUMENT BASED ON COR. 9-5 that "This woman was . . . his wife or Peter was running around the country with another woman" etc. Of course no one would expect preacher Phelps to know what St. Jerome, the greatest biblical scholar since the time of the Apostles expressly stated: (Contra Jovinian 1-14) that the text refers to the holy women who, according to Jewish custom, adopted by Christ himself, followed their religious master about, and ministered to his wants. (Matt. xxvii. 55).

DOES THIS INDICATE HONESTY OR ONLY A SMALL AMOUNT OF DOUBTFUL CUNNING AND TRICKERY: "Will Mr. Davey please prove that John and Divine was not a married man." I have never heard of any sincere person who denied to St. John the title of "the Virgin Disciple." To prove that John was married Phelps says: "I read about him 'going to his own house' and he capitalizes 'own.' According to this, I suppose that only married men can have a customary habitation which may be called their own house or home. Evidently Phelps would like to change the venerated saying "what is home without a mother" to "what is home without a wife."

HOW WILL PURE MINDED PERSONS LOOK UPON PHELPS' VICIOUS AND OFT-REPEATED AT-

### TILLAMOOK HEADLIGHT

TACK UPON THE CELIBACY OF THE CLERGY? Here are a few facts on this subject: The priests is required to observe celibacy especially for two reasons: (1) To imitate Christ more closely and attain to higher perfection; and (2) to give his undivided attention to the work of God and of souls.

Christ would have a virgin mother; His precursor, John the Baptist, whom He eulogized so highly, was unmarried; virgins are represented (Revel. XIV, 4, 5) as following the Lamb; Saint Paul, the model Apostle, who bids us "be imitators of me as I am of Christ," remained unmarried, and he tells us (1 Cor. VII, 7-8) that he would have us imitate him in this particular. In Math. XIX, 29, Christ says: "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children or lands, for My Name's sake, shall receive a hundredfold, and shall inherit everlasting life." In the same chapter, V 12, Jesus recommends virginity to some; "And there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Now, who should follow this recommendation if not the clergy, whom St. Paul calls "other Christs?"

Hence, whilst the Bible does not say in so many words: "Priests are not permitted to marry," it exalts virginity over marriage for those who can faithfully observe it; moreover

it counsels it especially for those who are occupied with the things of the Lord. For the one inclined to drunkenness which is preferable total abstinence or moderate use? Every one will answer total abstinence. In the light of actual facts apply this to the celibate Catholic clergy and the married Protestant minister. Our sensational daily press permits no scandal to escape exposure, yet without wishing to be unkind, we can challenge the reader to produce one scandal in which a Catholic priest is concerned to twenty scandals in which married ministers are involved. Listen to what impartial and informed men, like Maitland, (Protestant), have to say: "It appears to be the testimony of history that the monks and clergy were in all times and places better than other people."

Is your unmarried brother or maiden sister necessarily unchaste? Is every widower or widow? Is every man or woman who for a few months is away from husband or wife? If not, then how much easier is it for one to live chastely who has consecrated his life to God by vow? For him who from purely spiritual motives takes this step after years of reflection and training? For him, who, knowing that he is not allowed to marry, puts the matter entirely out of his mind and does not voluntarily permit his thoughts to be occupied with the idea for even an instant?

(Continued next week)

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