

The Tillamook Herald

E. E. Crombley, Editor

Issued Twice a Week Tuesday and Friday

Entered as second-class matter May 17, 1910, at the post office at Tillamook, Oregon, under the act of March 3, 1879.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

Advertising Rates	
Each subsequent insertion, line	.05
Resolutions of Condolence and Lodge notices, per line	.05
Business & Professional cards, mo.	1.00
Display Advertisement, per inch	.25
ALL Display Ads must be in this office on Monday and Thursday Mornings to insure publication in following Tuesday and Friday issues. Reasons are imperative.	
Local Advertisements	
First Insertion, per line	\$.10
Each subsequent insertion, line	.05
Home-Read N. Lines	5.00
Timber Claims	10.00
Notices, per line	.05
Cards of thanks, per line	.05
Locals, per line, first insertion	.75

TUESDAY, SEPTEMBER 23, 1913

GAUD GIRLS.

From Journal.

There were two of them. One was perhaps sixteen. The other may have been nineteen. For twenty minutes they paraded up and down in front of one of Portland's biggest hotels. They stopped and talked. Then they walked a few more feet, and again stopped to talk.

The nineteen-year-old wore a black hat with dazzling blue feathers. Her gown was blue and tight and well slit up on the left. Of course, her stockings were silk and her shoes low cut and set off with shining steel buckles. The blue gown that clung so snugly to her obvious figure was cut low for the time, the place and the girl. Every part of her dress was a revelation of the physical feminine.

Her features were so exaggerated by artifice that they were more gauds. There was too much black about her eyes, too much red about her lips, too much flame in her cheeks, and the perfume that floated in her wake was too heavy, too suggestive. Her talk was a little too loud, a little too much for effect. The whole tone of her was overdone, over-exposed.

Not a man passed whose eyes did not glue to the figure in blue. Not a woman went that way who did not turn round to more accurately fasten the picture in her mind. The nineteen-year-old saw the attention she was attracting and liked it—liked it too much.

At the end of the twenty minute parade, she turned to her companion. "Mabelle," she nonchalantly remarked, "Let's go in and have a drink." And they disappeared into the hotel.

Inquiry was made. The nineteen-year-old is the daughter of highly respected parents. She is said to be a perfectly good girl.

And yet, she is a sorry thing, a poor thing. Any girl who makes herself too conspicuous is a sorry thing, a poor thing. Nobody plays fair with that kind of a girl. She is not playing fair with herself. The bid of her clothes and conduct is for insult.

Hybrids are not successful in the long run. Those who flaunt sleek legs and undulating curves merely emphasize their limitations. They are the pieces of dry goods that stay on the shelf; they are the peaches that rot on the trees; they are the women whose usual escape from tragedy of their existence is another drink.

They are sad sights—these would-be girls of the underworld.

Where, oh, father and mother is your daughter?

What does she wear, where does she parade, and what does she drink?

[Ed. Note: It is a fact to be deplored that such girls as above mentioned may not only be found in the larger cities in large numbers, but quite frequently in the smaller places. The first thought that comes to the thinking man or woman who observes one of these girls is of the parents of the girl. Have the parents treated their girl right? Have they given themselves over to a stern consideration of her needs, or have they followed along the lines of least resistance, and because of their prosperity, given in to every childish whim of their daughter until she has gotten beyond their control and influence? The responsibility for the welfare of the boys and girls rests in the homes and if it is not properly solved there it will never be solved anywhere. All the laws made cannot make a boy or girl. That job rests with the parents.]

COMMUNICATION

Editor Herald:

When the Octopus is about to attack his victim in the deep, it first discharges from a sac with which nature has provided it an inky fluid which discolors the water, and then under cover of this inky cloud embraces its victim with its eight powerful arms and hugs it to death. Without consigning the Rev. Francis Van Clarenbeck to any order of creation beneath the genus "homo", it is apparent upon reflection how closely his last "communication" in the Tillamook Herald reminds one of the habits of the devilfish. When I am approached by an object of God's creation that has a legitimate right, I do not object to the embrace of two or even eight arms ("my dear Mr. Mac-

Kenzie"), but I do object to the gentlemanlike personalities that presided the huz. The suggestion regarding the contents of Roman Catholic basements is better information than sarcasm. The confession is more obvious since made voluntarily.

Mr. Van Clarenbeck accuses me of not meeting his article fairly and squarely. In other words not following his lead. It is no part of my business either as a Christian man or as an American citizen to follow your lead sir, neither do I propose hereafter to take any notice of anything you may say or do.

It is to be assumed that the parts of my "communication" he studiously dodged require no further consideration other than to call the attention of the readers of the Herald to the fact that most of my article he consigns to the category, "low insinuations, falsehoods, lies, etc." This is Rome's invariable answer when called to account. "Semper eadem." Rome never changes.

He rakes up the old question of the private interpretation of the Scriptures, which is the spirit and back bone of all true progress in human civilization. What, I ask, is the "authority" in interpreting the word of God? Do you for a moment imply that it is a company of human beings who lived in the darkness of the mediaeval age, or any imaginary succession of such human beings, to whom God has committed the faithful interpretation of His Truth?

How absolutely foolish to suppose that by some magic the power to communicate religious ideas accurately could be transmitted from man to man. Jesus Christ left us in no doubt as to this whole question. John's Gospel, chapter 16, verses 7 to 13 is clear and satisfactory. "He (the Holy Spirit) will teach you all truth." Again, read John 14:26: I quote from the Douay version: "But the Paraclete, the Holy Ghost whom the Father will send in thy name, HE WILL TEACH YOU ALL THINGS, and bring all things to your mind, whatsoever I shall have said to you." Who is the only interpreter of God's Word? The Holy Spirit. And where is the Holy Spirit? In the heart of every believer, every saved man and woman.

Rome withholds the Bible from her laity on the pretext that only her priests can safely be entrusted with the interpretation of God's Word. We know that the real reason is to keep the laity in ignorance in order to secure from them absolute submission to every word of her priests.

Jesus Christ was more generous than that to his followers. Each believer has direct personal knowledge of the Scriptures. Acts 8:4, "They (believers) were scattered abroad throughout the regions of Judaea and Samaria, EXCEPT THE APOSTLES"

They therefore that were scattered abroad went everywhere "PREACHING THE WORD." Why should such a thing be permitted if only the Apostles were qualified to interpret the Word?

In view of my personal salvation, and the conscious abiding presence of the Holy Spirit in my heart, sanctifying my life day by day and renewing my will, I can humbly say with every faithful minister of the Gospel that I am a spiritual "prophet" within the bounds of my parish, an ambassador on behalf of Christ, "I can do all things through him that strengtheneth me."

On the authority of Macaulay, Mr. Van Clarenbeck claims that Roman missionaries introduced Christianity into England. He evidently has great confidence in Macaulay as a historian. Macaulay's History consists of five volumes, and covers only 20 years, from the accession James II. Macaulay produced a brilliant work, widely read, but not reliable. "While his (Macaulay) history will always be read on account of its wonderful style, there can be no doubt of its partiality and exaggeration. Moreover Macaulay indulged in his passion for epigram AT THE EXPENSE OF TRUTH." (Quoted from the New International Encyclopedia, Macaulay was a brilliant essayist but an unreliable historian.)

Here is a choice morsel from the pen of Macaulay that my good friend the priest may have overlooked: "Among the contrivances that have been devised for deceiving and controlling mankind, Romanism occupies the highest place. This vast power, besides assuming and exercising the most blasphemous religious prerogatives, has, for more than a

thousand years, dispensed crowns and dethroned kings, absolved people from their allegiance to their rightful sovereigns or sanctioned their bondage under tyrants according to its own pleasures or caprice; nor has it ever expressly or impliedly, abandoned any of its enormous pretensions. There is not a people in Europe whose prayer it has not disturbed, whose rulers it has not embroiled, the administration of whose government it has not embarrassed, whose rights it has not usurped, and whose soil it has not drenched with blood." Put that in your vest pocket sir, and think over it a while.

It is true that Augustine and his forty brethren were sent from Rome in 597 A. D. to convert the Saxon heathens, who were invaders. But there was a British Church of Celtic origin before that date. Namely, the great church historian of Berlin University declares that the Gospel reached those Britains as early as the second century and that it came to them from Constantinople, and not from Rome as the Roman Catholics claim. History records an interview between Augustine and the Bishop of the British church, where the British church positively refused submission to the authority of the Bishop of Rome. The fact is, England never recognized the right of the Bishop of Rome to interfere in the government of her national church. The English Reformation at a later age was a throwing off of Roman encroachment, and not a setting up of a new ecclesiastical authority.

Mr. Van Clarenbeck takes great pains to annihilate the oft-repeated quotation from Lafayette. The veracity of that quotation rests primarily with two men; one a French priest and the other, Professor Morse. According to Mr. Van Clarenbeck the French priest is utterly irresponsible and unscrupulous, no doubt because he left the Roman fold. And Professor Morse is "a slanderer of the worst type." We wonder these days where Mr. Van would classify the testimony of such a character as Rev. Hans Schmidt, of New York City, the infamous reptile and atrocious murderer of the domestic Anna Amiel. Is he (Schmidt) not at the present moment a priest in good standing in the Roman fold?

Before quoting Professor Morse in full, let us inquire who this man is whom Mr. Van utilizes as "a certain professor." Prof. Samuel F. B. Morse, L. L. D. was born at Charlestown, Mass., and educated at Yale University. He became an artist and an inventor. He invented the electric telegraph. He repeatedly visited Europe in the interest of his discovery. Congress appropriated \$30,000 for an experimental line between Washington and Baltimore. In the year 1844 the line was built, and the first message, "What hath God wrought!" was flashed from Washington to Baltimore. The name and fame of Prof. Morse became world-wide. "The number and character of the honors heaped upon Prof. Morse on account of his invaluable invention HAVE PROBABLY NEVER BEEN EQUALLED IN THE CASE OF ANY OTHER AMERICAN"—New Inter. Ency.

This is the great American citizen whom the Rev. Francis Van Clarenbeck, an obscure parish priest of Tillamook, utilizes as "a certain professor, a slanderer of the worst type who stands convicted before the American people."

The words in question, "If the liberties of the American people are ever destroyed they will fall by the hands of the Roman clergy", first appeared on the title page of the Confessions of a French Catholic Priest—1837. Prof. Samuel F. B. Morse, who wrote the introduction to the book, says in it: "The declaration of Lafayette which the author has placed as a motto in the title page of this book, is a beautiful evidence of the sagacity and vigilance of liberty's great friend, Lafayette, like a veteran mariner, was ever watching the political horizon for the indications of danger to his beloved America, and the danger to which his latest warnings pointed was this very covert political attack, which is in full operation upon our soil at this moment; an attack the more dangerous because it shields itself under the mask of religion, and cries out 'persecution' at every attempt to expose its true political character." In a foot note contained in the introduction quoted above, Prof. Morse says: "The declaration of Lafayette in the motto in question was repeated by him to more than one American. The very last interview I had with him, on the morning of my departure from Paris, he made use of the same warning, at the same time charging it upon me as a sacred duty as an American, to acquaint them with the fears that were entertained by the friends of republican liberty, in regard to our country."

Now I ask, did Lafayette say it? Of course he did. How do you know he said it? An honorable citizen of the American republic testifies that he said it. And furthermore, that he repeated it to other Americans. But here is a private citizen of Tillamook, who, over his signature in a newspaper article, denies the words to Lafayette, and cites in defence Memoirs, Correspondence etc. as silent on the subject. Furthermore he offers in defence the life of General Lafayette by his physician Cloquet, as equally silent on

If You Can Manufacture Anything

Come to

WHEELER

To Do The Manufacturing

Free Sites and Special Inducements to those who will bring pay-rolls to - -

WHEELER

the manufacturing city on Nehalem Bay

Nehalem Harbor Co.

Wheeler, Oregon Portland Office: 327 Failing side
Tillamook Office: Care F. R. Beal

ANNOUNCEMENT

I have just added to my shoe repairs a good line of heavy shoes for men, boys and little men. These shoes are manufactured by the well known

Stilson & Kellogg

Tacoma, Washington

These people know how to make a shoe that will stand the wet weather. It is a shoe that I can recommend to give satisfaction. The prices will be as low as can be sold anywhere.

Come in and let me show you the line.

WESTERN SHOE COMPANY

P. A. FINNE, "The Shoe Man"



such sentiments. He claims that Lafayette was orthodox among French Catholics. And finally he reminds us that Lafayette had a Catholic funeral. In answer, permit me to call your attention to two facts: first, that the Memoirs, Correspondence, etc. as well as the Life by Cloquet, were published subsequent to Lafayette's death. And second, that all of them were published by Roman Catholic friends, and within the boundaries of Roman Catholic countries. Do you suppose the Roman Catholic members of Lafayette's family, and the Catholic priesthood of France and Belgium, would permit such a sentiment as that contained in the motto in question, to go to press? Would his biographer permit it? To me the silence is ominous. The Papal censorship explains every question.

You say you have been many times in France. Have you ever seen a monument or marble slab, or any other visible form erected to the memory of the great Napoleon, bearing the remotest suggestion of "Waterloo"? Was not Napoleon at the height of his greatness on that famous battlefield? Why the omission? France never memorialized defeat. In like manner the sagacity of Rome turns aside every stream that fails to bring water to her mills.

"One language for French Catholics and another for American Prote-

stants"? Did such a thing ever occur before or since? Lafayette was primarily a politician as well as a statesman. He had learned the "tricks of the trade" from his youth. He had been schooled in the sentiment expressed by Cardinal Bellarmine, one of Rome's greatest theologians: "If the Pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience"—Bellarmine, Lib. 4 de Pontifice. Lafayette though a Romanist, was a reformer of the best type, and what he advised was not to eliminate the Roman Catholic faith from America, but to insidiously guard against the fostering of that most deadly of American spirit destroyers—Political Romanism.

Of course he had a Catholic funeral. He couldn't very well help it. The spirit of Lafayette had fled; the body only remained. The entire surroundings were of one mind, and so "the solemn Catholic ceremony" of reading, chanting, bowing and scraping, crossing and sprinkling holy water, proceeded undisturbed to the end of the chapter. The priests of France officiated, and were glad to do so in view of the generous financial consideration.

And lastly, Mr. Van Clarenbeck entertains hope that the French government will go back to the rule of the papacy again. I do not think so. It is quite true that in the methods of the progressive movement called by the Jesuits "Modernism" there is entirely too much of infidelity and passion. Romanism is chiefly responsible for German and French infidelity. For when a mind to which free inquiry has been forbidden as a crime attains

its intellectual majority, the largest of liberty is not enough; it reacts in license and excess. Skepticism, unreasoning and superstitious credulity, and the grandchildren of Rome. But if you study thoroughly the present religious movement aiming at reform within the church of Rome you will see that this movement known as "Modernism" is nothing but a most recent wide and deep religious manifestation of a people who will as in the past, serve as a pedestal for the vanity and tyranny of Rome. God speed the cause of truth and right.

D. A. Macken

NAZARENE MEETINGS.

Nazarene meetings are held in old Christian Church on Tuesday and Friday evenings and on Sunday at 11 a. m. and 8 p. m. Sunday School at 10 a. m.

Tillamook

Baker's

Bread

FOR SALE AT

ALL GROCERS