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A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS"—We hold that all men are Americans who swear allegiance to the United States without a mental reservation.

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MGR. CAPEL, THE JESUIT

Adventurer With a Checkered Career.

After Being Suspended by Cardinal Manning for Gross Immoralities, He Turns up in This Country.

Our California friends, who are attacked occasionally by a malodorous chap who calls himself "Monsignor Capel," and who is one of Rome's champions on the Pacific coast, would do well to read the following from the pen of Father O'Connor of New York:

Col. George Bliss is a Republican politician and a lawyer of New York, who was "converted to Romanism a dozen years ago by Monsignor Capel, the notorious English adventurer, who sought to impose upon New Yorkers after he was expelled from decent society in England. Capel's career in this city was brief, stormy, and scandalous, but he "converted" Col. Bliss, and he is now a fighting ultramontane. He has been Archbishop Corrigan's counsel since his conversion, and two years ago he went to Rome to rehabilitate Corrigan's reputation a standing, which had been badly damaged by his opposition to Satoll. The colonel was successful in a measure, and when he returned home last year he scored Corrigan's enemies—Cardinal Gibbons, Archbishop Ireland, and other "liberal ecclesiastics"—in the New York Sun. His first wife was a Roman Catholic and so is his second. When the colonel went to Rome he had his baby christened by the pope in person, as we learn from the New York Catholic Review, July 18, 1896. This paper adds: "Besides baptizing the infant, the pope created Col. Bliss a knight of St. Gregory the Great, remarking at the same time that he was Bliss by name and blessed by heaven with deep religious fervor. Mrs. Bliss, it is said, had those words of Leo XIII. printed in letters of gold and framed." As the colonel is a lawyer and tricky politician, he preys the pope by working the public machine in the interest of "the church as occasion may serve, and doubtless will overawe his associates by the exhibition of the framed letters of gold at the caucus."

Before Capel came to New York he had been suspended by Cardinal Manning for the grossest immorality, his special crime being soliciting in the confessional. The Jesuits who received him in this country could not be ignorant of his record, but Capel had friends in Rome, who used their influence in his behalf, and it was not until Manning went to Rome in person in 1883, that Capel was deprived of all priestly faculties—"suspended forever by the Holy Office of Inquisition."

From Purcell's "Life of Manning" we learn the following facts regarding Capel: In 1894 Archbishop Manning opened University College at Kensington, of which he appointed Mgr. rector. It was said at the time, by way of accounting for the strange appointment (1,497), that it was made in order to pacify Capel, for by his opposition and ostentatious rivalry for influence over the higher classes, Mgr. Capel was always a thorn in the archbishop's side. The college proved a financial failure, and not only that: "the college was both suspected and mistrusted for reckless irregularity and for immorality" (Manning's own words, in Purcell's Life of M. II, 503) "Lord Petre's son had been culpably exposed to danger. The bishops were informed on all sides of these evils." Mgr. Capel was forced to resign and not long after was suspended from his priestly office altogether. He took his case to Rome, and being a man of suave manner succeeded in winning over some of the cardinals, who believed him to have been the victim of false charges. There was talk of restoring Capel, and Manning himself went to Rome, threatened to resign his office if a priest suspended for grave moral offenses was sent back to his diocese.

The late cardinal left a statement concerning this affair (Purcell, II, 582 ff.), from which we append such extracts:

"The holy father directed Cardinal Billio, as secretary of the Holy Office (the Inquisition, to which Capel's case had been referred) to confer with me. He (Billio) defended the treating of Mgr. Capel as acquitted as just. But he said that they all believed him guilty, and he was not 'dismissed ex capite innocenti' (on the head of innocence). The acquittal had been made possible by certain technicalities.

Manning grew angry, and Cardinal Billio accused him of having been im-

pelled by "passion." Manning said: "When I see an—(here the statement has a dash, which manifestly stands for "immoral") priest in the midst of souls purchased by the passions of our Lord, acknowledged that I am appassionate (passionate)." This changed Billio's tone, and as Manning left, the cardinal excused himself for having used the word. Nevertheless, on the following Sunday, he repeated the same more strongly.

And thus the case dragged along, with much bickering between the two "princes of the church." Manning again informed Billio that any attempt to send Mgr. Capel back to England would necessitate his (Manning's) removal from the see of Westminster. In a statement he says:

"These conversations have more profoundly convinced me of the incapacity of the holy office in such cases, and the essential injustice of its producers and its secretary."

He furthermore states that he had to wait for an answer from the Inquisitors for ten months. And he adds these significant words:

"Their pride will not let them say after all that the earth moves. But there will be no correction for all this. Therefore the Italians are in Rome, and Divine Providence will correct it, but so as by fire."

At last, on February 6, 1887, Manning records that Capel was suspended. The effect of the suspension pronounced by the holy office was to deprive Mgr. Capel throughout the Catholic world of the right of officiating as a priest. The sentence, never repealed, is in force to this day.

After leaving New York, Capel went to California and became tutor for Count Valensin, who owned a large ranch in the western part of the state. Before Capel had been in the family a year the count obtained a divorce from his wife on statutory grounds, and Capel has continued to live on the ranch with the countess.

In England the Marquis of Bute was Capel's most famous "convert," but it is said he has grown cold in the Roman faith, while George Bliss' religion, according to the pope, is of a deep religious fervor.

Mgr. Capel made a brief stay in Milwaukee some years ago, and was extensively noticed and quoted by the local press. He conducted several revival meetings and created quite a furore among the "faithful." However, we are unable to state whether he made any "converts."—Wisconsin Patriot.

An Enemy of the Republic.

Where a union of church and state subsists there you may see a despotic form of government.

Look at Turkey, whose Sultan is "father of the faithful," the recognized head of the hosts of Islam! Look at Russia, whose Czar is the supreme pontiff of the Greek Catholic church! Look at Spain, where the religion of the state is Roman Catholic—Spain, a nation which has been reduced to the rank and condition of a third-rate power through the operation of religious bigotry and ecclesiastical tyranny!

It was Edward Gibbons who wrote that "The influence of the clergy in an age of superstition might be usefully employed to assert the rights of mankind, but so intimate is the connection between the throne and the altar that the banner of the church has very seldom been seen on the side of the people."

Gibbons was writing on the eve of the French Revolution—that stupendous social upheaval by which the Church of Rome was shaken to its very foundation, and which did so much to open the eyes of the people of the world to the enormous offenses and cruel oppressions of the papal hierarchy. The species of religion that the priests of France exploited and exemplified was calculated to make the thinking men the enemies of kingly government and kingly power, for the French monarchy and the papal monarchy were independent—the throne and the altar were blended in one harmonious whole.

The Roman hierarchy of the United States is striving with might and main to bring about a union of church and state in this country, and to make Roman Catholicism the sole religion of the state. They want to extend the power of the pope over all America, over each and every inhabitant of the great republic. They are dominated by the theory that every knee must bow to and every tongue confess the primacy of the holy father, who is the judge of all men, the ruler of all men, the legislator of all men, the abstractor of nations, the mediator without an acknowledgment of whose intercession none of the sons of men may hope to find favor in the sight of Jesus Christ.

Per contra, we say that no man who

consents to the empire of the pope of Rome over his intellect and conscience is fit to be a citizen of the United States or of any state in the union. The selfish interests of the papal hierarchy are inimical to the peace and prosperity of this American republic. —Red, White and Blue.

Ingersoll on Romanism.

Col. Robert Ingersoll, speaking on the abuses and errors of the Roman Catholic church, says:

"That church is the only one that keeps up constant communication with heaven through the instrumentality of a large number of decayed saints. That church is an agent of God on earth. It has a person who stands in the place of Deity; and that church, according to their doctrine, is infallible and has persecuted to the full extent of her power—and always will. In Spain that church stands erect and is arrogant. In the United States that church crawls. But the object in both countries is the same, and that is the destruction of intellectual liberty. It teaches us that we can make God happy by being miserable ourselves; that a nun is holier in the sight of God than a loving mother with a child in her thrilled and thrilling arms. The church teaches you that a priest is better than a father; that celibacy is better than the love that has made everything of beauty in this world. That church tells the girl of 16 or 18 years of age, with eyes like due and light—that girl with the red of health in the white of her beautiful cheeks—tells that girl, 'Put on the veil woven of death and night, kneel upon stones and you will please God.'"

I tell you that, by law, no girl should be allowed to take the veil and renounce the beauties of the world until she is at least 25 years of age. Wait until she knows what she wants.

I am opposed to allowing these spider like priests weaving webs to catch the flies of youth; and there ought to be a law appointing commissioners to visit such places twice a year and release every person who expresses a desire to be released.

What It Demonstrated.

The recent examinations for the police force in New York have developed some curious statistics, according to the Tribune. Out of 210, forty-three could not tell in what state Chicago is, one of them declaring that "Chicago is a state by itself." Forty could not name one New England state. One named five of them as follows: "Ireland, Ireland, Scotland, Wales and Cork;" and another gave the same list, except that he substituted Belfast for Cork. Ninety could not name one of the confederate states, and one wrote down as five of them: "New York, Pennsylvania, Massachusetts, Maine and Vermont. One hundred and twenty-six could not name the law-making body of the United States, one of them declaring it to be "martial law," and forty-five did not know the name by which a state's chief executive officer is called. The singular part of it is that these men are not illiterates in the Ellis Island and Castle Garden sense of the term. They could read and write, yet they had evidently never been trained to think. Their education had stopped with the three R's, so that so far as intelligent citizenship went they were not better qualified to vote or hold office than the latest arrived immigrant who can only make his mark. It would be interesting to know how many received their "education" in parochial schools. It is time we realized that a half-educated class is quite as full of menace and peril as the actually illiterate.—Ex.

Give Us More Like Him.

Manchester, N. H., has a patriotic mayor in the person of Wm. C. Clark. He is not 30 years of age, and had to contend with some older heads in the city when he took the office and endeavored to introduce some good citizenship reforms in his municipal government. One thing he did was to place an American flag on top of the city hall the day he was inaugurated. Old Glory is displayed every day, rain or shine, and when one flag wears out a new one is procured. That kind of a mayor in every large city would be an inspiration to the people.—Pittsburg American.

Infamous.

Do the laws of California grant to Roman Catholic bishops unlimited ownership of real estate as church property and deny to any and all other ecclesiastical bodies or bishops the right to own and possess more than twenty acres? We have not had time to look this matter up, but one who seems to know so informs us. If this is true there is no justice in it, and the first hard work the next legislature should do would be to repeal that infamous law.—San Francisco Standard.

THE DUTY OF A CITIZEN

It Is as Important to His Country as to His Home.

Dr. Parkhurst's Plain Talk—Some Truth in the Claim of Decadence in Patriotic Spirit.

Dr. C. H. Parkhurst, the New York divine, has written an article on the duty of the citizen in his relation to home and country, of which the following is an extract:

A citizen has no more right to be neglectful of the interests of the civic whole of which he is a member than a parent or child has to be neglectful of the interests of the domestic whole of which he is a member. There is the same quality of un-Christian disregard involved in both cases, and whether a man lets his state or city shift for itself, in the one instance as well as in the other, he is false to his corporate duty and a despicable shirk.

The doctrine just enunciated needs to be preached and pushed. A great deal of our political misery is due to the fact that men who are fairly faithful in most of the relations in which they are placed, do not hesitate, and are not ashamed to be drones and renegades in their relations to the town or nation they belong to. They would consider themselves reprobates were they to allow a neighbor to suffer abuse without an attempt at intervention, but would see their entire city with all its machinery of government go to the dogs and harpies without one definite effort at rescue, or one distinct thought that such inaction was wicked and inhuman. Nothing will correct this evil but the creation of a sentiment so energetic and pervasive that decent people will not have the cowardly audacity to neglect the primary duties that pertain to them in their civic capacity. Citizens will attend the primaries, register and vote when the present sentiment of attachment to our institutions is so pronounced and compelling that failure to discharge the functions of a citizen will be branded as contemptible. Mr. Cleveland said something recently about the decadence of the patriotic spirit, and of course his utterance was greeted with an outburst of clamorous indignation by that class of mind that bases its estimate of any opinion, not on the merits of what is said, but on the personal favor or disfavor with which it regards the person by whom it is said. The appearance is that when Mr. Cleveland spoke in the way just mentioned he had at least a measure of truth on his side. Patriotism has come rather generally to be interpreted as a willingness to fight and die for one's country and its institutions. That answers very well for a definition during times of war, but is generally deficient in that it allows no time for patriotism in times of peace. We should consider that a very cheap specimen of conjugal fidelity which put a man upon caring for his wife and devoting himself to her necessities only on occasions when she was threatened by ruffians. A husband's love has its sphere of service at all times and in all situations. So has patriotism. If a man loves his country, and is true to her institutions and affectionately concerned for their quality and permanence, there will be something which he will be doing at all times in her behalf. Shooting our national enemies is only a small and incidental part of the matter. What our country needs most is men who will love her and—not die for her, but live for her while there is no shooting going on.

In what I have just stated lies the most insuperable difficulty of the present situation, and young men who have brains enough to take the measure of the situation and heart enough keenly to realize it, ought to have civic virtue equal to meeting it. What we have the most to fear is not the depravity and the criminality that are rampant, but the decency that is languid and the respectability that is indifferent, and that will go junketing when the state is on the edge of a crisis, or go fishing on a day when the city is having its destiny determined for it at the polls. Would that there could be some legislative enactment by which every reputable traitor of the sort could be denaturalized, and branded with some stigma of civic outlawry that should extinguish him as an American and cancel his kinship with Columbus, Fourth of July, and "My country, 'tis of thee." I speak with full assurance when I say, for instance, in regard to the City of New York, that there is no single moral issue capable of being

raised in regard to its administration where the great preponderance of sentiment would not be found on the side of honesty as against corruption, provided only that sentiment were sufficiently resolute and alert to come forward and declare itself. The purpose of a campaign under such circumstances is not to convince people what is right, but to stimulate to the point of action those who are already convinced. That was the entire scope of the rather notable campaign in New York City in 1894.

Rome's Political Plot.

Romanism is an absolute despotism, the most unlimited of monarchies. The pope is supreme in the manipulation of the papal hierarchy. He is a political prince forever unreconciled to the loss of temporal power. Brevius affirms the "pope has been the supreme power over kings and Christian princes." Mercineo asserted: "The pope is the lord of the whole world." That these political pretensions have been a fruitful source of the seditions and wars which, like successive tornadoes, have swept in fearful rapidity over christendom, the records of history furnish the most incontrovertible proof. These papal machinations have interfered with the peace of France, Germany, Spain, Belgium, Portugal, Sweden, Russia, Poland, China, Japan, Egypt, Abyssinia and many other governments, inciting to anarchy, war and revolutions. In addition to this political intrigue, the Roman church has assailed all Protestants and non-Catholics with the most execrable persecution. In her fiendish malice she counsels the violation of every principle of justice, of every obligation to humanity, of all contracts and oaths, and urges as a duty the persecution and extermination of all unbelievers, by means of corporal punishment, imprisonment, banishment, murder, fire, sword and scaffolds. In our republic the pope has established his political plant, built up his papal prisons, selected strategic centers and collected his most un-American and reliable subjects, in order that he may engulf our cherished institutions and disrupt our civilization. Bishop Hughes said Romanism was friendly to republics, for they allowed its free development. But our people should know that the triumph of Romanism means the subversion of republics and the establishment of political and religious despotism. When they say that Romanism will one day rule America and then religious liberty will be at an end, they appeal to the instincts of self-preservation, and justify a free and independent people in the adoption of any and every unreasoning measure that may be necessary to thwart their treason and destroy their diabolical design. Concerning the political treachery of the Roman Catholic hierarchy there can be no reasonable doubt. By what means do they hope to execute their treasonable purpose? Enough has been reached within the past fifty years to show that they are working according to a carefully considered plot. They seek to ruin the republic by subversion rather than conquest. Their plot involves the influx of the low and dissatisfied population of Europe, until a surplus majority of this inflammable and un-American population can be mobilized in the strategic centers of our civilization. Make these men citizens and invest them with suffrage, and they in turn will create dissension, strife and anarchy among respectable citizens and parties, while they will stand and vote together till they come into possession of the cities, the army, the navy, control the press, destroy the schools, annul all the laws guaranteeing liberty of thought, speech, conscience and worship, and build upon the graves of Protestantism and American freedom, the most damnable despotism that ever cursed the world. Romanism refuses to become Americanized because her hope of success depends upon her control of these immigrants, thus retaining their ancient principles, custom and religion.

All know the radical change that has occurred within the past forty years as to the nationalities and character of the immigrants who have come to our shores. Less and less of the desirable class and more and more from Romish countries. They come at papal dictation and remain subject to priestly control. They are not content with peaceful measures, but are arming by the hundred thousand ready for the fatal hour, when in view of the apathy, dissension and weakness of non-Catholic forces, these scullions of the pope will take the reins of government and apply the principle of papal authority to the utter destruction of American liberties. Then Protestants and Americans will be at the mercy of those whom we have harbored and who declare we have no rights which the papacy is bound to respect. Then

by the secret machinery of Rome, one faction will be inflamed against another, and one section of the land will be put at variance with another. Then rapine, violence, assassination, sedition—everything that can render life and property insecure will distract every village, city and state in the Union. Then, according to Brownson, heresy and infidelity will be declared to have no rights. Then, according to Archbishop Kenrick, Protestantism will be declared to be a crime and punished as such. Then, according to Archbishop St. Louis, religious liberty will no longer be endured. Then, according to Hecker, the Catholic church will be compelled to take the country and keep it. Then the inquisition will be introduced and the darkness of the middle ages will settle over the land. School houses, colleges and churches will be converted to papal purposes, fortunes will be confiscated; and the total resources of the government used to subdue the world to the anti-Christ. Liberty of speech and the press will be no more. Papal dungeons will be the homes and graves of American freemen. Then will the inhuman monster, the monarchical demon, the god of slaves and aristocrats quaff blood like water, and view with scornful indifference the squalid millions whom he has impoverished and robbed of life, liberty and pursuit of happiness. This is an awful picture for a free people to contemplate, but evidences multiply with every passing year, that a plot no less damnable than this is being unfolded in the history of our rapidly Romanized civilization. Is the last star of human freedom to be extinguished, and is our republic itself to set in a night of despotism without the hope of a coming morn. The answer to this question will be given by the attitude and action of the American people within the next decade. If men and ministers continue to cry peace, peace when there is no peace; if Christians continue to treat this "mother of harlots" as the bride of Christ; if an apathetic citizenship refuses to break the power of political Romanism by the peaceful measures of the ballot, then a fatality no less dark and damning certainly overhangs our cherished republic. Thank God, the spirit of freedom is immortal. Indications are not wanting in the present patriotic revival that the spirit of '76 and '61 still lives, and that the same heroic devotion which secured our national independence and maintained our national integrity, will once more come to the front and preserve American institutions by forever breaking the political power of Romanism which has been the assassin of human liberty in every land and age. This is an hour of crisis and this is a day of destiny. Union or separation, freedom or slavery, fortune or confiscation, co-operation or the inquisition; one or the other is inevitable. A few years more and the die will be cast, the decision irreversible. In this critical year, every citizen should certainly vote to put none but Americans on guard.—Omaha Christian Advocate.

A Hopeful Sign.

It is a hopeful sign when even an individual journalist has the courage and the honesty to boldly come out and state facts as they are. Just such a man is Joseph Howard, the well-known New York newspaper writer. He uses no empty or meaningless words in his able treatment of the public school question when he makes the clean-cut declaration that "All sensible Americans object to sectarianism of any sort and of all kinds. They don't believe in a Protestant school any more than in a Catholic school. There is no benefit to be gained by evading this point. The public school is an American institution, and no power on earth can break it up or break it down. It is here to stay. It would be as sensible to hope to blow the cruiser Cincinnati out of the water by shots from a popgun as to dislodge the common school system from the hearts of our people." It is to be hoped that more of our journalists will have the courageous method to disown priestly domination and speak the truth without fear or favor.—Baltimore, Md., American.

Protestant Day.

"Protestant Day" was observed at Tolchester, Wednesday, August 23, 1896, by over 2,000 excursionists, who enjoyed the sail down the bay and back on the steamer Louise. The visitors gathered in the evening to listen to patriotic addresses by Rev. C. A. Warner, Rev. Mr. Staib and Charles Stangmyer. The national hymns were sung during the speech-making, and on the return of the steamer. A base ball game interested the crowd, and other exercises contributed to the day's enjoyment.—Baltimore American Spirit.

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