

Jew has remained impenetrable. Besides, he is almost in his second childhood, and his wife is not much better.

"When I think," resumed Father d'Aigrigny, "that for a century and a half this house in the Rue Saint Francois has remained walled up, and that the care of it has been transmitted from generation to generation in this family of the Samuels—I cannot suppose that they have all been ignorant as to who were and are the successive holders of these funds, now become immense by accumulation."

"You have seen," said Rodin, "by the notes upon this affair, that the Order has always carefully followed it up ever since 1682. At different periods attempts have been made to obtain information upon subjects not fully explained in the note of Father Bourdon. But this race of Jew guardians has ever remained dumb, and we must therefore conclude that they know nothing about it."

"That has always struck me as impossible, for the ancestor of these Samuels were present at the closing of the house a hundred and fifty years ago. He was, according to the file a servant or confidential clerk of De Rennepont. It is impossible that he should not have known many things, the tradition of which must have been preserved in the family."

"If I were allowed to hazard a brief observation," began Rodin, humbly. "Speak."

"A few years ago we obtained certain information through the confession of the funds were in existence, and that they had arisen to an enormous amount."

"Doubtless; and it was that which called the attention of the Reverend Father General so strongly to this affair."

"We know, then, what probably the descendants of the family do not—the immense value of this inheritance."

"Yes," answered Father d'Aigrigny, "the person who certified this fact in confession is worthy of belief. Only lately the same declaration was renewed; but all efforts of the confessor could not obtain the name of the trustee, or anything beyond the assertion that the money could not be in more honest hands."

"It seems to me, then," resumed Rodin, "that we are certain of what is most important."

"And who knows if the holder of this immense sum will appear tomorrow in spite of the honesty ascribed to him? The nearer the moment, the more my anxiety increases. Ah!" continued Father d'Aigrigny, after a moment's silence, "the interests concerned are so immense that the consequences of success are quite incalculable. However, all that was possible to do, has been at least tried."

To these words, which Father d'Aigrigny addressed to Rodin, as if asking for his assent, the socius returned no answer.

The abbe looked at him with surprise, and said: "Are you not of my opinion—could more have been attempted? Have we not gone to the extreme limit of the possible?"

Rodin bowed respectfully, but remained mute.

"If you think we have omitted some precaution," cried Father d'Aigrigny, with a sort of uneasy impatience, "speak out! We still have time. Once more, do you think it possible to do more than I have done? All the other descendants being removed, when Gabriel appears tomorrow in the Rue Saint Francois, will he not be the only representative of this family, and consequently the rightful possessor of this immense fortune? Now, according to his act of renunciation, and the provisions of our statutes, it is not to him, but to the order, that these possessions must fall. Could I have acted better, or in any other manner? Speak frankly!"

"I cannot permit myself to offer an opinion on this subject," replied Rodin humbly, and again bowing; "the success of the measures taken must answer your reverence."

Father d'Aigrigny shrugged his shoulders and reproached himself for having asked the advice of his writing machine, that served him for a secretary, and to whom he ascribed only three qualities—memory, discretion, and exactness.

"*Louis XIV., the great king, punished with the galleys those Protestants who, once converted, often by force, afterwards returned to their first belief. As for those Protestants who remained in France, notwithstanding the rigor of the edicts against them, they were deprived of burial, dragged upon a hurdle, and given to the dogs.—E. S.

(To be continued.)

The American the balance of the year and Rev. Charles Chiniquy's great book, "Fifty Years in the Church of Rome," for \$2. The regular retail price of the book alone is \$2.25. We have a limited supply on hand and early orders will receive prompt attention. Cash must accompany order.

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ASSASSINATION OF PRES. LINCOLN

Every Person Implicated in the Diabolical Plot a Roman Catholic.

Standpoint Occupied by Ex-Priest Chiniquy, Who was the President's Close Friend.

Father Chiniquy, the apostate Catholic priest, who has been lecturing in Baltimore, in conversation with a Morning Herald reporter, made a number of statements regarding the assassination of President Lincoln, which are not to be found in the histories of the period, and accounts for that lamentable tragedy:

"I am a French Canadian by birth," said he to the reporter, "and was born in Kamovaska, Canada, in 1809. Both of my parents were Catholics, and I was, of course, brought up in that faith. From a very early age I was destined for the priesthood, and my education was conducted with that end always in view. Having been ordained, I arose very rapidly in the estimation of my religious superiors as well as in popular favor, and was soon looked upon as one of the most promising members of the Canadian priesthood. My work in the cause of temperance brought me into special prominence, and I became widely known all over Canada, and, indeed, in the Catholic church everywhere.

"In 1851 Catholic bishops and clergy from all over North America met in secret conclave at Buffalo, N. Y., and there the question was discussed, and it was decided to seize the cities of North America for the Catholic church. The plan adopted was to bring Catholic emigrants from Europe in sufficient numbers to gain control of the city governments by popular vote. The attempt was carried out to some extent, and was successful at least in New York. It was particularly the desire of the church to get possession of the school fund in the various cities in order to use it for the benefit of Catholicism. The well remembered struggle for the expulsion of the Bible from the public schools in Cincinnati in 1870 was the outgrowth of the action of the conclave in 1851.

"At this same conclave I was assigned to go to Illinois with a band of French Canadian Catholics and to found a colony or colonies. Colonists also came from France, and early in 1852 I founded my colony at St. Anne, Kankakee county, Ill. A chapel or church was built, and we had a congregation of about 500 souls.

"In 1858, after several years of study and many trials, I determined to leave the Church of Rome, whose doctrines I no longer believed. It was on Saturday evening that I reached my final determination, and the next morning I went into the pulpit and told my congregation of the step I was about to take, and my reasons. After talking to them for two hours I put the matter to a vote, and all but fifteen of my 300 parishioners expressed their intention of following me. This action, when it became known, created no little excitement all over the country. About a year later we joined the Chicago Presbytery, and afterward the Canadian Presbytery to which we still belong.

"Previous to this Abraham Lincoln had defended me when I was prosecuted by the church, and when, some time after our withdrawal from the church our colony was threatened with destruction from famine, he came forward and for our benefit delivered a lecture, in which he denounced the order of the Jesuits with the greatest boldness. This made our former friendship all the stronger.

"In 1862 a Canadian Jesuit priest was converted through my teaching, and from him I first learned of a plot of that order to assassinate Mr. Lincoln. He told me that the plot was first laid in 1861. I went at once to Washington, and in a conference with Mr. Lincoln warned him of what I had learned. He told me that he was already informed of the matter by Mr. Samuel F. B. Morse, the telegraph inventor, who had heard it by chance while in Rome. Mr. Morse was not a Catholic.

"About a year afterward I converted another Jesuit priest, who had absolutely no knowledge of any other convert, and by him I was told the same story. I again went to Washington and warned the president. After the assassination, while I was in San Francisco, another Jesuit priest gave me, for a third time, identically the same account of the plot in the order against the president. While I was seeking information in regard to the crime I met the Rev. F. A. Conwell, of Chicago, who related the following:

"Ninety miles northwest of St. Paul, Minn., is the little village of St. Joseph, settled by Roman Catholics, and with a college for the education of priests. On the 14th of April, 1865, at 6 o'clock in the afternoon, two men drove up to the village hotel; one was the Rev. F. A. Conwell, chaplain of the first Minnesota regiment and the other was Horace P. Bennett, of St. Cloud, about ten miles eastward. While Mr. Bennett was attending to the horse in the barn the landlord, J. H. Linneman, who has charge of the friary, and was purveyor for the priests, told Chaplain Conwell that President Lincoln and Secretary Seward were assassinated. And when Mr. Bennett returned from the barn to the tavern the landlord reiterated the statement to both his guests.

"This was not later than 6:30 p. m., and the assassination of Lincoln did not occur till about 10 p. m. Allowing for the difference in time between St. Joseph and Washington the news reached St. Joseph at least two hours before it occurred.

"The two men make affidavit of the fact, sworn to September 6, and October 18, 1863. Landlord Linneman, purveyor for the priests, refuses to

swear, but makes a written declaration, October 20, 1863, duly signed, saying that he told Conwell and Mr. Bennett that he had heard this rumor in his store from people who came in and out, but he cannot remember from whom. That lapse of memory probably saved the landlord's life. The priests of St. Joseph were cognizant of the plot to assassinate Lincoln and Seward.

"Without a single exception the conspirators were Roman Catholics. It is true that Atzeroth, Payne and Harold asked for Protestant ministers when they were to be hung, but they had been considered Catholics till then. John Wilkes Booth was a proselyte to Catholicism, and so were Atzeroth, Payne and Harold. But had their father confessors appeared with them on the scaffold that would have opened the eyes of the American people to clearly see that the assassination of Lincoln and Seward were planned and executed by Jesuit priests. The murderers were instructed to conceal their religion. Such is the doctrine of the Catholic church. St. Liguori says:

"God and the good of our neighbor to conceal our religious faith, as when we live among heretics we can more easily do them good in that way; or if by declaring our religion, we cause some disturbance or death, or even wrath of the tyrant Liguori. Theologia, li. 3.)

"After the murder Father Chiniquy went to Washington in disguise. He found that the influence of Rome at the capital was almost supreme. The only statesman who dared to face the nefarious influence of Rome was Gen. Baker. But several other statesmen confessed that without doubt the Jesuits were at the bottom of the plot; and sometime this would appear so clearly in evidence before the military tribunal that it was feared it could not be kept from the public. Mrs. Surratt was a Catholic, and her house was the common rendezvous of the priests.

"Dr. Mudd, at whose place Booth stopped in this flight, was a Catholic, and so was Garrett, in whose barn Booth was killed.

"Booth, the assassin himself, was confirmed in this very city of Baltimore. He was but the tool of the Jesuits. He was taught by them that the pope had called Jeff Davis his dear son, and had taken the southern confederacy under his protection. He was taught that Lincoln was an apostate, that he had been baptized in the Catholic religion, had rebelled against it and broken his oath of allegiance to the pope. He was taught that it was his religious duty to slay this infamous enemy of his church.

"Compare other murders known to have been plotted and executed by Jesuits with this one and you will find that they resemble each other as one drop of water resembles another. Compare the last hours of the Jesuit, Ravallie, the assassin of Henry VI., who absolutely refused to repent, though suffering the most horrible tortures on the rack, with Booth, who, with an unmet broken leg, the bone almost puncturing the flesh, writes in his daily memorandum: 'I can never repent, though we hated to kill. Our country owed all its troubles to him (Lincoln), and God simply made me the instrument of his punishment.'

"I found that the influence of Rome was almost supreme in Washington. Several of the government men with whom I conversed told me that they had not the least doubt that the Jesuits were at the bottom of the crime. They were afraid to let the crime come out lest the priests should be implicated, and in the event of their execution they knew that riots, blood, fire and devastations must follow, and these the country, in its then divided state could not sustain."

Evading Real Issues.

The weakness of the case of those who are vigorously opposing the immigration restriction bill is shown by their persistent refusal to meet fairly and squarely the real and essential issue involved in the proposal of an education test for new arrivals. The protest of the German societies of Chicago and of the league recently organized in New York, as well as the arguments advanced in congress by such men as Senator Caffrey, deal with but one aspect of the problem.

They harp upon the obvious and admitted fact that illiteracy is not always and necessarily a sign of viciousness and incapacity, and indulge in irrelevant emotional appeals to principles which are not of the educational test dreams of surrendering.

That immigration has done much for the development of the country is not questioned by any sane man. That it can and will do still more is equally beyond dispute. That an educational test if applied a hundred or even fifty years ago, would have barred out thousands of worthy, useful and desirable citizens, is also readily and cheerfully conceded. Why, then, urge considerations that have absolutely no bearing upon the question we are called upon to settle here and now?

What is this essential question? Simply this, whether or not the country needs a rest from the work of absorption and assimilation imposed by a practically unrestricted immigration. Today we only exclude paupers, criminals, diseased persons and contract laborers. If we need no further restriction in the interest of the American standard of wages and living, the educational test is indeed unnecessary and improper; but those who admit that present restrictive measures are inadequate are bound to supply a better and fairer test than that of ability to read and write, a test so perfect as to exclude all unworthy applicants and admit all worthy ones. The champions of the immigration bill recognize that here and there injustice would result, but they most emphatically deny that any great number of desirable immigrants would be shut out or that the law would stop immigration. Are not the labor organizations better authorities on the need of further restriction than the societies now fighting the League bill?—Chicago Evening Post.

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HIS CONFIRMATION GOES OVER.

Senator Allen of Nebraska Demands a Full Investigation.

WASHINGTON, D. C., Jan. 14.—Almost the entire four hours of the executive session of the senate today were devoted to the indirect consideration of the nomination of Joseph McKenna, now attorney general, to be associate justice of the supreme court. The discussion was the result of an effort on the part of Senator Allen of Nebraska (pop.) to secure a postponement for two weeks. In the end a compromise was reached deferring consideration until a week from today on the condition that the Nebraska senator should allow a vote to be taken on that day.

The debate upon Mr. McKenna's nomination was precipitated by Senator Hoar, chairman of the committee on judiciary, who called up the nomination in accordance with his notice of yesterday and asked for immediate action. In doing this Mr. Hoar spoke briefly of the opposition to Mr. McKenna, saying that the judiciary committee had investigated most of the charges made and had reached the conclusion that they were without foundation. He said that the greater number of charges had been made by the members of the American Protective association, and as they had been founded solely upon the fact that Mr. McKenna was a Catholic they had not been deemed worthy of serious consideration. Mr. Hoar dwelt at some length upon this point, exhorting any man who would attempt to inject a question of religion into a controversy over a man's fitness for office. He said that such an effort was entirely un-American and unpatriotic and should not for a moment receive the consideration of fair-minded men.

Senator White of California also spoke of the effort of the A. P. A. to interfere with the course of the senate in giving proper attention to a question, the determination of which should depend upon considerations of fitness and justice as between man and man, rather than upon an appeal to bigotry, prejudice and a false claim of patriotism. He had no patience, he said, with men who held the opinion that Catholics must necessarily consult the pope or some other high functionary of the church in every important transaction of their lives, and added that he was convinced that the American senate would not be influenced for a moment by such representations as an order of the character of the A. P. A. would make. Mr. McKenna's confirmation should depend entirely upon different considerations. As for himself while he did not contend that Mr. McKenna was a giant in his legal attainments, still he believed him to be an honorable man, a competent lawyer and a just jurist, and he should support his confirmation.

Here Mr. Allen interposed an objection to immediate action. He called especial attention to an attack made by the bar of the Pacific coast, which, he said, was deserving of more scrutiny than had been given it. He also stated that he had understood that the charge had been made that large corporations had been instrumental in securing Mr. McKenna's nomination. He thought this matter also should be looked into more thoroughly than the senate had had opportunity to do. Mr. Allen disclaimed any intention to father any of the charges made, but asserted that his sole purpose was to secure time for their proper investigation. He added that before doing so he desired to be convinced that the assertions made derogatory to Mr. McKenna's character as a jurist were without foundation.

Immigration and Progress.

In view of the discussion which is sure to be provoked by Senator Lodge's immigration bill, the influence of the foreign element in American civilization, as investigated by Dr. S. H. Hyde in the current number of the Popular Science Monthly, touches some points heretofore overlooked.

In the first place he shows that the rate of increase among the population before 1830 was greater than it has been since, so that foreign immigration is not responsible for the rapid growth of the population.

But the earlier immigration contained a large proportion of agriculturists, mechanics and skilled laborers, and the foreigner was really the teacher and introducer of the skilled crafts, and was even the teacher in the common schools. This immigration was in time followed by the more ignorant, that became stranded in the seaboard towns and from which sprang the dependent and criminal classes. Indiscriminate charity increased this evil, until it infected the native population. But this "servant class" indirectly fostered "the higher advances in arts and material prosperity" by doing the hard work and affording leisure for the cultivation of the arts and sciences and the development of mercantile and commercial pursuits.

But of more special advantage is the heterogeneousness of the population thus created. A mixed population is far more progressive than a homogeneous population. There never was a white homogeneous population in this country. And "as the national spirit acts upon the foreign element, so the foreign element reacts upon American civilization, and the admixture of nationalities is the primal cause of American progress."

Homogeneity causes stagnation. The American people are not an indigenous race, but a compound of nearly all the European nations, all of which have contributed a share to the growth and development of the country. Evil, too, may be traced to them, but "you can't have an omelet without breaking eggs."—Chicago Times-Herald.

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