AMERICAN.

OUR THE ASSESSAD THE NUN.

An Episode of Convent Life.

(Translated from the French by liev. M. J. Thing. A. M.)

CHAPTER IV.

THE RECLEME. - Continued.

writer's life. igion; of his return to his father's country; of the death of his father and to Pauline, who responded: the second marriage of his mother and that it should be so!" the total desertion of her first husband's scribe the attachment that existed in periors, who by their severity have in so young a person. their infancy between Emily and Ed- trained us to acts of deception, incur a ward; for said he:

as though Divine Providence had of us. So be it; poor Clarisse shall brought us into the world together to have her brother's letter." show that the difference in religious the care of a plous nurse, we had the propitious moment should arrive. habit of kneeling together night and morning, hearing Bible histories, of looking to one Saviour and hoping in had left open the door which led to her His eternal goodness alone. We were apartments, she came into my cell, took happy then as two birds singing upon the letter and concealed it, saying to the same branch, and it was not the me that in the morning she would tell fault of our faithful servant if that me of her success or defeat. She sucbranch was not the Holy One of Israel. ceeded; she glided away into the ob-But we were separated in our seventh scurity to the door where she believed year, and after the death of my father. Clarisse was imprisoned, and assuring did not fail to indicate it as a sign of I lost sight of my mother and sister; herself, though the enterprise was still I am able to say, though she was far from me, she was always dear to my she slipped the letter under the door heart! My gentle Emily! My little and returned to her cell. Emily! for she was not large, she has not lost one of the charms of her child-

procured for me. This lady, entering heartily into my sentiments, counseled me to say nothing about my name, and to pass for a Swiss, and she took it upon herself to make inquiries for my sister. She has done so, but with so little success that we did not know what to make of it; as a last resource, we have resorted to you with the entire confidence that if scruples, that I am not able to comprehend, should prevent you from delivering the enclosed letter to that dear sister from whom my heart is not able to be reparated only by death, you will not betray my confidence, however presumptuous it may be." This letter was signed: "Edward

Beaumont."

The letter contained another for poor Clarisse; I put it with my other papers in an esclosure where I was sure that it would not be discovered; after that | jeaned was not able to give me peace. we hastened to descend to the choir to adore the host; but one can easily Imagine in what disposition we were.

My friend Pauline, who was daily becoming dearer to me, took the first opportunity after the service to say:

Sister Angelique, it is absolutely neces ary that Clarisse should have that letter of her brother's; it would be an alleviation of her sufferings. It would be sweet for her to think that there is at least one in the world who has not forgotten a poor religiouse.' And she wiped away a tear.

Whither were her thoughts tending? Perhaps towards a place defended by superstition; but she recovered her firmness and said: "I have bad for a long time some singular ideas; they come to me involuntarily and I am unable to rid myself of them."

"What do you wish to say?" I asked. "My thought, so far as that poor persecuted girl is concerned," she responded, fixing a long look upon me, not the same as yours."

"How do you know what I think about Clarisse?" I asked. "You know that I would love to console her, but-"

She continued my phrase and said: "You think her guilty, and worthy of being treated with severity."

"Do you not think so any longer,

Pauline?" said I. "I have thought her so," she replied, "but strange thoughts like indiscreet guests have entered into me panionship. Furthermore, everything

I see or hear furnishes food for them.'

comprehend you." be more explicit than you can bear?" | She said, that having consulted the cried the priest.

her features, where a profound andness connected to exercise this sister and to father! Listen yet a moment!"

said sho, "though I live on water and proof: If she passes triumphantly before him. iontiles for a month. Let us place the through this proof, she will be conbetter in a recoss where, be it one or sidered cured; if she does not endure again! Who knows if pity will not be the other, we may be able to improve it, this will prove to certain slaters, given her?" the first opportunity; and if we do not less submissive than others, that the find a chance, if we are not able to do demon had actually taken hold of the the poor girl let fall her tears. The rest of the letter contained a ceive our Argus, we have not profited subappy girl.

short and touching recital of the anything by our asjourn in this house." The letter confirmed what Pauline those whom we plan to deceive except nobedy could disapprove, and that in had said already of the family of Clar- our spiritual guides and superiors? saidition, any of the sisters there might fisse; for the reader has, doubtiess, al- And how will these ruses advance our submit to it, in order to render the ready conjectured that it was the salvation, If these sins are only vental, coremony less pateful to the unforbrother of this unhappy young girl who to how many years of purgatory will tunate Clarisso. had taken this means of communicating they condemn us! Though they teach All this had an open and frank apwith her. He informed me that the us that the Lord, whose spouses we pearance; hence the language was genname of his family was Heaumont, he are, will preserve us from hell fire, He erally approved. Then the abbess spoke of his father's marriage with a will leave us a long time in the flames ordered the windows closed, lighted noble Piedmentese lady; of their sep of purgatory to purge us from venial candles and placed them on the table, aration caused by the difference in resins, and deceptions are nothing less." and a cross and a bowl of holy water be I described the horrors of purgatory fore them.

belief of the parents ought not to sep- ardent friend, and Pauline would allow room. arate us We did not realize the sad nothing to hinder her in her desire to consequences of this diversity before we give the letter to Clarisse, though were seven years old; until then, under many days must clapse before the

> service, having observed that Madame all the saints of Paradise. hazardous, that she was not mistaken, over the unfortunate girl. Then he

bottom of my heart at her success peal for peayer; instantly each one thoughts. At length, being set free every moment I should be discovered, and her eyes fixed upon the floor. from tutors, and preceptors, after a and the confession that I then con- did not tremble when the aspersion few months, in spite of the difficulties sidered as a duty was a net spread holy water were administered to her. of traveling; I came to Geneva, where I under my feet. But it was impossible made the acquaintance of a young to declare to Father Josehim what I

> tremely troubled in my heart as to the to recover his breath and wipe av necessity that I saw of hiding from my the perspiration from his face. confessor the affair of the letter, I took up unintentionally the Theological Catechism of the Jesuits, and I read with pleasure in the chapter on confession the following question and

"O. Is confession necessary to salvation?"

"A. Yes, if the sins are mortal; as to venial sins one is not obliged to confess them."

"Deception," said I to myself, "is not mortal sin; then it is not my duty to confess it! But if I do not confess it," said I, "I will not receive absolution for it and I shall be punished."

So I reasoned to myself, becoming each day more unhappy because the contradictory system upon which I

Though matters followed their ordinary routine in the house after Clarisse had received her letter by the zeal of Pauline, the interest that I had expressed for this poor sister, joined to some rumor of severe treatment which had spread through the house, caused the superiors to judge it necessary to tranquilize the spirit of discontent, because the French were becoming everywhere more violent and the times less sure. Hence, after dinner, at the hour when we were assembled as usual in the large hall to give an account of onr readings, we were surprised to find there the confessor with the abbess.

I have not yet described Father Josehim. He was a man of some years, little in stature, red-checked, brownsparkje. He wore a black cowl, and we regarded with anxiety poor Clarisse his hands were extraordinarily pale who remained standing in the same and corpse-like; but he knew his busi- place. ness, and the superior could not have "are not what you would like; they are desired any one more adapted to all the political arrangements of the house. D We understood at once, in seeing the confessor with Madame, that he was first loved, your Spouse and Redeemer; not there without some motive, and to the society of your spiritual mother Pauline gave me a glance full of fear. and your unhappy and afflicted sisters. We took our ordinary places; the ab- We invite you to turn from death, from bess said a few words, making allusion hell, and from despair, and to return to to that which had occurred at the mid- peace, joy, and hope!" night service when poor Clarisse was taken ill. She spoke to the povices with a gentleness and suavity that impressed me; she said that young and The priest seemed to have exhausted and compel me to give them my com- inexperienced as we were, it was very possible that we did not comprehend "Truly," said I to her, "you must beloved and unhappy Clarisse, that and a convulsive movement agitated talk more simply if you wish me to even after the sweet and resigned ex- the features of Annunciata. pression of this sister, we might be led

A flash of her natural gayoty ercood reverend father then present, he had bring her into the presence of all the

The father then spoke; he promised "But, my sister," said I, "who are that the proof should be so easy that

Mother Ursula went to find Sister Clarisse; she appeared soon after with She sighed deeply "But there re- the same sweet and firm expression family. The letter continued to de mains to us one consolation, our su- that had always seemed so remarkable

A deathlike silence reigned in the great risk of suffering with us; for they hail; the abbess trembled visibly; the address might be given. "We were twins; we slept in the ought to know, if their hearts were not father was equally agitated, for his same couch and we resembled each stone-which I sometimes doubt-that countenance became corpse-like. Claother so fully that a stranger could that when they refuse place for natural risse had entered and advanced toward who do their own thinking, and who with difficulty tell us apart. It seemed sentiments, hypocrisy takes possession the table, doubtless forgetting the are susceptible to conviction through proach the abbess; but she was com- to attend the meeting. It was not in my power to resist my manded to stop in the center of the

All at once the priest showered her against her, he ordered the demon to depart, and exorcised him in the name But one morning, after the midnight of the holy virgin, the holy cross and

It was natural that Clarisse should tremble under the sudden aspersion and the cries of the horrible voice which resounded through the hall. Doubtthe terrible influence of the demon

the convent where I believed my sister continually apprehensive lest the to be. Arriving at St. Siffren, I pressure should discover what

Moted to the excellent sime. Versails I guarded in my heart.

In the cross, satutations and new asperator was obliged to stop a mome.

The cross, satutations and new asperator was obliged to stop a mome.

The cross, satutations and new asperator was obliged to stop a mome.

The cross, satutations and new asperator was obliged to stop a mome.

Of the church."

And what security could she have had for her life, if it had depended on methods of the church. It him answer it who can. That no Rothad to the church was much food of the church was much food to the church was made in the cross, satutations and new asperator.

And what security could she have had for her life, if it had depended on methods of the church. It had for her life, if it had depended on the church was much food to the church was made new asperator.

This excellent work deals with the country of the church is him answer it who can. That no Rothad for her life, if it had depended on the church was much food for the church was made new asperator.

The good of the church was possible to stop a mome.

During this pause the abbess of manded us to arise, and we remain to be occupied with the cross which upon the table; for some time pressed it to his lips, then murmur a prayer he laid it down; then turn toward the abbess he said:

"My daughter, you are witness fore the tribunal of God that I h combatted by prayer as one ought the similar occasions, according to order of the Catholic, apostolic and man church, of which Jesus Christ is the invisible head and the pope is the visible head upon earth, and outside of which there is no salvation.

"You have seen how up to this time, I have been deceived in my expectation by the demon who dwells in the heart of our miserable sister; so, for fear that some remain incredulous respecting my words, I desire to submit this soul to a test that every rational mind will consider unobjectionable. This is what I

"That each person present approach the table, and dipping her fingers into the holy water, she touch her lips with a holy adoration for this sacred emblem! If the afflicted sister is able to undergo this test we can have confidence that our prayers have been granted, and that our Mere de Misericorde is ready to receive her child in arms."

The abbess expressed her assent, and descending from her dais, was the first to submit to the test. She was followed haired, and grey eyes without a by the sisters. When we had all passed, soever.

"My daughter," said the priest, "advance; you are invited to turn from death to life; from the dominion of Satan to that of Him whom you have

While he spoke our eyes were fixed upon the pale countenance of Clarisse with an interest that I cannot describe. his rhetoric, and he looked at the ab- oaths are no security at all; for the bess as if he would ask her what he her manner of action toward her well- ought to do; but she remained silent, high treason.

"Ought I to pronounce the anathema 'Have I not a desire at this time to to doubt the influence of the demon. maranatha of the church?" angrily

"No, no?" orled Faultue, "no,

And she pushed to the Iront, drawing "that Charleso will have her letter," family that she might submit to a me with her, and we both kneeled down

"Oh! spare this unhappy girl! Pray

This scone moved many of us, and (To be Continued.)

Traynor at Sidney.

STONEY, Nob., April 11, 1894.-Ent-TOR AMERICAN: W. J. H. Traybor, of Detroit, Mich., gave an address here last night on the general subject, "Romanism vs. Americanism."

He spoke for more than two hours to as thoughtful, intelligent an audience as ever assembled in this town.

Only members of the American Protective Association and their invited American protestant guests were admitted to the hall. Perfect order prevailed throughout the evening and

frequent applause greeted the speaker. Many members of the Independent Order of Good Templars were present, they having given up the use of their hall for the evening that the patriotic

The address throughout was thoughtful and logical, and intended for those order which had been given her to apargument. No Romanists were invited

The speaker quoted frequently from various members of the Roman hierarchy, the canon law and encyclicals of with holy water, blowing vehemently the pope, and proved conclusively that a good Romanist is a Romanist first, and an American citizen second. This he proved to be true of Romanists should they believe only in the spiritual power of the pope, leaving out of question the temporal.

He referred to John Wesley as having held the same views, and these I less they intended and hoped for this find he has expressed in the following result, for they took good care that it convincing language: "With persecushould not pass unnoticed. The priest tion I have nothing to do. Let there be as boundless a freedom in religion as any man can conceive. But this does not touch the point; I will set religion, true joined his hands, lifted them toward or false, utterly out of the question. heaven and gave himself to every form Suppose the Bible, if you please, to be I was able only to rejoice from the of contortion as he ejaculated an ap- a fable, and the Koran to be the word hood in my imagination-my only and though I really felt unhappy to deceive knelt and prostrated herself upon the Romish religion be true or false; I of God. I consider not whether the cherished sister was the subject of all thus our superiors. All place was my reveries and the aim of all my banished from my heart; I feared that ing, her arms crossed upon her breast supposition. Therefore, away with all she your common-place declamations about intolerance and persecution in religion. Suppose every word of Pope Pius's Then commenced the vehement creed to be true; suppose the council of companied with signs of sist upon it, that no government, not

man Catholic does or can give security for his allegiance or peaceable behavior I prove thus: It is a Roman Catholic ned maxim, established, not by private standing while the confessor appear to be recognized with the cross which was he been openly avowed by the council of ing Constance; but it was never openly dising claimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, it is plain that the members of that church can give no reasonable security to any government of their allegiance or peaceable behavior. Therefore, they ought not to be tolerated by any government, Protestant, Mohammedan or Pagan. You may say, Nay, but they will take an oath of allegiance. True, five hundred oaths; but the maxim, "no faith to be kept with the heretics," sweeps them all away as a spider's web. So that still, no governors that are not Roman Catholics can have any security of their allegi-

Again, those who acknowledge the spiritual power of the pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this; therefore they can give no security for their allegiance.

The power of granting pardons for all sins, past, present, and to come, is, and has been for many centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power, can give no security for their allegiance, since they be lieve the pope can pardon rebellion, high treason, and all other sins what-

The power of dispensing with any promise, oath, or vow, is another branch of the spiritual power of the pope, and all who acknowledge his spiritual power must acknowledge this. But whoseever acknowledges the dispensing power of the pope can give no security of his allegiance to any government. Oaths and promises are none; they are light as air; a dispensa tion makes them all null and void.

Nay, not only the pope, but even a priest has power to pardon sins. This is an essential doctrine of the church of Rome. But they that acknowledge this cannot possibly give any security for their allegiance to any government; priest can pardon both perjury and

Setting, then, religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and



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peaceable behavior. But this no Romanist can do, not only while he holds that no faith is to be kept with heretics, but so long as he acknowledges either priestly absolution or the

spiritual power of the pope. "But nothing dangerous to English liberty is to be apprehended from them?" I am not so certain of that. Sometime since a Romish priest came to one I know, and after talking with her largely, broke out: "You are no heretic, you have the experience of a real Christian." "And would you," she said, "burn me alive?" He said, "God forbid, unless it were for the good

would have burst all the ties of truth. justice, and mercy; especially when seconded by the absolution of a priest, or, if need be, a papal pardon."

The speaker at one time started to quote extracts from Den's theology, the work all priests study to learn the questions they are to ask of girls and women in the confessional box. He had to limit his quotations from this work, however, as many Protestant women were in the audience. At the close of the address an earnest plea was made for Americans to support for all offices, none but bona fide American citizens, whether they are Democrats, Republicans or Populists. Americans for America is the watchword. Let patriotism rise above partisanship and the country will be safe, and the government at Washington will revive. Down with the green rag, and up with the stars and stripes.

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