For The American:

THE NUN.

An Episode of Convent Life.

Translated from the French by Rev. M. J. F. Thing, A. M.]

CHAPTER VI.

THE PLAGUE.—Continued.

Approaching silently we saw the cell, which was lighted by two wax candles burning before a crucifix. Their light fell feebly upon the bed, where we perceived some one extended motionless. The window was open and the air made the flame of the candles flicker; this dim light rendered the scene still more lugubrious. By the side of the bed was seated the abbess, who from time to time leaned toward the motionless sick person. She employed all possible arguments to persuade her to receive the sacraments that would re-instate her in the rights of a child of the church.

"O my daughter! my daughter!" said she, "let me persuade you, in this last moment, to return to your spiritual mother. Say only the word, raise your finger, and I will call Father Joachim; it is not too late—he will come at once. But, Oh, my God! she is dying! Her breath fails her! Oh, if I could give her one more hour to repent! My daughter! my daughter!"——and she fell in a swoon.

Pauline and I sprang forward to force the door, but we were unable to do it, and we hastened to Annunciata's cell and told her to fly to the abbess, and aroused all the sisters with our outcries.

"What new horror now?" said Mother Genefride, leaving her cell. "It would almost be better to be in the flames of purgatory than to live in this way."

"Clarisse is dying," cried Pauline, "and without sacraments. May God have pity on her soul!"

"Did you see her before her death, my mother?" I asked.

"Nobody has seen her, except through the grate," responded she, "save Madame, who has done for her all that a mother could do. But," said she, "to what purpose are all these tears? Pray, pray for this unhappy creature, though I don't believe there is any hope." And weeping she re-entered her cell.

Pauline and I shut ourselves into mine, but what could we say? Where could we seek for repose? We were profoundly unhappy, but of whom could we ask consolation?

We wept for a long time in the bitterness of our souls; then we put together all that Clarisse had said in the subterranean chapel. We could not believe all t at she had said, and these doubts gave us anguish of soul. We earnestly desired to know if Clarisse was dead, and when daylight came we asked Annunciata. She told us that Clarisse had regained consciousness after our departure; that she still lived but was suffering cruelly. After matins we were again informed concerning her; they told us that she was dead, and at midnight we were convened for her funeral. The crown of her profession was not placed upon her head, and we concinded that she died without repentance.

Never have I seen terror and fright painted upon human faces as upon the features of the sisters during this lugubrious midnight service. Were I to live a thousand years, I should not forget the livid and almost mortal pallor of Annunciata during the time that she stood near the bier and her eyes fixed upon the cold remains of Clarisse.

"It is finished," murmured Pauline, when we turned from the cemetery, "it is finished, sweet Clarisse! thou art now beyond their power! Angelique, I am convinced of what I have already said: All has not been justly done—the blood of Clarisse calls for vengeance."

"Do you think that they killed her?" I asked.

"No," she responded, "the plague has prevented that crime. But those who desired her death rejoice now."

"Heavens—Pauline, what do you say?"

"Our lady pardon me!" she replied, "if I wrong anybody, but if this night I have not seen an expression of triumph, under Annunciata's veil, I do not know the signs that indicate it."

I have already said that the horrors which had fallen upon the house had at first plunged me into such trouble that I wept continuously; but in proportion as these scenes were prolonged I became stupefied and senseless. Nature must be solaced when it is necessary that she be humbled under blows that she ought not and is not able to bear. The reaction after such a state of stupor is often so terrible that the reason is endangered, especially of persons who know nothing of the consolations of religion.

After having rendered the last services to Clarisse, I became so stupefied that everything about me appeared as a horrible vision to which I could not shut my eyes. No! I could have seen, I believe, all the sisters stretched dead at my feet, and I would not have wept. Pauline suffered more than I, because having more elasticity of spirits she received more easily than I the least ray of encouragement, which exposed her to the greatest and most frequent disappointments.

We had already lost five members of the house; for we had buried the beautiful Marguerite and a servant. Clarisse was the sixth whose funeral we attended. A frightful pause followed this ceremony. There were no more deaths, nobody was taken ill, though we had some fears for the abbess who, when she appeared in our midst the morning after the funeral of Clarisse, had such an air of fatigue and appeared to suffer so much that it was absolutely necessary that some one should take her place.

Mother Ursula was dead; Mother Aimee was too old, and Mother Genefride refused to place herself at the front; I even believe that they did not ask her. The authority naturally fell into the hands Annunciata, who, sometimes in the name of the abbess, but oftener in her own name, began the reform of abuses, as she called them, which had crept into the house since the fast events. She prohibited from gathering by twos in one cell, and talking together as we had done, under pain of complaint to the bishop; she re-established the ordinary number of prayers in the twenty-four hours, viz., seven, and she ordered one more because of the condition of the family. She also enjoined upon us particular prayers and penances. In all this she was strongly supported by Father Joachim, who, suspicioning some of us being a little slack, thundered from the pulpit the following Sunday and described to us under the blackest colors the torments of the damned and the horrors of hell. "Hell," said this bearer of bad news, "hell is in the center if the earth, and all those who commit mortal sins are cast therein." In the number of mortal sins he placed sluggishness; he enlarged upon this because that many of our number preferred our ease to the service of the church, and even slept in the choir. Following up this subject, he said to us poor, frightened creatures that if we were to die in a state of mortal sin, in which many of us were, we would certainly be cast into hell and we would suffer there eternal pains with the demons who would torment us.

In this long and frightful exordium there was not a ray of hope or of consolation, of light or joy; but as I have said already, I was nearly insensible, and did not give attention to what he said to us.

This sermon was the subject of conversation at the dinner table. Annunciata talked to us with such an air of domination that we with difficulty kept ourselves from asking by whose authority she talked so to us. But Annunciata went on with an air of sanctity, and talked of the merits of prayer and fasting, affirming that our efforts ought never to relax since the greatest saints themselves were unable to merit the grace of persevering to the end.

"That is to say," replied Pauline, "that we are not able to attain a state of holiness sufficiently high to be sure of persevering to the end."

"We are not able to merit the grace of perseverance," responded Annunciata, "because if God should accord us this great favor, we should merit an efficacious and infallible aid which would prevent our sinning in the hour of death."

"From whence, I pray you," replied Pauline, with that expression of perfect simplicity that clothed her features so well and easily, "do you derive these principles? Are they contained in the Holy Scriptures?"

Annunciata cast upon her a piercing look, and appeared more disconcerted than I had ever seen her. But immediately recovering herself she said:

"I only teach you what is authorized by the highest dignitaries of the only true church."

"Must we consider you as the superior of this house, Sister Annunciata?" demanded Pauline. "I pray you, inform us in what way we ought to talk to you, that we may govern ourselves accordingly."

"That question," replied the nun with perfect calmness, "ought to be addressed to madame; I am only what she makes me. I take simply the place which is assigned me by my superiors."

"All that I ask," continued Pauline with the same calmness, "is to know what place you occupy, for upon that depends many things concerning myself."

"I do not understand," responded Annunciata, "now my position in this family can concern you."

Pauline made no reply, and it was easy to see that it was difficult for Annunciata to maintain much longer her apparent calmness, but she made violent efforts to do so and succeeded.

The same evening the superior called us all into her chamber, and informed us in a very solemn manner that it had been decided by the spiritual directors, among whom she named the bishop and Father Joachim, that the place of assistant mother would be occupied by Sister Annunciata, as the last step to the position of superior.

"My death," said she, "will doubtless soon come, though my age might permit me live many years with you, my children." Saying this she burst into tears, and we saw her features were altered by the new and recent sufferings.

Sister Annunciata was generally feared if not hated in the house; hence this declaration was not received without some signs of discontent; but they did not dare to express it otherwise than by the ardent desires that the abbess would long be spared to us.

"I would not leave you, my dear children," said she, "until I would have you know the proposed changes. Besides, in this way you will lose nothing by my death. Sister Annunciata, by her holiness, is as capable as I to fill this important place; she is even more capable, for she has not this weakness of heart, which has made me fail under the blow which Providence has seen fit to inflict upon me."

Annunciata was not present during this part of the conference, but they called her and she entered, her hands crossed upon her bosom and her eyes fixed upon the floor—the exterior appearances of a humiliated pride and an affected sweetness; these exteriors that the ambitious know how so well to clothe themselves when they mount the ladder, and which they throw off so easily and quickly when they reach the summit. May God pardon me if I do wrong to this young girl! but I think truly that ambition was so strong in her that she would have stopped at no crime to satisfy this passion.

When she entered, she was presented to us as she who, in spite of her youth, we were to consider henceforth as our superior. When I learned later that she was a cousin of the bishop, I was not astonished at her elevation; but neither Pauline nor I were ever able to comprehend the ascendancy she had gained over the mother abbess, in whom we had recognized a woman of character.

It was six o'clock in the evening when we left the presence of the abbess. I ask the reader to remember the hour and also ask himself if the objects of ambition, however high they may be, are worthy of the thoughts of reasonable creatures, who know the uncertainty of earthly things and how promptly that which we desire most may be torn from our hands.

It was natural that all eyes should be fixed upon Annunciata the following day. It was natural that Pauline and I should talk of her in our first tete-a-tete which we held in the recreation hour in the afternoon.

We promenaded in the highest parts of the garden, facing the infirmary windows, where there were yet three patients now convalescent. We spoke of the changes brought about by the plague, and I expressed my hope that the horrid fever had finished its work and that we should be spared a repetition.

"Angelique!" cried Pauline, looking at me.

"What is it?" I asked.

"Nothing," said she, "if—but let us talk no further of that. Do you not see how poor Annuncia hides her imperiousness under a veil of sweetness, as if—as if we did not perceive the heart, suffering from the lack of all ambitious joys, hides a worm that always gnaws the root?"

"Pauline!" I exclaimed, "yesterday you were still furious against Annunciata, and you declared to me that if she became superior you would go to another convent to take the veil; and today your heart seems to be full of pity for her."

"Because——" she replied, looking at me fixedly, and she changed the conversation and asked me if I had heard any of the sisters who had been carried away by this horrible fever say they had perceived any symptoms which had warned them of the approaching evil.

"Mere de Misericorde!" I cried; "dear Pauline! are you not well?" And I think, all apathetic as I was, that if I had lost my Pauline, I should have gone also.

"No, my sweet Angelique, "she replied, "there is no reason to be disturbed on my accout. But it is wrong to pass over these things; I ought to recall the perfect confidence that sweet Clarisse expres ed in the subterranean chapel, and the force with which she was able to confess and sustain the truth before men, even to the last moment. O, Angelique! the more I think of it, the more I am convinced that Clarisse was right."

"And we wrong, in consequence," I responded. "But I am able neither to reflect nor to reason. What shall we do, if the church to whom we have confided our souls has deceived us?"

"May God help us!" cried Pauline, "may the Lord have pity upon us! Oh, if I could procure a copy of the Holy Scriptures! Ah! if the Reformed churches are as corrupt as they would have us believe, they do not have upon their conscience the sin of withholding the Bible from their sheep."

I had noticed during our conversation that Pauline had let fall some words alluding sometimes to Clarisse, sometimes to Annunciata. I had many times desired her to explain them, but she had refused, and she left me in a nameless terror as to Annunciata, for all my anxieties for poor Clarisse had naturally disappeared.

This same evening we were all assembled for complines. Annunciata had taken her ordinary place by the side of the abbess; my eyes were turned involuntarily towards her and I noticed that her appearance was unnatural. The light of the lamp fell upon her form, that form so beautiful, but whose appearance was extraordinary. She was at the head of the circle of sisters; I was at the other end; the Kyrie Eleison resounded through the arches of the chapel, when suddenly, while I was looking at her, a burning red covered her features, her eyes, so black, glittered like fire, and she at the same moment, losing the firmness of her carriage, she unexpectedly fell outside of the circle which she would never re-enter.

The chant suddenly ceased. The last note changed into a terrible cry, while each of us shrank from the fainting sister, and we cried out in French: "Mere de Misericorde! The plague! Still the plague! Always the plague!"

"I knew that this would come," said Pauline, who had been the first to raise the head of the unhappy sister. "I always had the feeling that it would be thus. Oh, Clarisse! sweet Clarisse! You are avenged!"

I think that I was the only one who heard and understood this exclamation, but it was frightful to hear the groans of the poor abbess, who had thrown herself upon the pavement by Annunciat's side. Her disheveled figure would have moved any one with pity. The domestics raised the sister to carry her to the infirmary, when the abbess cried:

"No, not to the infirmary! To my chamber."

Annunciata had not spoken since her fall, but now she struggled convulsively and said with effort:

"No, no, not to that chamber—where she has prayed—and where that corpse—"

The abbess placed her hand upon the sister's lips, saying:

"Poor child, she is in delirium. Pay no attention to her words; obey my orders. Carry her into my chamber. But—this is too much!" and joining her hands she lifted her eyes as if to ask grace for her.

Oh who can tell all the sufferings and all the crimes that her conscience had to bear after this moment? With Annunciata fell the last of her confidants. A few days ended this tragedy. The beautiful and noble daughter of Colonna was the last victim of the plague. Her tomb was dug by the side of the mound of earth bearing the name of her who had at one time been her cherished companion. The memory of the two sisters would equally soon have been forgotten if certain events had not taken place and had so bound the history of Clarisse to mine that I have not forgotten the most insignificant details. Yes, though my sojourn in the convent was very short, when I review it in my mind, it seems as though I had passed more years than actual months.

(To be Continued.)

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FRANCIS C. CAMPBELL, M. W. G. M., Minneapolis, Minn.

THOS. MILLIGAN, Grand Secretary, Everett, Mass.

M. L. ZOOK, 1615 Howard Street, Omaha, Neb., Organizer for department of Nebraska, Iowa, Kansas, Missouri and Colorado.

ORANGE PRINCIPLES.

On behalf of the Loyal Orange Lodge of the United States of America, and with a view of correcting the false impression that enemies are endeavoring to convey to the minds of men who are unacquainted with Orange principles, are these few statements made:

The Loyal Orange Institution is a brotherhood and sisterhood, bound by three ties—Justice, Truth and Righteousness.

It has no hidden aims.

It is Fraternal and Benevolent—assisting and protecting members while living and their widows and orphans when they are removed by death.

It upholds the right of private judgment—the untrammelled freedom of opinion; believes the public schools are an essential safeguard of the state, and should be kept free from ecclesiastical or sectarian control and that persons disloyal to the government—who hold a mental allegiance to the pope of Rome—should be rigorously excluded from teaching therein.

It believes primary allegiance is due to the government which protects the lives, liberties and properties of its citizens, and that ecclesiastical authority should not under any circumstances be permitted to meddle in the affairs of state, and that coercion of a citizen in the exercise of his or her right of franchise, under the guise of religious or spiritual authority should be punished as a crime against the state.

That it is the duty of every citizen to defend the lawfully constituted authority and institutions of our country against corrupt and inimical influences, as well as against armed assailants, to the end that our glorious freedom be protected and transmitted unimpaired to posterity.

It encourages habits of frugality and industry among its members, and is proud to boast that Orangemen seldom become a public charge or accept pauper bread.

It believes in the restriction of immigration and the extension of time for the naturalization of citizens, and that the public lands shall be held for actual American citizens who become settlers.

The Loyal Orange Institution of the United States of America has certain requirements for membership:

That a man shall be an actual American citizen, having complied with the laws of the United States with regard to naturalization, and without a mental reservation.

That the applicant shall be a Protestant, and also that his parents and wife shall be Protestants.

That he shall be thrifty and successful in his business; honorable and truthful in his dealings with his fellowman, and shall be known as a law-abiding citizen.

That he will endeavor to give his children or any children under his charge at least a good common school education, being careful to avoid all popish doctrines, and

That he shall be in sound health at the time of making application.

It makes no difference where a man was born, so long as he meets the foregoin requirements.

These are the qualifications required o every applicant to the order, and we do not think that any patriotic American order can offer a better array of principles and teachings.

J. O. U. A. M.

A Loyal, Patriotic Organization, Fraternal and Beneficial, Strictly Non-Partisan and Non-sectarian.

DECLARATION OF PRINCIPLES.

The National Council of the Junior Order of United American Mechanics in annual session assembled declares:

That the constant landing upon the shores of the hordes of ignorant, vicious and lawless criminals of the Old World should be viewed with alarm by the loyal and patriotic citizens of this country.

We affirm a warm and hearty welcome to all immigrants who desire to better their condition and become a part and parcel of our nationality, but we have not one square inch of room for the anarchist, the socialist or nihilist, or for any one who is not willing to bow allegiance to that flag which is powerful enough to shield and protect them as well as us, in the exercise of all civil and religious liberty.

We affirm our devotion to the public school system of this country. We believe in compulsory education, and that all teaching in our schools should be in the English language, to the end that future generations may be able to take their place in the ranks of our country's workers, educated in the history, the customs and manners of Americans.

We guarantee to every man the liberty of worshiping God according to the dictates of his own conscience, and would give every assistance to protect all in the exercise of his liberty, but we object most strenuous to the interference of any church, no matter under what name it may exist, in the temporal affairs of this country.

We believe that the Bible should be read in our public schools; not to teach sectarianism, but to inculcate its teachings. It is the recognized standard of all moral and civil law; we therefore believe, that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time

We believe that patriotism and love of country should be instilled into the hearts of children, and that, with the words of "Mother," "Home" and "Heaven," our children should be taught that our flag is the symbol of all that makes a "home" for us. We would place a flag upon every public school in our land, and a Bible within, and the object lesson therein set forth should be a beacon light in every storm which threatens to engulf us.

In this noble and patriotic work we ask the cordial and hearty co-operation of all good citizens. In this grand work we need the helping hand of all organizations holding the same views and principles. We have no time for jealousies and bickerings, but with a united front we should march forward, shoulder to shoulder, remembering that "United we stand, divided we fall."

In the strictest sense we are a national political organization, but we oppose with unanimity the slightest taint of partisanism. "Our country" is our motto, and we keep this motto steadily before us. We are cognizant that there are great and powerful enemies within our midst, requiring the strictest surveillance of all who are at heart, word and in deed *Americans*. We, as members of this Order, affirm our allegiance to the objects of the Order as paramount to any partisan affiliation, and urge upon the membership harmonious, united and intelligent action in carrying out the principles.

OBJECTS OF THE ORDER.

First—To maintain and promote the interests of Americans, and shield them from the depressing effects of foreign competition.

Second—To assist Americans in obtaining employment.

Third—To encourage Americans in business.

Fourth—To establish a sick and funeral fund.

Fifth—To maintain the public school system of the United States of America, and to prevent sectarian interference therewith, and uphold the reading of the Holy Bible therein.

THE QUALIFICATIONS FOR MEMBERSHIP.

Require that an applicant shall be:

A white male person born in the United States of North America, or under the protection of its flag.

Of good moral character.

A believer in the existence of a Supreme Being as the Creator and Preserver of the Universe.

Opposed to any union of church and state.

Favorable to free education and the American Public School system.

Between 16 and 50 years of age for beneficial membership; over 50 years honorary membership.

The word "Junior" in the title has no relation to the age of members. It was adopted to distinguish the Order from the O. U. A. M., and has no other significance.

Nor is the word "Mechanic" to be construed literally. It refers in no manner to artisans, but embraces every pursuit.

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We want a Council of the Jr. O. U. A. M in every city, town and village in the United States.

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It is only necessary to make its objects, principles and workings known to easily secure enough charter members to start a Council. A liberal premium will be paid to any one organizing a Council. For full particulars address, H. A. KIBBE, National Councilor, New Brunswick, N. J.

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Jr P N C—James Cranston, Box 705, Pittsburgh, Pa.
N Sec'y—Edward S Deemer, P O Box, 766, Philadelphia; office rooms Nos 16 and 17, 631 Chestnut street.
National Organizer—Stephen Collins, Box 705, Pittsburgh, Pa.
Meets in Asheville, N C, third Tuesday in June.

STATE COUNCIL OF ILLINOIS.
Incorporated February 24, 1892.

C C—T B Bryson, 6335 Wentworth avenue, Chicago.
S V C—Thos Rowan, 769 Union st, Alton.
Jr P S C—Thos J Coen, 497 Sheffield ave, Chicago.
S C Sec'y—Joseph S Reynolds, P O Box 719, Chicago.
S C Treas—E H Sample, 1304 Arcouet ave, Chicago.
Meets at Alton, fourth Monday in August, 1894.

SUBORDINATE.

George Washington Council, No 3, meets first and third Friday evenings of each month, at Aldine hall, 117 Randolph st, Chicago. Joseph S Reynolds, R S, 1313 Wabash ave. Visitors always welcome

Ellsworth council, No 16, meets Tuesdays at 1133 Wentworth ave. F L Cox, recs. R S, 5322 Honore st, Englewood.

Cullom Council, No 23, meets Saturday evenings at I O O F hall, South Chicago ave. John W Boger, R S, Box 438.

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STATE COUNCIL OF NEBRASKA:

S C—WM. F. KNAPP, Omaha.
S V C—LEVI P. SHIRM, Omaha.
S C Secy—GEO C. FENTON, P O box 728, Omaha.
S C Treas—C H. ALLEN, South Omaha.
Conductor—H S BARTHOLD, Plattsmouth.
Warden—P. S. McAULEY, So. Omaha.
Sentinel—G. R. SHERWOOD, So. Omaha; R. P. DOLMAN, Omaha.
Representatives to Nat. Council—WM. F. KNAPP, H. L. DAY, W. A. MESSICK, P. S. McAULEY and J. W. HOULER.

The next regular meeting will be held on the third Tuesday in July, 1894, at Omaha.

FRANCIS S. KEY COUNCIL No. 8 meets every Friday evening at G. A. R. Hall, Plattsmouth, Neb. Visiting brothers cordially invited. W. E. COOLIDGE, Rec. Sec.

WASHINGTON COUNCIL No. 1, meets every Friday evening in Goodrich hall, 24th and Franklin streets. Visiting brothers always welcome. J. C. PAGE, Sec'y

LINCOLN COUNCIL No. 2, meets in Lincoln, Nebraska.

COLUMBIA COUNCIL No. 3, meets every Tuesday evening in Patterson block, 17th and Farnam Streets. S. T. WIGGINS, R. Sec'y, 1301 Jackson Street.

GARFIELD COUNCIL No. 5, meets every Tuesday night in South Omaha. WILLIAM FARR, Sec'y.

LIBERTY COUNCIL No. 7, meets every Tuesday evening, I. O. O. F. Hall, Louisville, Neb. T. H. Lucas, Rec. Sec'y.

WINONA COUNCIL No. 4, meets every Saturday evening in Red Mens' Hall, Continental block, 15th and Douglas Sts. GEO. M. SHAVER, Rec. Sec'y.

COUNCIL No. 20, A. P. A., Cameron, Mo., meets every second and fourth Monday evening, at Fraternity Temple. Visitors welcome.

AMERICAN LOYAL ORANGE LODGE, No. 221, meets the first and third Tuesday evening of each month, at 8:00 o'clock. M. L. ZOOK, Secy.

MISSOURI.

STATE COUNCIL OF MISSOURI.

S. C.—F. C. Borden, Holden, Mo.
S. V. C.—Rev. H. A. Slaughter, Warrensburg, Missouri
S. C. Sec'y—Rolla G. Carroll, Warrensburg, Missouri.
Will meet at Hannibal, Mo., February, 1895.

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KANSAS CITY COUNCIL NO. 9—Meets every Friday night at 1013 Walnut street, H. C. Hill, 913 Woodland, Rec. Secretary.

COLUMBIA COUNCIL NO. 15—Meets every Saturday night at the corner of Twelfth and Cherry streets, W. Y. Sheaver, Recording Secretary, 1407 Madison street.

PATRIOT COUNCIL NO. 31—Meets every Wednesday night at A. O. U. W. Hall, 1421 E. Eighteenth street, J. E. Fisher, Rec. Secretary, 2421 Flora avenue.

WESTPORT COUNCIL NO. 37—Meets every Friday night at Westport, W. B. Shfink, Rec. Secretary, 1225 E. Eighth street.

GATE CITY COUNCIL No. 44—Meets every Monday night, corner 16th and Penn Sts., over drug store.

SPRINGFIELD COUNCIL No. 40—eets every Monday night, between 31st and 32nd on Holmes.

SHEFFIELD COUNCIL No. 35—Meets at Sheffield every Thursday night. Thomas Smith, Rec. Sec'y, Sheffield, Mo.

ABE LINCOLN COUNCIL NO. 16, AMERICAN Protective Association meets every second and fourth Wednesday of each month in I. O. O. F. hall, Plattsmouth, Neb. Visiting members are welcome F. P. Brown, Sec.

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PROSPECT COUNCIL No. 61, A. P. A.—Meets every Monday evening at the corner of Twenty-third and Prospect avenue, Kansas City, Mo. Persons desiring to join may enclose their name, street and number, ward, age and occupation, and direct to box 521 Kansas City, Mo.

EUREKA COUNCIL No. 1, W. A. P. A.—Meets second and fourth Tuesday afternoon at 2 o'clock in the A. P. A. Hall, Southeast corner Packard and Osage avenue, Armourdale. Visitors are cordially invited to attend.

WIDE AWAKE COUNCIL No. 10, A. P. A., meets every Friday night at 16th and L Road, Grigsby's hall, Kansas City, Kan.

EXCELSIOR COUNCIL NO. 3, W. A. P. A. meets every Monday afternoon at 2:30 at Bell's hall, Southwest Boulevard, near state line, Rosedale, Kansas. Friends of other councils are cordially invited to attend. Every true American lady is invited to come and join us, and assist in the good work. Iniation fee $1.00.

GATE CITY COUNCIL No. 8, A. P. A.—Meets every Saturday evening at 437 Minnesota avenue, Kansas City, Kas. Visitors cordially invited.

COUNCIL No. 7, A. P. A.—Meets every Monday evening at Chamber of Commerce Hall, Riverview. Visitors cordially invited.

COUNCIL No. 6, A. P. A.—Meets every Saturday evening at southeast corner Packard and Osage avenue, Armourdale. Visitors cordially invited.

COUNCIL No. 11, A. P. A.—Meets at Woodward's Hall every Tuesday evening at 8 p m. sharp, Third street and Lafayette avenue. A cordial invitation is extended to visiting friends.

ARGENTINE COUNCIL No. 12, A. P. A.—Meets every Monday night in Nokes Hall, Argentine, Kan. All visitors welcomed.

TOPEKA COUNCIL No. 14, A. P. A.—Meets every Monday evening in A. O. U. W. Hall 418 Kansas avenue, Topeka Kansas. All visitors will be cordially welcomed.

Oostdyk Council, No. 1, W. A. P. A. of Kansas City, Mo., meets every Friday afternoon at 2:30 o'clock at 1606 Penn St. Address, Postoffice box 521, Kansas City, Mo.

Sunflower Lodge, L. O. L., No. 264, meets second and fourth Tuesdays of each month at 8 p. m., at Claflin's hall, corner of Mill street and Osage avenue, Kansas City, Kan. Visiting brethren are cordially invited to attend. John Davidson, W. M., Wm. McNaughton, Secy., 715 Reynolds Ave.

Liberty Council, No. 15, Jr. O. U. A. M., meets every Wednesday night, corner Packard and Osage streets, Armourdale, Kansas. Thos. Rolf, secretary.

KANSAS PURPLE STAR, L. O. L. No. 205—Meets first and third Tuesdays of each month at 8 p. m., in A. O. U. W. Hall, corner Fourth street and Minnesota avenue, Kansas City, Kan. Samuel Harrison, W. M. Wm. Ballagh, secretary, 537 Northrup avenue Visiting brethren cordially invited.

SUPREME CABINET

American Orange Knights.

OBJECTS.

This order is formed of persons whose objects is to maintain the supremacy of law, order and constitutional freedom; to preserve inviolate the citizen's franchise; to perpetuate and defend the precepts and free institutions of civil and religious liberty guaranteed by the Constitution of the United States and established by our forefathers.

PRO ARIS ET FOCIS.

For information regarding the formation of new Commanderies, or supplies, write to the supreme secretary. M. L. ZOOK, Sec'y, Omaha, Neb.

J. M. BANKER, C. C., Saganaw, Mich. 1615 Howard St.,

BLUFF CITY COUNCIL No 7—meets every Wednesday evening in G. A. R. Hall, Council Bluffs, Ia.