

THE NUN.

An Episode of Convent Life.

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

CHAPTER V.

THE VISIT OF THE BISHOP.—CON.

"Of all the visible churches upon the earth," responded Clarisse, "of all who attribute to themselves the prerogatives of the invisible church, and call themselves infallible, an attribute which belongs only to God."

These last words of Clarisse excited in the persons present an irrefusable indignation. They overheard her with her insults and maledictions. The gentlest expressions were: "Accursed heretic! daughter of the devil! agent of hell!"

At length the bishop made himself heard; and rising from his seat and joining his hands he turned towards the image of the virgin placed upon the altar and cried:

"O Sovereign and Holy Virgin! Star of the sea! Thou to whom the three Holy Persons of the Trinity give this Name; Thou before whom all that is in heaven, upon the earth and under the earth bow; Thou whose invocation is more efficacious than that of Thine Adorable Son! Sovereign Mediatrice with God! Holy Mother of God! Universal and Immaculate Queen above all the angels! Inferior to God alone—have pity upon this house, which belongs to Thee, and purify it from the sin of having guarded under its roof a creature so vile as this miserable heretic who is now before Thee."

Then falling upon his knees and all his helpers with him, with the exception of Clarisse, they repeated many prayers in Latin, with a vehemence that made the walls and arches ring and re-echo.

Suddenly the noise of a door above resounded the length of the corridors with a force doubtless unknown to the long silence. This noise frightened the abbess, who turned toward Annunciata and asked if she had securely closed the door.

At the same time Pauline pulled me by the sleeve. We believed that there was not a moment to lose. Annunciata, we thought, would not stir until the prayer was finished, and however painful was our anxiety respecting Clarisse, we did not dare to remain another moment. Gliding out of the niche where we were hidden, we happily attained the upper gallery some moments before the sisters left their cells for the midnight service.

A moment later we should have inevitably encountered someone. There was a large iron bolt to the door which conducted to the subterranean gallery; it is probable that Annunciata, in descending to the secret council, had pushed the bolt without having previously closed the door sufficiently far, and so the bolt had missed its socket.

These details seem insignificant, but what events often depend upon still less important circumstances! The obligation to conceal the most anxious sentiments is a cruel torment to which individuals, engaged in a kind of life contrary to the Word of God, are subjected. How the true religion is opposed to this restraint! If religion enjoys any renunciation or condemns any affection displeasing to God, she makes in its offering a test more worthy of the power of love, as that which is eternal and imperishable is more precious than all which is corruptible or soiled.

How slowly pass d the hours after we had witnessed the subterranean scene, until the time when Pauline and I were at length able to talk freely. We firmly believed that our hazardous exploit had not been discovered; but it was beyond my power to appear at my ease. I felt an indisposition; a violent toothache which I pretended to suffer (God forgive me all my hypocrisy) was the apparent reason for the tears that I could not repress, and furnished me with a pretext to envelope myself with my veil and thus hide my tear-swollen eyes.

Finally Pauline found an excuse to come into my cell with the permission of good Mother Genefride. Then not only did we weep together, but we agreed upon the plans we would employ to bring assistance to poor Clarisse; for though we were unable to give any precise form to the ideas which passed through our minds, the scene which we had witnessed had unsettled our confidence in the Roman Catholic church. But alas! we could not consult the Bible to clear our doubts.

Finally we formed this project: We made a pasteboard workbox and ornamented it with a covering embroidered with pearls; we wrote upon the inside of the pasteboard a note to Mme. Verani saying that we had given the letter to Clarisse, that she had in some way displeased the abbess; that they had not permitted her to mingle with the rest of the family, and that we would leave her to decide upon the measures to take in the difficult case.

I had seen Mme. Verani once in the ordinary intervals of friends' visits, and I expected her a few days later. It was necessary to work steadily to finish the trifle, and during all this time we could only believe that Clarisse was

that in one of the subterranean hiding places. Finally, the day came when the friends of the sisters were allowed to visit the abbess, and I was called to Mme. Verani. The abbess, as usual, was present, also sister Annunciata, talking with some friend who was present. I soon noticed an extraordinary agitation in Mme. Verani—her curiosity seemed to be very highly aroused; but I knew that Annunciata had her eye upon me, though she appeared to be occupied with something else.

But tyranny brings forth deception. I desired above all things to give the little workbox to Mme. Verani. I hoped that some one would ask to see our work, but as nobody spoke of it, I said to Mme. Verani that I had been very much occupied with my needle, and that I was very anxious that she would loan me an embroidery pattern. My friend was prompt to catch the hidden sense of my words; she instantly asked me to show her my work saying that she desired to purchase it. I was sent to find some specimens of our work; when I had brought them I took the workbox, and passing my hand outside the grate, I placed it in the hand of Mme. Verani saying:

"Examine the interior; I have placed there a burning heart."

"What is that, Sister Angeliqne?" said Annunciata. "A workbox," I answered, "Mother Genefride estimates it at six francs."

"Show it to me!" said she. Mme. Verani paid the six francs and said with a sigh:

"No, no! I will not trust to other hands than my own! It is a true bijou!"

"Excuse me," but I will guard it; it is the work of my dear Cecilia, I recognize in it her good taste. And now," said she, "adieu, dear friends. May the benedictions of our holy mother descend upon you!"

O! how I trembled. How my heart beat during the accomplishment of my project! If the history of my convent life should fall into the hands of some parents, may it teach them to shun the cold severity which leads young hearts into deception; and if these lines are read by young persons, may they be reminded that an evasive conduct even in the most difficult cases, always leads to a succession of frights and apprehensions, and so destroys the peace of the soul.

I was happy because my note had come to Mme. Verani; but I am not able to express the terror which filled my mind during the whole of that day, until we learned the result of our enterprise. I did not doubt that it would be at the very latest as I now relate, and I speak of her to avoid all confusion.

Mme. Verani was no sooner in her house than she tore away the covering of pasteboard and found there what we had traced with our pencils.

The village of St. Siffren was already agitated; the revolutionary spirit reigned among the people. My friend, profiting by a little movement which had taken place, came to the convent and asked to see the abbess. She told her that she had heard threats against the convent and said to her with all respect and consideration, that if any sister had fallen into disgrace, she counseled her to restore her to favor, so that in case a popular invasion were made, nobody would be able to say a word against the goodness and tenderness of the superior. I was, naturally enough, not informed of this visit, but Pauline and I soon discovered the effects, and we congratulated ourselves in proportion to the fears that our enterprise had inspired.

One morning, during the hour devoted to domestic cares, as Pauline and I went through the gallery, we encountered Sister Clotilda, the same who had seen the apparition in the cemetery; She had her eyes and mouth wide open as though she had seen a new prodigy.

"O Sister Angeliqne, Sister Pauline!" she cried, "Madame sent me to her chamber—I swear by St. Ursula, I have forgotten for what!—But there in the little chamber facing the cemetery, whom do you think I saw? No more, no less than Sister Clarisse! I saw Mother Ursula bringing her dinner, the same as ours, and I heard Clarisse thank her; I slipped up behind the mother and I saw her with my own eyes! So all that they have said about her is false."

"What have they said?" demanded Pauline, squeezing my hand in such a manner that at other times I should have been unable to suppress a cry of pain.

"What have they said?" replied Clotilda, "that she was chained in a dungeon, on account of an evil spirit which made her so furious that nobody dared approach her. It is Mother Aimee who has assured us in speaking of it that they always do so with the possessed. She has ever recounted to us that she has herself seen a sister so furious that they were obliged to chain her to a column of the subterranean chamber. She called her name Agnes and she expressed of a demon."

"When did they open?" asked Pauline, looking at me. "Mother Aimee was not able to say," replied Clotilda, "and Mother Ursula will not. She pretends that it is a

fixed fancy of Mother Aimee and she has severely rebuked those of us who have talked of such things. But—Joseph, Mary—suppose the devil possess her again and she escapes; what will become of us?"

She was interrupted by Mother Ursula coming from the abbess's apartments, who asked what we were talking about.

"If Sister Clarisse should escape, now that you have placed her in her cell, my mother, what will become of us?" asked Clotilda.

"I placed her in her cell; what do you wish to say?"

"That you have taken her from confinement," responded Clotilda.

"From confinement! What stupidity!" cried Mother Ursula. "She has been in her cell ever since the last time you saw her and under the surveillance and care of our excellent superior."

If the eyes of Pauline had been able to transfuse a heart, I would not have given much for the life of the hypocritical mother. As it was, the old nun was not at her ease under the look which pierced her, and addressing my friend, she said:

"What means that look, my daughter? I would counsel you to mind your own business and not mix yourself with what does not concern you. When I was young, a similar look would have cost a whole week's penance."

"God be praised," ejaculated Pauline when she stopped.

"For what?" asked the mother.

"For all His mercies," replied my friend.

"Amen!" replied the nun, throwing a scrutinizing glance upon Pauline. "Take care," said she, "there are in this house more ears and eyes than you think."

"Agnes!" murmured Pauline; but I suddenly drew her after me, and I do not think that the mother heard the last word.

We were extremely anxious to know the condition of Clarisse. She had light, air and food, and we ourselves had no more. We tried then to quiet ourselves on the subject and arrange as well as possible the life we followed—a life whose monotony appeared to us more sad than ever after all the agitation the last events had produced.

CHAPTER VI. THE PLAGUE.

This state of affairs could not continue long. A crisis was approaching; and the commencement of events that came to trouble our house was very remarkable.

Mother Ursula had a little niece, the only child of an unhappy sister. This little girl, named Ella Rose, had lost her mother at St. Siffren; the father not being willing to take care of the child, Mother Ursula, with the consent of the abbess, had adopted her and had given her to the care of a peasant who lived upon a neighboring hill. It was decided that the child should enter the house as soon as she was old enough to become a novice, and, young as she was, they considered her a postulant for the veil, and they brought her sometimes to the convent to present her to the virgin. I saw her once; she was a sweet and pretty little creature—scarcely two years old—and her nurse, who dearly loved her, was not much more than a child. Poor little one! my heart ached for her when I reflected upon the life, sad and monotonous, which opened before her.

It was the beginning of the month of August; the weather was suffocatingly hot, when they brought us the news of the death of little Ella after a brief illness. They told us at the same time to prepare ourselves for her funeral as though she were a postulant for the veil. "Poor little one!" murmured Pauline; "I am almost ready to say, God be praised that she has been delivered from the miseries of this life! Dear little creature! She is now among the blessed."

Ella had died in the night and at an early hour in the morning her body was brought to the convent and placed upon a bier in the choir. Soon after the matins, Pauline and I entered the choir to look at the mortal remains of the child. The body was stretched upon the bier and covered with a white cloth. They had dressed her as a postulant; upon her head was a crown of fragrant flowers; above the coffin were burning six candles in silver candlesticks; at the feet of the child rested a cross, two candles were burning at the side. Upon the body of Ella they had placed a sheet of pinked paper. We raised it and we shuddered on seeing the changes which had taken place in her features whose beauty charmed the whole family. The eyes were sunken; a black circle was formed around her mouth; and in spite of the incense which burned upon the altar, the corpse gave off an insupportable odor.

"It is hardly natural," said I to Pauline, "this child died in the night and the decomposition is already far advanced."

"The weather is very warm," responded Pauline; "and after all, dear sister, what does that amount to? The dust must return to dust. The immortal soul is all that ought to concern us."

We fell upon our knees by the side of the bier and in our ignorance, we prayed with fervor for the eternal repose of the little candidate.

(To be Continued.)

FLAG PUT ON A CATHOLIC COFFIN.

A. P. A. Claim It to Be a Concession to Them by the Church.

ELIZABETH N. J. May 1.—The funeral of Captain J. B. Lutz, a veteran of the Third New Jersey Volunteers, took place in St. Michael's Roman Catholic church this morning. The coffin was draped with American flag. The A. P. A. men in this city say that they have won a victory in this respect. They say that the U. S. A. has not been permitted heretofore to cover the coffin of a dead soldier with the stars and stripes when the funeral was held in a Roman Catholic church. This assertion was backed up by the fact that a very strong effort was made by the friends of the dead soldier to obtain permission to hold the regular U. S. A. R. service at the grave. They even went so far as to make a personal appeal to Bishop Wigger. Their request was refused and it is thought that as a concession they were permitted to drape the coffin with the stars and stripes.

Arizona Rushing Ahead. TUCSON, Ariz., May 6, 1894.—Since last writing you I have had the pleasure of attending another meeting of the Jr. O. U. A. M., and it was a pleasure to see how the good work is progressing in our old Mexican town of Tucson. Just think of it, ten new members and two initiations. This will make our membership about seventy-five, in such a short time. I learn that there is an A. P. A. Council started here, and am more than glad to see the good work go on.

I think they will have a splendid council here, and one to be proud of, as there are several members of the Jr. O. U. A. M. that are going into the A. P. A. This of course, don't hurt them for they are all good loyal members of our order, and will be a benefit to both. Wishing you, and all good loyal Americans success. I am yours, LUCILLE.

DON'T YOU HAVE TO go 2,000 miles to reach the land of the prune. The irrigated lands of Idaho along the line of the Union Pacific System are capable of producing the class of fruit seen in the Idaho Exhibit at the World's Fair. Why! by stopping in Idaho you'll save enough on your fare and freight to make the first payment on your farm. Investigate. Advertising matter sent on application. Address, E. L. LOMAX, G. P. & T. A., Omaha, Neb.

Orangemen Attention! The most worshipful Grand Orange Lodge of the United States will meet in annual session in Boston, Mass., on Tuesday, June 13th, 1894, at 10 o'clock a. m. All State, Grand, District and Private Lodges entitled thereto are requested to send delegates. All private lodges under the jurisdiction of the Supreme Lodge are entitled to one delegate.

By order of FRANCIS W. CAMPBELL, M. W. G. Master. THOMAS MILLIGAN, M. W. G. Secretary. Abraham Lincoln Council No. 2 Jr. O. U. A. M. meets every Saturday night, 8 p. m., at A. O. U. W. Hall, Opera House building, El Paso, Tex. Open to all visiting members.

Willing to make a first-class income with little trouble, should secure the agency for Our Magic Wall Paper Cleaner, and Our Magic Paint and Carpet Cleaner. They sell themselves. Friends only address for particulars. MAXWELL & CO., 263 Plum St., Cincinnati, O.

MAGNET PILE KILLER Not a Common Salve or Ointment, but a SPECIFIC Used for Rectal Diseases Only. A Quick Relief and Positive Cure for Hemorrhoids, Piles, Itching, or Burning of the Rectum. READ TESTIMONIALS. \$1.00 PER BOX. MAGNET CHEMICAL CO., Sole Mfgs. Indl., Omaha, Neb.

GRAND LODGE LOYAL ORANGE INSTITUTION OF THE United States of America.

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 teaching 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 the 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 25 years of age for beneficial membership; over 30 years for 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.

ORGANIZERS WANTED. We want a Council of the Jr. O. U. A. M. in every city, town and village in the United States. It is the leading American patriotic and beneficial organization, and the strongest and one of the oldest, confined to native-born.

It is only necessary to make its objects, purposes and workings known to a few secure enough charter members to start a Council. A liberal premium will be paid to any one organizing a Council. Full particulars apply to H. A. RITBE, National Councilor, New Brunswick, N. J.

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the untranscended freedom of opinion; he leaves the public schools as 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 correction of a citizen in the exercise of his or her right of franchise, under the guise of religious or spiritual authority should be prohibited 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 intemperate influences, as well as against armed assaults, 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 funds shall be held for actual American citizens who become settlers.

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

Supreme Cabinet American Orange Knights. 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 unite and defend the property and public institutions of civil and religious liberty guaranteed by the Constitution of the United States and established by our forefathers.

FOR INFORMATION REGARDING THE FORMATION OF NEW COMMANDERIES, OR SUPPLIES, WRITE TO THE SUPREME SECRETARY, M. L. ZOOK, Sec'y, J. M. HANKE, C. C., 1615 Howard St., SAGINAW, MICH. OMAHA, NEB.

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 acquire the habits and manners of American life.

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 conscience 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 strenuously to the interference of any church, or public body 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 political action, and we 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 "Home" and "Honor" our children should be taught that our flag is the symbol of all that makes a "home" for us. We will 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 should be a 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."

Our country is our motto, and we keep this motto steadily before us. We are confident that there are great and powerful enemies within our midst, requiring the constant 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 other allegiance, and urge upon the membership harmonious, united and intelligent action in carrying out the principles.

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ORGANIZERS WANTED. We want a Council of the Jr. O. U. A. M. in every city, town and village in the United States. It is the leading American patriotic and beneficial organization, and the strongest and one of the oldest, confined to native-born.

It is only necessary to make its objects, purposes and workings known to a few secure enough charter members to start a Council. A liberal premium will be paid to any one organizing a Council. Full particulars apply to H. A. RITBE, National Councilor, New Brunswick, N. J.

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 teaching of the Holy Bible therein.

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