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### ROME'S SECRET ORDERS

(Continued from First Page.)

huxter business in spiritual affairs. Out of the overflowing goodness of her heart she had tried to lighten the miseries of life in her own humble and quiet way, and found her happiness in seeing all about her made comfortable. The money that others expended in buying masses for the repose of their own souls and those of their relatives after death, she expended in ministering to soul and body in this world, leaving to God above the affairs of departed spirits, to deal with them according to His mercy. She never presumed to add to the torments of this life, nor undertook to lighten the torments of the departed. Her duties lay all in this world, and when her labors were ended, she quietly lay down in death, leaving her future condition to God. She never would pierce her bosom with an iron cross, though it had often been pierced by the trials of life. She had seen enough real poverty and mortification, but never dreamed of such a thing as poverty and mortification self-imposed, by wearing upon her flesh a garment of soaking cloth or the ingenious invention of a bed so contrived as to deprive herself of wholesome sleep. Images and holy water occupy no place in her creed, though soap and water are almost too prominent. She did her good deeds from a sense of duty which she owed to her kind, and from the pleasure that it gave her to relieve misery while discharging the ordinary duties of life, and never dreamed of the sweet odor her good works left behind—an odor which followed her to Heaven—an odor more acceptable to the Almighty than all the endowments she might have left to pay for masses for the repose of her soul.

There is so much that is monotonous in talking over the details of affairs of the different orders of these female monks, from the Sister of Guadalupe to the Sisterhood of Mercy, that it is as well to consider them as one, as divers households of single women, who, to win extraordinary favor of God, had separated themselves from their families, and devoted their lives, some to repeating prayers and acts of self-mortification, some to attending at the hospitals on the sick or the blind, the idiotic, the deformed, the deaf and the dumb, others to educating young ladies according to their peculiar notions of education, others again consecrating themselves to pauperism, and living upon charity; and when the daily supply of alms has failed, these self-made poor sisters collect together, and there wait and pray, and ring their bell, until some benevolent individual shall chance to hear the well-known signal, and come and relieve them.

Such is the system of religion of all countries which bear the Christian name, but where freedom does not exist, and where liberty cannot thrive. There is a trifling difference in its phases as exhibited in the Greek and Latin churches, but the difference is too slight for us outsiders to notice. In Mexico it exists in its most unadorned state, less contaminated than elsewhere with Protestantism or other foreign substances.

The old farce of self-castigation is here still enacted, as it has been for three hundred years, but in the dark, of course; and blood, or some substitute for it, is heard to fall upon the floor by the few selected witnesses; but a party of boys, report says, being somewhat skeptical about the quality

of this blood; concealed themselves in the church, and when the pious farce began, took so active a part in the sport upon the naked backs of the fathers, as to inflict bodily injury, and break up the bloody entertainment. Still Protestantism has been felt in Mexico, if not embraced, and the common people look back to the happy time when the soldiers of their Protestant conquerors made money plenty among them, and when even-handed justice was dealt out alike to rich and poor, high and low. Though the foreigners laughed at the fables of the priests and ridiculed the monks, they yet were honest in their dealings with the people instead of taking by violence. As there are no people so besotted that they do not admire courage and honesty, so the *Paisano* looks upon the heretic as a man of a superior race to himself.

#### Two Ancient Convents in Quebec.

During my travels in Canada I spent some time in Quebec. This place was settled in 1607 by Champlain, and for 150 years was the capital of New France. The place is peculiarly situated. The Lower Town, as it is called, is on the edge of the St. Lawrence, where the business in connection with shipping is done. The Upper Town is 300 feet above the river level, which is the much larger and finer part of the city. The main city is truly built on a rock. The view from the highest point is one of the finest in the world: The place still bears in a remarkable degree its ancient French aspect. It abounds with churches and convents. The most prominent is the Notre Dame cathedral, the walls of which date back to 1647.

The two most ancient and prominent convents are the Ursuline and Hotel Dieu. These date back to 1637. In that year nuns came out from France and founded them. Parkman writes: "The voyage was long and tedious. Sometimes they lay in their berths seasick and weebegone; sometimes they sang in choir on deck, or heard mass in the cabin. Once, on a misty morning a wild cry of alarm startled crew and passengers alike. A huge iceberg was drifting close upon them. The peril was extreme. Madame De la Peltrie clung to Marie de l'Incarnation, who stood perfectly calm, and gathered her gown about her feet that she might drown with decency. It is scarcely necessary to say that they were saved by a bow to the Virgin and St. Joseph. Trimont offered it in behalf of all the company, and the ship glided into the open sea." They were received at Quebec with great demonstrations of joy. All the nuns fell prostrate and kissed the sacred soil of Canada.

They soon began their work, and in their exuberant zeal seized and kissed every female Indian child they could find, "without minding writes a Jesuit father, "whether they were dirty or not."

The chief founder of the Ursuline convent was Madame De la Peltrie. She had a romantic history before she left France. In connection with her religious enthusiasm she seems to have had an intense desire for admiration. "The halo of sainthood glittered in her eyes like a diamond crown, and she aspired to outshine her sisters in humility. She was as sincere as Simeon Stylites on his column; and, like him, found encouragement and comfort in the gazing and wondering eyes below." She inherited great wealth and devoted it to her mission, and may be credited with sincerity.

In 1642 a company left Quebec to found a colony at Montreal. About that time Madame De la Peltrie for some

reason became offended with her nuns. She concluded to join the Montreallists. She abandoned the nuns, carried off all she had lent them, and they were reduced to great destitution. After arriving at Montreal she was seized with an impulse to visit the Hurons to convert them to the faith. She was, however, dissuaded from that enterprise by a Jesuit who had lately returned from the country of the Hurons. After awhile she returned to Quebec and became reconciled to her nuns, and died in 1671.

The special work of the Ursulines is the education of young women. The education given by them is of the most superficial kind, as I have reason to believe from considerable investigation. Certain external accomplishments are attended to, and foolish parents are apt to think their daughters are finely educated, while their training and attainments are of a most superficial character. The main aim in the Ursuline and other convent schools is to make the pupils Roman Catholics or to make them tame Protestants, if not brought entirely over. The convent schools are the most efficient schools for catching Protestants.

While in Quebec I took some pains to visit the Ursuline convent as far as any outsider could. I now learned that none but priests were allowed inside the walls. I called at the establishment, and I was told by the superior that I could not enter, but that I might visit their chapel, a separate building, which was very old and which contained some very fine paintings.

She sent a porter with me and I had an opportunity of viewing the objects of interest within. There was a box of the bones of some saint sent by the pope or somebody else, which could be seen by paying 25 cents, which I did not care about. I then had an interview with the chaplain in his room, Father Lamoin, a very genial old gentleman. He showed me several objects of interest. He had an album of pictures relating to the history of the convent. He told me that Dean Stanley while there looked through it with much interest. In his room was the skull of Montcalm enclosed in glass, who fell at the battle of Quebec in 1759. Having learned that there was in existence a painting of Madame De la Peltrie taken from life more than 200 years before, I expressed a strong desire to see it. He said that they hardly ever showed it, but that he would favor me in that respect. He retired to a back room and brought it out, so that my desire was gratified. Parkman, the historian, writes: "There is a portrait of her, of which a photograph is before me. She has a semi-religious dress, hands clasped in prayer, large dark eyes, a smiling and mischievous mouth, and a face somewhat pretty and very coquetish." This description corresponds very well with the original portrait I saw.

I ought to say something about Mary of the Incarnation who came from France with Madame De la Peltrie, and was a leading spirit in founding the Ursuline convent. She had quite a history before she came to Canada. She married at an early age, had one son, and her husband died in a few years. She became an intense mystic. One writer thus speaks of her "She fasted, wore sackcloth, scourged herself, washed dishes among the servants and did their most menial work. She heard in a trance a miraculous voice. It was that of Christ promising to come her spouse. Months and years passed, full of troubled hopes and fears, when again the voice sounded in her ear, with assurance that the promise

was fulfilled, and that she was indeed His bride." In one of her visions she had a call to go to Canada.

But notwithstanding her visions and mystical abstractions, she had a practical faculty for business and conducted the affairs of the convent with remarkable judgment. She died in 1761.

The other ancient convent, the Hotel Dieu, I found more accessible. This was founded by the niece of Richieu, the Duchesse D'Aquillon. The general design was to minister to the wants of children and sick people. I rang the bell, and a nun turned a circular slide in response. Having introduced myself, I stated that I wished to enter especially to see the bust and skull of Breheuf, the celebrated Jesuit missionary who had been martyred by the Indians. This man labored for years most heroically for the conversion of the Indians, according to the system he represented. He was laboring among the Hurons when the Iroquois victoriously attacked them, and was put to death by the conquerors. He was bound to a stake and scorched from head to foot. He continued to speak and to religiously exhort his tormentors, who cut away his lower lip and thrust a red-hot iron down his throat. After that they hung round his neck a collar of red-hot hatchets; but the martyr did not flinch. An Indian called out to pour water on his head. The kettle was hung over the fire and the water boiled and slowly poured on the sufferer. The Indians cried, "We baptize you that you may be happy in heaven, for no one can be saved without good baptism." Breheuf stood unmoved, and they cut strips of flesh from his limbs, and devoured them before his eyes. Others said: "You told us that the more one suffers on earth the happier he is in heaven. We wish to make you happy; we torment you because we love you; and you ought to thank us for it." After other horrible tortures they scalped him and then cut open his breast, and then came in a crowd to drink his blood, expecting thereby to partake of the courage he displayed. A chief tore out his heart and devoured it. He was four hours under torture before death ended his sufferings.

I received two keys from the nun at the entrance, with one of which I was directed to open the first door. This I did and entered a large apartment, and with the other key I opened a door which led into another, where there was a large wooden grating. Through this, all, whether related to nuns or not, must speak with anyone from within, a third person being near to hear what might be said. The superior, who was French, but could speak English to some extent, approached the grating. I told her I wished to see the skull of Breheuf. "Poor Father Breheuff!" she exclaimed, "his spirit had a great influence for good over this convent for years after his death." The Jesuits in France some years before had sent over a silver bust of this martyr, in the lower part of which the skull was placed, that could be easily seen through an aperture. The superior sent to have the bust brought, and the nun who held it raised it so that I could see the skull. After conversing with the superior a few moments I left, thanking her for her courtesy and kindness. PROF. JOHN MOORE.

#### THE NEW DEMOCRACY.

The Element That Taubeneck, Maxwell and Taylor are Fusing With.

On September 19 the county convention of the Democratic party was held in Chicago and nominated a ticket.

This convention was composed of 723 delegates, and, compared with the number of reputable men who participated in this caucus, the proportion of bums, thugs and ex-criminals of every degree of guilt, from pocket-picking to murder, was simply appalling. The following list of occupations pursued by the delegates was prepared by the detective force of the city at the request of the Chicago Eagle:

Of the delegates those who have been on trial for murder numbered.....	17
Sentenced to the penitentiary for murder and manslaughter and have served sentence.....	5
Served terms in the penitentiary for burglary.....	36
Served terms in the penitentiary for pickpockets.....	2
Served terms for arson.....	1
Ex-Bridewell Jail birds, identified by detectives.....	84
Keepers of gambling houses.....	7
Keepers of houses of ill fame.....	3
Convicted of mayhem.....	3
Ex-prize-fighters.....	11
Pool-room proprietors.....	3
Saloon-keepers.....	265
Lawyers.....	14
Physicians.....	3
Grain dealers.....	2
Political employes.....	148
Hatters.....	1
Stationers.....	1
Contractors.....	4
Grocers.....	1
Sign painters.....	1
Plumbers.....	4
Butchers.....	1
Druggists.....	1
Furniture suppliers.....	1
Commission merchants.....	2
Ex-police-men.....	15
Dentists.....	1
Speculators.....	2
Justices of the Peace.....	3
Ex-constables.....	3
Farmers.....	6
Undertakers.....	3
No occupation.....	71
Total delegates.....	723

It will also be remembered that Tammany, the most corrupt political organization in the world, is also a part of the new Democracy. It also includes every ballot-box stuffer and intimidator in the south. Is it any wonder that Populists refuse to accept this so-called new Democracy with child-like faith, simply because it happens to have a respectable man at the head of the ticket?—*Morgan's Buzz-Saw*, (Populist.)

#### MICROGRAPHS.

The pro-Romanist attitude of Bryan is returning with double force against him.

He thinks he cannot go back on his friends (?) who have placed him in office.

Do not pronounce the Democratic nominee for vice-president too rapidly or the pigs will run after you.

Watson will not try to hurt a man who is down. That is right.

Mr. Bryan will aid the sect that will help him to get the office he is after. Will any one of them bid more than the pope's people will? Bryan is a good man, but he is very badly in need of an office.

If the pope's people have been given many positions in the departments at Washington during Cleveland's administration, how much of Bryan's administration would be gone before the departments would be full of the pope's pets?

Bryan is not a mean man, he would pay the Romanists well for their work. You can depend upon that.

ENTER PAT: I say, Mr. Broyn, You are very foyn, Were it not for your looks, I now would be doyn'.

BRYAN: Patsy, my boy, It gives me great joy, To help you along, And give you employ.

EXIT PAT—TO HIMSELF: It's no more than right, To pay for my foight, And if we had not voted, He'd be in a plight.

Has Mr. Bryan commenced to study Spanish yet? He has no use for English in Spanish New Mexico.

General Weyler, of Cuba fame, might be a good man to have appointed over the educational interests of this new state. He is quite Spanish.

After Mr. Bryan is through with his filibustering expedition over the United States and is elected president, he will surely tell the rebels in Cuba, that the time for that kind of work is ended.

The southern people who have interests in Cuba might well have an understanding with the Platte orator, before he has a chance to clinch his arguments by a veto.

It seems to us, if John Ireland had a good place to jump, he would jump out of the Roman Catholic church. He wants to use his own opinions too much to be a good Romanist.

The Church of Rome is good to help him spend his one million, but a poor church to help him pick up that which he has lost.

Rev. Dr. Scott Hershey, because of his lecture, "Shut the Gates," must anticipate McKinley's election and a crowd from Europe to take all the positions in the factories, and he may have precedent to build his position on.

The United States revenue cutter went out to meet Martinelli, but no Protestant divine is given this honor. This may be due to the fact that most of the Martinelli flock are revenue cutters.

It would be a good idea for a band of students to go to the university (Roman Catholic) at Washington and let the professors see that they have brains and can think a little, and with a little common sense the big thing costing many thousands would be brilliantly "busted," and then the discharged bishop would not feel his position so keenly.

The Irish Romanists want no more Italians. Colonel Stump has gone to Italy to stop it. It may be the pope thinks they become heretics too fast here. Yet we must not forget there is nothing too good for the "O'rish" Romanist, and all those whom he does not "loike" must migrate. The day will come when they will be in their proper place. ALEPH.

## Help

Is needed by poor, tired mothers, over-worked and burdened with care, debilitated and run down because of poor, thin and impoverished blood. Help is needed by the nervous sufferer, the men and women tortured with rheumatism, neuralgia, dyspepsia, scrofula, catarrh. Help

### Come & Quickly

When Hood's Sarsaparilla begins to enrich, purify and vitalize the blood, and sends it in a healthy, nourishing, invigorating stream to the nerves, muscles and organs of the body. Hood's Sarsaparilla builds up the weak and broken down system, and cures all blood diseases, because

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