SATURDAY, JUI

Times of Queen Elizabeth. 600 P

CHAPTER XXXIII. "One, two, three, for these two for my two two for Babington and turning to me, she wer sir, you have been kir night; do me the favor this wonderful flower! reach it with my fett Grandmother took so I in this plant; she thou tent of some great goo when the first flower of died; when it was in fu ry was betrothed to W to Anthony; when the fi ripe, my brother and s fly from home; and now fruits are matured, and withering, we shall all prisoners to the Tower thence to the gallows. lous, fateful flower! Resir, and may it bring y

gan again: thee, one for Remy and thy, and the large one O the beautiful red ber take these to them, sirluck and a blessing!" It was now only too the trouble had turned girl's head. I was horr a relief when Topcliffe, covered the secret cell t in search of, brought out a gold chalice, and other pertaining to the mass. round oath, designating plements of deviltry a while he consigned the

booty to a capacious

I confess that a shiver

at the strangeness of th

complied with her reque ed the plant in her han

"One for me

then declared himself rea Woxindon with his prison A heartrending scene w enactedi before our depa enacted, before our depa down, and was sitting i feeble in body and broke but courageous of heart, ed to the will of God. I waited, in a large armch hearth, for the moment must bid, what she knew would be her last farewe peloved home. When her granddaughter came in, restless eye and unnatu showed that her mind wa a deep sigh escaped from lady's breast. "More Lord!" she murmured, eyes to heaven; "yet not but as Thou wilt; give to bear this cross." But ington's wife coming up, the wonderful plant, as each of the prisoners one sprigs with its blood-red ing them joy for the lucky

fingers. Thereupon the n retched girl suddenly ch a child's unreason, from ter she fell to uncontroll ing; a pitiful sight, the all the retainers the f part in her woe I was glad to hear Tor the signal to depart. T ers were mounted, their chained together under belly. In the same way one of the Bellamys rema

thought apparently afford

small satisfaction; the t

were placed on some stray

and off we went at a qui

torchlight through the wo

finally asking her grand

fasten the plant to her b

the fetters on her wrist

her from doing so, then

the poor lady's eyes, and

on the red berries in her

Immediately upon Babin rest, Topcliffe had despate senger to apprise Walsing Hence on our arrive ter midnight we found the citement prevailing in With beat of drum the to had announced to the cit through the vigilance of tary of State and the Cou testable conspiracy agains of Her Gracious Majesty, religion and liberty of the with endless exaggeration like wildfire; it may be what sort of reception our met with. The populace, fury, met the prisoners w of execration; while the

IMMORAL BOOK AND ITS CONSEQUENCES

ET me relate a true incident that shows, in a fearful way, how careful we should be what we do, for often a terrible train of consequences follows one act. I tell the tale as it was told to me, but without giving the names of the persons and the places that would prove it real.

"Some years ago a man was traveling on a railroad train. His way was long and the scenery dreary. His companions in the car were not

"During the day the train boy came along bearing a lot of cheap books-novels, Ingersoll's infidel lectures and other volumes

"To while away the time the man bought two works, one a story, the other he knew not what, whether romance, essay or biography. He was attracted to it by its "catchy" title. "The story he finished in an hour.

It was a light, frothy, pleasant little love story, full of possible incidents and verisimilar complications, bright talk, some fun, and a happy climax. He skipped the descriptive passages, kept to the action, and

"Then he picked up the other It began harmlessly enough and had a brilliant style. But in the middle of the second chapter it fell into an evil train of thought, and from that on, by descent after descent, it sank from obscenity to obscenity, until it wallowed in revelations of the beast. No man could read it and get up with a pure mind. Its vivid pictures of lubricity would stick in his memory. His heart would be tainted with its corruption.

"As soon as the man found out the sort of book it was, he skimmed lightly through chapter after chap ter to see if there was an end to its foulness, and then, perceiving none indignant at its noxious character, and thinking only to get rid of it, he threw it out of the open car window.

"He had not thought to tear it up. He did not look to see where it was going. He simply longed get rid of it and to have it awayfrom him.

"While he was in the very act of hurling it far from him, he noticed that the train was passing a country road and that a farmer's wagon, driven by a young man, was there waiting to get by. Almost at the instant he saw the evil book fall into the wagon. At once he sprang to the window, and, shaking a warning finger at the young farm.

er, cried out:
"'Don't you read that book!" "But the roar of the train drowned the sound of his voice and the next instant the cars went around a

"Ten years later that man become a doctor, was delivering a lecture on purity before a young men's so ciety in a city more than a hundred and twenty miles away from the place where that country road crossed the railroad track. In the course of his address, referring to the devilish work done by immoral literature, he related the above incident of his railroad trip and expressed his wonder if the copy of the book that he threw out had done any harm.

ter the lecture was over. young man of twenty-three, who was resent, introduced himself to the Doctor as a brother of the young farmer into whose wagon the book had been thrown. He said that his who was as innocent as could be before that, being only 19 years old at that time, read through on his way to the next town, and from that day was a changed being. He gave himself up to the lusts of the flesh. He developed into a destroyer of virtue and a frequenter of the very soul seemed to be poison ed. He became a pest in the munity, drifted to town, went from city to city, and finally died two years before this in a hospital of the very place in which the Doctor's lec-

"'On his death-bed,' continued th brother, 'he told me and mother aout the book, how it had come to him that he had read it, and that it had seduced him to experience the sins that it explained. He had loaned it to many others and knew not who had finally borrowed it from ed, diseased, and followed by an evil name for the ruin he had caused.

Mother and I took the body Over his grave mother the man who wrote that book and the who had thrown it to her son, she thinking that it had been deliberately cast into the wagon. and over again she entreated God to blast their lives as they had blasted hers by the corruption of her boy.

few days after the funeral she took to her bed and died from the shame of Bob's career and the grief of his early and rotten death.'

"The Doctor, from the night on which he learned of the deadly work of the book that he had thoughtlessly thrown out of the car window, took on a new consecration to promote purity, to denounce immoral literature, and to urge everybody to consider well every action before consenting to its commission."

"This is my story. If it is of suff cient interest and availability for your department for young men, you are welcome to its use. If not, turn it to me and I may find place where it will utter a note of warning."-Correspondence Catholic

# TOTAL CONTROL CONTRO A PROTESTANT MISSIONARY'S PLAN.

HE Rev. Dr. Arthur Brown, a secretary of Presbyterian Board of Foreign Missions, who recently visited the Philippines, made a report on the work before Protestant missionaries in the is lands. The report is devoted mainly to abuse of the Catholic Church advice as to the most effective methods for Protestantizing the Fil ipinos. We copy the following extracts from the New York "Sun" July 3 :-

"The vital need of the Filipinos is character. Since the Roman Catholic Church in the Philippines has conspicuously failed to produce character, and since neither the civil law nor the public school can effectively enter that realm, who shall do this vital work?

"There is only one who can, only one who is in the Philippines that specific purpose, and that is the Protestant missionary

"His ideas of God and man, of ruth and duty, are as much superior to those that existed before his arrival as our American political and educational ideas are superior to theirs.

"The effect of American political ideas and of American public schools will inevitably be to break the powe superstition and to develop multitudes that which will make impossible for them to remain in the Roman Catholic Church as it exists. Shall they go to atheism or to Protestantism?

"We must not allow our work to degenerate into the merely negative one of fighting the Roman Catholic Church. It will require self-restraint o avoid this.

"The opposition of Rome will be persistent, bitter and unscrupulous. Our foes are men who hold that the end justifies the means, and the end they seek is Protestant overthrow. Moreover, instances of priestly cruelty and immorality will frequently develop and the temptation will be strong to ring the changes upor

"But enough has been written and enough more will be written to enable the world to understand the character of Spanish Filipino Romanism

"We may be obliged from time to time to do what I have attempted to do in part of this report, vindicate our right and duty to control mis sionary work in the Philippine Islands

"But as a rule the missionaries can in preaching a positive gospel. The Filipinos know their own sore; what they need is the remedy. The Christianity of the Filipinos is only a eneered heathenism

Dr. Brown says that the work should be tactfully done, should be made self-supporting so far as possible, and should be as little sectarian as possible, only one form of Pro-

en district. He says: 'We cannot afford to make any compromise of faith in the conduct of our schools and hospitals. I would ather have twenty pupils with freedom to influence them to dedicate their lives to God than to have a hundred on the condition that we must not try to convert them."

The best thing to do is to do well he died in his twenty-seventh year. whatever God gives us to do.

NATIONAL CONVENTION AMERICAN

UCH interest is being man fested throughout the United States regarding the national convention of the American Federation

A

OF

CATHOLICS

Catholic societies in Chicago August 5, 6 and 7. It is estimated that a million Catholics will be represent ed at this convention, including all the leading societies in the United States.

Distinguished churchmen and lay men have signified that they will be present. The opening services will be held at the Holy Name Cathedral, with Bishops Muldoon McFaul, Mesemer, and other prelates in the sanctuary. Since the inception of the movement in Cincinnati last Decemb but one State federation, that of Ohio, existed, the federation has made phenomenal advances.

The following States will have pernanent federations by August 5 New Jersey, Indiana, Pennsylvania, Vermont, Kentucky, Wisconsin, Alaama, Massachusetts and probably New York, Illinois, Kansas and Minnesota

The Executive Board of the Feder ation will meet in Chicago with supreme officers of the Knights of Columbus, Knights of St. John, Cath-Catholic olic Knights of America, Order of Foresters, Irish Catholic enevolent Union, Young Men's Institute. Catholic Truth Society. Central Verein, Western Catholic Union, Ancient Order of Hibernians, Cath olic Benevolent Legion, Catholic Mutual Benefit Association, Catholic Knights and Ladies of America and others, two days prior to the convention, to suggest changes in the constitution

All Catholic societies in the United States, whether affiliated or with the federation, will be invited to send delegates. One of the cardinal principles of the federation is that in furthering its objects it does not in any way interfere with the government or disturb the autom any organization affiliated with

THE PORTIUNCULA.

<del>NO PORTO DE LO COMPONIO DE LO COMPO</del>

THE GREAT PARDON OF ST. FRANCIS. OF ASSISI. FROM 3 P.M. OF AUGUST TILL SUNDOWN OF AUGUST 3 

EVERAL miles out from Rome to the northeast rise the Umbrian hills, beyond which again tower the Appenines. On the sunny side penines. On the sunny side of one of these Umbrian hills, called Mount Subiaso, nestles the little town of Assisi, the delight of artists for its picturesque situation and quaint, unconventional streets, and the joy of devout souls for the thousand holy associations that make it a veritable gem in the Christian world since St. Francis exalted hundred years ago.

It is a little town of hardly six thousand people, but the visitors to its many shrines of St. Francis and St. Clare often greatly outnumber its regular inhabitants. Especially is this true on one day in year, without fail, since A. D. 1223. August 2 (or more properly speaking, from three p.m. of August 1 till undown of August 2), the day of the Great Pardon of St. Francis. People from all the surrounding country, and from remote parts of Europe, fill the church and the sur-rounding streets of Our Lady of the Angels to obtain the plenary indulgence so singularly won for them by that simple man, the founder after that simple man, the founder after great Annalist Wadding that Jesus Christ of the virtue of pover- of the seven bishops in turn am

-the father of the most n oody of religious in the church, wh name stands for burning Christ-the seraphic for Jesus St

The Portiuncula--was originally a small chapel be onging to the Benedictines, and de dicated to Our Lady of the Angels In St. Francis' time it had fallen into disuse and decay. The Ben tines had left it for larger quarters. Answering his first call to God's service, Francis had it repaired. Be sides working at it with his hands, he begged help for it from passers by, until it was perfectly restored. Two other disused sanctuar es in Assisi were in the same manner repaired by St. Francis, his as sistance thus given physically typifying the spiritual aid rendered by and his Order to God's Church in need.

Shortly after the restoration of St. Francis and his disciples Mary's, were looking for some place where they might praise God together, and the Benedictines offered them chapel and the house and ground adjoining. Francis joyfully accepted naming it his "Portiuncula." or litele part, and to emphasize his renugnance to absolute ownership anything, he there and then made it a rule that every year his brethren would present to the Benedictines a certain quantity of fish as a sort of feif. Around the little chapel is now built a basilica. It is the cradle of the great Franciscan Orders, and one of the great shrines of Christendom.

Here, in 1221, on the anniversary of the dedication of his chapel. St Francis was favored with a vision on the Altar of our Divine Lord and His Blessed Mother in a glory of soft light. As he fell on his our Lord accosted him in these words, according to the historian the great Irish Franciscan. Luke Wadding:

"Francis, ask of Me what thou wilt for the salvation of souls, for I have given thee to the world to be the light of peoples and the support of My Church.

After a moment's pause, Francis

"O, thrice Holy God! If I have found favor in Thy eyes, grant that all who, contrite and absolved, visit this little church may receive a full pardon of all their sins and of the unishment due to their sins.

There was no answer immediately as if the favor were too great, and Francis beseeched the Mother of God o aid his plea.

"Go, then," said our Lord. My Vicar and demand this indulgence in My name.

Francis lost no time in repairing to Rome with two companions, and presenting his petition to Pope Ho orius III. in these words:

Most Holy Father, a few years ago I repaired a little church in your dominions dedicated to the Mother of God. I beg Your Holiness to enrich it with a valuable indulgence without the obligation of almsgiving.'

"For how long a time, my son, do you wish this influence?'

"Holy Father, may it please to grant me souls, not years. I ask who, repentant and absolved, shall visit the Church of St. Mary of the Angels shall received plenary remission of their sins for this world and the next."

"What thou askest is great and quite unusual at the Court of Rome' answered the Pope.

"I do not ask it in my own name but in the name of Jesus Christ, who has sent me," Francis answer-And, inspired by the Holy Ghost the Pontiff replied promptly, and repeated it three times:

"In the name of Our Lord, We are pleased that thou shouldst have this indulgence.'

Some cardinals present demurred, remarking it would interfere with the pilgrimages to Rome and Jerusalem. 'We cannot revoke what We have freely granted. It is Our will that this indulgence be available in per petuity, during the space of one natural day from the first vespers one day to the last vespers of the

next." St. Francis had not named any day, nor could he decide for nearly two years afterward, till our Divine 'Holy Poverty' there nearly seven Lord again appeared and chided him St. Francis begge our Lord Himself to choose the day, and he graciously answered:

"It is My will that it be the day when I broke the chains off Peter the princ of My apostles-from the first vespers of that day to the evening of the morrow. Go again to him who is My vicar that he may

promulgate this indulgence." And so he did. St. Peter in Chains so the great new day of mercy self was inaugurated, and Pope Ho norius sent seven bishops to the little town of Assisi to solemnly announce it. It is related by

ed it "in perpetuity," though each one desired to suppress the phra Such was the great pardon of St. Francis. For hundred years it was confined to that littre chapel of the Portiun. cula, which was, each 2d of August, the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world. Suceeding Popes have still further extended it to churches where members of the Third Order (the lay order) meet, and even to other ches when no Franciscan church is available. The obligation of receiving Holy Communion, either that day or the day before is required for all the churches outside Assisi, howand communion ever. Confession a visit to the and church privileged are all that necessary to gaining the indulgence of the Portiuncula. One may gain it but once for himself, but he

may gain it as many as a hundred times for the souls in purgatory if he can go in and pray and come out again so often. There is no set or duration of prayer. Five form Our Fathers and Hail Mary's and Glorias in unison with the sovereign Pontiff's prayers are recommended but any form may be followed. St. Francis himself was in the hab

it of saying on entering a church: Christ! here and in all the churches of the whole world and praise Thee because through Thy cross Thou hast redeemed the world."- New Freeman's Journal

THE ILLOGICAT. TENDENCIES OF THE DAY.

NDER the caption "Snobbery," the "New Century touches upon a theme in regard to which the present generation of Catholics require much instruction. Our contemporary says:-The recently appointed English

Ambassador to the United States is not a Catholic. We make this asser tion to set at rest the ecstatic jubil ations of those of our brethren of the Catholic press, who go into artificial raptures when a Catholic happens to do something notable or t reach a position of importance. Mr. Herbert is not a Catholic and ther he is or not would make little difference as far as practical efficiency is concerned. He might be a raving Christian Scientists and yet represent his country with distinction and success. It might be better perhaps-though we cannot perceive that this comes within the scope the Catholic Church at all- if Catholics would devote themselves to nourishing diplomatic, literary, and scientific talent among themselves rather than devote themselves to the ignoble task of claiming every great name that swims into their ken

This point of view is mischievous It produces those sad misstatements in the Catholic press that make the serious-minded grieve and the frivol ous laugh. There is no reason in the world why Catholics, as Catholics, irrespective of other gifts, should be come dominant in statecraft, art, or letters. Attempts to claim every body that has made a stir in the world as a Catholic are due to the peasant-mind—to the passion distinction which makes the "feeble remnant," as Matthew Arnold as Matthew Arnold, phrased it, call attention to qualities or gifts or results that will exalt em in the minds of the worldly. It is a confession of inferiority.

Here is a man who looms up large in the public eye. John Brisben Walker has included him among "The Captains of Industry," and Mr Munsey has scattered his portrait throughout the land. He is a multimillionaire, and his parents emigrated to Oshkosh and opened a corne grocery. Sound the loud timbrel! Have his "half-tone" nicely aureoled with a nimbus of exaggerated type, inserted in the Catholic newspapers as well as the beloved little church in which the sacred personage served Mass when a boy. A Catholic multimillionaire? Incredible! Let joy be inconfined! Let us gurgle our rap thunder against the trusts in one thing but money.

column: we call them, in menacing, "Rockefeller is foolish." Mr. Slimcolumn; we call them, in menacing italics, the scion of Satan, and print a half-page of adulation, accompanlittle ied by a picture of the cabin where the magnate was born side by side with the aggressively plutocratic mansion where he now resides. How conformable to mind of the Church all this is! How unworldly and free from the spirit

We forget that the test of the shall show him where to so some good. Yes, Rockefeller is the greatworldly point of view. When we are set pauper I ever knew."

gue the question as to the relative periority of those notions that have remained loyal to the Catholic tradition with those that have lapsed we do not forget to accent When it is a question of individuals, however, we simply the fact that Christ did not found his church in order to create a race of intellectual giants. Those who regard the Church as the creator of genius are hooding their eyes to history and woefully misreading the purpose and functions of Church of God.

Is it not the near presence of Protestantism-with its logical corollary, individualism—that has affected the Catholic's point of view in a country where his Church for many years lacked the visible splendor of some of the sects? It is the sinner who does penance over whom the angels rejoice, not over the multimillionaire and the railroad king whose names are on the lips of men.

"The sweetness of Christ," as Thomas a Kempis has it, is not poured over the ninety and nine who are nurtured on the splendid uplands of the world, but over the one that was lost. It is not Bryant's grandiose Roman attitude of folding one's toga about him and going to splendid dreams, rich in Pharisaism, but poor Joe Sedley, broken by the storms, and humbly imploring Divine Mercy, that Christianity has accepted as its dominant type.

The tendency is to burn incense before the millionaire who is by chance a Catholic, usually of a not very intelligent or virile type. Catholics who assume this attitude make themselves the subject of jest among intelligent observers outside the Church. Lady Herbert of Lea is a Catholic whose piety and means of expressing it are admirably tempered and modulated by the taste and usage of her time. Her son is not a Catholic.

MILLIONAIRE

GIVES HIS FORTUNE TO CHARITY

HE news comes from Waver-Veryly, Iowa, that Abraham Slimmer, an aged million-Slimmer, an agod the Saire, intends to spend the erest of his days in giving away his wealth. At the age of seventy-three Mr. Slimmer he has found the best method of beneficence, and sharply criticises the ways of Rockefeller and Carnegie

In the last few years this philanthropist has given many thousands hospitals and homes for the aged. He has hospitals all over the middle West, and rarely does he permit it to be known that he is the donor.

"My possessions are a trust fund," he says. "I accumulated them from the masses, and back to the masses they shall go. And I make such onditions that what I have to give will be there and active for good in thousand years.

"I find it is a far harder task to give away my money than it was for me to earn it. If it were not for my conscience I could give it away or leave it to some one or to some charitable institution, but I have had a long business experience I find I can give it away to better advantage than any one do more good with it."

Mr. Slimmer's largest beneficence was the deeding of his fifty thousand dollar home in this city to the Sisters of Mercy for a hospital and old people's home. 

"Carnegie of the West" is a term that has been applied to Mr. Slimmer, but he does not think it complimentary.

"Ah, Carnegie," he says. "He asks a City Council to give a million and they cheerfully vote it from other people's money. Then he gives a mil-lion—earned how?—to build some library that is not needed. But all his money that way will not buy for him the happiness he seeks. He ture and roll our eyes in ecstasy! We will die a pauper-a pauper in every-

> ner says. "He gives a million day to some seat of learning, a contribution to its arrogance, and tomorrow he gets it back by raising the price of the people's fuel and

light.
"They tell me he is suffering, and his stomach has failed him. will let me get at his pocket for a rill make him happy.