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CONSCIENCE

Dr. The Trials of May Brooke.

AN AMERICAN CATHOLIC STORY
BY MRS. ANNA H. DORSEY.

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(Continued from last week.)

CHAPTER XV

"I cannot promise, Helen. Events will determine me," replied May, in a gentle tone.

"I have a favor to ask, May, which you cannot refuse," said Helen, with a degree of timidity unusual to her; "will you grant it?"

"I hope so, Helen. What is it?"

"There is a picture in our room—a valuable old painting of the Mater Dolorosa. I always fancied there was a look of my mother, particularly about the eyes, in the countenance. I should like to have it copied by some first-rate artist to hang up in my chamber."

"Certainly, dear Helen. I would offer you the picture as a keepsake, only it was highly prized by my father; and there are so many associations connected with it, which makes it very precious to me. Whenever you wish it, let me know, and I will go with it myself to the artist."

The next day they parted. Helen, arrayed in costly silks, laces and jewelry, went forth a bride, and pronounced irrevocable vows, which made her the wife of a man, who, highly honorable in a worldly sense, was the professed enemy of the creed she professed.

CHAPTER XVI

While the splendid festivities which succeeded Helen's marriage afforded a topic of conversation for the bon ton of three cities, May was quietly preparing to leave the old house, beneath whose roof she had learned so many lessons of self-denial, patience, and constancy; while she found time each day, to pay her accustomed visit to old Mabel, who was approaching nearer and nearer her eternal rest. In serving her, May felt richly rewarded by the edification she derived from her simple piety, and the perfect resignation and joyful submission she evinced to the Divine Will. She was frequently astonished at the untutored eloquence of her expressions, and the beautiful humility of her language, when she spoke of the mercy of Almighty God, and lifted up her heart in joyful aspirations and effusions of love, to Jesus and Mary. The sacred and crucified Humanity of One, and the suffering and anguish of the Humanity of the Other, seemed to condescend so entirely to her low estate, that the divinity of Jesus and the measureless love of Mary, His Mother, were folded like a garment around her, and strengthened, and consoled, and brightened her path, as she approached the shadow through which she was to pass. And while May's inmost heart united its pure emotions in harmony with the mysteries of faith and grace, the words of an old English poet rippled through her mind in sweet accord with them.

"If bliss had lay in art or strength,

None but the wise or strong had gained it;
Where now, by faith, all arms are of a length,
One size doth all conditions fit.

A peasant may believe as much
As a great clerk, and reach the highest stature;

Thus dost Thou make proud knowledge bend and crouch,
While grace fills up uneven nature."

When May had proposed to Mrs. Tabb to live, or, rather, lodge with her, nothing of its kind could exceed the enthusiastic reception she met. She poured out a torrent of exclamations and superlatives, which set all the rules of grammar at defiance. Then she broke out in the vociferous indignation at "the old miser's meanness," and last, and more outrageous than all, were her reflections on "upstartish misses, who drop from the clouds when no one expects them, and get all and everything that they ought to had, who had been waiting, and bearing with people's meanness and ill-humor from their cradles up." And if, at that moment, she had not tilted her snuff-box, which was filled with Scotch snuff, over, under May's nose, whereupon both were seized with a paroxysm of sneezing, which was an effectual interruption to her tirade, she would have been silenced by a few charitable explanations.

When May returned home, she found Mr. Jerrold waiting in the

parlor. He offered his hand; and there was such an air of sincerity in his manner, that it dispelled all May's reserve.

"I have brought Helen's love," he said, while he uncovered a magnificent bouquet, "and these roses and violets. They are the first of the season."

"These are very, very beautiful and fragrant, and I thank you most heartily for them. How is Helen?"

"She is looking well, but she falls occasionally into fits of despondency, which is either the result of much fatigue and excitement, or some cause which she does not wish to explain. I wish you would come and live with us. Helen needs a sister," said the young man.

"Dear Mr. Jerrold," said old-fashioned May, "I have tried to find my way to Helen's heart, but, to be frank with you, our ways lie too differently. Helen will have none of my friendship on those terms on which I alone can give it. But you do not understand it all,—you are a Protestant, and wish to see Helen one; therefore, I should be a discord in your house, because, if there, my duty would not allow me to hold my peace."

"Helen is too young and beautiful to mope about religion," he said, carelessly. "When she gets older, and is more tied down by domestic cares, it will be necessary and respectable for her to be religious; and then, egad, if she wishes it, I'd as lief she'd be a Catholic as any thing else."

"Helen will be ill-prepared, I fear for a life of pious example, if she devotes all of her energies now to the world. Grace, you know, sir, is not a human thing which can be bought with money, or worldly eloquence," replied May, earnestly.

"Helen has no true friend, I believe, on my honor, May, than yourself; but, really, she must enjoy life a little longer; then I will turn her over to you and her father confessor;—but I came for a purpose, to-day."

"A friendly one, I am sure!" said May.

"Yes. I saw Mr. Fielding this morning, and consulted him about the expediency of your remaining here, as you would live with us. We wish the place kept up;—it is a curious in its way—an antique with all its appurtenances; and I do not know any one more in keeping with it, than cousin May."

May laughed. "You think that, as we harmonize so exactly, we should be a mutual protection to each other?"

"Precisely. Will you remain?"

"No. It would be pleasant on some accounts, but would not be at all suitable on others. A residence here would very materially interrupt the objects and aims of my life, in which pursuit I can alone be happy."

"Dodona's Cave! How oracular!" said Mr. Jerrold, laughing outright.

"Explain, dear Sopho, your argument!"

"Will you understand? But how can you, a Protestant, understand the motive power of a Catholic heart?" said May.

"Proceed. I will give you oracle for oracle. I am a Protestant in principle, but not in fact," was the light reply.

"I have always felt that while I ate no idle bread I was of some use on earth. I have always been accustomed to an active life. Labor gives me an opportunity of learning many virtues;—patience amongst them, and not the least, humility. I should have nothing to do, here. The necessity for exertion would be gone and, really, I am too much afraid of myself, to trust to exigencies. No, no! I must have an aim which will require the exercise of my most active energies. Dependence will not suit me."

"That is it," broke in Mr. Jerrold. "Pride is at the bottom of the whole argument. May! this moment you are as proud as the devil!"

"Oh, sir! pray do not think that. I really feel extremely grateful for your kind intentions," said May, looking distressed. "I have other reasons, which I cannot very well explain, for choosing the way of life that I have. Only please to understand this, that I should be very miserable, if I were placed, now, in a situation which would leave me without responsibility."

"You are a paradox. You ought to be ten feet high, May, with such a will as yours. You won't live with us, because we are so wicked that you'd have to preach to us about our sins; and you won't live here, because you're afraid you'll get as bad as we are. Well, well!

be happy your own way, and come and see Helen when you can," said Mr. Jerrold, laughing, as he got up to leave.

To be continued.

Fifth Week at the Catholic Summer School

(Written for The Journal.)

The first month of the session of 1905 of the Catholic Summer School has passed into history as the most successful and prosperous July in the life of the institution. August, always the banner month, has set in with unusual prospects, the attendance now reaching a point beyond that ever attained on August 15—the height of previous years.

The closing of the work of the 38 classes of the Summer Institute has caused but a slight let-up in the stress of the intellectual life of the School, for the interests of those so inclined have only been diverted to the scholarly courses of lectures that have been given this week in the Auditorium. To the man of affairs to the teacher, to the lawyer, and to the priest, the series of lectures delivered in the mornings on Religion and State in the American Republic by Rev. John T. Creagh, D. D., J. U. D., LL. D., Associate Professor of Canon Law in the Catholic University of America, have been of unusual interest. The aim of the lecturer was to show the origin, development and present status of the American policy controlling the separation of Church and State, and to prove that this system is the result of an evolution and not of the ideas of the theoretical statesmen who framed our Constitution. A clear insight into the facts attending these problems, and a keen perception of their logical relations combined with an impartial judgment made this lecturer fully equal to cope with the difficulties that were associated with the discussion of so puzzling a question. Of lighter nature, but none the less attractive, were the evening lectures by Miss Helena T. Goessmann, M. Ph., of Amherst, Mass. On Monday evening she discussed in a stimulating manner the effect of good books on men and on their ideals. "Some Facts and a Fiction in the Hall of Education" was the title of another of her fascinating talks, given on Thursday evening. Twice again this week have music lovers at Cliff Haven been appealed to most forcibly. They were the occasion of the third and fourth lecture-recitals given by Mr. Camille W. Zeckwer, director of the Philadelphia Musical Academy. The grand music of the Catholic Church gave inspiration to Tuesday's recital, which was a red letter affair in the annals of the Summer School. Mr. Zeckwer received admirable assistance from three of Cliff Haven's most gifted vocalists, Mrs. Amelia Devin, contralto, and Rev. D. J. Driscoll, tenor, from New York City, and Miss Rosemary Rogers, soprano, from Brooklyn, Friday evening's recital was also particularly enjoyable, because it was entirely instrumental. There were discussed and interpreted musical masterpieces that were due to the influence of women.

From a social point of view the past week has been one of the most enjoyable of the session. Informal affairs have been more numerous than before, and have served to bring together in delightful fashion Summer Schoolers both new and old. Prominent among these entertainments were the euchre at the New York No. 2 Cottage. Two formal affairs served to give dignity to the social program of the week—one was the Tuesday night's cotillion at the Jersey Club, and the other the regular weekly hop Wednesday evening at the Champlain Club.

The contest for the McCall Challenge Cup is now in progress, the competition being most vigorous. About twenty of Cliff Haven's golfers are entered. The result will be announced next week.

New Dreamland Attraction.

The "Trip to the North Pole" one of the newest of the amusement devices at Dreamland Park, is about ready to go into commission. This is said to be a strong drawing card. It was at Coney Island last year, and was liberally patronized in warm weather by those who would cool themselves through the influence of their surroundings.

Dreamland as a free park is being patronized more liberally than ever before. The outdoor vaudeville entertainments in the park each afternoon and evening together with the band concerts, are witnessed by large numbers daily.

WASHINGTON LETTER

At the Home of Thomas Jefferson
(Special to The Journal.)

Monticello, the home of Thomas Jefferson, is located in the centre of the State of Virginia, three miles from Charlottesville. The little mountain (Monticello) on top of which the home stands is covered with a dense forest. After following the course of the Rivanna, a muddy and treacherous stream, for a mile, the ascent of the mountain begins. The first point of interest shown us by the driver, an old but well informed dorkie, was Jefferson's secret riding path. This path is a perfect labyrinth, winding in every direction and doubling on itself again and again. Many persons have been lost there, including Jefferson himself, but it was his delight, when restless or weighed down by great questions of State to spend half a day in it, and finally, awakening from his brown study, to give the reins to his trusty steed, who would bring him safely home. Further up the road, before the house can be seen, is the grave yard of the Randolphs and Taylors. Here is the grave of Thomas Jefferson, surmounted by a simple shaft, erected by the government of the United States, and bearing the following inscription:

HERE WAS BURIED
THOMAS JEFFERSON
AUTHOR OF THE
DECLARATION
OF
AMERICAN INDEPENDENCE
OF THE
STATUTE OF VIRGINIA
FOR
RELIGIOUS FREEDOM
AND FATHER OF THE
UNIVERSITY OF VIRGINIA
BORN APRIL 2, 1743.
DIED JULY 4, 1826.

The grave yard is surrounded by strong iron fence, 8 feet high. While it is in charge of the United States, the Randolphs and Taylors, two of the most distinguished Virginia families, and nearest relatives of Jefferson, have privilege of burying their dead there.

After gathering some sprays as mementos of this memorable visit we started for the top of mountain. When we arrived at the lodge a little colored boy of six years opened the great gate for us, and doffed his hat with Chesterfieldian politeness as we passed through. I gave him a dime for that bow on our way back, and was rewarded with another bow and an expansive smile in the bargain. After we had passed through the gate, the little fellow went into the lodge, and rang three times a clear and most sonorous bell to give notice that there were strangers within the sacred precincts. I was told that this custom of announcing the arrival of visitors had obtained since the time of Jefferson. When we first reached the house we hardly took notice of it, for all around us lay what seemed to be a veritable paradise. For forty, fifty and even sixty miles lay stretched out before us a wonderful panorama the fairest landscape in Virginia. We could then understand the lofty character of Jefferson. The vast expanse of field and forest, the lofty altitude, and then the old mansion, surrounded and hidden by a body guard of stately oaks. No more inspiring scene could be imagined.

The mansion is built in the old colonial style, in the shape of a cross with an intermixture of French architecture, which Jefferson admired so much. In the South wing is the room in which Jefferson died. In the East wing is the state chamber for honored guests that was occupied by Lafayette when he was here on a visit in 1824. The furniture of both of these rooms has been left unchanged. The rest of the mansion has been furnished in exclusively French style by its present owner, Mr. Jefferson Levi, who bought the estate some years ago for a summer home, but who spends the greater part of his time in New York. During his absence few visitors are admitted to the mansion. The grounds, however, are open to the public, and visitors from all parts of the United States may be seen every day of the year wending their way up the mountain side to render homage to the great commoner. The number of these visitors ranges from 50 to 300 daily.

[To be continued.]

For That Tired Feeling

Take the refreshing and invigorating trip to Manitou Beach. Cars every few minutes. You'll enjoy it.

CATHOLIC EDUCATION.

The Work of the Parochial Free Schools in Massachusetts.

Reports of the work accomplished by the Catholic free elementary schools of the Boston archdiocese during the past school year show an attendance of 41,530 children. In similar schools in the state outside of the archdiocese the attendance numbered 26,500, thus making a total of 71,033 children educated in Catholic free schools in Massachusetts, which exceeds the entire school population of New Hampshire, Vermont or Rhode Island.

The reports reflect in detail the successful operation of sixty-seven separate schools within the archdiocese, with a teaching staff of over 900, and these figures show the Boston archdiocese as ranking third among the archdioceses of the United States in the matter of Catholic free school attendance, being surpassed only by the archdioceses of Chicago and New York.

The sixty-seven schools are distributed among seventy parishes scattered through five counties over which the jurisdiction of the archdiocese extends. The city of Boston alone contains twenty-six of these institutions, this being the total number in Suffolk county except one, and that school is situated in the city of Chelsea. Essex county is next in number of schools and contains twenty-two, and Middlesex county follows with twenty. Norfolk county has six, and there are six in Plymouth county. Nearly all of these institutions occupy school buildings erected especially for their purposes and which compare favorably with the most modern educational structures.

The children in the Catholic free schools in Boston equal about one-fifth of the enrollment of the city public schools.

The courses of instruction in all the schools of the archdiocese are practically the same as in the public schools, and in nearly every instance follow the curriculum prescribed by the Massachusetts state board of education and by the local city and town school committees. Besides, there is included a thorough moral education, with courses in Christian doctrine.

The Pope and Italian Catholics.

Judging by telegraphic reports from Rome, the new encyclical dealing with the Catholic position in Italy is a document of the highest importance. The correspondent of our Catholic contemporary, the *Kölnische Volkszeitung*, states that His Holiness recommends the formation in Italy of a Catholic Center party, such as that which has done so much for the welfare of the people in Germany. The Pontiff is thoroughly familiar with what has been accomplished by the German Catholics, and he urges the Italian Catholics to organize themselves upon the same lines. The *Volksverein*, or the People's association, has been an instrument of social progress among the Germans, and His Holiness believes that the working classes in Italy would be benefited and kept in close touch with the Church if they were invited to join a similar society by the Catholic leaders. At the last election there was some uncertainty as to the attitude which Catholics should take up in view of the "non expedit" principle. Upon this point His Holiness is clear and definite. Catholics are to take a part in public life, so as to promote the material well-being of the people, and their unity is to be insured by action in harmony with the advice of the Catholic authorities.

The Sin of Slander.

Rev. Father John W. McCarthy of North Attleboro, Mass., recently delivered a stirring address on "The Sin of Slander." He said in part: "What is the greatest sin which is bearing down the human race today? It is not blasphemy; it is not impurity. It is the sin of slander, for the consequences of the sin of slander are immeasurable. To tell evil things of another, even though they be true, to expose to the world his secret faults, is not the act of a Christian or a chaste person, but how much worse is it to spread abroad lies! If you hear evil of any one and it be untrue, it is the height of cowardice and malice to tell it to another. Let us learn to repeat what may take from another that which it is beyond our power to return—his good name."

God's Gifts.

We must not be deterred by either the love or fear of riches, but accept what God places in our way in a spirit of gratitude and with a determination to employ His gifts in accordance with what we know to be His will, seeking wealth not as an object of selfish desire, but as a means to increase the merit of a useful life.

ITEMS OF INTEREST.

Mrs. Winthrop Rutherford, fourth daughter of Levi P. Morton, former vice president of the United States, has become a Catholic.

The receipts of the Society for the Preservation of the Faith Among Indian Children for the year 1904 were \$22,708.76.

A new parish school for Bohemian Catholics will be erected in Cleveland, O. It will cost \$50,000 and will accommodate nearly a thousand children.

CATHOLIC FAITH.

The Apostles' Creed and Words of Explanation.

The Apostles' Creed is a statement of Catholic faith drawn from twelve articles as follows: In God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, of the Virgin Mary, suffered, was crucified, died, and was buried; He descended into hell; He rose again from the dead; He ascended into heaven, and is seated at the right hand of God the Father Almighty; From thence He shall come to judge the living and the dead. I believe in the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Apostles' Creed is so brief that it would be a mistake to suppose that it contains all that is explicitly and implicitly contained therein. The fundamental truths of religion, explicitly stated in the Creed, are, however, so linked together, that if one believes the Creed, he implicitly believes all that is contained therein. From time to time the Church has defined certain points of doctrine which are implicitly contained in the Creed, when they were called in question, and it would take a volume to state explicitly every point of doctrine that has been dogmatically defined, but all these definitions add nothing new to what is implicitly contained in the Creed. Like all epitomes of doctrine, the Creed can be fully and correctly understood only with the aid of explanations. Such explanations can be found in books ranging all the way from the penny catechism to the ponderous folio of dogmatic theology. Books suitable for every class of readers are easily obtainable by every one who wishes to inform himself upon the subject. A good understanding of the articles of Catholic faith may be derived at by a careful study of the Catechism—Catholic Home Catechism.

A City Where Tax and Charity.

If there was a city that supported a city where the tax-payers outshone for the city treasury, a pair of shoes a year ago, that city shoe shop would be nothing but No. 10's year ago, and your measure was 11, what you do for shoes? Well, you about in ten, or would you ever being forced to pay your shoes go and pay a second price for that would it you? Well, you would do the latter. This is the Catholic's doing the latter. They pay the education for the education they get for the good enough for them. So the second price to have what is enough for them. The tax-payers and do not profit by going to the expenses of those who are with the common education. We hear some of these people school bills the Catholics and to pay we hear these about Catholics as the great enemies of education—Catholic Home Catechism.

The Father Matthew of England.

Mr. Nugent, who was known as "Father Matthew of England," was born at Liverpool, England, in 1790. He received his education at Harrow college, and then a course in theology at the Queen's College, London. He was ordained a priest in 1815. On the occasion of the death of his priesthood his fellow countrymen of creed presented him with a purse of £10,000, of which he gave to the various refugees and refugees under his patronage. Father Nugent founded the first Catholic Mission in England, which still flourishes as the Catholic Mission. He devoted much of his life to the rescue of waifs and strays of his city. He established the Boys' Refuge, the first institution of its kind in Liverpool. He also founded a home for fallen women. Mr. Nugent made several trips to America, each time lecturing on poverty and the reformation of manners.

Catholic University Foundation.

An interesting portion of the annual report of Mr. J. D. O'Connell, the rector of the Catholic university, is the list of names which make up the Cardinal Gibbons fund, and among them are the names of the following: J. Pierpont Morgan, who gave \$100,000; Senator Aldrich, who gave \$50,000; Senator George F. Wetmore, of Rhode Island; Winthrop H. Crane, of Massachusetts; John F. Driscoll, of New York; Thomas Kearns, of Ohio; President Fairbanks, of Connecticut; Elias, who each gave \$10,000; and has reached \$250,000. The fund is administered by the Catholic University, and the list of names which make up the Cardinal Gibbons fund, and among them are the names of the following: J. Pierpont Morgan, who gave \$100,000; Senator Aldrich, who gave \$50,000; Senator George F. Wetmore, of Rhode Island; Winthrop H. Crane, of Massachusetts; John F. Driscoll, of New York; Thomas Kearns, of Ohio; President Fairbanks, of Connecticut; Elias, who each gave \$10,000; and has reached \$250,000. 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