

CARROLL O'DONOGHUE

CHRISTINE FABER
 Author of "A Mother's Sacrifice," etc.
CHAPTER XXVII.
MR. CANTY'S RECEPTION

Mr. Garfield's efforts in behalf of Tighe had succeeded, owing to the quartermaster's intimate acquaintance with one of the chief officials of the jail, all had been admirably managed; by what particular means the soldiers did not choose to say; and Tighe was too happy to ask for further information than that an unobstructed passage would be afforded the prisoner's three friends, provided they came at a certain hour on the ensuing night. Tighe was so delighted that he could hardly wait for the mail-car to bear him to Dhrommacol. As he stepped from the car he met Father Meagher, who was just returning from his parish rounds; the clergyman's face brightened when he saw Tighe a Vohr, and he extended his hand in hearty welcome.

"I have good news, father," he whispered, when they had gone beyond curious observation; "tonight you will be let into the prison to see Mr. Carroll; you and the young ladies."

"How did you manage that, Tighe," asked the priest; "did you obtain a pass?"

Tighe was somewhat nonplussed; knowing the clergyman's stern integrity, his severe reprehension of anything that pertained to deceit or dishonesty, he could have borne better to be executed than to confess to the clergyman by what plan of deception he had contrived to bring about the present fortunate state of affairs.

"Now, Father Meagher," he said, after a pause during which he pretended to be concerned about Shaun who was sportively chasing a butterfly, "it goes to me heart to have you all the time wanting to know the whys and the wherefores of me doin'—it tells so plainly that you have no trust in me."

The clergyman looked full in the face of Tighe a Vohr; not a muscle of the latter's countenance moved, save to return the gaze by one of most dolefully injured innocence.

"I mean it, father; an' if you'd only listen when I bring you news like the prisint, widout axin' to know how I kem be me good luck, I'd be the happiest man alive. I'm thryin' to be good, yer riverence, sayin' me *pathers* an' *aves* dutifully an' kapin' from me usual divarsons—

"Except the drink," Tighe, interrupted the priest slyly.

"Oh, yer riverence, as to that, I'm kapin' straight intirely; but I'm a wee drop that I had wid Corry O'Toole yesterday, when the heart was waky widin me, I haven't touched a sup since—since I promised Moira I wouldn't."

Tighe looked up a little fearfully; he dreaded the effect of his last words on the clergyman; but the latter, without seeming to notice it, resumed: "You say that everythin' is arranged for our visit tonight?"

"Yis, father; there isn't one thing to do but put yerse! under me care until we rache the jail, when I'm to give you in charge of a trustworthy person."

Father Meagher made no further observation, save to insist that Tighe should accompany him to the little pastoral residence, in order to be refreshed after his journey.

"And how, yer riverence, is Moira to behave to me?" Tighe asked, with a roguish twinkle, as he stood hesitating on the doorstep of the little dwelling; "is she still under orders not to speak to me?"

"Tim Carmody, you are an artful rogue!" Despite the severity the priest strove to assume, a smile curled his mouth as he remembered the trick which had been played upon him by his niece and Tighe a Vohr. He continued: "It was well you knew how to get over the difficulty when she was under orders, as you term it; and you'll never be at a loss while you have Shaun for a mouth-piece."

Tighe rolled up his eyes till the whites alone were visible, muttering: "He knows it; begorra, he knows all about it!"

Moira was permitted to speak to him, and while Clare and Nora, in a flutter of anxiety and joyous anticipation, owing to the tidings which Father Meagher brought, were making hasty preparations for their afternoon trip to Tralee, Tighe and Moira were enjoying an undisturbed conversation in the kitchen.

earlier on the scene, fettered every step he attempted to take. At last with a sudden dash he cleared a passage, and darted with the speed of a hare toward Maloney's shop. The miser had not been deaf to the uproar almost at his door, and in trembling agony, which he imagined the rabble were seeking, he hastily barricaded door and window. With carbine in his shaking hand, he stood ready to intimidate the first who should force an entrance. On they came, Joe Canty, in torn and dilapidated plight, at full speed, and the whole motley, howling crowd after him.

By this time Father Meagher, having left the young ladies in the care of Tighe, arrived on the scene, and his presence and voice restored sufficient order for him to learn that the stranger, on his peaceable way to see Mr. Maloney, had been surrounded by a number of people who acted as if they were mad, entreating and praying him to return immediately to the place whence he came; indignantly refusing to do so, he had been set upon in this howling manner. The priest, who had another moment to stop if he would catch the car, and with a hasty rebuke to the crowd, among whom he recognized all the scamps of his parish, he hurried away; and once that his reverence was out of sight, that portion of the crowd who knew the cause of the "set-to" on Mr. Canty, and who were determined to keep their promise to Tighe a Vohr, began anew their entreaties.

"Don't you see how ould Maloney has his dure locked agin you? it's as much as yer loife's worth to go foreinst the ould sinner."

"Do, *na bouchal*, go back afore you're killed!" "You're too foine a gentleman to be struthered the way the ould miser's blunderbuss'll lay you." "For the love o' Heaven go back afore you're a corpse intirely!" Such were a few of the many shrieking entreaties with which Mr. Canty was freshly assailed. He raged, and swore, and left half of his coat in the hands of the mob, but all availed him not; at length some one proposed that, as the crowd was sufficiently large to protect the stranger, a truce should be made long enough to enable him to speak to the miser through a hole in the window of the shop.

Canty was in no mood to use the mild tones that might have reassured the trembling miser and induced him to take down his barricade; he was sore, angry, mortified, and discomfited, and he roared through the circular space for admission in a way that made old Maloney roar back his determination to shoot the first man who dared to force an entrance. Thus repulsed, the humiliated applicant was obliged to desist, and with loud, deep curses he turned his face to the car-office followed by the rabble, the foremost of whom were shrieking in his ears: "Glory be to God that you're saved! if you listened to reason afore it's not to all this trouble you'd be puttin' us; be thankful, man, that you kem off wid yer loife, an' niver moid the condition o' yer clothes,"—as Canty nearing the car-office, took a hasty survey of his dilapidated person.

By this time a ludicrous side of the affair presented itself to some of the crowd, and a mirthful remark from him provoked a simultaneous roar of laughter. That was too much for the hitherto proud and overbearing sport,—to be laughed at by that horrid rabble, in addition to the thought of how he would ever face Tralee in his present absurd condition; he was maddened, and darted, he hardly knew whither; he had taken, however, the road to the post-office; adjacent were the public stables, and there, fortunately, he found a vehicle.

"Anywhere," he said to the driver, who was keen enough to suspect that his sorry-looking, breathless customer was the victim of some practical joke, "only get me out of this cursed place!"

He jumped into the conveyance, which immediately drove off, followed by as heavy and prolonged a cheer as ever burst from human throats. The fun of the affair now alone possessed the rabble, and some, when Tighe a Vohr's name was mentioned in connection with the origin of the trouble, were shrewd enough to see in the whole one of Tighe's wotted "divartin' tricks." That made their mirth none the less, however, and the fact that old Maloney never relaxed his fears sufficiently to take down his barricade until nearly sundown was an additional incentive to the universal merriment.

Tim Carmody, on his rapid way to Tralee in company with the priest and the two ladies, was vividly picturing to himself the whole ludicrous scene. Father Meagher had given the account of what he saw, and while the worthy priest was wondering what could be the origin of the trouble, and deploring the state of society existing among the lower class which could cause such scandalous excitement, Tighe was coughing, wiping his face, talking to Shaun, thrusting his head out of the window, and acting in an exceedingly restless manner to suppress the mirth with which he was inwardly exploding. What would he not have given to be present at Mr. Canty's reception! and it was only on their arrival at Tralee, and the near approach of that visit to which, though Tighe himself was not to enjoy, he looked

forward with anxious interest, that he became composed and serious.

CHAPTER XXVII.
CARROLL SEES HIS FRIENDS

The quartermaster had kept his word; unquestioned, and apparently even unnoticed, the little party of three were conducted to the cell of Carroll O'Donoghue. The iron door swung open, and they were in the presence of the prisoner. The feeble rays of a lamp revealing him with partial distinctness made him look white and worn, as, seated on his pallet, he had turned his head in anxious expectation at the entrance of the party. He sprang up, but momentary weakness, caused by the sudden joy, overcame him, and he tottered forward. Father Meagher caught him, tears of which the tender-hearted priest was not ashamed rapidly coursing down his cheeks, and Clare's and Nora's grief flowing in unison. Clare, after her first wild embrace, would bring the lamp close to her brother to note the ravages of his imprisonment; though the latter did not complete a month, the marks of that close and solitary incarceration were many and deep. Lines of suffering were worn in his face, which had become so thin, and so white as to be almost transparent, while, mixed with the golden locks that waved upon his brow, Clare fancied she detected the gleam of many a silver hair. He smiled at her fond survey,—the old-time smile that was so wont to kindle his face, but which now, despite his effort to the contrary, had a sadness about it more touching than a sorer evidence of grief would have been.

"I am not changed," he answered, striving to speak gayly, and drawing to a tighter clasp the hand of Nora, which he had already fondly seized. Clare put the lamp down without answering, but her passionate eyes told the opinion she would not trust herself to utter. "Tell me how this good fortune has happened," resumed the prisoner; "I have been solitary so long that I feared I should see none of you until we should meet in the courtroom on the day of my trial."

"It is due to Tighe a Vohr," responded the priest; "by what means he would not say; but we owe to him the privilege of this visit."

"Always Tighe!" murmured Carroll; "my heart has chafed to see the faithful fellow. Knowing his affection for me, and his ability to accomplish almost anything upon which he determines, I half expected to see him before this; but he has given sufficient proof of his solicitude for me in contriving to bring about this visit!" and a smile of tender affection beamed on his visitors, resting longest, however, on pale, silent Nora.

Father Meagher was mentally debating the propriety of making same communication; at length he decided.

"Carroll, I have something to tell you about Morty Carter; I would put you on your guard—"

He was interrupted by Carroll hastily rising from his seat, and answering with a strange impetuosity: "Father, I beg of you to say no more; I know all you would tell me, and I implore you to spare me your recital."

It was the priest's turn to rise in astonishment from the one stool which the cell possessed, and which he had taken, while the ladies had preferred to seat themselves on the pallet beside the prisoner: "My dear boy, how could you have heard? who has told you?"

"Ask me not, father, I implore you,—it would be too harrowing; I could not bear it!"

The priest was silent, convinced that Carroll, by some mysterious means, had discovered Carter's perfidy, little thinking that Carroll had resorted to this entreaty to spare himself the pain of hearing Carter defamed when he was not at liberty to defend him.

The short half-hour allotted for the visit was almost over. As the minutes drew to a close an insufferable weight pressed upon Nora's heart,—a feeling that in all her grief she had never before experienced, and which she was utterly unable to explain; she clung to Carroll in an agony of sorrow. It was so unusual to see her thus,—she, whose calmness, and strength, and heroic resignation fortified Clare, and even edified Father Meagher,—that both pressed her now, and besought to know the cause; Carroll himself, in the deepest distress, entreated her to tell.

"I hardly know," she said through her streaming tears; "it is as if some other trouble than this dreadful one which threatens was going to part us—a something that will make our paths in this world lie widely and forever apart."

"That cannot be," interposed Carroll, gently; unless, indeed, you prove false to the truth you have pledged me."

A look was her only answer; a look of such affectionate reproach, and deep tenderness, that the young man never forgot it.

"Nora," he said earnestly, "though the world should change, remember that my heart can never change to you; its truest affection will be for you; should I suffer the extreme penalty, as I fear I shall do, my last sigh, my last thought, shall be of you!"

TO BE CONTINUED

The fairest flowers of joy spring from the soul of sacrifice.

THE CATHOLIC CHURCH AND LIBERAL EDUCATION

CONTINUED FROM LAST WEEK

A sermon delivered in St. Peter's Cathedral, London, Ontario, on the occasion of the first graduation in the Catholic College of Arts of the University of Western Ontario.

THE PROGRAMME OF CATHOLIC LIBERAL EDUCATION

A PROGRAMME EXISTS

Having now set forth the main principles governing the relation of the Catholic Church to Liberal Education, as briefly as the importance and complexity of the subject permitted, I have, My Lord Bishop, completed half of the task you assigned me. There but remains to consider the practical application of these principles in a programme of Catholic Liberal Education. For if the Catholic Church, according to the need of the hour and the inspiration of her Divine Founder, has throughout the centuries been imparting a liberal education in her schools, she must have some programme of studies. Such a programme will of course vary according to the degree of civilization possessed by the nation which she is educating for Christ. In dealing with savages, the Church must content herself for generations to instil with religion the merest rudiments of civilization. The only Catholic liberal education in those countries will be that possessed by the missionaries. The full Catholic programme of liberal education can be found only in those schools which the Church, in periods of comparative peace and prosperity has founded in civilized communities. As such schools have existed from the second century to the present day there is no great difficulty in discovering their programme. Yet, when one's task is to endeavor to separate the essential elements of a Catholic liberal education from those that are merely accessory and, from a general study of the whole, to present a standard programme, the task is not so easy. It would be indeed presumptuous for me, a parish priest whose business it is to teach catechism and try to practice it, to attempt a worthy description of a Catholic liberal education. If in obedience to an episcopal wish which for a priest is equivalent to a command, I have undertaken to outline the principles and programme of a Catholic liberal education, it is because I realized that I should be speaking in the presence of a prelate under whom I began, a quarter of a century ago, my classical studies and to whom I can now turn for correction if anything be amiss in my presentation.

THE BISHOP OF LONDON

You, My Lord, as the whole of Canada knows, have consecrated your life to the study, defence and development of Catholic education and, in this holy cause, from Ottawa to Buffalo and from Buffalo to London you have translated eloquent words into noble deeds. This very city of London during the thirteen short yet laborious years of your episcopate, has been enriched by a Seminary of Theology conducted by diocesan priests, a Catholic Women's College and Girls' High School under the charge of the Ursuline Nuns and a Boys' High School now being built up by the Christian Brothers, not to speak of the new Separate Schools which the Sisters of St. Joseph are serving so well. If God grant you life and health, as we devoutly pray, it can safely be predicted that the next thirteen years of your episcopate will result in equally important achievements in the field of Catholic education.

THE NATURE OF LIBERAL EDUCATION

Today we are celebrating the religious baccalaureate exercises of Breasia Hall. The degree of Bachelor of Arts represents the culmination of a liberal education. By a liberal education we understand that general cultural formation which is acquired normally by four years of high school work and four years of college work and is crowned by the degree of Bachelor of Arts. The Bachelor of Arts is properly equipped either for graduate work in the Faculty of Arts, or for entrance to one of the other Faculties of a University, or, if his or her higher education be completed, for a cultured life in the world or in the cloister. Hence liberal education is by no means synonymous with university education. The education imparted in the university faculties of Theology, Law, Medicine, Applied Science and Engineering, and in all the newer faculties, is professional, not general, and instead of giving, presupposes, a liberal education. On the other hand the rudiments of a liberal education must be obtained and its completion may be obtained outside of a university. For, every college that has the power of conferring degrees in Arts is by no means a university. Indeed most of the institutions on the North American Continent that boast of the name of University are such only in the ambitious desires of their founders or friends. Historically also, for the most part, liberal education has been obtained without the universities. For universities came into existence only in the Catholic twelfth century and became a power in the land only in that greatest of Catholic cen-

tures—the thirteenth. On the other hand, liberal education has been imparted in civilization during the past twenty-four centuries, that is, from the time of Pythagoras—the first philosopher. One has but to turn to the writings of Plato and Aristotle to see that, apart from the moral and religious element, our present liberal education is but an evolution of that given in Athens in the fourth century before Christ. What is still more remarkable is that the Master of those who know, Aristotle, admitted that Greek education was incapable of leading on the majority of men to what is noble and good. His Christianity supplied this deficiency of paganism by its supernatural truth and grace. The Greek and Roman ideal of a liberal education, namely the cultural training befitting a free pagan citizen, was elevated and transformed into the Christian ideal, namely the training befitting a cultured citizen who is above all a free child of God. From the day that St. Paul preached to the philosophers on the Areopagus, quoting to them their own poets and winning converts from among them, there have been liberally educated Catholics. Christian schools of liberal education have existed at least since the second century when the great catechetical school of Alexandria was founded. The episcopal or cathedral schools which are equally ancient have survived to our own day in the form of diocesan colleges and of classical and philosophical seminaries for clerics. Likewise the monastic schools, represented today by the hundreds of colleges conducted by religious orders, go back to the fourth century, when St. Basil assigned this work to his monks. Now these cathedral and monastic schools have throughout all these centuries, when the local circumstances permitted, been imparting a true liberal education. To find out the nature and programme of a liberal education, we must therefore consider not merely the university arts course, as it has developed in the past seven centuries and a half, but also the other institutions, the cathedral school, the monastic school, the gymnasium, the lyceum, the high school and the college.

This problem, therefore, that of describing the Catholic programme of liberal education is one of which history holds the key. By making an induction of the centuries, we find that Catholic liberal education embraces seven main studies, namely: Christian Doctrine, Literature, History, Mathematics, Natural Science, Art and Philosophy. In this programme, we have the Trivium and Quadrivium of the ancients, with the two architectonic sciences, one natural and one supernatural to which they are ancillary, namely: philosophy and religious doctrine. My task is, therefore, to state the Catholic purpose of each of these seven branches of learning in that liberal education which leads the pupil from the primary to the professional school. A liberal education is essentially general in nature. It precedes specialization and prepares for professional studies. The Ecclesiastical Seminary, the Religious Novitiate, the Medical College, the Law Hall, the Faculty of Applied Science and Engineering and the Normal School do not exist to convey liberal knowledge. They suppose that their students already possess it sufficiently for their purpose and proceed at once to specialize. Other things being equal, the better the preliminary liberal education, the more fruitful will be the subsequent professional and practical studies. It is not, however, maintained that this preliminary and liberal education need be identical for all students going in for higher studies. Even do not exist to convey liberal knowledge. They suppose that their students already possess it sufficiently for their purpose and proceed at once to specialize. Other things being equal, the better the preliminary liberal education, the more fruitful will be the subsequent professional and practical studies. 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