

**HOME  
FOR GOOD**

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Home for Good by Mother Mary Loyola & Father Thurston

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**MOTHER MARY LOYOLA & FATHER THURSTON**

# **HOME FOR GOOD**



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BY

MOTHER MARY LOYOLA

OF THE BAR CONVENT, YORK

COLL. CHRISTI REGIS S.J.  
BIB. MAJOR  
TORONTO

EDITED BY FATHER THURSTON, S.J.

"I can devote myself: I have a life to give."

BROWNING, *Paracelsus*

1328

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1915

TO  
THE MAIDEN OF NAZARETH  
SO YOUTHFUL YET SO VENERABLE  
SO HIGHLY EXALTED YET SO LOWLY  
WHOM FOR HER GENTLE COURTESY  
HER TENDER SYMPATHY AND TIMELY HELP  
WE LOVE TO CALL  
OUR LADY



## P R E F A C E

THE time of leaving school, as all will agree, is a critical period for both girls and boys, and it is often a period of great difficulty for their fond and anxious parents. The old home relations of the nursery have long been broken through. For six years, seven years, or even longer, these growing lads and maidens have appeared only as visitors in their father's house. Even in the best regulated families the child home for the holidays is a privileged being, while in those that are less well-regulated he develops too often into a sort of chartered libertine, the short duration of whose period of freedom is made the excuse for every kind of irregularity. Moreover, under modern conditions, the longer vacations are constantly spent in some hotel or temporary residence by the seaside, where every detail of daily life militates against even the mildest form of discipline. This is not always a good preparation for the final home-coming, which in the case of most girls and not a few boys, follows immediately upon the end of their school-days. The child in many instances looks forward to this time as to an emancipation which is again to be altogether of the nature of a holiday — only



more so. The parent is constantly apprehensive that home will be dull after the varied *agréments* of an expensive and well-appointed modern school. A child exacting, bent on amusement and threatening revolt at the least rebuke, a parent weak, vacillating and almost apologetic for any rare exercise of authority, these are elements that offer but a poor promise of ultimate happiness for either of the parties concerned. And yet it is precisely during this first year or first six months at home that in a large number of cases the great decision of life is made. It is then more than at any other time that the girl consciously or unconsciously frames her answer to the vital question of *what she is going to be*—a frivolous pleasure-seeker or one who in Christ's name is resolved as cheerily as may be to accept her share of the burdens of life.

Mother Mary Loyola has surely done well to emphasise the importance of this critical time, and to encourage children who are yet at school to look forward to it and to prepare for it. In these days of examinations for girls as well as boys the busy round of school tasks and school amusements is more absorbing than ever, and the sort of back-water in which many a girl finds herself in a quiet country home after the excitements she has grown accustomed to is apt to prove not a little disconcerting if principle does not come to her aid. All who know

Mother Loyola's other books will be familiar with her happy touch in facing practical difficulties of conduct and suggesting remedies. They will be prepared for the insistence with which she waives aside pretences and concentrates the attention of her auditors in these imaginary conversations upon the sense of responsibility and the solid formation of character. Even from early years she cautions them wisely against the false promises and self-assertive allurements of pleasure and excitement and popularity. It will not be her fault if they do not learn to appreciate what is best and highest. "Are there not," she seems to ask with Clough,

"Are there not, then, two musics unto men?—  
One loud and bold and coarse,  
And overpowering still perforce  
All tone and tune beside;  
Yet in despite its pride  
Only of fumes of foolish fancy bred  
And sounding solely in the sounding head."

And very skilfully she pleads with her youthful hearers to try to open their minds and hearts to the subtler charm, to that higher life of unselfishness and well-doing whose appeal is so much more difficult to catch.

"The other soft and low  
Stealing whence we not know,  
Painfully heard, and easily forgot,  
With pauses oft and many a silence strange  
(And silent oft it seems when silent it is not),

## PREFACE

Revivals too of unexpected change:  
Haply thou think'st 'twill never be begun,  
Or that 't has come and been and passed away:  
    Yet turn to other none,—  
    Turn not, oh, turn not thou!  
But listen, listen, listen—if haply be heard it may,  
Listen, listen, listen,—is it not sounding now?"

It is to the counsels and the ideals of such educators as Mother Loyola that we have to look for the hope that this second music will never lose its charm, and that the bright example of the Christian life may still kindle and attract the hearts of brave and generous youth in generations yet unborn.

HERBERT THURSTON, S.J.

FEAST OF THE ASCENSION,  
*May 2, 1907.*