" TRIUMPH OF FAILURE."

A New and Remarkable Book by an Irish Priest.

Rev. William Barry, D. D., the famous English scholar, gives to the Liverpool Catholic Times the following re-view of Rev. P. A. Sheehan's new book, " The Triumph of Failure."

I remember, long ago. the title of a book of John Mitchel's which was called "The Last Conquest of Ireland – Per-Without having read the volhaps.' ume, one could be pretty sure that it der competitive examination. was dealing with conquests achieved parasitic society people, who despise by force of arms rather than force of everything Irish, and are such barbar ideas, and that it bore this name as a lians as to have lost all judgment as re defiance, not a surrender. What Irishman, indeed, of ancient stock and St. Patrick's religion will ever admit the fashion-one knows where to look that the Green island can be effectually conquered, or its people held down, so that they shall not rise "cobbing irical Thackeray. And so these two from the soil," as I once heard it expressed with admirable vivacity? But alas, there is a conquest more anter the loughten field-a conquest of have bartered his living faith for marks in an honors' list. Multiply the in arcialism, of religion by worldliness, stances, and where is your battered his by the values. of the ideal by the vulgar. And what should we say who belong to the greater Ireland, if our sacred island home, the Erin of saints and sages, with all its enchanting memories from of old. were at length to be subdued in this way and become a province of London, a smaller England—in a word, to speak it sadly and mockingly, a mere West Britain? Better far that it should sink into the deep, with the fairy mists of the Tuatha de Danann floating above it, an immortal sorrow, unstained by touches of the base modern coal smoke, unvexed by the cries and screamings of a multitude given over to Mammon. What is Ireland making of her destiny? What of her message to the nations ?

IRELAND IN DANGER

The other day I opened Father Shea han's volume, not suspecting it con-tents; and I read and read, and was delighted, and somewhat amazed, on finding at last an Irishman at home, Catholic and a priest, who saw perils of this new and threatening conquest shuddered at them, called his country to arms against them and himself show the way to vanquish them. He had written a story ; but he was preaching a crusade. With learning in plenty, Greek, German, English, secular and sacred; with flashes and gleams, undoubtedly, of genius; in a language always touching, often exquisite ; and deeper than all these fine qualities which become an eloquent style was the austere, kindly, imaginative mood, Celtic and none other, that had seemed to be failing out of a world not worthy ot it. I will allow the severe critic to weaken my praise with as much water as he can draw from Castalian springs but I do maintain that the spirit, the temper of this very remarkable tale is all I have said-heroic, inspiring, Irish of the days that are no more; it is a trumpet call to our people. Father chan's heart yearns over the youth of Ireland, witnessing in what deadly danger they stand at this moment-a youth such as the Almighty never created a second, innocent, affectionate, clear-eyed, gentle, ardent as the morning; but how shall they keep their fair nature in this utilitarian age

The neasant, the child-in these w may still perceive what the Celtic sou can reach of purity and poesy, mir acles unattainable by our debasing so called education, which stifles where in classes-they were never so poor, ill should cherish, and runs all to competi tion, to prizes, to places, to the woreducated, comfortless; not in the ex Teach the Irish chil ship of money dren on this beautiful system and watch the result. A Pagan education at the crammer's means either indiffer ence in religion or unbelief ; a nation al school education has too often mean the very thing that Dr. Whately aimed at, taking from the Celt ever charm that was his own, to make him a vile caricature of the Saxon. This is that conquest of Ireland which is Shall it enough to break one's heart. succeed? It will, most assuredly, un less Father Sheehan's way is followed -the way which leads us back to our saints, and which is a pilgrimage of learning and love to Clonmacnoise and Glendalough and Bangor and Lismore seeking information where alone an ancient folk like ours can find it, in our heroes and our history and our re I We can never be English. ligion. we degrade ourselves into West Bri tons, who will prefer the twadry imi tation before the original? We shall deserve our fate, and there will be none to pity us. GODLESS EDUCATION. l am forgetting to tell you the story which is in these books. But the story, though full of interest and movement is less to me than the moral. Two figures, Geoffrey Austin and Charlie Travers, furnish a contrast, imagin able, certainly, and I suppose often realized, among Irish young men of the middle class. Ah, that middle It is our sphynx, our problem. class ! and will devour us all, gentle and simple, if we do not comehow trans form it by faith in the beauty which God has made, and in the religion whereof our Lord Jesus Christ is the Messenger and Substance. But these lads, with their unsullied Irish hearts and their passion for learning, are sent up to Mayfield-a house where the crammer reigns supreme-to prepare against some London examinations. The old story of Irishmen leaving their home in the west-the wild, poet ic, sea-beaten west of Finnvarra, and the cliffs of Moher-betaking them selves to Dublin, and there, without

to a given point, it may be studied also in M. Paul Bourget, who discovered, by no means too soon, where this life of the secularized school, and disciple ship to science and literature, divorced from religion, will lead its votaries.

The Catholic who is successful as a lawyer, official, journalist, or what not, and who never goes to Mass-ought we to be proud of him? The learned youth, utterly ignorant of church his tory, Christian philosophy, and even of his forefathers' sufferings in a divine cause - it appears that he flourishes un-The What gards the beautiful and the antique, reckoning that to be art which is only for them whenever the lord lieutenant irical Thackeray. And so these two young men are in danger of losing their souls. If the training succeeds, they are ruined-the Celt will no longer be religious, the Catholic wil

> PREACHERS TO A RISING PAGANISM Happily, they are saved by failure. Travers, a "beautiful soul, Charlie if ever there was one, breaks down in his examens, is taken in hand by Father Aidan-the strong man of the story-dedicates himself to be the lay apostle of his countrymen, and dies a martyr to calumny. He is the true picture of "The Christian," so badly drawn two years ago by Mr. Hall Caine, in a book concerning which I have said my say elsewhere. But I cannot fancy the middle aged Irish layman reading of Charlie Travers without some dull twinges, or poignant throbs of anguish, as at the re membrance of the dreams of his youth, Why has unfulfilled and accusing. no single Charlie Travers come forward in a Catholic nation, to take up this high redeeming task, and to be a spiritual O'Connell or a lay Father Mathew? Is there not a cause? Let me quote one passage-the sum of Father Sheehan's contention. It is severe ; but, suppose it true, whom are we to blame, the preacher or the audince that requires such a lesson Charlie Travers, then, a " young ad vocate "in Dublin, inveighed " against all the modern vices of society, its love of ease, its mad passion for wealth a.d distinction, its godless educa-tion, its dread of trial, its hatred of sickness or poverty, its want of charity towards the fallen and afflicted. He pointed out that between the well to do city merchant, who picks his teeth after his luncheon and poises his heavy seals in his hands, and goes to his Turkish bath in the afternoon, and stars at half naked women from his opera box-and the cultured Pagan who, wrapping his toga around him, strolled down to the baths of Vespasian, or had supped with Lucullus and frequented the circus in the days of ancient Rome, there was not a hair's breadth of difference. It is true the latter laughed at his gods and jested about the augurs ; but the city man, too, would not spare a clever mot about a priest, and would send his women and children to church on Sunday Where, exactly, does Christianlty come in? Not in our personal habits does Christianity -they are sensuous and voluptuous not in the splendor of our churchesthey are vile and contemptible compared to a Roman or Grecian temple : not in the well being of the working

of culture to Catholicism. He is saved indeed at last, yet so as by fire. And here I am reminded of an august and she was allowed to go to St. Anne memory which, though invisible, floats over this volume at its his hest, Watertown. She had to be taken from her bed and carried to the cars with and might have guided the writer's her bed and carried to the cars with very many precautions. As may be imagined, the journey was but one long suffering, the slightest jar caus-ing intolerable pain. When landed By an extraordinary Providence, now more than forty years ago, there went from Oxford to Dablin a scholar of the pattern dear to the at St. Anne after such a journey, she Irish heart ; John Henry Newman be-came first rector of the Catholic Unilooked more like a corpse than a living person. She had then to be lifted into versity ; his task was to draw out a rational scheme of studies and sciences, a carriage with her head surrounded by cushions to convey her from the viewed in their place according to the Church's principles, to train the lafty of Ireland, to prepare them against this very day, whose advent he prophe-sied, and to convert its perils into recting a converting and the propheboat to the shripe pilgrimage. What passed duri time between St. Anne and her By motives of learning and piety. what series of mistakes did that enter-prise issue in disaster? But big lec tures may still be read ; if young Irish men, students in seminaries of what her heart? ever kind, did read them, and did lay them to heart in all sincerity, Geoffrey Austin would be a rare exception, and Charlie Travers would find him by his side, no longer a pessimist and a Pagan, but the right hand of the priest

CULTURE TRUE AND FALSI I had much more to say. But the book will say it, and say it exceedingly well. For the many who want an exacting story, full of adventure, and the not so many who take delight in wis-dom and epigram, "The Triumph of Failure" comes at a good season. It will naturally be taken with the intro-duction, "Geoffrey Austin, Student," which leads up to it. Nevertheless, I look on Father Sheehan's last writing as, in the language of his favorite, Jean Paul Richter, "one of those books which are half battles"—a story indeed, and as quickly as a person in good health excellent literature, but something else beyond literature. It is a challenge, a rebuke, an onset against the commonto kneel and venerate the relic. place ambitions, and woeful victories, and vulgar triumphs associated every where with a "liberalism" of which its former advocates are beginning to be ashamed. I say "liberalism," but I cured. am not thinking of politics. I will say "enlightenment," if I may be allowed to qualify it with the names of Voltaire Bentham and Friedrich Strauss. difficulty. Are these, or their like, to be set up and worshipped as gods on the Hill of Tara? God forbid! Yet, in a lecture which I do not think most Irishmon have even glanced at, Cardinal New-man foresaw and described the rising cloud. His voice was not heeded Pray heaven that this fresh warning from the lips of one of our own kindred, a scholar and a priest, may not prove likewise in vain

CURE OF A DYING NUN AT ST. ANNE DE BEAUPRE.

of the Most Marvelous That Ever Occurred at the Famous Canadian Shrine.

From Annals of St. Anne.

About the middle of July we received from Rev. Mr. Hervieux, of Tupper Lake, N. Y., a letter respecting the markable cure indicated in our title. Among other things it said :

"The Sister is now quite well. know not whether anybody has written to you in connection with this miracle, but please speak of it in your Annals.

From that time we have been cor responding with Rev. Mr. Hervieux He has fully confirmed the first infor mation that he gave us. It therefore seems to us that the time has come to make known this striking proof of S Anne's goodness. We shall do so by giving all the details that we have re-ceived from the surest sources.

in manifesting that power in favor of the unfortunate. Let us thank St Anne ; let us love her and pray to her, It was on the 22nd of June of last year that Sister Bernadette, a nun of the convent of St Joseph, Watertown, and she will always pour her blessings

was granted by the good superioress If your digestive powers are deficient, you need something now to create and maintain strength for the daily round It was under these circumstances that Sister Bernadette started from of duties:

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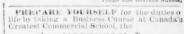
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THE CATHOLIC RECORD

venerate the holy relic.

as observed.

ificat.'

eturned to the steamer.

Father could not believe his eyes.

"Yes," she replied ; "it is I : I am

I shall not attempt to depict the emo-

tion that seized the persons present on

seeing the nun who was in a dving

she entered walk without the slightest

All wept with joy. At that moment

ons that were no longer needed, and

All followed him, including

headed a procession singing the "Mag

her who had been miraculously cured

was immediately called, was able to

taken place in Sister Bernadette's con-

dition. He was the more struck by

it because he himself had helped her

to enter the church. To make it still

more sure that she was cured he told

her to kneel for his blessing. She did

so at once without the slightest diffi-

culty, a thing that she was entirely unable to do an hour before. Thus she was cured ! She went to the

ing with agility a distance of nearly

teamer on foot without support, walk-

mile. She came into the midst of her

sister nuns and of the other persons

who knew her, exciting the same ad

was effected without the least suffering

She went back to her convent, and we

two cushions remained at the shrine. This fact, which is thoroughly

attested, is one of the most marvellous

that ever occurred at the shrine of St.

all the details. It is a proof of the ex

traordinary power that St. Anne has received from God and of her goodness

Anne. For that reason we have given

are told that she is quite well.

miration everywhere.

The return

The

see the marvellous change that had

The Reverend Father Superior, who

the brother sacristan took up the cush

What ! is it you ?" he asked.

condition and unable to stand

tirpation of vice, as our streets testify ot in the choking of drunkenness, as our distilleries testify. Surely that divine Man of Judea had some message Surely that for the world besides the platitudes of philosophers or the divination of Yet where is it visible or augurs. audible in the world ?"

WHO WILL ORGANIZE THE LAITY?

It is impossible not to ask, on hear ing this frightful description, "What are Catholic laymen doing?" The The author replies : "Absolutely nothing, either defensive or aggressive. With the exception of a few Vincent de Paul societies, there is absolutely no organization [in Ireland] that would combine in one solid body all the zeal and talent of thousands of young men who would dare and do a great deal for Jesus Christ, but who are now kept back for want of an inspiring voice." Against the marshalled forces of evil there stand on the side of Christ "a handful of priests, a few weak women, a literature that is saved from ridicule barely by its good intentions, and a few saints

who lift their hands like Moses on the mountain, while the armies of Israel are hard pressed in the valleys of humiliation and defeat." In exchange for the lofty idealism which created missionaries and martyrs, Ireland is now offered " culture "-- that is to say, the cheapening of "oleographs and the buffo opera, broken French and un-grammatical German"; but the 'liquor interest" must be respected, nor can "mediæval ideas" be allowed to stop the way of "modern civilization.

NEWMAN IN DUBLIN.

Do not imagine that if religion is to hold its own, in Father Sheehan's opinion, culture must be given up Let things be called by their right names. This branch of money making, with exames for its stock exchange, is not, nor ever was, culture in any tolerable sense. Yet the finest scholarship ought to receive baptism, and stands in need of grace, and will turn to poison without prayer. Geoffrey Austin is the scholar who nearly the modern chaos. One could match it loses his faith, and loses the strength me, let me go on a pilgrimage to St. to a hair from the novels of Turgenieff and comfort of it altogether, because he Anne de Beaupre. I am sure that the and the parables of Tolstoi. And, up never has been shown the true relation great saint will cure me." Her request

N.Y., was instantly cured at the shrine of St. Anne de Beaupre.

On that day came the pilgrimage from Ogdensburg, N Y., a pilgrimage admirable for its piety, and contradiction one of the finest and most edifying of the season. Among the five hundred pilgrims were several sick persons, Sister Bernadette being of the number.

She is a young nun, twenty-five years old. For two years she had suf fered from an internal disease which was extremely painful and dangerous, and baffled the skill of the best physicians of that region. The illness had increased to such an extent that all hope was lost, and the Sister was warned to prepare for death. She received the last sacraments in perfect resignation to God's holy will and gen erously made the sacrifice of her life Nevertheless the physicians who at tended her did not give her up en They still endeavored to save tirely. from death the victim who was escap ing from them in spite of all their forts. Finally they held a consulta tion and agreed to propose an opera-tion to the sick nun. This was, in their opinion, the only way to save her. Their proposal was not received by the patient as they expected. She was already prepared for death, and did not care to run the risk of a painful operation, the idea of which was repugnant to her. She therefore re-The physicians spoke to the fused. superioress, but she was unable to ob tain the patient's consent. They went still further and tried to secure the intervention of the ecclesiastical author-ities. But Mgr. Gabriels replied that he could only advise, not order in such a case.

All seemed lost. On her side Sister Bernadette retained in her heart a secret hope that she would be cured. But her confidence laid in heavenly succor, and not in human resources She sent for the superioress and said to her : "Reverend Mother, if you really wish another attempt to be made for

Affesting the Affest upon us. ALL AROUND CHURCH DIFFER. Ninety Per Cent. of the people are afflicted with some form of of the people are afficted with some of the ob-bumor, and this causes a variety of diseases. The reason why Hood's Sarsaparilla cures when all others fail is found in the fact tha it effectually expels the humor. Scrofula salt rheum, boils and all eruptions are per manently cured by this great medicine. Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, s



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