

MARCH 4, 1893

"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 review of Rev. P. A. Sheehan's new book, "The Triumph of Failure."

I remember, long ago, the title of a book of John Mitchell's which was called "The Last Conquest of Ireland—Perhaps." Without having read the volume, one could be pretty sure that it was dealing with conquests achieved by force of arms rather than force of ideas, and that it bore this name as a defiance, and not a surrender.

What Irishman, indeed, of ancient stock and St. Patrick's religion will ever admit that the Green Island can be effectually conquered, or its people held down, so that they shall not rise "robbing from the soil," as I once heard it expressed with admirable vivacity? But alas, there is a conquest more subtle, more enduring, than comes after the foughten field—a conquest of poetry by prose, of romance by commercialism, of religion by worldliness, of the ideal by the vulgar.

IRELAND IN DANGER.

The other day I opened Father Sheehan's volume, not suspecting it contained, and I read and read, and was delighted, and somewhat amazed, on finding at last an Irishman at home, a 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.

The peasant, the child—in these we may still perceive what the Celtic soul can reach of purity and poesy, miracles unattainable by our debasing so-called education, which stifles where it should cherish, and runs all to competition, to prizes, to places, to the worship of money.

GODLESS EDUCATION.

I 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, imaginable, certainly, and I suppose often realized, among Irish young men of the middle class.

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 discipleship to science and literature, divorced from religion, will lead its votaries.

PREACHERS TO A RISING PAGANISM.

Happily, they are saved by failure, Charlie Travers, a "beautiful soul," if ever there was one, breaks down in his exams, is taken in hand by Father Aidan—the strong man of the West—dedicates himself to be the lay squire 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.

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

One 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 remarkable cure indicated in our title. Among other things it said: "The Sister is now quite well. I know not whether anybody has written to you in connection with this miracle, but please speak of it in your Annals."

WHO WILL ORGANIZE THE LADY?

It is impossible not to ask, on hearing this frightful description, "What are Catholic laymen doing?" 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."

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 exams for its stock exchange, is not, nor ever was, culture in any tolerable sense.

of culture to Catholicism. He is saved indeed at last, yet so as by fire. And here I am reminded of an august memory which, though invisible, floats over this volume at its highest, and might have guided the writer's pen. By an extraordinary Providence, now more than forty years ago, there went from Oxford to Dublin a scholar of the pattern dear to the Irish heart; John Henry Newman became first rector of the Catholic University; his task was to draw out a rational scheme of studies and sciences, viewed in their place according to the Church's principles, to train the laity of Ireland, to prepare them against this very day, whose advent he prophesied, and to convert its perils into motives of learning and piety.

CULTURE TRUE AND FALSE.

I had much more to say. But the book will say it, and say it exceedingly well. For the many who want an exciting story, full of adventure, and the not so many who take delight in wisdom and epigram, "The Triumph of Failure" comes at a good season. It will naturally be taken with the introduction, "Geoffrey Austin, Student," which leads up to it.

ALL AROUND CHURCH DIFFERENCES.

From the Indianapolis Journal.

"How do the two churches here get along?" asked the drummer, who was new to the place. "Mister," said the village skeptic, "their air so eternally at outs that even the weather-vanes never points the same way."

NINETY PER CENT.

of the people are afflicted with some form of humor, and this causes a variety of diseases. The reason why Hood's Sarsaparilla cures when all others fail is found in the fact that it effectually expels the humor. Scrofula, salt rheum, boils and all eruptions are permanently cured by this great medicine.

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are the best after-dinner pills, aid digestion. 50c.

was granted by the good superioress and she was allowed to go to St. Anne.

It was under these circumstances that Sister Bernadette started from Watertown. She had to be taken from 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 causing intolerable pain.

ALL AROUND CHURCH DIFFERENCES.

On arrival she was placed in an arm-chair at the foot of St. Anne's statue, where she remained throughout the pilgrimage. What passed during that time between St. Anne and her? How many acts of confidence and at the same time resignation were expressed by her heart? No one knows.

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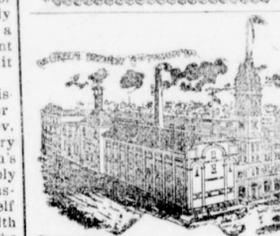
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