THE LATE REV. GEORGE TYRRELL.

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The announcement of the death of Rev. George Tyrrell has renewed the question about his defection from the Church. So far as one can judge from his actions and writings it came about in this way: Father Tyrrell's mental habit was more speculative than pratic-al. He was not disposed to make, or to follow, the researches and critical studies of modern scholars in the very question upon which he loved to specu-late. He was not an expert in histori-cal or biblical criticism, though, strange to say, he had an exalted idea of the experts in these fields and attributed unquestioningly to them an authority which he denied somewhat bitterly to the masters of the Church he had little patience, though he constantly dealt in formulas of his own. He was fond of giving new expression to old teuths. He chered hered to informula The announcement of the death o fond of giving new expression to old truths. He labored hard to interpret the teachings of the Church in terms which its opponents had used to sup-plant Catholic belief. It did not occur to him that the few who valued the new terminology would misunderstand new terminology would misunderstand him, or rather interpret his words in their own erroneous sense. As he labored without the large success he had expected, he began to attribute his failure to the inherent difficulty of the doctrine, or to previous futile attempts doctrine, or to previous furthe attempts to express it. But for this he believed that intelligent men generally would enter the Church. For want of such expression of their belief as he had expression of their belief as he had attempted to provide, he feared that thousands were on the point of leaving the Church. Like many other minds, over exercised in one line of activity, he lacked or lost the sense of propor-tion. He overestimated the disposition of the non-Catholic, and he underestim ated the faith of the Catholic. He attributed undue, credit to the proton attributed undue credit to the preten-sions of much modern criticism, but he ignored the common sense or wisdom which grows out of faith and which enables the Catholic to keep philosophi-cally cool when others are flurried over every wind of doctrine and every speci-ous assumption made under pretext of science or criticism. He failed to see that what attracts manule the Clurad that what attracts people to the Church that what attracts people to the Onliven is its definite, consistent and obligatory doctrine, just as what repels them from other churches is a vague, shifting and accommodating religious teaching. He appreciated so highly the benefit of membership in the Onlivent that he did appreciated so highly the benefit of membership in the Church that he did not wish to leave it, even when he was secretly disloyal to it and counselling others in accordance with his own others in accordance with his own attitude. His "Confidential Letter to a Friend who is a Professor of Anthrop-ology," published later under the title, "A Much Abused Letter," is an ex-posure of views and of methods that make one question the sincerity of bia make one question the sincerity of his belief, and wonder what moral standard he followed. It was the detection of this clandestine propagandism that brought his aismissal from the Society of Jesus and later his condemnation by the Church. His defection was not the disaster to religion which some predicted. His death has caused no agitation of the views for which he stood. It is only another evidence that Modernism was another evidence that Modernism was the cult of a clamorous few, whose voices were silenced by the Encyclical " Pas-cendi Gregis." It happens at a moment which emphasizes the fidelity of the Church in safeguarding the faith of those who seek its light from her. When other Christian bodies are licensing as preachers young men who have abandoned the foundations of Christian belief, the Church would rather face the threatened defection of thousands of minds reported brilliant or learned, than sacrifice one iota of the truth confided to her by her Founder. Could the dying priest have spoken for himwould he have retracted his errors? self, would be have retracted in sectors. Perhaps; but unfortunately those about him were interested in having it appear that even in death he favored their heresy, and they are responsible for his non-Catholic burial.—America.

BENEFACTRESS OF IRISH GIRLS.

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them ; but, in truth, it must be said, the charm of Miss O'Brien's name and of her father's memory was also a potent argument in its favor.

The directors unanimously voted to give \$1,000 a year, during a term of five years, as their contribution for the establishment of the home, and co establishment of the nome, and commis-sioned one of themselves, the Right Rev. Stephen V. Ryan, Bishop of Buffalo, to consult with Cardinal Mc-Closky of New York as to whether a priest, from the clergy of that diocese, could not be chosen who would dovate could not be chosen who would devote his time to the good work, and, by strong, continuous appeals to the Cath-olics of America, obtain the means necessary to a successful issue. Bishop Ryan had the good fortune, on his arrival in New York, to meet Rev. John Riordan, who, on hearing of the project, at once declared his willingness to take it up, if the approval of the Cardinal gave his approval, and the good work was begun. Father Riordan invoked the generous et arity of the Catholics of New York and of the country at large; his words met with a ready response, ould not be chosen who would devote his words met with a ready response, and "The Mission of Our Lady of the was established. Rosary'

Miss Charlotte O'Brien was not a Catholic when she sailed from Queens-town on her self-imposed errand of charity, and had chen no thought of be-coming one. What she observed on board the sceamer among the Irish emigrant girls, in a New York lodging house kept by a Catholic Irish woman, in a convent of the Sisters of St. Joseph, of St. convent of the Sisters of St. Joseph, of St. Paul, where she boarded while visiting that city—I am repeating her own words from a letter written to me—shed light upon her mind, and shortly after her return to Ireland, the daughter of the patriot was received into the bosom of the Catholic Church—the Church of her me to the forefathers. own Irish forefathers.

LOST LAURELS.

THE CHURCH HAS MISLAID THE PANOPLY OF SONG.

(From Francis Thompson's Essay on Shelley.) The Church, which was once the mother of poets no less than of saints, during the last two centuries has relinduring the last two centuries has rein-quished to aliens the chief glories of her poetry, if the chief glories of holi-ness she has preserved for her own. The palm and the laurel, Dominic and Dante, sanctity and song, grew together in her soil; she has retained the palms, in her soil; she has retained the palms, but foregone the laurel. Poetry in its widest sense (that is to say taken as the general animating spirit of the Fine Arts.) and when not professedly irrelig-ious, has been too much and too long among many Catholics either misprised or distructed: too much and too report or distrusted: too much and too g ally the feeling has been that it is at best superfluous, at worst pernicious, most often dangerous. Once poetry was most often dangerous. Once polety was as she should be, the lesser sister and helpmate of the Church; to minister to the mind, as the Church of the soul. But poetry sinned, poetry fell; and in place of lovingly reclaiming her, Catho-licism cast her from the door to follow the pager sednece. The separation has

separation has been ill for poetry; it has not been well for religion. Fathers of the Church (we would

hers is the art of modern France and of Her value, if you know it not, God knows, and know the enemies of

God. *** Eye her not askance if she seldom sing directly of religion; the bird gives glory to God though it sings only of its innocent loves. Suspicion creates its innocent loves. Suspicion creates its own cause; distrust begets reason for distrust. This beautiful, wild, feline, poetry, wild because left to range the wilds, restore to the hearth of your charity, shelter under the rafter of your faith; discipline her to the sweet re-straints of your h usehold; feed her with the most from your table, soften straints of your household: feed her with the meat from your table, soften her with the amity of your children; tame her, fondle her, cherish her-you will no longer need to flee her. Suffer her to wanton, suffer her to play, so she play round the foot of the cross '

SHE WISHED TO CONVERT THE POPE.

ered Heart Review

The American Catholic Historical Researches (Martin I. J. Griffin's magazine) is always full of interest and in-The latest issue (July) is ormation. formation. The latest issue (only) a particularly so. In the department en-titled "Catholic American Historical Notes" we find a rather amusing ac-count of a good woman of old time Philadelphia who was so convinced of the truth and force of Protestantism that she felt competent to convert the Pope himself if she should ever have a chanc himself if she should ever have a chance to talk religion with him. Mr. Griffin quotes the facts concerning this Pro-testant apostle from Mr. George Hazle-hurst in the Ledger, Feb. 3, 1907. It is interesting to note what became of the zealous Protestant lady and her Protest-

ant opinions in the end. WAS CONVERTED HERSELF.

heaven a message to convert the Pope into a Protestant, and accordingly, after borrowing the necessary funds for a jour-ney from her brother-in-law, James Gore King, she set out for Rome on her arduous mission, I can well recall the story told me by one of my aunts, who was in me by one of my aunts, who at the time and who sat next to Ron Mrs. Peter at a midnight Mass in St. Peter's. In the middle of the Mass Mrs. Peter turned to my aunt, asking her what her impressions were of the ser-vice. Of course my aunt, being a Protestant, replied in the usual denunciatory language so common even among educated people at that time. Mrs. Peter made no reply, but three weeks from that time was seen walking bare-Peter made in the was seen walking bare from that time was seen walking bare was her projects of the streets of Rome. On her return to America she gave her property in Cincinnati to the Church of her adoption, and ended her Church of her adoption, and ended her Church of her adoption, and ended her Church of her adoption. The CATHOLIC CLUB OF WINNIPEG. Der. O. MORBIN, Pres., Der. O. MORBIN, Pres., Der. O. MORBIN, Pres.,



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sional income was over £8,000 a year) he heard it every day. "This church was built in penal times down a narrow land off Grafton street. In real life it was there Michael Davitt desired to be brought after death, while

In real life it was there Michael Davitt desired to be brought after death, while in fiction Luke Delmege and other crea-tions of Canon Sheehan find their way thither. When the penal laws became somewhat relaxed sodalities were estab-lished to promote monthly. Communication ROOD somewhat relaxed sodalities were estab-lished to promote monthly Communion. However, O'Connell was so far in ad-vance of his time as to be then a weekly communicant. As he grew older he approached the holy table even more frequently " frequently."

Miraculous Cure.

CHURCH DECORATION A despatch from Kingston informs us that Miss Amelia Ross, a cashier in that FIGURE SUBJECTS, SANCTUARY PANELS. ETC. city, has returned with evidence of having been miraculously cured, at the shrine of Ste. Anne de Beaupre, of la ness, the result of an injury which she sustained at Maynooth, Hastings County, in a logging accident a year ago last February. In the church a strange feeling came over her; she threw her crutches aside and walked about, and is now around as well as ever.

A GOOD MOVEMENT.

Winnipeg, Man., July 15, 1909. Dear Sirs,-At a recent meeting of the executive of our club a suggestion was made that a movement be started to organize a federation of all the Catholic Clubs in Canada.

For the present our proposal is that any member in good standing of an allied ctub should be supplied with a travelling card, which would entitle him to the privileges of any other club, while a visitor there, or a transfer card, admit-ting him to full membership, without ting him to full membership, without payment of initiation fees. Later on we might arrange for a convention at which delegates from the various clubs might discuss problems of Catholic Club life, and plans for mutual advancement and

we enclose a list of clubs now known to us, a glance at which will, we think, show the advantage and desirability of such an organization as we propose. If you know of any other clubs in Canada not on the list we shall be obliged if you will pass the suggestion along, and send us the names and addresses of their

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TEACHER WANTED FOR S. S. NO. Inch. Ont. Duties to begin August 1 State qualifications, experience and salary before August 9, 1909. Address John Wa Treas, Arkell, Ont. PUS. HOUSEKEEPER WANTED.

HOUSEKLEPER WANTED. WANTED A PRIEST'S HOUSEKEEPER FOR a country parish, Enterprise, Ont Apply at once starting salary and enclosing testimonial from parish prise. Address Rev. J. J. O'Reilly, Enter-prise, Ont. 1607-1. MALE TEACHER WANTED. GOOD SALARY, School, Qu'Appelle, Sask.



Vestments, Etc. WRITE FOR PRICES J. J. M. LANDY

he occasion of the annual playmage to the shrine of St. Anne st St. Anne, III., marking the close of a nine days' novena. Led to the altar by her mother, the child suddenly taggered back in affright as her closed eyelids opened. Crying for joy the mother pushed her way through the crowd of cripples and friends and hurried with the little one to a nearby home. At the age of seven months the child became bind from the effects of blood poisoning caused by whopping cough. Two years ago a partial cure was effected at the shrine of St. Anne, but blindness re-sulted again two months ago and the mother deter-mined to make the pligrimage a second time. Mrs. Michael Joyce of Essex, cured a year ago of running sores on the left leg, received similar benefit to-day to sores on the right leg. Martha Colpinsky, seven years old, of Kankakee, suffering from a dislocated hip, appeared benefied. It was reported that a young son of a Chicagoan, affected with hip trouble, was able to walk for the first time, but this could not be verified. Three thousand pligrims thronged the streets of the little village, including one thousand one hun-dred on an excursion from Kankakee and vicinity and four hundred from Chicago, Father Bergeron of Notre Dame Church, Chicago, and Father Fortin of Brighton Park assisted in the closing services. 416 QUEEN ST. WEST TOBONTO Phone College 305 Res. Phone Foll, 452

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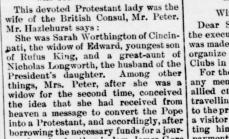
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THE CATHOLIC FECORD



CHARLOTTE GRACE O'BRIEN, the pagan seducer FOUNDER OF HOME FOR IRISH IM-MIGRANT GIRLS IS DEAD IN IRELAND, WAS CONVERT TO CHURCH.

MIGRAFT ORIGETS OF DEAD TA MARKEN WAS CONVERT TO CHURCH. Miss Charlotte Grace O'Brien, daugh-ter of William Smith O'Brien, died at her residence, Ardanvir, Foynes, Ire-land, a few days ago. Miss O'Brien was of a very benevolent disposition and was of a very benevolent disposition and was the means of founding homes in Queenstown and New York for girl emiyour minds that Francis of Assisi was your minds that Francis of Assisi was among the precursors of Dante; that sworn to poverty he forswore not Beauty, but discerned through the lamp Beauty the Light God; that he was grants from Ireland. Her death is deeply mourned in the district, where

she w be'oved by everyone. Te be over the stable of the belongs the honor of initiation the more a poet in his miracles than in his melody; that poetry clung round the cowls of his Order. Follow his foot-steps; you who have blessings for men, have you no blessing for the birds? Recall to your memory, that in their more have you no blessing for the birds? Beeall to your memory, that in their shed no less honor on Catholicism than did the great religious poem which is itself pivoted on love; that in singing of heaven he sang of Beatrice-this sup-porting angel was still carven on his more do Christian charity, to do a more a poet in his miracles than in his melody; that poetry clung round the cowls of his Order. Follow his foot-steps; you who have blessing for the birds? Recall to your memory, that in their more kind, the love poems of Dante shed no less honor on Catholicism than did the great religious poem which is insel porting angel was still carven on his harp even, when he stirred its strings in Paradise. What you theoretically know, vividly

something towards the establishment in New York of a house where Irish emi-grant girls on their arrival in that city might find temporary shelter and friendly counsel while seeking employ-ment or amitime the oppertunity to the power, that it is only evil when divorced primate the oppertunity to the power of the po friendly counsel while seeking employ. power, that it is only evil when divorced ment, or awaiting the opportunity to be not the worship of the Primal acquaintances who had preceded them to America.

to America. Previously to her coming to St. Paul God has fashioned to His own image and likeness. You proclaim the day which the Lord has made, and she exults and the Lord has made, and she exults and the Lord has made, and she exults and the Lord has made. improved accommodations aboard the rejoices in it. You praise the Creator trans Atlantio steamers. White Star for His works, and she shows you that trans Atlantic steamers, which star is the solution of the voltage about the first to pay attention to they are very good. Beware how you misprise this potent alley, for hers is poute about its steamers for unmarried the art of Glotto and Dante; beware the very misprise this inside the very misprise this is indications for the start of the very misprise the very misp how you misprise this insidious foe, for women, and that other effective meas-

ares he adopted for their confort and s fety. Other companies were grad with monght to follow the White Star 1ue.

the meeting of the Irish Catholic Association was held in the spring of 4883. I related to the directors the a ory of Miss O Brien's labors and plans. Their sympathies were at once won over to her project. The intrinsic merit of the project commended it to DR. CHASE'S OINTMENT,

A Tribute From Ian Maclaren. To the list of non-Catholic writers To the list of non-Catholic writers who, impelled by a mysterious impulse, have paid tribute to the ever-glorious Virgin Mother of the Eternal Word must now be added the name of the Rev. John Watson, a Scotch Presbyterian minister, who was stationed for many years in Liverpool, England, and who signed his novels with the pen-name "Ian Maclaren." The Athenaeum, one of the leading literary weeklies published in London, after mentioning the fact that his mother's ancestry was Catholic, goes

on to say: "Something of a mystic, 'Ian Maclaren' was attracted by the asceticism of the Roman Church, and there is a pathetic Roman Church, and there is a patients tale of his conversation with an Italian peasant woman, ending thus: 'I take back all I have said. Forgive it, and forget it. Do not let any word of mine

forget it. Do not let any word of mine stand between you and your prayers to the Mother of our Lord." "It is not known," writes Dr. Robert-son Nicoll of Ian Maelaren in a bio-graphy of the deceased novelist, just published, "that during the early years of his ministry he adopted much of the Catholic discipline. He observed the fasts; he wore a hair shirt; he aimed strenuously at self-conquest and self-knowledge as well as knowledge of books and men."

O'Connell's Inner Life.

"I have often regretted," writes a cor respondent of the London Catholic Times, "that the subject of the inner life of O'Connell is generally dismissed in a few words by his biographers, the most of whom dwell rather on his zeal for various good causes—emancipation, repeal, liberty for Negroes, etc.—while leaving out of sight the deeply religious

leaving out of sight the deeply religious motives that inspired him throughout his public career. When in Dublin he generally attended Mass in Clarendon street Carmelite Church, and though one of the busiest of men in 1810 (about ten years after his call to the bar and when still a stuff gownsman his profesit and it all when still a stuff gownsman his profes-



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Miracles at St. Anne's Shrine.

Press Despatch

ankakee, Ill., July 28.—Lillian, the three-year-ol-ghter of Mr. and Mrs. Edward Fountain, 5 ion street, Kankakee, was cured of blindness o occasion of the annual pligrimage to the shrin t. Anne at St. Anne, Ill., marking the close of

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