LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imped with a strong Catholic spirits. It strenumently idefends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, carnetty recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

Donatus, Archbiehop of Ephesus,

Apostolic Designic. Mr. Thomas Coffey :

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper. THE CATROLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the fathful. Heesing you and wishing you success, believe made to remain.

Alon,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Aoost. Deleg.

LONDON, SATURDAY, SEPT. 21, 1907. CATHOLIC LITERATURE. Now that schools of all classes are opening their rooms and starting work we emphasize a remark made by our esteemed contemporary, the Casket, of Antigonish. It is to cultivate a better taste for literature. Undoubtedly education has turned its current in other directions. It aims at science without being scientific. It despises the highest sciences and grovels among the toys and puzzles of childish mater ialism. Instead of cultivating the soil it digs and searches for something new, a treasure whose value is minimized by its lowly purpose and unspiritual character. But, notwithstanding the requirements of school programmes, there is time enough and taste for good work in literature. That there is a taste for reading nowa days is evident from the amount of reading matter turned out from so many different sources. It is not quantity which is lacking, nor is it dearth of actual reading. It is the old, old story of the prophet : " With desolation is the land made desolate because no one considereth in his heart." It is not so much mere reading that is needed : it is thoughtful, serious reading, Catholic reading in the higher and deeper sense of the term. This is the taste which both parents and teachers should inspire into the young in order to supplement the supernatural action of grace in prayer, the sacraments and other religious exercises. Vitiated taste in reading is like tubercular trouble in bad air. To remedy the malady the patient must be taken to the mountains where the air is tresh. Reading can find such variety in the Church that as one passing through a rich conservatory plucks here and there a fragrant flower which growing long ago still scatters the sweetness of its odor along the garden walks of the in-coming centuries, so may the young mind learn what memories the Church ossesses with which to enrich this soul and strengthen their character. Not to mention the lives of the saints or the standard books of devotion or the severer studies of theology, there is in the history, the art and life of the Church the richest treasure house whose doors readily open to any reader of attention and refinement. People do not read enough Catholic literature. Very true, for the simple reason that they do not care to do so. Other reading is easier, not nearly so exacting in its suggestive examples or its irreligious worldliness. It is more subtle, better equipped for evil than plain matter - of - fact Catholic reading is for good. Then there are so many sources of supply for one class, so few for the other. Un-Catholic literature is everywhere - in newspapers, magazines, bookstalls. Catholic literature is the hidden manns. Those who wish it know where to find it; but its sellers are few and it is scarcely ever widely advertised. Its devotees are not the muititude. They are the few, and will ever remain so. If parents wish their children to have a taste for Catholic literature they must begin by example and begin early. It is at home more than at school that a taste for anything is cultivated. This is especially true of reading. Show us

lie books or even Catholic novels are to be found, where public library literature is regularly obtained, it would be a difficult task for the school to correct the evilor cultivate a taste which home training discourages. Parents cannot conscientiously or success'ully pass over to the teacher so much of the training and formation of their children. In this matter of reading and all that it implies, home is the safest and most profitable centre of development.

CATHOLIC SCHOOLS IN ENG-LAND.

The long continued struggle for Cath

olic education in England keeps up its

feverish agitation with wavering expectation, sometimes hopeful, but more

frequently despondent. With what

forms a great part of the whole Church

in prayer for the purpose of obtaining God's blessing and of expressing sympathy to our co-religionists, with a united hierarchy and an aggressive laity, there surely ought to be a fair prospect of success. But the signs are by no means encouraging. A political breastwork is hard to capture. The strength of a government is measured by its majority. Any question at all involving religion is, in these times, unpopular, and becomes more so in proportion as the suffrage becomes more extended and liberalism sinks into radicalism or coquets with socialism. Many of these dark lines may be read even at this distance when glancing at the English sky. The Liberal government, fair at one time to the lip, has proved false to the heart. Its future promises are worse still. Non-conformists dictate the policy to the Government : and non-conformism means non sectarianism, and non-sectarianism means anti-Catholicism. As the Church grows in England opposition to it is flercier. The battlefield has changed, though the contest continues. Me are not sent to the tower for the relig ion they practise. But they will not be allowed to send their children to the school to which in conscience they are obliged. The camping ground is no longer the sanctuary: it is the school. How far is England becoming Catholic? If our heart were to dictate our answer we know what it would be, and we wish it were so. Beyond the increasing number of converts, earnest and zealous and self-sacrificing, there rises the thick stonewall of pride, ignorance and prejudice. A nation is not easily or quickly changed. And few nations are so slow to change, whether opinions, methods or practice be in question, as haughty England. England grew to material greatness since her abandonment of the Church. She wrongly attributes her success to that. Her his tory, therefore, is anti-Catholic. Her foreign policy as well as her home policy has been in the same direc tion. If anti-clericalism is so noisy and malicious in Italy to-day it is due to the petting and encourage ment which England lavished upon the earlier leaders of brigands who stole the Papal States. And as for home policy, this very government with the most serious and solemn pledges held out hope to the Irish. When in power it refused to Catholic Ireland what it had granted to the Protestant Trans vaal. We are not setting down these things in malice or recalling bitter memories. Far from it. We are simply maintaining that England, socially and politically, is still ultra Protestantwith scarcely a rift in the cloud. This need not discourage the Catholics of England, though of course the Governmental policy may seriously injure or entirely ruin what they have already accomplished. Heart rending though such results would be the battle of truth and freedom can never be laid aside. Strange, by the way, and sad too, that whilst His Majesty the King evinces everywhere tact and a spirit of peace, his Government grows more narrow, less respectful for conscience and more heedless of the rights of minerities. A remarkable similarity is to be noted between the French war upon the Church and the English war upon religious education. Socialism, godless socialism, is beginning that destructive work in England which to so dreadful an extent it has accomplished in

> visions of the bill: 1. In every district there must within the reach of every child a public elementary school which the children of all denominations may attend without suffering any religious disability.

2. Every public elementary school must open and close with some form of

nstruction as its parents may desire Such instruction must not be given during school hours, or by the publicly appointed teacher. The arrangements as to the time and place when such in-struction shall be given shall (subject the Local Education authority.

4. No publicly appointed teacher shall be permitted to give special religious instruction.

snail be permitted to give special te-ligious instruction.

5. Any school now recognized as a non-provided school may be carried on as an elementary school recognized by the Board of Education (but not by the the Board of Education (but not by the local education authority) in which it is shown to the satisfaction of the Board of Education that the parents of two-thirds of the children attending that school desire that it shall be so carried on. But no parent shall be compelled to send his child to such a school.

That bill hardly affords a chance for Catholic school. The consent of twothirds of the parents will be necessary. Even when one is established no aid will be given it from the rates. Religious education has ruly no more bitter enemies than political parties whose horizon is limited by the staked bounds of power and whose principles cannot comprehend the demands of conscience or appreciate the inalienable rights of their opponents. Such policy as is evidenced by the present English gov ernment in this new Education Bill, besides being a severe blow to a longsuffering minority, augurs ill for the stability of all religious institutions in England. What the sacrifice of the Catholies cannot do in the cause of their schools the robed power of a State Church cannot do against the rushing tide. The battle is not always to the strong. Prayer, the righteousness of a cause, devotion to it in season and out of season, have won where all else has failed. Egypt trusting in its chariots perished, whilst victory belonged to the children who trusted in God. So may it be with our co religionists to whom we extend sympathy and to whom we wish continued union and perseverance and ultimate success.

THE CARDINAL SECRETARY OF STATE. Our contemporary, Rome, brings us more definite, but no more consoling news concerning the brutal attack made upon Cardinal Merry del Val in the town of Marino, on the feast of the Assumption. His Eminence in paying a visit to the rector of the Scots' College, who was celebrating the silver jubilee of his priesthood, was of neces sity obliged to pass through Marino, as the summer house of the college was near the town. It was known that the Cardinal had passed through the town on his way from Castelgandolfo to the college. He would be obliged to return the same road. A hasty gathering of the anti-clerical leaders was held to intercept the carriage on its return. The Cardinal's suite was warned. It was not possible to avoid Marino altogether, but by choosing a steep difficult approach to the square the principal treet might be avoided. Republicans, socialists, anarchists—the class which always and everywhere carry knivesgathered there provided with clubs or contenting themselves with a general supply of missiles. When the carriage passed through the square these hundreds of disturbers found they had been piled. Enough, however, of waiting on the other side of the square were able to make a savage assault on His Eminence. This was not the first time that this brigand spirit manifested its evil energy towards the Cardinal. Shortly after His Eminence had taken up his residence at Castelgandolfo the anti-clericals of several of these Alban towns in the neighborhood of the castle determined to organize a demonstration around the walls of the old Papal palace. This plot, becoming known to the police, was quietly frustrated. Marino is a centre of anarchy, which has flourished there since the assassination of King Humbert. It has two Anarchist societies, an official organ, and a printing press which supplies incendiary reading to the turbulent neighborhood far and near. What spirit animates these anti-clerical associations may be indged by the name of one of those at Marino : "Neither God nor Master." Their hatred at present manifests itself more strongly against the Church and its dignitaries; for which it is somewhat easy to find a reason, anti-cleri-France. As to the new education calism is much more fashionable than measure, the Catholic News assures us anti-monarchism. The former receives it will be one " in which there will be in Italy its pass-word and encourageno possibility of compromise." Its two ment from France, from the Judaizing main principles are " Complete popupress of Europe and the irreligious lar control " and " No tests or retendency of the age. Furthermore, it straints for teachers or children." must be borne in mind that whilst the The following contain the chief promonarchy of Italy, weak though it may be and anti-clerical itself, has a secret service at its disposal and sufficient power in hand to protect its own interests, the Church has none of these. She has to rely for safety upon a power whose life started with the robbery of

on the historic day of September the 20th. Meetings are to be held throughout Italy demanding an immediate. complete and severe inspection of all the institutions for charitable purposes in the hands of priests, religious and nuns; a more rigid supervision over all private institutions of instruction and charity; the laidisation of all the public services depending on the communes, provinces and the State; the application of the law on the congregations and new laws forbidding those bound by the unnatural rules of the occlesiastical and monastic life to have the custody of children." Thus does the screw of Italian socialism keep turning. Its ultimate aim is its motto: Neither God nor Master.

A POET - PRIEST'S SILVER JUBILEE.

Among the many well-known Cana dian and American priests who round out, this year, a full quarter of a century in the sacred ministry, not the least distinguished is the Rev. Arthur Barry O'Neill, C. S. C., assistant-editor of the Ave Maria, and probably the most versatile litterateur in the Congregation of the Holy Cross.

Born in St. George, New Brunswick, in 1858, Father O'Neill entered St. Joseph's College, Memramcook, N. B., in 1872; and as student, student teacher, professor, and director of studies, has spent in that institution more than half his life. Immediately after his graduation with highest honors in 1877, he entered the novitiate of the Holy Cross Congregation, made his religious profession in 1879, and was ordained priest at Memramcook by the late Bishop Sweeney, of St. John, on Oct. 7th. 1882.

The brilliant promise of his student

days was speedily realized in the career of the young priest. Within a few years he achieved exceptional distinction, not only as an efficient educator, but as an eloquent pulpit and platform orator. In the early nineties he spent two years at Notre Dame, Indiana, filling the chair of English Rhetoric in Notre Dame University and acting as assistant to the Rev. Father Hudson. editor of the Ave Maria. Since that period he has been a constant contributor to the columns of that magazine, to whose home at Notre Dame he returned in 1904, as assistant-editor, without any professional work at the University.

Father O'Neill became known to the majority of priests in the United States and Canada in 1893 4-5, as the author of a series of papers on clerical topics contributed to the American Ecclesiastical Review. The perfect literary form of these articles, together with a lightness of touch and an abiding sense of humor noticeable therein, won for the young priest high praise from authorities whose commendation was an honor indeed. Several years later, in 1899, he published a volume of poems, Between Whiles," a book to which the best Catholic reviewers accorded uniformly flattering notices, and from score of poems for reproduction in "Carmina Mariana," an English authology in verse in honor of and in relation to the Blessed Virgin Mary. In Dr. O'Hagan's volume. "Canadian Essaya" O'Connor was born in Glengarry eighty-two years ago. It is nearly sait years dince he was ordained by the late Bishop Phelan. He life to the sick. Says the San Jose, Cal., Times: O'Hagan's volume, "Canadian Essays," Father O'Neill's poetry is credited with much of the simplicity and purity of the poetic genius of Father Faber;' and Maurice Francis Egan is on record as stating that "Between Whiles" is worth its place among books of sweetness and consolation. It is of the

spirit pure, of the heart purified. While the bulk of Father O'Neill's literary work has been done for the Ave Maria, he has also been a contributor to the Catholic World, Donahoe's Magazine, the Rosary and other Catholic publications; and a few years ago wrote during some sixteen or seventeen months a weekly leader for the New Freeman, of St. John, N. B.

His departure from his native province in 1904, was thus commented upon in an editorial of the St. John Sun, of which paper S. D. Scott was then the editor:

"In losing Rev. A. B. O'Neill, New Brunswick is parting with a successful and capable teacher, a fine scholar and critic, and an author of distinction. For a score of years Father O'Neill has been associated with St. Joseph's College, and though he has been fortunate in his duties there is no doubt that the work of a journalist is his right vocation. The signed leaders which Father O'Neill contributed during the last few months to the New Freeman have been extensively reprinted. His poems, some devotional, and some in lighter vein, contributed to magazines largely read in Roman Catholic families, are familiar also to many of other commun-ions. They are a splendid introduction to the readers of Ave Maria, to which periodical Father O'Neill has long been

periodical rather of Neith has long been a contributor. He is now the associate editor, and the provincial newspaper men who part with him as a neighbor gladly welcome him to their fratern-

Cross. Father Phalen visited Notre Dame three months ago, and, in one of a series of "Jottings by the Way" with which he favored the Casket's readers, he wrote :

"At South Bend I was met by Father O'Neill, Arthur Barry O'Neill, C.S.C., whose delightful prose and verse are to my mind, at least, and I think that in this I voice the sentiments of all the lovers of good Catholic literature—one of the greatest glories of the Congregation of the Holy Cross. After thirty years of teaching in his native province, chiefly at Memramcook, Father O'Neil is enjoying a well-earned rest as assistant editor of the Ave Maria. Said rest consists in reading and writing hard for eight hours a day—reading manuscripts, exchanges, books for review; writing anything that his chiefmay call for, leading articles, editorial paragraphs, poems, sketches for young folks, etc. He has received commendations for his work which would make some men megalocephalous—the one which he prizes most being a letter from Harold Dijon telling him how an article "At South Bend I was met by Father which he prizes most being a letter from
Harold Dijon telling him how an article
he had written seven years before had
led to three conversions and was leading to others. Nevertheless, he keeps
his balance, because he is a man of
strong common sense.
I had never met Father O'Neil be
fore, though we are friends of many

fore, though we are friends of many years' standing, but if I had been look-ing for the rotund two hundred pounder whom his friends in Antigonish badem whom his friends in Artigonian nature me expect I should not have recognized him. I knew better, however, for I was aware that in the series of articles signed "P. Ed. O'Me'er," reprinted in The Casket last summer, he had dein The Casket last summer, he had de-scribed his own successful efforts to re-duce his waist-line to the proportions deemed proper by the eminent medical authorities who prepare tables of age and weight for the life insurance com-panies. I did not consider the articles of great practical value, as I believed that few fat men would undergo the troppose evertions therein described. strenuous exertions therein described, and I also suspected that Father O Neill would relapse in o his former sedentary habits and fall into flesh again. In this suspicion I was mistaken, however, for chafes at any circumstance v three walks a day, and his pedometer records over four thousand miles for the past twelve months. It is wonderful what a determined resolution can accomplish."

Apropos of walking, the assistant editor of the Ave Maria is a confirmed pedestrian. Quite irrespective of weather conditions, he covers twelve miles a day, swinging along at a pace varying from four to five miles an hour-Asked recently whether he purposed celebrating his silver jubilee, he raplied: "Yes, if I can manage to get the day off, I think I'll indulge in a good long walk, say one of fifty miles." Readers personally acquainted with Father O'Neill will probably comment: "And he'll do it, too."

DEATH OF A NOTED PRIEST. The death of Very Rev. Dean O'Connor, P. P., Marysville, Archdiocese of Kingston, removes from the ranks of the priesthood of Ontario one of its most estimable members. On Saturday of last week Father O'Connor was attacked by apoplexy. When the news reached Kingston, His Grace the Archbishop, the Most. Rev. Dr. Gauthier, left immediately for the bedsido of the aged priest and remained with him until the end. The late Dean counts much for the glory of the Church. To it he gave cheerfully that warm heart and rare mental endowments so liberally bestowed upon him by a beneficent Creator. May his eternity be with Him whom he served

A GRAND CATHEDRAL.

so faithfully on earth.

We send our greetings to the disseverance and unfaltering devotion to the duties of their sacred office of the head of the diocese and his self-sacrificing and devoted priesthood. It is evidence, too, that on the little island of Prince Edward the Catholic faith of the laity is as true and as warm as in any other part of the Dominion. In a section of the country where Catholics are comparatively few and not possessed of an over - abundance this world's goods, the erection of such an [edifice for the honor and glory of God and His Holy Church bespeaks a degree of self-sacrifice which may well be held up as an example for other localities. To those who had the immediate superintendence of the work great credit is due. In this connection we may refer specially to the rector, Rev. Dr. Morrison, the contractor, M. B. Creamor, of Souris East, and the master painter, the library books, the newspapers and magazines on the table; tell us the stories which the mothers repeat to the children. It will be easy to know what taste is being formed in that home. Where no good Catholic paper or magazine is taken, where no serious Catholic paper or magazine is taken, where no serious Catholic paper or magazine is taken, where no serious Catholic paper or magazine son the table; tell us the stories which the mothers repeat to the children. It will be easy to know what taste is being formed in that home. Where no good Catholic paper or magazine is taken, where no serious Catholic paper or magazines on the table; tell us the stories which the mothers repeat to the call as time advances. In the mean time the anti-clerical war goes on. A nother journalist, Father D. V. Phalen, editor of the Antigonish has been drawn up. Special efforts are the programme open of the poet-priest of Holy put forth to have the programme open of the prevailing tinuance grows weaker and more radingular to the Lord's Prayer, and the reading of Scripture without comment), in which all children may take part without objection on religious grounds.

3. In every pablic elementary school the noble sweep of the archieves, too, Messrs. Berlingliant the Lord's Prayer, and the reading of Scripture without comment), in which all children may take part without objection on religious grounds.

4. Another journalist, Father D. V. Phalen, editor of the Antigonish has been drawn up. Special efforts are the churches where the design is gothic through the Lord's Prayer, and the reading of Lave Report to the converted to leave Prove the churches where the churches where the churches where the provent and the noble sweep of the archieves.

5. In every pablic elementary school the provincial newspaper men who part with him as a Mr. Joseph McInnis of Charlottetown.

the main altar is finished in white and gold, the effect of the whole being very beautiful. The pillars are massive in style and are finished in marble, red being the prevailing color. Five additional altars will be added before long.

May the good Bishop of Charlottetown live long to witness the fruitage of his arduous labors in Prince Edward Island!

HIS REPUTATION IS WORLD.

GOOD FATHER LAMBERT MUCH AD-MIRED IN NEW ZEALAND-PRIEST

SWEAR BY HIM. SWEAR BY HIM.

Joseph O'Connor of the Rochester
Post-Express is taking a vacation
abroad. To the delight of readers of
the admirable paper of which he is
editor the holiday does not preclude
his writing home. His first letter is
dated on ship-board. Among other
things, Mr. O'Connor says:

"A pricet from New Zealand sits

things, Mr. O'Connor says:

"A priest from New Zealand sits opposite me at our small dining table and we have chatted together freely.

* * Reviewing the sources of his (Archbishop Ireland's) popularity, I dwelt on his prominence in the Grand Army of the Republic, as the greatest orator among the veterans of the Civil War, and the most eloquent if not the most enthusiastic champion of Americanism. I said that he and Father Lambert were the last surviving Cathericans. Canism. I said that he and rather Lambert were the last surviving Cath-olic chaplains of that contest. At the mention of the latter the New Zeal-ander's face lit up and he said: "There, that is the man of all others that I longed to see in the United States. He is the finest intellect in America." "Ah," I said, "you know him in New Zealand, do you?" " We knewhim in New Zealand," he answered, "and all over Australia; and we love him and swear by him." He added that the admiration for Father Lambert in the colonies is not confined to Cath olics, since men of other Christian churches regard the 'Notes on Ingersell' as a common triumph for the cause of religion. He repeated his cause of religion. He repeated his own declaration of regard and men-tioned Cardinal Moran and other pre-lates who were of the same mind. He told the story of one of them who at-tended a religious assemblage in Amer-ics, heard Father Lambert was to be here, put the question to one sitting beside him, and when told that it was so, said, "Can you point him out to me? Seeing him is my main interest." The gentleman happened to be Father Lambert himself.

The New Zealander was fond of the theme, discussed Father Lambert's work and his intellectual traits, and ventured on a conception of his character, but regretted that he had so little personal knowledge of the man or even descriptions of those who had seen him, whereupon I remarked that I had the honor and the delight of Father Lambert's friendship, and could Father Lamoert's irendship, and count probably tell him as much about the man as any one in the country;; and as the theme was as pleasant for mas for him, I made an endeavor; to do it justice. I could not quite succeed, of course; but at any rate I could assure his New Zealand admirer that his hero in no wise fell short of the high ideal he had formed; and he actually glowed with pleasure when I told him that I should be glad to convey to the man he esteemed so highly his good wishes and his regards.— Catholic Union and Times.

A GOOD SAMARITAN.

WESTERN PRIEST WILL DEVOTE HIS LOSIS PATIENTS.

pastor of the St. Helena parish, who recently announced his intention of devoting his life to the care of victima of tuberculosis, has selected a site near Mission San Jose for the sanitarium. He has had plans prepared for a modern three-story edifice that will accommodate four hundred patients. grounds will extend over thirty acres, and on account of its natural advantages the hospital will attract patients from

all over the world.
"Father Blake has long cherished tinguished Bishop of Charlottetown,
P. E. I., Right Rev. James Chas.
McDonald, D. D., upon the completion
and dedication of his magnificent
cathedral. This splendid work gives
abundant evidence of the energy, perseverance and unfaltering devotion to Blake has enlisted the financial support of a number of wealthy residents Francisco in the enterprise."-Catholic

METHODIST BISHOP.

At the Centenary Methodist Episso-pal Church, Philadelphia, Rev. J. D.C. Hanna, D. D., speaking on "What can we learn from Catholics?" said: "The Catholic Church is, in one respect, the greatest democracy the world has ever seen. Down South a negro can enter any Catholic Church but if he were to any Catholic Church but if he were to enter a white Methodist church it would almost cause a riot. Right in the same community he can enter the Catholic Church and take his place with any man because Catholics hold that no class distinction can enter there, and he is a man in the sight of God. It is the most marvelous Church in the world in this warnest. Righ and Door world in this respect. Rich and poor meet together and the Lord is master of all. In Centenary Church the poor would be welcomed as the rich, but I have known respectable poor people to

THE PRIESTS AND T

RIOTS. PLAY A NOBLE PART

SEPTEMBER 21,

ING BLCODSHED AND STRIKES. English newspapers, ceular, are singing the Catholic priests of Belia part they played in the and but for which as would have freed freed. The introduction of derce indignation, and the strikers showed in the strikers showed in took place appeared to lude to even more dete Stones were piled up a and other preparations conflicts with the mili Catholic elergy of Be themselves the respon-peace of the town. Fa peace of the town. Fa women who were well by want, and full of ir

the troops, yielded to and Belfast was bron-condition in which tween employers and possible.

"Instead of the trostabulary," wrote the spondent of the Lond icle, "the priests are Falls road, and doing i any one not familiar sight would be an ex Except at the window at the doors of the cracks, not a policement There are crowds wall slightest suggestion of recently men were but cobblestones and pilit for use, the children to their hearts' cont was never more orde being continually i mills throw open thei down, like patrols, down, like patrols, priests speed from on to the other. Whe thickest there, too, walking amongst the on his face and joy i present, at all even expected takes place riot, and all this has not with batons an seem to be carryin arranged plan, and we seemed inclined to g priest strolls gent greeting here and a back, with such rem boys, go along: of There are no murr faces."

Later corresponde Daily Mail said: "Rev. P. Converthe hero of the Bel Father Convery has lives of many per these streets as if his body between the He is a short, the bristling, grizzled the Irish priest, courage and lofty ince the shooting has been for hours Falls road district. has he prevented bloodshed beside bloodshed beside to ago would be forgo

able than an umbre has for hours been ing rioting. His ago, when, regar bayonets and the among his people conflict with auth as I saw them, lack ness. His umbre middle, his eyes glasses, he looks militant. One ms ately to start a sent for theft. T —that is, the C magistrates—took and one was four miscreant up, as till morning. The prisoners in this

THE REAL

A respectable

lieres has been of the French R

opportunist nan Senate and a practically indis and pretending But the reaf ru Grand Orient, vin the first lodg true "imperium closure of some French capital is M. Pierme, nowing obedience
The offense country M. Bidegr secretary of to whole system "Fiches" wher was kept info political opinion the "Fiches" of the downfal try. M. Pier arraigned befo Masonic life Colonial Mini the discovery with M. Bid ordered to p and take up months. This

a remarkable wielded by quarters. When it i ostensible re onslaught on France was it

interierence