

THE MISSIONARY UNION.

REV. FATHER ELLIOTT, OF THE PAULISTS, OUTLINES THE MOVEMENT.

A GENERAL SPIRIT EVINCED BY THE PEOPLE TO MAKE INQUIRY—THE QUESTION OF CHRISTIAN UNITY HAS AROUSED ENTHUSIASM AMONG A LARGE NUMBER TO GO TO THE ROOT OF THINGS...

The special correspondent of the Standard and Times, in New York, refers to an interview which he had recently with Father Elliott, who is well known in this city...

The opportunity unexpectedly offered me recently of an interview with the celebrated Paulist missionary, Father Walter Elliott, enables me to make the Catholic public sharers in the pleasure derived from the unfolding of a great and hopeful programme...

Father Elliott was about to start on an extended missionary tour in Canada—for his ambition is too large even for the ample field of the United States...

The situation is now more encouraging than it has ever before been, I believe, said he. Recent developments over the question of church unity have caused a general spirit of inquiry...

By no means. The people to whom we appeal are of all mankind the best able to grapple with such spiritual problems. Logic is the most powerful element in the question of orders...

And you are inclined to think the Holy Father's appeal for unity not quite so barren of results as the chief non-Catholic organs would make the world believe?

Its results are not as yet apparent; they are negative only as yet. By and by they are likely to develop in a measure that may astonish the world. We have already the first condition essential to unity—that is, charity...

Do you consider the charge of apathy to missionary obligations in the past on the part of the Catholic Church to be well grounded?

By no means. The position of the Church itself in America to-day is the best refutation that can be furnished. That position has been won only by dint of the most wonderful missionary sacrifice and martyrdom...

Do you think the Church has lost in membership because of surrounding conditions in the past?

struggle for daily bread among so many millions of people, and you will easily see that the chances of the religious lessons of childhood retaining their hold upon many of them in remote districts were slender indeed.

"You think the circumstances and conditions, then, more to blame for the falling away of so many Catholics than the attitude of the clergy?"

"Yes; and there was a hostility against Catholicism in the past, which happily has almost entirely disappeared in this better time. We have succeeded in disarming antagonism. We come to show men and women the truth of God, not to abuse them for errors for which they are hardly responsible...

Do you anticipate a marked increase in missionary work as a result of the association in view for the promotion of this work?"

"Yes, a considerable increase. We will be able to start an advance, not along the whole line, at least on the more commanding positions."

What are the substantial steps already taken toward this end?"

"Well, we have started the Missionary Union. This is the great step. It is an incorporated body, having a strong financial basis already. At its head are Archbishops of New York and Philadelphia...

A NEW PHASE OF THE SCHOOL QUESTION

Suggested by the Condition of the School Accommodation in New York.

Mr. Shaw, of the Review of Reviews, quite recently, in the New York Journal, put the following phrase upon the educational question, which is really a very important one, and of much interest to those administering our Educational Establishments...

The State and City of New York long ago committed themselves to the policy of providing ample means for the elementary education of all who desired to patronize the public schools. For a long time free public instruction was provided as a privilege to be voluntarily availed of by the families of rich or poor...

The State and City of New York took the position that it was their business to provide schools, to determine how and what the children should be taught, and to see that none escaped instruction. There is much to be said in favor of compulsory education, and there is also much to be said on the other side...

But when the community has gone so far as to organize the administrative machinery of compulsory education, with a corps of truant officers on duty to see that parents do not evade the law, let it be remembered that the community has assumed a very serious responsibility. It has become morally responsible, not only for the provision of an ample number of properly constructed school-houses, and the employment of an ample number of well-qualified teachers...

If the community had not committed itself to the policy of providing for the instruction of the children of New York, it is fairly to be assumed that provision would have been made in some other way. The great voluntary agencies—principally the different religious denominations—are still providing one-half of the elementary school facilities of the United Kingdom of Great Britain and Ireland...

contributions of members of the Roman Catholic Church—these members at the same time pledged to pay their share of taxes for the support of the free public schools. It is entirely within the rights of these Catholic people, at any moment, to close their separate schools and to insist upon school-house space for their children, with adequate instruction, in the buildings provided under the free public-school system of New York.

Nothing in our educational system is designed to encourage these voluntary and denominational schools, while a great deal is done to discourage them and to make their maintenance difficult. But what would happen if it should suddenly be decided by the Roman Catholic authorities that they would use their school buildings for other parochial purposes, and send their children to the free public schools? The existing congestion, enormous as it is, would simply be made worse to the extent of many thousands more of children. Under the auspices of that well-known organization, the Children's Aid Society, and also under control of one or two other charitable organizations, there have now for some years been maintained in New York a number of private free schools, which, in the aggregate provide for many thousands of children. It has lately been urged upon these societies with much plausibility that there is no reason why they should continue their strictly educational work, and that it would be much better for them to close it out and allow the public school system to take care of the army of little folks for whose instruction the societies are now providing. What would happen if these voluntary schools should be closed?

The simple fact is, that the community has adopted principles, in this matter of elementary education, which it has called fairly and honorably put into practice. It has gone so far with its scheme of free elementary education, supported by taxation, as effectually to discourage the development of any competing or collateral system of education, comparable with the parish schools of England, for example. But, on the other hand, it has not gone nearly far enough to meet the imperative demands of the situation. It meets the honest and helpful immigrant with the boast and the promise that in our free American schools his children shall have a better chance for instruction and for advancement in life than the children of the poor could possibly have in Europe. Yet when term-time begins the chances are that these very children can find no place at all in the overcrowded school-rooms of the East side. Or the other hand, we have said to the less desirable type of immigrant, who wishes to exploit the labor of his children rather than to send them to school that education in this community is compulsory, and his children must without fail give up their work in shop or factory and report at the school-house door. But this demand on him becomes only a mockery when it appears that the threatened schools are not provided.

Any young person of school age in New York City who wants to attend school, whether in the day hours or in the evening, and is not admitted because of lack of room, is defrauded of his most sacred rights. Every parent who wants to send his children to the schools of New York and can find no comfortable and convenient place for them in those schools, has a grievance so serious as to justify almost any kind of charge of bad faith against the community.

MR. BLAKE'S PATRIOTISM. HE RETIRES FROM AN IMPORTANT POSITION IN CANADA TO DEVOTE HIS TALENTS AND ENERGIES TO DUBLIN'S CAUSE.

A special meeting of the Board of Directors of the Toronto General Trusts Company was held last week, to consider the resignation of the Hon. Edward Blake, president of the company, a position he has filled continuously since the company was organized fourteen years ago. Shortly after his removal to England to discharge his parliamentary duties there Mr. Blake placed his resignation in the hands of the directors, but at their earnest request and on the expression of their strong opinion that it was in the interests of the company that he should do so he consented to continue in office. He has accordingly been for some years re-elected as president, notwithstanding that he has more than once renewed his request to be relieved of the duties. Within the last few months, however, seeing that it was still impossible for him to fix any date for his permanent return home, Mr. Blake has urged so strongly the immediate acceptance of his resignation, that the directors have felt that no other course was open to them but to reluctantly accede. This was accordingly done at the meeting. Dr. Hoskin, a vice president of the company, and chairman of the executive committee, was elected president in Mr. Blake's stead.

Mr. Blake will retain his seat on the board of directors.

DEEDS OF BRAVERY.

Among many recent recipients of the Royal Humane Society's awards for gallant conduct, the Irish Times gives the name of Anthony Dunleavy, of Belmont, aged 22, described as a laborer, who, on the 25th ult., saved the life of a nine-year-old boy named Patrick Dalton, whose father is a small farmer and light-house keeper. The child having fallen off the quay, Dunleavy courageously plunged into the water, and after a second attempt at diving, succeeded in bringing the young lad safely ashore, about thirty yards distant from the spot at which he had tumbled in. The rescued boy was unconscious at the time, but after some skillful treatment he was restored to feeling and consciousness.

There is another case mentioned in the same paper of a gallant rescue at Athlone, the prime actor in which certainly deserves to be called a youthful hero. He is a lad of fourteen years, named Norman Sampey, a pupil of the Ranelagh school there who, on the 14th ult., valiantly saved the life of another boy of eleven, named Alfred Edwards, who was moored in the River Shannon, about a dozen yards from the bank. We are told that "Sampey, who has learned

swimming, took the water like a duck, and soon got hold of his young companion, with whom he swam to shore, and had him soon restored to consciousness. It was a hard tussle with the strong current, but young Sampey, though fully clothed, was proof against it, and has earned the plaudits of his teacher and school companions"—and public admiration, too!

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THE DUBLIN CONVENTION.

MR. P. F. CRONIN, SECRETARY OF THE CANADIAN DELEGATION.

ANSWERS SOME OF THE FALSE REPORTS PUBLISHED ABOUT THE PROCEEDINGS OF THE CONVENTION.

The following letter appears in the Toronto Globe. We had our misgivings at the time when we read the despatches. Mr. Cronin's letter is timely and definitely settles all doubts upon the matter:—

Some of the Canadian delegates to the Irish Race Convention have just returned to their homes to learn that the great gathering which they attended was much misrepresented in the cable despatches to the Toronto papers. As secretary of the Canadian delegation I have been asked to send you a short communication on this subject. In the first place, the Convention was, in composition and numbers, fully representative of the Irish people and the race abroad. The deliberations of the Convention were conducted in a manner that would have reflected credit on any parliament or other representative body in the world. All the resolutions put on record were passed without a dissentient voice. What more would you have? Not one incident occurred during the three days' proceedings to mar the high character of the debates. Nor on the streets of Dublin did anything happen that would in the least degree reflect upon the Convention. The same cannot be said for the press, but a word upon that head later. It has been reported in the Toronto papers that an attempt was made to mob Mr. Dillon on the streets at the close of the convention. Such a report, or any suggestion of the kind, did not appear in any Dublin paper. I was an eye-witness of the only street demonstration that took place during or after the convention. On the last day, as Mr. Dillon, accompanied by his Parliamentary conferees, left the Leinster Hall they were surrounded by a large crowd of supporters, who cheered them as they walked to their hotels. Hats and handkerchiefs were thrown into the air, and all such customary manifestations of enthusiasm were made. There was not, I assure you, any sign of hostility whatever in the crowd. If the misrepresentation of such a demonstration as an attempted lynching be a sample of the Irish news that filters through the cable agencies, no wonder some readers on this side of the ocean have grotesque notions of Irish turbulence. Perhaps on the whole it is well that misrepresentation of the convention was carried so far, because your intelligent readers will now be better able to appreciate the accuracy of the despatches from first to last. I have said that a section of the Dublin press misrepresented the convention and heaped abuse upon all who took part in it. I believe, however, that the character for fair play of our Canadian press is such that your readers can form no idea of the recklessness of papers like The Independent and The Nation. These were the Irish sources of abuse of the convention. It is sufficient that such papers were discredited by the Irish public. Let me add one word more. Several members of the Irish party told me that one of the influences they have to contend against in regard to the spirit of faction is the publicity which the English press and the cable correspondents readily give to every word of Mr. Healy's, while the unity and loyalty of the great majority of the party is entirely ignored. Thus the dissensions that exist are greatly magnified in the public mind. The newspaper treatment of the convention certainly bears this out.

P. F. CRONIN, Secretary Canadian Delegation. Toronto, Sept. 29.

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ARMENIAN SUFFERINGS.

A Terrible Pen Picture of the Horrible Atrocities Committed.

Private letters received by Miss Alice Stone Blackwell, says the Boston Herald, from two English friends, who have been travelling in Armenia, give a sad account of the general desolation. Writing from a large town in the interior, they say:—

"We received a very kind welcome from the British and French consuls. The latter was alone here at the time of the massacre, and saved 1500 lives by opening the consulate buildings to the Armenians. He also made efforts which restrained in some degree the tide of diabolical cruelty, and stopped the massacre after three days. His wife and children were with him in the consulate, and could not be screened from the most terrible sights and sounds.

"We find things in a terrible state here. There is no mission station, nor relief committee. The two consuls are not able to grapple with the needed work, and cannot, of course, do anything among the women, like the lady missionaries. The distress is dreadful. They say there is not a Christian in the place who has not lost some near relative, husband or father, or brother or wife, while the sufferings of the poor abandoned women and girls are beyond words.

"We have left a sum of money for the relief of the utterly destitute women with whom the city abounds. The wife of Mr. —'s dragoon, and another Christian woman have undertaken the investigation of cases for us, and will send their reports to the consuls. This help is, of course, only to carry the poor creatures through the present distress, and does not deal with the future. There is no industry here for them to turn to as in some other cities, and no lady missionaries to organize anything of the kind.

"Many of the helpless and needy women were once wealthy ladies, who had their own servants and lived in every (eastern) comfort. Now, with husband and sons killed and their homes entirely pillaged, what can they do? When I asked Mrs. —, the dragoon's wife, she said: 'There is nothing they can do. They look to God, for he only can help.'

"Then, besides these, there are the poor, rained village girls who have been brought back after months of imprisonment, worse than death, from Kurdish homes, recovered at last by the indefatigable efforts of the French and English consuls. There are many of these now in —, who have no homes and no parents to return to and whose moral nature, as well as physical health, is all crushed and broken with what they have gone through. What is to be done with them? I have told my small committee to try and find them some work, anything to occupy their minds and to feed and clothe them.

"Then there are the maimed and the sick. One poor young woman was brought for me to see, both of whose hands had been literally cut to pieces while endeavoring to save her head, which was also wounded. Her husband was killed at the same time, and she, after his death and her own mutilation, bore twins, but from being unable to nurse them, the babies, of course, died. Three thousand were massacred here at once, and all the Christian shops and numbers of houses burned.

"The French consul has done his utmost, and the British vice-consul has spared no pains, and has been sustained by the relief committee at Constantinople, but all that has been done has been but as a drop in an ocean. Our contributions will also only help a very little; and yet it is a comfort to know that very little relieves some of the misery, and lifts some of the weight of despair from the hearts of the helpless and almost hopeless.

"Even here, however, the Moslems were not all equally fanatical. The French consul told us that one evening during the massacre, believing himself to be alone, he threw himself on his divan, and gave way to a burst of uncontrollable weeping. Suddenly four or five Moslems made their way into the room, but he could not at once restrain himself, and continued weeping, while covering his face from them as much as possible. Seeing this, they all sat down in silence at first, and then one after another broke down and wept, too. He said they were real tears, explain the phenomenon as we may."

Writing from another inland city, these same English friends say:—

"Here one looks to the south, from the cliffs where we are perched; across a great upland plain, well watered by mountain streams, and dotted all over with villages. Most of them were Christian villages, and nearly all have been burned and destroyed. For days before the massacre and plunder here at —, the missionaries watched the flames rising from one village after another, as the Kurds and Turks drew nearer and nearer to this doomed city.

"And what is true of this plain is true of every plain and hillside in this part of the country. One does not know where to begin, and even if one had a millionaire on the relief committee, one would hardly know where to stop.

"Only a short distance from this city 32 women, headed by a noble and very

intelligent women, well known to the missionaries, threw themselves into the river to escape dishonor, and more than one father played the part of Virginius, and killed his daughter outright. "On our journey we passed through a desolated village; by name —. We passed one large building after another (for these houses are built like granaries or fortifications, very high and solid, and quite different from those of the southern plains), with no sign of life, and all more or less dilapidated. It seemed as if we had fallen upon some recently excavated city of the past. Of the 100 houses belonging to this village, the consular report gives 80 as having been burned. As we were leaving it a poor Christian woman suddenly appeared from behind a building, where, no doubt, she had hidden on our approach, and, seeing a lady of the party, rushed up to me and took my extended hand with gesticulations more eloquent than words. It was sad to leave her, but delay was not possible at the time. I wonder what her tale would have been could we have stayed to listen?"

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