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# A Voice From The Tomb.

By "CRUX"

ALTHOUGH it is scarcely a few days since the great Pontiff, Leo XIII., descended into the tomb, we already talk of him as though he had been long a figure in history. His great spirit lives on and will continue for ages to affect the Church and the world. His encyclical pronouncements are texts for future generations. Even now as we turn to quote from his recently delivered wisdom, we feel that it is a voice from the tomb that speaks to us. In a recent number the "Messenger" there is a very apt and time by quotation from one of the most recent encyclicals of the great Pontiff, which deserves well to be reproduced and commented upon. Its application would not be apparent without the remarks on the state of Europe that precede it, and as those remarks are too lengthy for the purposes of my contribution this week, I will take the liberty of giving a synopsis of them.

In presence of the disbanding and driving into exile thousands of religious men and women, as we see it done in France to-day, the question very naturally arises as to why it should be expedient, in this age of great liberty and of advanced civilization to thus treat whole congregations of men and women who represent the elite of the nation that has so long been in the van of culture and Christianity. Ask this question of the Jacobin majority of the French Deputies and you will receive the vague and verbose answer that the reason lies "in the conflict of ideals, in the incompatibility of the religious life and the character it tends to develop, by its example, its vows, its methods, its ministrations, with that type of character which modern civilization is endeavoring to cast in the mould of Freemasonry and the Revolution." Ask the same question of Truth, and "it points to the opposition of the world corrupted in sin, dominated by pride, cupidity and lust, to the kingdom of God and the law of restraint which it imposes, in order to lead man to the highest good and true perfection. If they have persecuted Me they will persecute you. If the world hate you know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

This is a conflict that has been ceaseless since the first revolt in Heaven. The writer, from whom the above is quoted, instances modern occasions when it has reached an acute stage. As when Henry VIII. plundered the monasteries and expelled the monks; as when Bismarck attempted to nationalize religion and education by means of the Kulturkampf. To-day Masonry and Socialism are playing in France the roles of Henry and the Iron Chancellor. The Priest of Doneraile says:—"It is the desire to get back to Pagan license of life that is at the root of all modern irreligion. All that rage against Christianity find their apology in its restraints. Deep down in their hearts is the secret desire of unlimited license. In fact, when one comes to consider what is the one doctrine, or rather precept, of the Church against which the Gentiles rage and the people meditate vain things, it is found in that one word, Restraint! Control! It is this cold discipline that exasperates the world; and still more, the felicity of those who in practising discipline have found the secret of all human happiness."

Leo XIII., in his beautiful letter to the Superiors of the French Congregations most clearly sets forth this contention. And it is to lead up to that letter that the writer of the article in question penned his arguments, and it is for the same purpose that we here repeat them in a briefer space.

These two words "Restraint" and "Control" cover the entire ground. What is the life of the community, we mean the religious community? It is based upon the restraint that the individual puts upon himself and the control that the legitimate authority has over his life and actions. The two words might well be combined in the one "Obedience." And if not exactly in precept, at least by constant example they teach restraint to the rising generation. This the

friends of unbridled license cannot withstand. Before the discipline of restraint and the might of authoritative control their forces must go down. They can no more cope with them than the disunited hordes of savages can cope with the discipline of a regular military organization.

The authority of God, that of the Church, that of the ministers of the Church is what represents legitimate control. The obedience thereto of the faithful represents the safeguarding restraint that is inculcated by the orders. Hence the enmity of Socialism, of Masonry, of Infidelity, of Atheism. The social revolutionist will brook no control, save that to which he is an unwitting slave—his own passions. He will not tolerate any restraint upon his irregular desires, and he, therefore, cannot consent to allow the fountains whence flow these two virtues to remain intact.

What restraining does the life of the religious teach? That which man exercises over himself. Restraint of his passions, of his will, of the evil inclinations that are common to all humanity, of the ambitions that possess men's souls to their destruction. And the child, or youth, who takes the rudiments of instruction from the religious order, is necessarily impregnated with the very atmosphere of restraint which he has breathed. And he grows up strong in his convictions, powerful in his self-sacrificing life, a giant of principle amongst men. And a generation of such youths constitutes an army against which all the forces of evil cannot but fail. So that it is necessary to say that strength which restraint and self-control impart. To do so it is necessary to destroy the nursery of such strength imparting discipline. And the religious orders, each founded upon the principle of restraining and carried on under the principle of control, become the objects on which the entire artillery of the infidelity and socialism (in its worst and most dangerous acceptation) is trained.

When Taine, a non-Catholic, estimated the situation in France, he said that for France to do the work the religious have been doing gratuitously, the State would need to expend fully two hundred million dollars yearly. But dollars and figures cannot estimate the benefits that the religious confer on mankind. Here it is that Leo XIII. comes in, with that admirable letter to the French Superiors, in which he says:—

"All those who have at heart the peace and prosperity of their country, are aware that there are no more honorable citizens, no more useful men, no more devoted patriots than the members of religious congregations, and they tremble at the thought of losing in you so many precious advantages which depend upon your existence. There are the throngs of the poor, the abandoned and unfortunate for whose sake you have founded and sustained every variety of establishment with supreme intelligence and admirable charity. There are the fathers of families who have entrusted their sons to you, and who, until the present moment, relied upon you to impart that moral and religious education which is strong, vigorous and fruitful in solid virtue, and which was never more needed than in our time. There are the priests who find in you valuable auxiliaries in their important and laborious ministry. There are the men of all ranks who, in these times of apostasy, find useful direction and encouragement in your advice, backed as it is by the integrity of your lives. There are, above all, the bishops who honor you with their confidence and who consider you as tried teachers of their younger clergy, and who recognize in you the true friends of their brothers and their people, offering as you do for them to the divine mercy your incessant progress and expiatory sacrifices. But no one appreciates the exceptional merits of religious orders with greater justice than We ourselves who, from this Apostolic See, are watching over the needs of the universal Church."

"Already in other acts we have made particular mention of all this. Let it suffice now to call attention to that splendid ardor with which these religious bodies follow, not only the direction, but the least expression of wish of the Vicar of Jesus Christ; undertaking every work which many contribute to the advantage of the Church and society whenever He indicates it; hurrying to the most inhospitable shores; braving every suffering and accepting death itself, as many have done in the most glorious manner in the recent upheavals in the empire of China."

"It among the dearest remembrances of Our Pontificate. We count the fact that by Our authority we have raised a great number of the servants of God to the honors of the altar, these remembrances are all the more dear to Us because the majority of these saints belong to religious orders, either as founders or as simple religious."

This voice from the other world, this statement of the immortal Pontiff, makes it clear that the Church and Christianity depend upon those orders as the battlements raised against an implacable enemy. And the enemy knows full well that if once it could destroy those great garrisons of Christianity, it could soon sweep away, or take possession of the outside breastworks, and eventually reach the citadel of Catholic Truth.

This warfare explains to a considerable extent the persecutions now being perpetrated against the Church, through the religious orders in France. We need not talk of the one man Combes—he is but an instrument in the hands of his masters, who have the "control" over him, and who permit him to enjoy a license from all "restraint" in his mad course. He is but a wild beast unchained and let loose on Christianity as the tigers were of old let loose in the Flavian amphitheatre to devour the Christian martyrs. But the tigers are dead and rotten centuries since, and the martyrs live eternally; the hand that untied the wild animals is ashes, but the victims are immortally honored by God in Heaven and by the Church on earth. "Sic transit potentia diaboli."

## CRUEL BACKACHES.

PAINS THAT MAKE THE SUFFERER'S LIFE MISERABLE

Dr. Williams' Pink Pills Never Fail to Relieve, and Cures Ailments of this Kind.

Mrs. Walter Book, wife of the postmaster at Silverdale, is well known to all the residents of that locality, and the family is well known throughout Lincoln County where they have resided, and been identified with its history for four generations. In speaking of Dr. Williams' Pink Pills, Mrs. Book says:—"In giving my testimony I do so frankly and without reserve, as I am convinced of the complete reliability of the pills. For a couple of years I had been troubled with a severe pain in my back which sometimes extended to the stomach and gave me great distress. At times I was completely incapacitated with it. I felt much discouraged because I had been treated by a good doctor and had taken a number of advertised medicines without obtaining a cure. Finally I decided to try Dr. Williams' Pink Pills, and almost from the first I noticed an improvement, and by the time I had used five boxes the old complaint was a thing of the past and I was feeling better than I had for years. I keep the pills in the house and whenever I feel the need of a medicine take a few and always find them a splendid tonic and regulator of the system."

Dr. Williams' Pink Pills are the greatest blood builder and nerve tonic in the whole wide world. That is a fact beyond dispute—and it accounts for the fact that there is no corner in the whole civilized world where some sufferer has not been cured by building up the blood by these pills. There is no other medicine so widely used. And there is no trouble due to poor, watery blood, or weak nerves that Dr. Williams' Pink Pills will not cure. Protect yourself by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50c per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

## Patent Report.

Below will be found a list of patents recently granted by the Canadian Government, such patents being secured through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, D.C.

- Nos. 82,079—William Dickie, Campbellton, N. B. Shaft holder.
- 81,100—Herbert B. Fitzsimon, Wapella, Assa. Stove lid.
- 82,212—Joseph Laurin, Maisonneuve, Que. Outsole seitching machine.
- 82,243—John McLean, Welwyn, Assa. Scrub-hook.
- 82,253—Emile Carpentier, St. Felix de Valois, Que. Gas generator.
- 82,289—Louis Rodier, St. Constant, Que. Process of boring wells.
- 82,300—Hormidas Hamel, Granby, Que. Pest machine.
- 82,308—Peter P. Penner, Cleveland, Ohio. Boat propelling and steering mechanism.

## Old Letters.

(By a Regular Contributor.)

AGRICULTURE.—Of all the letters I have that are appropriate for publication there are two or three that so affect Canadian affairs to-day that a couple of them may be of use to some of the readers. At a time, like the present, when "experimental farms" play such an important part in the agricultural administration, in both Federal and Local Governments, and when experts are employed to lecture on the various subjects of grain-raising, cheese-making, dairy production and suchlike, when we have agents sent at the country's expense to the different agricultural centres of Europe to study and report on methods there, it may be of great utility for the farmers, as well as for those who are busy in the work of educating the agricultural element in our population to know what practical farmers, over two-thirds of century ago had to say on the subject.

The first letter that I promise giving was written in 1837, and is from the pen of the man whose early writings gave subsequent men the idea of an Agricultural Department in the Government, and led to this system of educating the farming population.

If other men have since carried into practice the ideas of "Experimental Farms," and schools and lectures on agriculture, the ideas originated with the writer of this letter. And as an evidence that he was no mere theorist the practical results of his theories and of his practice are to be felt in Montreal to-day. And the city of Montreal, more than any other place in Canada, is interested in the work of this one man.

His name is William Evans, and he had written various works, in the thirties, such as "Treatise on Agriculture," and "Agricultural Improvement by the Education of those who are engaged in it as a Profession." This latter work is "addressed very respectfully, to the farmers of Canada." It was printed at the old "Courier" office, in Montreal in the fall of 1837. While others, with patriotic endeavor were seeking to obtain certain political rights, Ly means of the famous rebellion, nonetheless patriotically was Mr. Evans seeking to instil into the farming community high ideals, and impressing the country with the fact that farming is "a profession." And individually he was proving his theories by his own practical application of them. And, if I mistake not, he was the founder of the great agricultural and dairy business that bears the name of Evans to-day, and whose couriers go all over the city with the produce of their splendid establishment.

This letter is pretty long, but I feel that the interest it will create will compensate well for the space I occupy with it; and I am sure that both farmers and agriculturists will have a loftier idea of their "profession," and a clearer idea of the utility of an "education" than before they read it. As I stated, this letter is dated Montreal, the 9th October, 1837, and addressed to a Mrs. Fleming—unnecessary for me to say who she was, as possibly few to-day are alive who knew her. Read then this letter carefully, for it contains matter for reflection.

Montreal, 9th Oct., 1837.

"Dear Madam: "The citizens of Montreal and Quebec appear to have been a good deal interested lately upon the subject of education. The excellent lectures of Dr. Barber have, I believe, increased this interest, and there is every reason to hope, that much good will be produced in consequence. Whether it is in contemplation to extend the benefits of education beyond the bounds of those cities. I am unable to say, and from this uncertainty, I am induced to address a book to the agricultural population, and endeavor to convince them, that if education is useful and necessary for the inhabitants of cities and towns, it will be found equally advantageous and pleasing for those in the country. I am sorry to say, there is practical proof in most countries, that education is not considered by ALL, to be essential to render every man competent for performing the part which he undertakes, or which his circumstances oblige him to perform in life, with advantage and satisfaction to himself and others. Hence it is that education is much neglected, and

from this cause agriculture must languish, and never will be in a flourishing condition, unless a larger proportion of the occupiers and cultivators of the soil are usefully and practically educated. There are many circumstances connected with agriculture, besides ploughing, sowing, planting, and harvesting, that require to be perfectly understood by the farmer, in order to ensure his success, and which an ignorant man never can understand. I would not continue a farmer 'for one day,' were I convinced that it required neither education nor science to practise my profession profitably. From my youth I have been taught to look upon the profession of a farmer, as above all other professions, and I confess this opinion has 'grown with my growth, and strengthened with my strength.' In the British Isles, I never heard this fact disputed. It is only when education is wanting that the profession is lowered in estimation. From the very nature of things agriculture being the source of all wealth, and more particularly so in Canada, why should education be less necessary for those who practise it than for the merchant, manufacturer, or shopkeeper, brewer, baker, and a host of other mechanics and trades people? To view the matter in another light, education increases knowledge, and knowledge gives power, which must be desirable, because it may be exercised advantageously in various ways. It then becomes a question of some consequence to ascertain how the power which knowledge confers is at present shared between the several classes which compose the population of Canada. I am sorry to say, that though the agricultural class forms a vast majority, that they are by no means educated in proportion to their numbers, compared with other classes; and that consequently, a minority possesses a predominating power and influence. There are various causes to which this state of things may be ascribed. It has often been to me a matter of regret that few of the young men educated in the colleges and seminaries of Canada, hitherto, have become farmers. I suppose they must have considered that were they to have settled on farms, their education would be of no value to them. They almost invariably apply themselves to the professions of lawyers, doctors, notaries, merchants, shopkeepers, or any other rather than agriculture. This is one that would appear to be looked upon as a degrading profession. Of course, exception is to be made in the case of students for the Church, whose calling is of a distinct character. How strangely do men differ in their estimation of things? The greatest men of former ages, and Washington, of our times, when they retired from public life, occupied themselves with husbandry, as the only employment fit for great men.

"How injudicious it must be that those who are best qualified to promote agricultural improvement, and raise the character of agriculturists, are withdrawn from that occupation, which ought to be honorable, and that station in society, where of all others, they might be most useful to the community. Farmers cannot occupy that high station they may and ought to do in British America, without sufficient education. It is this alone that is necessary to qualify them to fill this station, and remain it. I will freely admit that a man may be well educated and not be a good farmer, because a practical knowledge of agriculture is necessary to constitute one. I am persuaded, nevertheless, that it will be difficult to find an uneducated man a good practical farmer, capable in all seasons, and in every circumstance, to make the most profitable use of his farm and opportunities. If education is necessary for men that are engaged in pursuits of infinity less consequence to the world than agriculture, how can it be dispensed with by the farmer.

"My object in this letter is to endeavor to engage the attention of all good people of influence to my work and the object of my work is to engage the attention of agriculturists, in particular, to the all-important subject of education. Without presuming to dictate, I shall simply submit for their consideration, in the clearest manner I am capable of, the advantages and pleasures that would be likely to result to them, and to the whole community, from the useful, practical and general education of the agricultural class. When I have done this, I shall next state what, in my humble judgment, is necessary to constitute this education, and how, subsequently to the period of leaving school, education may go on constantly, extending and improving their business as farmers. This latter point, I think it must be essential to prove, and I expect I shall be able to do so satisfactorily. If I shall be unable to accomplish what I undertake, I trust, however, that what I

may advance, will be the means of inducing those who are more competent to take the subject into consideration. I care not who the instrument if the good be done. Yours respectfully,

WM. EVANS."

## CATHOLICS COMING TO THE FRONT

On July 26th last, Rev. D. S. Phelan, L.L.D., delivered a most powerful and highly instructive sermon upon "Trafficking for Eternal Life." In the course of it, after showing the natural desire of each one for a home on earth, and also the desire each should have for a home in heaven, the learned preacher made use of the following graphic language, in conveying a great truth:—

This unjust steward said, "To dig I am unable; to beg I am ashamed." This is the characteristic of all the enemies of God. They go down. This is the fate of all foes of the Catholic Church. They come to the ground. They deteriorate physically. They are sometimes bolstered up by a devilish pride and are unwilling to submit to the conditions of our common lot. They degenerate physically and cannot work; and they deteriorate morally, and are ashamed to perform the duties of a life. Herein lies a great principle. People wonder why it is that Catholics are always coming to the front. You cannot keep them back. It is not because of their numbers; it is not because of their education; it is not because of anything the world can understand. But in spite of adverse conditions Catholics are coming to the front everywhere. Catholics are advancing in power and influence in Protestant countries. Catholics are ruling England to-day. Catholics are ruling the German Empire. Catholics in this country have the upper hand. All the best offices, all the most far reaching influence, is exercised by Catholics in the world to-day; even in the Protestant world. And people wonder, and say, why, we thought we were rid of those Catholics. We provided that they should not get an education; we legislated against their schools; we legislated against their prosperity; we robbed them of their earthly goods; we devoted them to poverty and ignorance; and still in spite of everything they are coming to the front in everything, all the time, and everywhere.

"Well, brethren, it is this way. Men rise to prominence just as, the waves rise out of the sea. They lift up their heads, make a little noise, a little froth, and disappear. And the history of the world is the history of the rise and fall of great names. Now, the world has the waves; but the Church has the sea. Men inspired by ambition, men desirous of making a name for themselves, rise as the waves, make a little noise and disappear; but beneath them all is the great, rolling sea of humanity; and this the Church possesses. The multitude are with the Church; the poor are with the Church; the great mass of humanity is with the Church. Therefore, when these waves drop out of sight, the great sea remains; and ever and anon from its bosom rise up new billows to challenge the attention of the world; and if there were no other law, this mere fact would guarantee to the Church the future."

There is something truly sublime in the consolation and encouragement that such thoughts and such sentiments impart. We need not dread decay, nor failure, nor poverty, nor reverse; after all they are but waves on the sea, and they are bearing us on to the haven where God stands awaiting us. Our health may give out, our money come to an end, our prospects vanish, our years pass away; but still are we drifting Godward and still have we the great consolation that Faith alone can impart. We have often good reason to feel sad, often great cause for worry; but our sadness should only be when we have lost opportunities of salvation, and our worry should only be for our own souls.

Examine the label on your paper, and assure yourself of your good standing with the "True Witness."

Behold, then, our mother, who invites us to have recourse to her, saying: "Whosoever is a little one, let him come to me."—St. Alphonsus.