

## Rector of Redemptorists On Situation In France.

There is a Christian precept that says if you are struck on one cheek turn the other; there is another that commands us to love our enemies. But these apply to individuals in the pilgrimage of life. When, however, a mighty principle is at stake; when submission to the enemy means recency to the duty of sentinel over the treasures confided to our care by God, without deviating from the principle of loving that enemy, it becomes an imperative duty to resist the tide of evil and turn back the current of oppression. When the hurricane of persecution began to sweep over France, the religious orders bent before its irresistible force as pines to a tempest. They were effaced as far as their homes and property were concerned; they were scattered like leaves in Valambrosa. But there had to be an end sometime to this submission to a tyranny that parallels that of Dometian or Caligula. The bark of State, with Combes at the helm, rode on the crest of the wave, and at each plunge into the trough of a billow it crushed the smaller crafts that held the teachers of youth and the protectors of the unfortunate.

At last a cry of protest was heard, and that cry was backed by stern and solid resistance. "We are in our native land, and here we shall remain," cried out the Redemptorists. A supplement to the "Etoile de la Vendée" contains a ringing address to the people of Sables and Chaume, France, signed by Rev. Pierre Alnir Riblier, rector of the Redemptorists of Sables, Orléans, and dated 4th May, 1903.

It is not possible for us to analyze nor to give a summary of the address, for it is an exceedingly lengthy and complete document; but we cannot avoid drawing attention to the masterly exposition of the rights of property violated by the Government. On this point the address reads:

"Our real estate belongs not to the congregation, which has never existed civilly, and consequently has never possessed, but to an individual who is as really and as legally the proprietor of it as you yourselves are of your houses and possessions. His titles of ownership are in every way like your own, as true, as strong, as undeniable, and so they have proved till the present day. They are based upon an act of purchase made in good and due form, in presence of a notary, on stamped paper, in consideration of a sum agreed upon and counted out, in beautiful ringing crown-pieces.

"And, all at once, it is pretended that these titles, now five years old and hitherto legal and valid, are no longer of any value, are no longer legal. A liquidator-sequestrator is named, our poor furniture is seized, seals are placed upon our property and all without previous examination of the courts of justice and contrary to every principle of equity. We are, however, neither robbers nor bankrupt, nor are we defunct. We have paid for our ownership and paid all taxes demanded of us. 'Property,' according to the Declaration of the Rights of Man, 'is a sacred and inviolable right, and no one can be deprived of it.' (Art. 17.) 'That is true for others; but for us not.'

This is followed by an argument that cannot but have force beyond words in the eyes of every right-thinking logical man. Here it is:—"You are not authorized," they say to us; "your property does not belong to you. It belongs to no one, therefore? It belongs to the State, and the State seizes it." What would you say if to-morrow, turning your own argument against yourself, the socialist upstarts in power would decree that all the property of capitalists, manufacturers, merchants, farmers and mariners not authorized belonged not to them, is, in fact, owned by no one, therefore must be made over to the State? What would you say if they proceeded to take it from you, place it under seal and sell it? What would you say if, having dispossessed you of everything, they turned you out would be protests, not only passive, on the street? Ah! for once there but active, passionate, bloody! Revolvers would go off, while the liquidators and their accomplices would flee in terror. It will come to that, believe me, and soon! That is logic. To-day we are plundered; to-morrow it will be you. The pretexts are the same, and there is no reason why they should pause. Whoever thinks of demanding authorization for manufacture, commerce,

agriculture and fishing? Since you are not authorized, your goods do not belong to you; they belong to the State. This is the conclusion that the Socialist government of to-morrow will draw.

Then comes the magnificent passage upon the outrage against Liberty. What a magnificent appeal! It seems no longer an humble priest of a great order who pleads at the bar of authority for mercy; it is the ringing declaration of a Mirabeau in the tribune, or a Verginaud pouring forth his imperishable floods of passionate eloquence, in the hour of the bitterest animosities and the maddest upheavals of society. And to make the compulsion still stronger does the priest again appeal to the "Rights of Man," as in the days of the Terror, the so-called friends of Liberty, the idols and predecessors of Combes appealed to the same political evangel. He triumphantly quotes from it "Liberty consists in the power to do whatever is not hurtful to others." (Art. IV.) And he asks: "In what do we hurt others?" Ah! that series of questions and the crushing answers. Such an appeal is worthy of the Bossuets, the Bourdaloues, the Massillons of the days France's greatest eloquence.

We will pass over that part in which the great Redemptorist unfolds the picture of the outrage against Religion, and that in which he stigmatizes the outrage against Legality. While these two points, so well taken and so amply treated, may yet form the subject matter of another article in this column, they are too complete to be treated in such a brief review as our space permits. But we cannot omit, to-day, his exposition of the outrage against Humanity. By a "magnanimous condescension" they have been accorded fifteen days to quiet their convent and disperse. Then he adds:

"They have closed our church. They have forbidden us to preach under pain of judicial prosecution; they have taken the most tyrannical measures against us. A parish priest cannot engage our services without exposing himself to the loss of his salary and to having his church closed. A landlord cannot afford an asylum to three of us at a time without rendering himself liable to a fine of from sixteen to five thousand francs, and from six days to a year of imprisonment. A father of a family, having three children religious in the same order, cannot harbor them together without incurring the same penalties.

"The ranks of the secular clergy, in which we might find work and bread, are interdicted us. Secularization is, it seems, impossible as long as Redemptorists exist on any part of the globe. On the side of hope, no prospect. We are, like Cain, branded on the forehead with an indelible mark and obliged either to flee abroad or to live as wanderers on the soil of our native country."

Such the picture as drawn by that master-pen, and drawn from life. Then comes the brave, the more than heroic declaration of their determination. Listen to it:—"Facing this hard and bitter alternative, we call to mind that it is better to obey God than men; we say to ourselves: 'The law that exiles us is tyrannical, impious, hypocritical, brutal. It is, then, no law. We are in our native land, and here we shall remain. Let violence do against us what it will. We will endure it without provocation, without faint heartedness, with courage and resignation for God. Right will be on our side, and a day will come when it will have the power of force. We shall constitute ourselves the defenders of poverty, of liberty and of religion, those three great goods of man, that form at the same time the three foundations of every society. Champions of legality which in our regard, they abuse to the last degree, we shall become by our resistance to oppression, a lesson and an example to Christian France. May she understand it and, by an act of indomitable energy, overthrow her persecutors!'"

Rarely has anything as noble, as complete, as logical, and as powerful as this address came from the pen of ecclesiastic or layman. Our only regret is that we are unable to give it in its entirety. But, as we have said, we will have again occasion to dwell upon parts of it—especially on those that deal with the outrages on Religion and on Legality. The Redemptorist takes the government's own ground, uses its own authorities, ascends its own tribune, and thunders in its ears the irrefutable, the crushing proofs of its injustice, its tyranny and its lack of common consistency. It would be enough to touch the heart of the coldest tyrant and to sway the soul of the most bitter foe of religion and of authority. In any tribunal in the world the plea would confound the oppressors, in the eyes of humanity, and of posterity, it will be their accusation and condemnation.

## A Non-Catholic View of Friends In Heaven.

(By a Regular Contributor.)

On Sunday last Rev. Dr. Robert Campbell preached a sermon in the St. Gabriel Presbyterian Church, on the subject of the recognition of friends in Heaven. A report of the sermon appeared in the "Gazette" of Monday morning, and as we have no other means of ascertaining the terms and scope of the address, we take the report as published, expecting it to be a correct synopsis. It is not unusual with us to reproduce the sermons of the non-Catholic clergy, firstly, because so many of them are of a controversial character, and we do not see any good to be attained by newspaper controversy, and secondly, because their views often conflict so much with our own that we could not well give them publicity without pointing out what errors are found in them—and this is an unnecessary and unpleasant task. However, there are occasions when, taking a fresh departure, a clergyman of a non-Catholic church, presents very beautiful thoughts and as a rule those thoughts savor of Catholicity, although they fall short of the entire truth.

Preaching from a text in the Second Book of Samuel: "I shall go to him, but he shall not return to me," Dr. Campbell spoke of the example of King David, on the death of his child, as one that every Christian parent should follow.

"When the Lord took unto Himself the child of David he did not complain, but saw good in the will of the Lord. His people could not appreciate their King's way of treating his loss; his sublime trust in God was above their comprehension. In similar circumstances, we should school ourselves to submit to the will of the Lord. Even the servants of the King could not understand how he could go on with his usual functions, not giving himself up to secret mourning and lamentation. In our day we think that the mourners of the deceased should shut themselves up for a certain length of time out of respect to the dead, refusing to see any one, and putting aside all their daily duties. Why should this be?"

This is a fitting rebuke to those who go into all manner of extravagant expressions of grief, and who soon calm down and forget all about the dead.

"David knew that his child was safe, and that one day he should see him again; therefore, he was content to wait and be patient. This is the spirit in which we all should face that grim spectre, death. Our friends departed are only away from us for a brief time. We shall see them again; therefore, why grieve for them. They are better off and some day we shall recognize them in heaven."

There is the proper submission to the will of God. An innocent child dies; we know his soul is in heaven; and we know that what God has done has been for the child's good and for our own. Submit then to God's will, and prepare by a pure life to enjoy that child's restored love in Heaven. This is the moral of the sermon. Then comes this fine passage:—

"It is not to be wondered at that the heathens mourned their dead, for they were without the light of God and His great comforting message, but there is not the same excuse for Christians. Our friends change not to us, and when we cross the shore where the Lord is to be the centre of the great family circle, all those who held their trust in Him will greet us."

There is Christian Faith and Hope and Trust in this.

"The Scriptures say our knowledge will be increased and surely this means we shall recognize our friends in heaven whom we have known and loved on earth. Memory clings to persons rather than things; it is generally through persons that we recognize things, so it is to be believed that memory will yield up its store of recollections of those who fought the good fight, and died before us. When Jesus said that 'And he shall rise again,' He must have implied that we should see the risen, else what comfort would their resurrection be to us. This belief in the recognition of separated ones is the instinct of the human race, and were it not to be gratified at last in heaven, surely it would not have

**GRAND TRUNK RAILWAY**  
"INTERNATIONAL LIMITED" daily a 9 a.m. ar. at Toronto at 4.47 p.m., Hamilton 5.40 p.m., Niagara Falls, Ont., 7.05 p.m., Buffalo 8.30 p.m., London 7.40 p.m., Detroit 9.30 p.m., Chicago 7.20 a.m.  
Elegant Cafe Service on above Train

**PORTLAND, OLD ORCHARD AND SEASHORE.** Through Parlor and Sleeping Car Service. Lv. Bonaventure Station 8.00 a.m. week days, 8 p.m. daily.

**FAST OTTAWA SERVICE.** Lv. 8.40 a.m., 4.10 p.m., week days; 7 p.m. daily. Arr. Ottawa 11.40 a.m., 7.10 p.m., week days 10 p.m. daily.

**VACATION TRIPS.** Write or call on Grand Trunk Railway Agent for copy of "Summer Tours," giving valuable and interesting information how and where to spend your holidays.

**CITY TICKET OFFICES,** 137 St. James Street Telephone Main 460 & 461, and Bonaventure Station.

**CANADIAN PACIFIC FARM LABORERS WANTED.**

**FARM LABORERS EXCURSIONS** (second class) will be run to stations on C.P.R. in Manitoba and Assiniboia West, South-West and North-West of Winnipeg, as far as MOOSE JAW, EDMONTON and YORKTON, on August 24th, from stations in Province of Quebec, Quebec City, Magog and West. For further particulars and tickets apply to nearest Railway Agent.

**ST. ANDREWS-BY-SEA** Sleeping Car Service. Commencing June 25th, and every Tuesday and Friday thereafter, through sleepers leave Montreal, Windsor St., 7.25 p.m., for St. Andrews, returning leave St. Andrews Mondays and Wednesdays, arriving Montreal 8.00 a.m. next day.

**PORTLAND, OLD ORCHARD, Seabrook Etc.** Through Parlor and Sleeping Car Service. Trains Lv. Windsor St. 9 a.m., week days, 8 p.m. daily.

**SPRINGFIELD, Mass.** Through Coach Car From Windsor St. 8 p.m. daily, ex. Sunday.

**City Ticket and Telegraph Office.** 129 ST. JAMES STREET, next Post Office

been instilled into the heart of man."

This is all admirable, and in as far as it applies to children it is a very Christian expression of the assurance in their happiness and in the great "union hereafter." But it is here that the Rev. Doctor stops short. When it comes to the question of older people, all that the good preacher says is perfectly true; but there is still more to be said in order to complete that truth. We must not forget the dead—true; we must not grieve inordinately for them—true; we must have faith in God and hope in a union with them in Heaven—true. But we have another duty to perform for them. We must pray for them "that they may be relieved," and that they may the sooner reach heaven. But this is not in Rev. Dr. Campbell's Faith; let us only pray that some day he may so believe and then, in the perfection of faith, complete his beautiful sermon.

## Annual Retreats In Religious Life.

This is the season of the annual retreats for the clergy of the diocese and for the various religious communities. As we announced elsewhere, the first pastoral retreat opens to-morrow, the 9th August, while the second one will open on Sunday, the 23rd August. Apart from the retreat of the secular clergy there are those of all the communities. At this hour the mother houses are filled with nuns of the different orders. Christian Brothers and priests of the various communities. They are flocking into the city to take part in this great annual event in the life of the religious.

It is during the annual retreat that the heads of a community make all the changes for the coming year, designate for each one the post of duty during the approaching twelve months, and regulate all the questions of discipline and such like that claim their attention. It is at this time that the great spirit of obedience, which constitutes one of the three principal vows of the religious, is most obvious. A Christian Brother, a Sister of the Congregation, or a member of any other community leaves the scenes of last year's labors, possibly the place where years have been spent and deep friendships have been formed, and comes to the Mother House for the general retreat. The last day of the retreat is that on which all changes are announced; and that person may hear the mandate to go to some other end of the land, to some foreign country, or to some most unwelcome climate; and that mandate

**S. CARSLY Co. LIMITED.**  
CLOSE AT 5.30 P.M.

Until further notice The Big Store will close every evening, Friday excepted, at 5.30 P.M. Patrons can assist in making this movement a success by shopping early in the day.

**Sale of Remnants Now in Progress**  
And will Continue During the Month of August.  
**REMNANTS IN ALL DEPARTMENTS.**

**REMNANTS** of WASH FABRICS, in various useful lengths, and at various discounts, the least being 10 per cent; the greatest 50 per cent. **HALF PRICE**

**REMNANTS** of BLACK and COLORED DRESS GOODS, Black and Colored Silk Velvets, Linings, called Trimmings. Reductions range from 10 to 50 per cent. **HALF PRICE**

## The Surest Kind of Rain Coats Are Stamped "Heptonette."

They live up to their agreement and prove to be what they are claimed to be: Rainproof. The "proofing" of the material is superior—therein lies the secret. This material cannot be bought by the yard, but each garment is made under the supervision of the inventor: "HEPTON," by whom it is guaranteed. A recent importation here to engage your interest.

Ladies' Heptonette Coats, straight Raglan, flare sleeves, step collar, fly front, in dark gray, bronze and green. \$8.25

Ladies' Heptonette Coats, triple shoulder cape, turn-over collar, flare sleeves, in dark gray, bronze or green. \$10.00

Ladies' Heptonette Coats, very full French back, double shoulder cape, Kimono finish, loose sleeves, with close cuffs, large size; in colors of gray, bronze and green. \$12.00

## NEW LOT OF GOLF BLOUSES.

The purchase made from full assortments always proves most satisfactory. Plain or Fancy Knitted Golf Blouses, plain and roll collars. Sizes 32 to 42. In various weights. Prices range from \$1.95 to \$3.25

## CONCENTRATION CAMP OF THE WASH FABRIC BARGAINS.

That line of 20c Corded Muslins being sold at 10c yard, occupies the commanding position. Not alone because of the great difference between value and selling price, but also, on account of the wide range of patterns. There are 21 different designs, printed in black upon white grounds, small rings, spots, sprigs, figures and singularly beautiful lace effects. All a liberal 30 in. wide. Value 20c yard. Sale price. 10c

**S. CARSLY Co. LIMITED.**  
1765 to 1783 Notre Dame Street, 184 St. James Street Montreal

## THOMAS LIGGETT

Intends making August a very interesting month for purchasers of Carpets, Rugs, Curtains, Beds and Bedding. See our Magnificent Stock and New Effects.

**THOMAS LIGGETT,** EMPIRE BUILDING, 2474 and 2476 ST. CATHERINE STREET

is heard and obeyed at once. There is no thought of the attachments, or pleasures, or friendships of the place that had become like a home to that religious. The day the perpetual vows were taken the world was left behind, and this world has no more permanent attachments for that servant of God. Such the great discipline, such the profound obedience, such the abandonment of all in life, such the self-sacrifice for the love of God, such the mighty devotion of the member of a religious community.

But the retreat means far more than a mere meeting to regulate the affairs of a community for the year to come. It is the time of retirement from the occupations of the hour, the time for deep meditation upon life and duty, the time for an entering into oneself and an examination of heart and soul. It is also to the members of a community that which a family reunion means to the members of a family in the world. They gather at the Mother House, they listen to their superior, they hold communion with each other; it is a coming home. It may be for some the last one in this life. Some of them will separate never again to see each other this side of eternity. The retreat has its joys and its sorrows, its moments of delight and its moments of sadness. It is still, through all these, the acceptable time, the one in which a fresh start is made for the next mile stone along the way that leads to eternity. It is indeed a time of great importance and on it often depends the future of an entire institution. Let our readers give to those in retreat the benefit of their prayers at this period of the year.

Every subscriber to the "True Witness" should make an effort to send in the name of a new subscriber.

## THE OGILVY STORE

### FORTHE FIRST WEEK

We are making great reductions in all Departments. Only a few of the many are here mentioned. Each day will bring you something new in the way of reductions.

### LINEN DEPARTMENT

This Department has always been noted for its good qualities and low figures.

#### Bleached Table Damask.

ALL PURE LINEN:—  
60 inches wide, 75c; for 58c a yard.  
62 inches wide, 80c; for 48c a yard.  
66 inches wide, 85c; for 65c a yard.

#### Kitchen Towels.

Pure Linen, hemmed, washed ready for use, 30 x 30 inches, 15c; for 12½c each.

#### Cream Cotton Turkish Towels.

29 x 56 inches, 50c; for 38c each.

#### Odd Lot of Marseilles Quilts

Double Bed Size—\$2.00, \$2.25 and \$2.50 all at \$1.00 each.

### OUR QUILTS.

Our Colored Quilts are, without exception, the cheapest in the market. The prices in many instances are lower than wholesale.

Just now we are giving  
Our 90c quality for..... 70c  
Our \$1.00 quality for..... 85c  
Our \$1.15 quality for..... 95c  
Our \$1.40 quality for..... \$1.10  
Our \$1.50 quality for..... \$1.25  
36 in. Beautiful Fine White Cambric, 12c a yard.

29 in. Blouse Flannels, worth 50 cents; for 39c a yard.

The "Jack" Cushion for Hammocks, Boats and general outing purposes, 25c.

Similar Reductions in all Other Departments.

Best Attention Given to Mail Orders.

**JAS. A. OGILVY & SONS**  
St. Catherine and Mountain Sts.

## Our Curbstone Observations

### In Halls of Parliament

AFTER writing an article inclined to wonder if the readers ever "lobbying." If not, no idea of what a game it is—it beats ping-pong combined. I found a definition for the lobby, as a basis for action. Worcester says: "a hall passage serving as a room. The lobby of the Commons" (Burke); Lobby (Enquirer); Lobby member who frequents the lobbies of legislation, for the purpose of securing the votes of securing their votes favorite bill (Law) 'a come gone to Albany to lobby bank charter' (N. Y. C. Enquirer); Lobby member who frequents the lobbies of legislation in order to influence the action of the (Greely)."

This is what is meant by, and we have the industry, sion, or trade (or whatever like to style the occupation) both in Quebec and in the latter House of Commons, having to do with more extended area and touch with more numerous interests, may be said to have had occasion, during career of observation to a curbstones and to penetrate chambers of the House of Commons. I have stood at large lobby, leaning against the bars and watching the coming and going of the various busy each of whom very probably the impression that the future of the Dominion depends on him alone. I will take sion, as an example, for it too confusing to attempt my observations in general toto.

IN THE LOBBY.—It was m., half an hour before the of the House for the after. I fortified my back against it against one of the granite columns, exactly in the Post Office, and midway the entrances to the two ridors. There was a buzz of voices, and a confusion of steps, each distinct from but all creating a chaos of the tall Dominion policemen doors seems to enjoy the scene and to participate in it, just about as would take part in the business—no more so. The cials, or messengers, whose it is to give information take in cards, and to keep to call upon the policemen assistance when order declines, would serve as very ometers whereby to gauge or importance of each pass dual. Up the main entrance by the side door to the lobby a serious, preoccupied look the messengers put on a appearance, bow exceeding and clear the way; the stiffens up and looks at the birds on the capital of the lar—it is a Cabinet Minister on his way to his private prepare for the coming rush number of gentlemen rush the wicket, get letters and tear the letters open, scattervelopes on the floor (work women next day at 50 a morning), and dive into the leading to the mysterious within—they are members. ment. Then one of these is by three or four persons sation with them—they are sation from his constituency for some favor or other. lot of smiling, hand-shaking remarks, loud laughter, le the member as soloist and by the chorus he has arow. Finally two or three bow, hands, shuffle off towards one comes back for a last is probably better acquainted M.P. than are the other moment they link arms, a very confidential communication delegate goes off saying, "sir," and the M.P. bows haway with a cheery, "I won old man!" The delegation