

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. XIII.

"He shall command, that the stones wherein the leprosy is, be taken out and cast without the city." (Levit. XIV.)

But the duty of instruction, is not the only duty of masters and mistresses towards their servants. They are bound to correct their faults. "The imagination and thought of man's heart," Almighty God himself tells us, in the Book of Genesis are prone to evil from his youth (Chap. 8.). It is not sufficient then to teach him what virtues to practice; he must be warned also to fly evil and every vice. If then your servants have unfortunately acquired bad habits, you must endeavour to draw them away from them, and to lead them to virtue. Zeal for the honor and glory of God, and charity towards your neighbour require this of you, lest the souls of those under your charge—who are your nearest of kin after your children—should perish eternally through your supineness and neglect. Whenever then you perceive that by their impieties, their oaths or their blasphemies they outrage God; whenever you see that they give themselves up to intemperance or idleness, or imprudent conduct, you are bound to clothe yourselves with your authority, and with all your influence in order to put a stop to these things, and to correct them betimes. If on the contrary by a false shame—or out of human respect—or from an unwillingness to give yourself trouble, you content yourselves with exacting only their daily work from your servants, whilst tolerating in your house their disorderly lives, then have you no religion—then have you no faith—then have you become—it is the Apostle who asserts it, "worse than infidels."

Christian Masters and Mistresses would you harbour a leper in your house? In the Book Leviticus (C. 14.) Almighty God gave strict charge to the Jews on this important subject. The disease was so loathsome—the effects upon the person of the leper were so terrible—the contagion so subtle and extended, that the utmost diligence and energy were necessary to keep it within bounds. I know that one word from an Omnipotent God would have sufficed to have chased it away from off the face of the earth for all times. But he did not deign to do thus. It was too evident an emblem of sin—the condition of the leper's body was so evidently the counterpart of the state of the sinner's soul—the subtle infection of the lepers' rheum, foreshadowed so completely the even more subtle infection of sin and bad example, that the Almighty Creator of the Universe, allowed this terrible plague to disfigure the fair earth, in order that stubborn ignorant man might have before him to all time a lively, but, loathsome and revolting picture of the sinner's soul. But though he did not design to drive it altogether from the earth, he yet gave directions whereby it should be kept within bounds. "If there be the plague of leprosy in a house" said Almighty God to Moses, "he whose house it is, shall go and tell the priest saying, It seemeth to me that there is the plague of leprosy in my house, and he shall command, that they carry forth all things out of the house \* \* \* And afterwards he shall go in to view the leprosy of the house. And if he see in the walls thereof as it were little dints disfigured with paleness or redness and lower than all the rest, he shall go out of the door of the house and forthwith shut it up seven days. And returning on the seventh day he shall look upon it. If he find that the leprosy is spread, he shall command that the stones in which the leprosy is, be taken out and cast without the city into an unclean place, and that the house be scraped on the inside round about, and the dust of the scrapings be scattered without the city." &c. Christian Masters and Mistresses behold herein what God teaches you to do under similar circumstances—behold how you must act towards disorderly servants. You must not wait for the leprosy to be declared and manifest—you must not stay until the disorderly conduct is evident and public. As soon as it shews itself only on the stones of your house, you are bound to "go to the Priest saying, It seemeth to me that there is the plague of leprosy in my house." Equivocal words, unchristian conversation, indelicate songs; absence from your roof at undue hours of the night, improper company keeping—these are the little dints in the wall, disfigured with paleness or redness and lower than all the rest, which betoken the advent of the direful plague of leprosy into your house, and which call for the intervention of strong and prompt remedies. Would you fathers and mothers of families—would you send your children willingly to an infected house?—and that house infected with leprosy? would you wish them in their turn to become horrid loathsome lepers? Turn then the leper from your door—that leper, the swearer—that leper, the blasphemous—that leper, the lascivious. Nay turn all those away on whose skins the first appearance of leprosy—words of double meaning, unchristian conversation, unholy songs, improper hours, imprudent company keeping,—have begun to

shew themselves. "Room for the leper! room!"

But is it not exacting from us too much, to require us thus to scrutinize the conduct of our servants before we know of any evil? Is it a coming plague that we have to deal with? Yes—and more than a plague. The infection of the leper extended not only to his whole body, but to everything he touched—the vessel he drank from—the clothes he wore—the bed he lay on—the wall he leaned against—the stones he trod upon—the river he bathed in—nay even the wind might bear upon its wings the poisonous spores from his body, which would engender the disease. But subtle and poisonous as was the leper's body—and fraught with danger as was its mere presence alone, yet the subtle poison of the spiritual leper, the abandoned and reckless sinner, the stumbling block to others, is so much more subtle, that it penetrates not only the skin, and blood, and nerves, and sinews, and bones, of those it impregnates, but even the soul, that subtle something created to the image and likeness of God, which eye hath not seen, neither hath it entered into the heart of man to conceive. Is not this then a most subtle infection? And can any precaution be too great, in our effort, to guard against it? Yes it is a plague and worse than a plague—since it injures not only the body of man, but the image and likeness of God. Yes it is a plague and worse than a plague—since it concerns an infinite offence against an infinite Majesty, and consequently a greater evil, than all the leprosy, and all the plagues, and all the evils that have ever, or ever will infect the earth. The seething sea of hell's fire is all but boundless—its duration will be infinite; and yet this is the but just punishment of the leprosy of sin; how great must be the crime that calls for such a condemnation at the hands of a merciful God? Tell me not then, that your duty is too exacting when it requires you to guard yourself, your children, and your household from so terrible a scourge.

But it is not ordinarily, Christian Masters and Mistresses, against suspicions only, but against realities that you have to guard. It is well known that your servant is a blasphemer, a gambler, a perjurer, a drunkard, a dishonest dissolute person, never approaches the sacraments, gives no indications of a christian life—what then is your duty? To do what God commanded the master to do, in whose house the plague of leprosy had shewn itself. If he find that the leprosy is spread, he shall command that the stones wherein the leprosy is, be taken out and cast without the city. If after due admonition,—if after patient endeavours to correct them of their bad habits, they refuse to be corrected; if after proper warning (—he shall shut up the house seven days—) they despise that warning, then cast out the stone wherein the leprosy is; lest you retain about you, what may draw you, and your children, and household to eternal damnation. However, christian may be your life—however, well regulated and edifying—however, conformable to the maxims of the Gospel, it will not yet be able to save you from hell, if the disorders of your household might have been prevented and were not, since Almighty God will impute them to you, and will hold you to a strict account of each and all of them. Take care then Christian Masters and Mistresses that your house be scraped round about and that the dust of the scrapings be thrown outside the city.

AN UNPROFESSIONAL OPINION.—Father Burke enumerates three systems of education—education without God, Bible education, and Catholic education; and no sensible man will affirm that Father Burke is wrong.

To the Protestant either of the first two systems is palatable; to the Catholic both are objectionable. Common sense and justice always agree that the Protestant should be allowed his choice, the Catholic his, and a fair field should be extended to both parties. In many cases Prejudice and the Law come to a different conclusion; education without God and Bible education are far superior to Catholic education; therefore the Catholic should eschew his objections, and send his child either to a school where his mind will not be burdened with the knowledge of God, or to one where he will be taught the Bible, and the Bible alone necessary to salvation.

Prejudice and the Law arrive at a more sapient conclusion still; they ordain that "no God" or secular schools and Bible schools only be supported by the State, and that Catholic schools be completely ignored,—all for the one, grand, laudable purpose of promoting Harmony. There are rather quaint ideas of Harmony prevalent in this 19th century, if a man expects to win his neighbor's friendship, love, and esteem, by loading him with chains!

This war between Common Sense and Justice on the one side, and Prejudice and the Law on the other is waged severe, we are told, in the maritime province of New Brunswick. To us, who have ever the pages of Ireland's history before our eyes, the Law contending against Justice is certainly a familiar sight, and

yet we do not believe that they draw swords on opposite sides in this particular School fight. Prominent members of the Bar gravely tell us that the refusal of the Catholics to support the Bible schools in N. Brunswick is just enough but not legal. We admit we are not well acquainted with the intricacies and tensile qualities of the Law, but, having eyes to see, ears to hear, and a mind to comprehend, we cannot admit that the new School Act is legal, and the opposition thereto by the Catholics illegal. We are aware the question of strict legality has been referred to the highest tribunal in the land, and although we do not anticipate the verdict of the Privy Council, we are forced to believe that the Law is with our co-religionists from this fact, that before Confederation denominational schools were not only tolerated in New Brunswick, but also assisted out of the provincial treasury. The Baptist seminary, founded at Fredericton in 1836, received before Confederation, and two Catholic academies also received grants from the same Legislature. Now, if denominational educational institutions were the recipients of public money before Confederation, denominational institutions were certainly legal before Confederation; and the various religious persuasions had the double right to establish schools of their own, and to receive public aid for the schools so established. If the Confederation Act guaranteed to the minorities the exercise of the same rights and privileges held by them before the Union, evidently that Act secured to the Catholic minority in New Brunswick, their old right of establishing schools for themselves, and of securing legislative patronage for such schools.

As the above was the situation of the Protestants and the Catholics on educational matters in N. Brunswick prior to the year 1867, we have formed an opinion of our own—an unprofessional but not an unsound one—of the legality of the School Act lately passed by the domineering fanatics in that province. Contrary to the letter and to the spirit of the Union Act they have at one blow swept away the ancient privileges and rights of our co-religionists, and the Lights of the Bar call their action legal. Look now on the other side.—The sufferers demand back what the intolerants have so ruthlessly torn away, and because they dare demand the restitution of their own, the same Lights of the Bar brand their course illegal. Faugh! Justice is with our co-religionists and the Law is with them too. Prejudice has the impudence to take up arms against the triple alliance of Common Sense, Justice, and the Law.

MARK.

BLACKWOOD'S EDINBURGH MAGAZINE—August, 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The contents of the current number are as under:—A True Reformer, part 6; French Home Life, part 7; Dress; The Pundrapore Residency; New Books; The Late Earl of Mayo, Viceroy and Governor-General of India; The Last Month of the Session.

ANNUAL RECORD OF SCIENCE AND INDUSTRY, 1871.—Edited by Spencer F. Baird. Harper Bros., New York; Messrs. Dawson Bros., Montreal.

We have recorded here the general results of the discoveries of physical science, and their application to industrial purposes, during the year 1871. The book contains much valuable miscellaneous information, and much that is very interesting as well as instructive.

NOTRE DAME DU SACRE CŒUR.

RE-OPENING OF THE SCHOOL.—The classes of this school re-opened yesterday. We think our readers will like to know something about the origin and the progress of the establishment since its foundation—twenty-seven years ago. It is well known that numbers of the most accomplished ladies of Ottawa and of the neighboring towns and villages have been educated by the Grey Sisters. Some ingenious wits have expressed the idea that, in the intention of its founders, the Order of the Grey Sisters is not a teaching body, but a congregation established for the sole purpose of assisting the poor. It may be answered that on their arrival in Bytown, the Reverend Sisters found that it was a necessity for them to open public schools as hardly no educational establishments were then in existence in the young city; and they have acquiesced themselves so well of their new duties that every class of our community must be thankful to them for their efforts.

A very remarkable feature of the education given by the Grey Sisters is that all their pupils speak and write equally well the two languages used in Canada, i. e., English and French. This is a result which all educational establishments in this part of the country should try to realize, and every person who has attended the examinations at any of the Grey Sisters' schools can bear testimony that this important object has been fully accomplished by them. Moreover, no branch of a sound education is neglected in these establishments, from the most useful and practical household duties, to the highest branches of literature, science, and fine arts. It is useless to add that in all these establishments the pupils receive those religious teachings which make the truly christian woman.

The efforts of the Reverend Sisters have been rewarded, we are glad to say, by the most complete success. Pupils are sent to them from all parts of the Province of Ontario and of the United States. Many of our readers will recollect that Lady Lisgar sent her niece, Miss Dalton, to that institution, where that accomplished lady found competent teachers in the highest branches of education. So large has been the affluence of pupils these few years past that the Communauté had to build a large wing in rear of their establishment on Rideau street, and the boarders have all the comforts to be found in the best schools on this continent, or even in the old world. In short, such an institution is a credit to our city

and we are sure that it will meet in the future, as in former years, all the support it so well deserves.—Ottawa Citizen.

BEWARE OF HUMBUGS.—One other temptation shall close our list. It besets the pathway of farmers young and old. Thousands have already been duped. Past experience should teach them wisdom. The temptation now referred to is being "lumbugged."

The portion of Canada along the Ottawa is not sufficiently remote to escape very frequent and very close shaves, generally having their origin among our cute friends over the border or those of our countrymen near the lines. If the country at large has suffered imposition proportionally with the people in this region, the drain on its inhabitants has been immense, and it is high time for every Canadian to put his foot on further levies of the sort, whether from natives or foreigners. One very offensive feature in the business is that religion is often used as a cloak in furthering rascality and ministers made tools of in the matter. The enterprising speculators who drive the lumbugging trade, deal in a variety of articles, such as books, stoves, clocks, maps, soap, gates, harrows, beehives, &c., but to do them justice, so far, basswood hams and wooden nutmegs have not formed a part of the merchandise introduced here. It is now many years since the first imposition was practised in selling the "Book of Martyrs." Its title was very appropriate, for commercial martyrdom has prevailed ever since. This book, the prospectus announced, was to be published in Upper Canada, to be of the best materials and style—price, fourteen shillings. Subscribers were sought, and the canvasser, as became a dealer in such a book, was very meek and pious. He attended prayer-meetings and entered into the feelings and sentiments of the devout wherever he went. Of course he was successful in getting a large list of names. The book was subsequently delivered by another person; but turned out to have been published in Connecticut, and was miserably got up. The subscribers reluctantly took the book and paid their cash. Soon after followed a perfect inundation of wooden clocks—price \$20, or less if you proved stiff—a difference of \$10 in sales to near neighbors was no uncommon occurrence. The clocks were sold on "tick." Notes were taken with verbal provisions. A second party collected the notes. Of course he knew nothing of the verbal promises of his confederate, nor did the judge when legal costs were often added to the first cost. The surviving pioneer traveller in the Ottawa Valley will have a distinct recollection how rare it was to enter any shanty, however mean, and however wanting in other furniture, to miss the clock. The "Book of Martyrs," too, very commonly kept it close company, whatever other book was wanting, even the Bible. Nor has the sacred volume escaped being made an imposition. The "Cottage Bible" received a wide circulation, aided materially by the recommendation of its contents by some excellent ministers who did not dream of the consequence of their approval. The work proved a Yankee "shave," not value for the money, shabby in exterior; but lacking strength in its binding, was soon a wreck. The "History of the World" and the "History of all Nations" soon followed. Both were humbugs; but as if people loved to be cheated, the same person frequently took all. Stoves of all different patterns and qualities were widely scattered. These were excessive in price; but credit secured purchasers, and suing was the consequence when interest and costs greatly increased the first.—From "Rustic Jottings from the Bush," in New Dominion Monthly for October.

AN ELECTION DODGE.—The following appears in the Cornwall Gazette:—"One of the best jokes of the election campaign, came to us the other day from Dundas. An itinerant, who is said to know and be known in every household in the United Counties, in the course of his peregrinations last month, found that a large number of six dollar bills of Molson's Bank were in circulation in Dundas. It was not long before he ferreted out the fact that these bills had been given as bribes to secure votes for one of the candidates to whom he was opposed. With true Hibernian wit—we say nothing about honesty, which as a general thing, we fear, a scarce commodity at election times—he set to work, and persuaded any number of greenhorns that they had been swindled—that no one had ever heard of six dollar bills being issued by any bank in Canada—that they were bogus bills which had been specially struck off in Ogdensburg in order to swindle electors out of their votes! In many cases his story was believed, and it is an undoubted fact that several gave up to him the assumed bogus six dollar bills in return for four dollar bills of the bank of Montreal, and in disgust at the trick they believed had been played upon them, took his advice and voted straight for the other candidate! We do not know how much money was made by this transaction, or how much it influenced the result of the contest; but we know there was a good deal of astonishment manifested when some people deemed safe for one candidate, recorded their votes for the other, and that a good deal of soreness exists among those who were parties to the original bribe, at having been so outrageously sold."

ROSA D'ERINA.—Mlle. Rosa D'Erina, Erin's prima donna, is about to pay us a return visit, and will give us a series of musical evening entertainments which have charmed and delighted the citizens of Boston, and various other towns and cities in the Maritime Provinces. She has been everywhere received as "the truest and best living interpreter of the music of her native land." At St. John, Rosa D'Erina was more highly honoured than perhaps any artist who ever visited that city, having been escorted to her Hotel from the Academy of Music by a torch-light procession accompanied by a large number of the citizens. She was also presented on the stage with a beautiful oil painting of herself and a diamond ring, together with several other souvenirs of the respect and esteem in which the citizens of St. John hold that gifted lady. There is no part of America that Rosa D'Erina has been so delighted with as Canada, and we are sure that her return visit will be hailed by all her friends with the greatest enthusiasm. Her manager arrived here yesterday to make all the necessary arrangements for her tour of Canada, commencing, we believe, on Monday, the 23rd instant.—Herald.

A FOX.—La Minerve says there is a great excitement in St. Antoine suburb. It is informed that some days ago the dwellers there saw a fox which has already victimized several hen-houses. On Monday it seems some children saw it carrying off a chicken. How Reynard came to fix himself in this locality is inexplicable, and the residents are preparing to make him regret his impudence.

The various Catholic temperance societies belonging to the city met at seven o'clock Sunday evening in St. Patrick's church, when addresses were delivered upon the objects and aims of temperance organizations by Rev. Pius Devine and other clergymen. Upon the conclusion of the proceedings the societies formed into procession, and, headed by St. Bridget's band paraded the streets adjoining the church.

We (St. John's Freeman) learned by telegram from Fredericton last night, that Mr. Weldon has obtained a Judge's order to stay all proceedings for enforcing payment of the School Tax (and all other Taxes we believe) in Portland.

No one need pay therefore unless he chooses. No one opposed to the iniquitous School Law should pay the School Tax.

Sir George Cartier has been returned by acclamation for Provencher, Manitoba. Clarke and Riel retired.

The Picnic at Williamstown on Wednesday was highly successful. The weather threatened rain in the early part of the day, but as time wore on it improved, so that upon the whole a more delightful day could not have been chosen. The people of the Parish and surrounding localities turned out in large numbers. Over two thousand tickets were taken at the gate, and the resources of the Confraternity apart from the sale of tickets must have footed up a handsome figure. It was estimated that over a thousand dollars would be realized. Those entrusted with the management deserve the greatest credit for the completeness of their arrangements in effecting which their labours were materially lightened by the superior accommodation afforded by the Agricultural Society's grounds, kindly tendered to the committee for the occasion. The Rev. Father McCarthy, and his brother clerics from the adjoining parishes, were most assiduous in their attention, and greatly contributed to the good order and satisfaction that were universal.—Cornwall Freeholder.

VISIT TO SIR G. E. CARTIER.—The Bishop of St. Hyacinthe, with several of his clergy, visited Sir G. E. Cartier on Tuesday, last week.

Camilla Urso will give her first concert in the Mechanics' Hall on Tuesday, Oct. 1st. This will no doubt be a great treat.

## REMITTANCES RECEIVED.

Martintown, J. B. McL., \$2; Ingersoll, A. T. S., 50c.; St. Catherine de Fossambault, J. G. 5; Fingall, P. B., 1; Ofra, Rev J. M. B., 2.38; Toronto, Rev J. M. Q., 2; Hamilton, M. M., 2; Toronto, J. McL., 2; Somerset, Rev D. M., 2; Point Alexander, J. McC., 2; Burritts Rapids, T. B., 2.  
Per P. L. E., Kingsbridge.—R. W. 2.  
Per M. H., Chamblay Canton.—T. K., 3; P. O. R., 2.  
Per W. C., Cornwall.—St. Andrews, Vy Rev. G. A. H., 2.  
Per J. B., Eganville.—Self, 2; D. M., 2; F. G., 4; D. McL., 2; P. R., 2.  
Per M. M., Chatham, N. B.—Rt. Rev. J. R., 10; Miss A. Q., 2.  
Per W. O. M., Pembroke.—J. H., 2.50.  
Per O. Q., Lechiel.—Self, 2; R. McD., 4.  
Per F. F., Prescott.—H. M., 1; M. R., 4.  
Per J. O. E., Inverness.—W. O. B., 75c; St. Sylvester, W. McL., 4.25.  
Per Rev. P. Q., Richmond Station.—C. C., 2.  
Per Rev. K. A. C., Athlery.—Orillia, C. M., 2.

## Married.

On the 7th inst., at the Catholic Church of St. Thomas, Ont., by Rev. W. Flannery, P. P., Mr. Michael Quinlan, merchant, Muskegon, Mich., to Miss Louise Emma La Fleury, M.D., daughter of the late Dr. Henry R. La Fleury, M.D., Beauharnois.

## Died.

At North Sheffield, P. Q., at the residence of P. Mahedy, Esq., on the 9th inst., John Marcott, aged twenty years. "The deceased was a youth highly loved and admired by a large circle of friends and acquaintances. May his soul rest in peace."

On 1st inst., at her husband's residence in the Township Thorah, in the 68th year of age, Ann beloved wife of Kenneth Campbell. Deceased was a convert to the holy Catholic religion, in the fervent practice of which she spent her life since the time of her conversion. She reared a large family who surrounded her in her last moments. One of her sons is Rev. K. A. Campbell, Pastor of the neighboring Parishes of Mara and Orillia, and one of her daughters is Superioress of the Community of the Sisters of St. Joseph, London, Ontario. Her death was precious in the sight of men, and surely so in the sight of God, and His Angels. Pray that her soul may rest in peace.

ST. PATRICK'S HALL,  
Monday and Tuesday Evenings,  
Sept. 23rd and 24th,

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ROSA D'ERINA,  
IRELAND'S PRIMA DONNA,

Vocalist by command to the Prince and Princess of Wales, and the Irish Court, *crecendante* of the music of Ireland at the Dublin and Paris Exhibitions, pupil of the Imperial School of Music, Paris, and of M. Duprez.

The management has the honor to announce that this distinguished artist will appear as above, in her original unique and classic performances, illustrating the

## MUSIC OF MANY LANDS.

Admission.—Reserved seats \$1.00; Unreserved 75c; Gallery 50c.  
Tickets at Prince's Music Store, and Jos. Gould's Pianoforte Warehouse.  
Doors open at 7.30, commence at 8.15.  
Chairs for 10 p.m.

## WANTED.

TWO FEMALE TEACHERS, capable of teaching French and English in the Separate Schools of the Municipality of Hemmingford, County of Huntingdon, to whom a liberal salary will be paid.

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HEMINGFORD, Sept. 24th 1872.

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