

SECRET SOCIETIES.

An esteemed correspondent at the West sends us a communication on Odd Fellowship and kindred institutions, which, though it accords in the main with our own views, is too local and personal for the columns of *The Independent*. In our opinion, the best way to settle the whole question of Secret Societies is, to leave it to the ladies. We once heard Dr. Bushnell, in a discourse on the Dignity of Labor, allude to such institutions in terms like the following:— "What wife would be willing to be deprived of the society of her husband for one, two or three evenings a week, and to have him hold secrets which cannot be intrusted to her, for the sake of twenty or thirty dollars to bury him with when he dies?" We put the question to the women of America. Let them act upon it, and soon every man who has access to good female society, and knows how to value it, will desert the Masonic Lodge and the Odd Fellows' Hall, and will provide against the day of want, or the day of death by the Savings Bank, Health and Life Insurance, leaving himself free to perform his duties as a husband and father, a son and brother, and to appropriate his evenings to his own, and his family's improvement and enjoyment.

Certainly, no moral or benevolent enterprise, such as the temperance reform, can require the garb of secrecy, of mystery.

Another correspondent sends us an article on the pernicious influence of Secret Societies in College, which is too long for insertion. Having had large experience of such societies in our undergraduate course, we are prepared, upon the whole to endorse his opinion, that they lead to a waste of time and money, and produce jealousy and alienation among classmates who should be friends. The character of such a society varies of course with the character of its members from year to year; some secret societies with which we were connected in College were purely intellectual in their object, and their occasional social entertainments were conducted on strict temperance principles; their secrecy was a mere boyish device to puzzle the uninitiated. Yet these very societies may be perverted to purposes of mere conviviality, and their meetings, we are told have ended in debauchery. It were better for our Colleges if all such societies were abolished; and if the young men who are preparing to act together on the great theatre of life should be frank and open in their social intercourse and their literary reunions. —*The Independent*.

AT THE LAST SESSION of the New York and Pennsylvania Yearly Meeting of the Free Will Baptists a set of resolutions against all secret orders was passed, which are quite stringent to their character.

They declare that the tendency of such orders "is to destroy the peace of Zion,"—forbid the licensing of any minister who is known to be a member of any of them,—recommmend the churches under their authority to excommunicate members who adhere to secret orders—and interdict fellowship with any Church, Quarterly or Yearly Meeting which refuses to comply with the resolutions.

HOLY WEEK AT DACCA.—The *Bengal Catholic Herald* contains a very interesting account of the manner in which the ceremony of Holy Week was conducted at Dacca. "The pious Nuns and our zealous pastor, the Rev. Mr. Tracy," says the writer, "have been unceasing in their exertions during Holy Week. The side altar to which the Blessed Sacrament had been removed on Maunday Thursday, was decorated with a degree of taste and elegance far beyond what could possibly be expected, and what still considerably heightened the effect of the whole, was the numerous wax lights, which burned brilliantly on the altar. You will not I hope think I exaggerate, when I state, that it exceeded anything of a like nature I had ever before witnessed—even some Protestants who visited the Church were so well pleased with what they beheld, that they sent flowers the following day to add still more to the decorations—and notwithstanding the choir music, which was executed in a manner that reflected much credit upon the good ladies of the Convent, we were still farther favoured by the Catholic portion of the band (about twenty in number) of the 24th Light Infantry Chacole Regiment who brought their instruments and played at intervals. The Blessed Sacrament was carried to the side altar and brought back in procession, which was rendered peculiarly interesting being formed of the pupils of Nazareth Convent, robed in white, with lighted tapers; their flowing veils half-concealing their inno-

cent and happy faces. About sixteen Christians belonging to the before-named Regiment requested permission of the Clergyman to spend a quarter part of the night in prayer before the Blessed Sacrament; but owing to its being contrary to the rules of a convent, the doors were closed at ten p. m., however many a pious Catholic was seen frequently during those holy days coming to and from the chapel, and may they be rewarded for their piety, and the good example thus afforded to others. It affords me likewise no small degree of pleasure to state, that notwithstanding the small number of Catholics in this place, our little chapel was crowded both morning and evening, and many approached the holy table of the Lord to be refreshed with the bread of angels."

THE FESTIVAL OF ST. ALEXIS.—To the Editor of the *TABLET*—Sir—On Sunday last, July 29th, the annual festival of Kentish Town was solemnly concluded. The feast had been celebrated on the previous Sunday. Great and highly respectable was the concourse on that day. Among the devout followers who flocked to the shrine of St. Alexis, were to be seen Prince John, Infant of Lyons, and his Imperial consort, the Archduchess Beatrix, of Austria. The august personages were received with the usual etiquette at the door of the temporary church by the Rev. Hardinge Ivers, and conducted by him to seats prepared for them in the Sanctuary. Mass was sung by the Rev. Father Faby O. C. D., and the sermon was preached by the Very Rev. Dr. Rush O. P. Dr. Rush is evidently one of the distinguished Preachers of the sister isle. On this occasion his sermon was at once profound, eloquent, and pathetic; but his concluding allusions to Kentish Town's patron Saint, to the powerful efficacy of his prayers, and to the mysterious and all but miraculous progress and triumph of the True Faith in this hitherto benighted village, were beautiful and felicitous in the extreme. The choir was conducted with great ability, and the singing was admirable. After Mass the Prince and Princess honoured the Rev. Hardinge Ivers with their presence in the Parsonage. During the octave there were Vespers and Benediction every evening, and the solemnities of the week were closed on last Sunday evening by a sermon on the "Scriptural and Historical Character of the Church of England," and by a solemn *Te Deum* in commemoration of the late signal triumph of our Holy Religion in the seat of unity. On this last occasion the congregation was mostly composed of Protestants, who had taken possession of the church and grounds at an early hour, and many of whom seemed astonished to hear, perhaps for the first time, both from Scripture and from the earliest English history, that the Church of England being, as is generally admitted, "the English branch of Christ's universal Church," it necessarily follows that the Church of England is that body of Christians in England who acknowledge with the universal Church the supreme jurisdiction of Peter. Thus those who had come to hear a philippic against "the Church of England" withdrew apparently pleased that they had heard the panegyric of the Church of England.

HERETIC SYMPATHY.—There is a new dodge going on—it has originated with those who think that to go over to Rome is too great a stretch all at once. The Græco-Russian Church, a sort of half-way house, is now suggested as a more suitable place of resort, and Mr. Palmer of Magdalen College is at present in Edinburgh negotiating, it is said, their plan for a union of the Scottish Episcopal Church with the Greek or Græco-Russian Church aforesaid. I hear that most of the Scottish Bishops look very coldly on the proposal, while others are strongly disposed to adopt it. But the circumstances of the Scottish Church being in a position to be drawn into such a snare would suggest the propriety of attaching them by some more substantial tie than any that exists at present to our own Established Church.—*Oxford Herald*.

BISHOP WHELAN.—This respected divine, the Catholic Bishop of Virginia, has just made a parochial visit to this portion of his diocese. He preached three sermons during his sojourn: the first on Sunday morning in the Church of his own congregation. On account of the limited dimensions of the building (not admitting one-half of those in attendance) the Bishop preached in the afternoon of Sunday, and on Monday night, in the Hall over the Court Room of the county. It is not exceeding too much to say that his ser-

mons were able, logical, and liberal. His array of scriptural authorities was strong, and his style persuasive. The audience (principally Protestants on the last two occasions) were very respectful and attentive, and their courtesy and kindness were handsomely acknowledged by the Bishop on parting.

His discourses afforded much matter for reflection, even to those who, like ourselves, were reared with adverse opinions and impressions.—*Winchester Republican*.

SLANDER.

What a habit some persons have of talking! Their words will rattle on like the pellets of a hail-storm on a shingled roof; and often you get about as much sense out of one as the other. But as words are signs of thought—images of ideas—instruments by which the thoughts of one mind are transferred to another, *come of these everlasting talkers* will have meaning enough to their clatter, to get a whole neighbourhood by the ears, and scatter slander enough in half an hour to make the best of friends enemies for life. There is, probably, no more fruitful source of mischief than a reckless or thoughtless use of words. It was the voice of truth that said, "The words of folly are drawn swords," and "Life and death are in the power of the tongue." And yet how many thousands there are who produce death all around them by the use of the same sword.

We lately heard several ladies complaining of another one who was then absent, and charging her with having broken the peace of several families by tattling from one to another, and adding to her stories false and slanderous items. But the way the complainers talked of the absent one, even were she in fault, was a caution.—They may have been right in their charges, but we thought their tongues needed a little bridling, as well as hers.

Slandering reports are usually false, though they are not always so in whole. Truth, when told in a particular connection, or without the circumstances which would qualify actions, may do as much mischief as falsehood itself,—indeed it is false in the impression it gives. The emphasis, too, and the tone in which words are uttered, go far to fix a false impression in the minds of the hearers, though the words themselves may be strictly true. A man may tell what is strictly true, and yet be guilty of a lie; or he may state what is absolutely false, and yet be innocent of all moral wrong. The intention is the thing in most cases. But persons who are in the habit of gossiping about their neighbors, though it may not be with intention of wrong, can hardly be innocent, because there are a thousand chances of misunderstanding, misconception, and misconstruction; and the least addition or omission will often entirely alter facts, break up the peace of friends, and set a whole neighbourhood on fire.

Many persons think they have a perfect right to report again whatever they hear, though it may seriously injure the one to whom the report refers. This is most decidedly wrong. I have no right to injure my neighbor by circulating falsehoods about him, though I am not the originator of them. Because another man is engaged in an evil work, shall I lend him my aid, with no better excuse than to say he commenced it? And it is not always right to circulate reports about another even when they are true, admitting they will injure him, and do no one else any good by hearing them, except the gratification of an idle curiosity. Boerhaave used to say, "The sparks of calumny will be presently extinct of themselves, unless you blow them." Augustus had a distich written on his table, which intimated that whoever attacked the characters of the absent, were to be excluded. There are many tables in these days on which a distich might be written to some profit. We like much the course generally pursued by Peter the Great: When any one had spoken ill of another, he would say, "Is there not a fair side, also, to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him." If such a course be generally pursued by those who hear calumny, the slanderer would soon hide his head for shame, and the community would be happy, compared with what it is now, while every one, like the Athenians, in Paul's day, take delight in hearing as well as telling some new thing, and the more injurious it is to some fellow-being, the better it would seem. The slanderer is a curse to society.—*Olive Branch*

ASSOCIATION For the Propagation of the Faith,

Established in Halifax 22d January, 1843.

This pious and truly charitable "Institution of the Propagation of the Faith" was founded at Lyons, in the year 1822; it is now established throughout France, Belgium, Germany, Italy, Switzerland, Portugal, Ireland, England &c. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant and especially idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz:—

1st.—To subscribe the small sum of one Half-penny per week.

2nd.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Ave* of our daily Morning or Evening Prayers, adding each time, "St. Francis Xavier, pray for us."

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent institution in France, viz:

1st.—A Plenary Indulgence on the 3d May, the Feast of the Finding of the Holy Cross, on the 3d Dec., the Feast of St. Francis Xavier, the Patron of the Institution; and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the Parish Church or Chapel, and there offer up his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

2nd.—An Indulgence of an hundred days, each time that the prescribed prayer will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable works performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received through the several Missions throughout the world, and a return of the receipts from each diocese and their distribution, is given once a year.

Meetings of the Halifax Association are held in the Cathedral Vestry four times a year, under the presidency of the Bishop.

Donations or subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's. July 21.

Young Ladies' Academy.

Under the direction of the Ladies of the *Sacre Cœur*.

Brookside, Halifax, Nova Scotia

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where a solid and refined Education will be given to Day Pupils and Boarders.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax as to require no special description. Music, the Modern Languages, and every branch of a polite Education will be taught.

The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the *Sacre Cœur* have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame Peacock, Superioress, either personally or by letter.

It is unnecessary to point out to Parents at a distance, the central position of Halifax, its many advantages as a place of Education, and the facility of communication both by land and sea at all seasons of the year.

Every opportunity is afforded to those Pupils who wish to learn the French language without any extra charge. There is at present a vacancy for a few Boarders.

Halifax, July 14, 1849.