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The Herald.

VOL. II. ST. JOHN, N. B., JUNE 22, 1878. NO 27.

THE HERALD
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for our Custom Department, and will make to order at our usual low prices at our Old Stand Dock st.
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We are selling our Ready-Made Clothing at Cost to make room for our Spring arrivals.
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PAPER BAGS,
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[From the *American Catholic Quarterly Review.*]

SECRET SOCIETIES IN THE UNITED STATES.

The Rosicrucians, their Rites and Mysteries. By Hargrave Jennings. London, 1870.

The Mystic Tie. By A. G. Mackey, M. D., author of *A Lexicon of Freemasonry.* Charleston, 1849.

History of Intertionale From the French of Edmund Villetards. By Susan M. Day. New Haven, 1874.

The Secret History of the Fenian Conspiracy. By John Rutherford. 2 vols. 1877.

"Qui male agit odit lucem et non venit ad lucem, ut non arguantur opera ejus."
EVANG. S. JOANNIS, III., 19.

Of all dreary and unsatisfactory reading—and there is a great deal of it in the world—the most confounding, from sheer lack of both facts and ideas, is that of the various rituals, manuels, keys, and histories of the different secret societies, from those of the fraternity of Masonry down to the pamphlets which profess to tell us as much as the uninitiated may know of—let us say—the Ancient Order of Foresters. Every sane man, who has attempted such literature, will agree with us in saying that it is but a dead waste of words and unintelligible illustrations. The two books whose titles are placed first at the head of this article are simply model instances of the fact which we assert, since the reader may carefully peruse them from cover to cover without gathering a single idea, whether about the institutions concerned or any other subject in the heavens above, in the earth beneath, or in the underlying waters. M. Villetards gives us some few facts about the Internationale; but the proportion, not indeed of sack, but of sour wine, to bread, is overwhelming. On the other hand, the story of Fenian fraud is ably and trustworthily narrated by Mr. Rutherford, who has really expended more pains on the wretched theme than it deserves.

There are few things that strike the mind of the reflecting sectarian with more astonishment than the disciplinary position which the Church holds and has, for the last two centuries, maintained, touching the secret societies or brotherhoods which, more especially during the present century, have grown up, flourished for a time, and in many instances disappeared like foul fungi on a muck-heap. He sees that, for the most part, there is no attempt on the part of his own sect to interfere with his present or to prevent his future membership in any of them. If already a member, he finds that many of his prominent co-religionist—that many elders, deacons, wardens, vestrymen, etc., of the different congregations in his neighborhood are members of the Masonic Order, of the Old Fellows' lodge, of the Red Men's wigwam; that they belong to the Knights of Pythias, the Good Fellows, the Sons of Light, the Brethren of the Morning Star, the X. Y. Z., or whatever may be the absurd designations with which they trick themselves. It is very likely that, when he joins one of these himself, he sees nothing wrong in the "principles" which he hears explained to him in a very shadowy way at his initiation. Most likely, the whole thing strikes him as vague, unsatisfactory, and wanting in definiteness. He will very probably express some such thoughts to a brother member, who invariably tells him that he will receive more light on attaining a higher degree—that the full effulgence of information is only to be imparted in the Grand Lodge, or even, that he has already received a vast influx of knowledge which it will require time and study on his part properly to assimilate. Do as he may, the poor honest fellow never receives the promised "light," though he ascend even to the thirty-third degree in quest of it. In point of fact, he has become a member of the fraternity just as young lawyers and physicians are sometimes said to have joined a fashionable or influential sect, *i. e.*, for the purpose of establishing a *clientele.* He is a shopkeeper, and is told that by becoming *one of them*, he will secure the custom of the members. He thinks of being a candidate for political preferment, and shrewdly calculates that the lodge influence will be invaluable. In any case, so far as he knows, and after a membership of years, there is really nothing wrong mooted in the lodge, or resulting from the transactions therein. We have supposed him a somewhat thoughtful man, and he wonders in his own mind why it is that he finds no Catholics there. Ah, yes! There is one in the lodge. He has every reason to think that Brother Casey is a Catholic. But he finds cause to change his mind when, in reporting upon a candidate, said Brother Casey, as chairman of the investigating committee, states that the proposed neophyte—against whom objection had been made as a Catholic—furnished irrefragable proofs, together with his own personal assurances, that he had not "for years darkened a church door."

It may then be for the benefit of these still without the pale of the Church, whether member of such associations or not, to explain her position with regard to these secret societies—why that position has been assumed; and what these associations either are or are liable to become both in principle and practice. Perhaps there are even some within the Church, who will feel interested in a full and fair exposition of the matter, that they may be the better able to assign reason for some apparent anomalies which have certainly occasioned much unfavorable comment among sectarians, and in some instances uneasiness among Catholics, both in our own country and elsewhere. For the non-Catholic it is absolutely necessary, in understanding this subject, the he begin by striving to appreciate what is so difficult for the Protestant mind fully to realize, *i. e.*, that the Catholic Church is not local, is not a sect, and does not legislate simply for a locality, but for the world; that there is no country in which she has not her adherents, and that the lines of states, kingdoms, and empires, are to her as though they did not exist. She existed before any of them, and expects to outlast them all. She knows and will know nothing of a National Church in the Protestant sense. Her discipline may vary, and that as little as possible, but she must, in *faith* and *morals*, be like her Master, "the same yesterday, to-day, and forever."

We propose no impossibility, and it would be sheerly out of question in this article to treat *seriatim* of each one of the too numerous, yet constantly uprising, societies which already exist. New ones are almost daily making their advent into this world of ours, and our own country seems to be their stamping-ground *par excellence.* Their general features, as to aim and practice, are sufficiently well known to the observant who have never belonged to any of them, while their specific features or final aims (admitting them to have any such) are, it is believed, known to such a small number of the members, that but few, whether interns or externs, lay any stress upon them, save in case of those that, like *La Jacquerie* in France, the *Tugendbund* in Germany, the Italian *Carbonari*, or the lately deceased *Fenianism* (whose means were principally gathered in our own country), have a professed political and insurrectionary aim.

[To be continued.]

VOLTAIRE.

The *Westminister Gazette* thus referred to the determination of a portion of the French people to celebrate the centenary of the infamous Voltaire:—The object of the celebration has been also pointedly and audaciously avowed. It is not intended to do honor to Voltaire for his literary renown; it is not as the author of the "Philosophical Dictionary" that his memory is invoked, but as the implacable hater of the Christian name, as the flippant and impious reviler of all that is holy in religion and sacred in life. The Atheists of France to-day are the sons of Voltaire; they have inherited his hatred of the Christ though not his brilliant talents; they repeat in their feebler language and more vulgar tongue the sentiments of one the burden of whose writings was *ecrasez l' Infame.*

There is no more hideous or abominable a spectacle than to see so large a section of a nation like France paying public homage to a writer who has done more than any man in France to corrupt whole generations of Frenchmen, and to breed in their minds the revolting levity which knows no reverence for God or man. His brilliant gifts of wit and imagination were stained in their source by a moral corruption which has made Voltaire a scandal to the human race.

He seemed in his spiteful and eccentric nature more like an ape possessed by a lost soul than a fallen human being. He had lost not only the sense of reverence for God, but all the respect for the dignity of humanity. He exhibited a levity which surpassed all bounds, and invaded ruthlessly and shamelessly the sanctities of life. The French language was a potent instrument for evil in his mouth. All its beauties, its clearness, its terse vigor were prostituted by Voltaire; and his works, owing to the beauty and precision of their language have gone home to countless thousands of Frenchmen, and have left an indelible stain on the imagination of half a nation.

In order to complete the work of moral and religious corruption, and to seduce the minds and imagination of those in France who are still true to the Christian Faith, the Voltairean Committee in Paris are about to issue a centenary edition of selections from his writings, and at such a low price as to force by their very cheapness his most infamous attacks against Christianity, and his biting ridicule of all things sacred into the houses of Frenchmen still uncorrupted. It is their aim that no man or woman in France who can read, shall be without a manual of impious blasphemy and of profligate ribaldry. And these men claim to be regenerators of the human race, the reformers of abuses, the pioneers of civilization in a land which they boast, under their guidance, shall surpass all other nations in liberty, honor, prosperity and enlightenment—poor fools who take Voltaire as a prophet, and deny the existence of a God. But the scandal and the shame is not that Atheists should do honor to Voltaire, but that the Christian writers; if not in France, at least in England and other places should be found to apologize for this base worship. As for Atheists, it is in their nature when they cast out of their souls the Most High to worship the most low. And what worship can be more low than the worship of Voltaire? The worship of Satan which prevails among the Atheists of Italy if more outrageous is scarcely less degrading. There are to be pilgrimages likewise to Ferney; pious Atheists with flags and banners, but no crosses, are to make France, on the 30th of May, hideous with their osentatious worship of a dead blasphemer, whose memory is revived, and whose works are to be strewn broadcast over France in the hope and with the aim of extinguishing the Christian faith and reverence for things holy in the hearts and souls of Frenchmen.

The Fashionable Wife.

The fashionable wife looks on her husband's money as spoil—something which he wants to guard, and she to seize. It is no joint property which it is as much her interest as it is his to save and use wisely; but an enemy's possession which it will be her gain to lose. As for companionship—*toujours perdrix* palls, and an evening spent with her husband alone counts as the *ne plus ultra* of deadly dullness. Personal love for him has died out, if even it once existed under the guise of passion because of novelty; and whatever she may be to others, her husband finds her uniformly cold and repellant. Motherhood is her bugbear; children unwelcome intruders; and there is no more miserable woman extant than the fashionable wife with a baby, that hinders her from joining in the season's vulgar pleasures. Essentially selfish and shallow, love has as little meaning for her as the doctrine of duty or the glory of sacrifice; and those who know her stand aside in a kind of wonder at the scheme of creation which includes, among its offsets, a being without uses and without virtues—a woman with presumably a soul like any other, absolutely destitute of the love which saves the world from worse than death—of the reality which seeks truth and lives in it—of all nobleness of aspiration and all righteousness of life—a woman whose god is pleasure, and her one sole religion—fashion.—*London Truth.*

Isaac Butt, M. P., the father of Home Rule in Ireland, has written a letter in which he states that, at the solicitation of his colleagues and in deference to the request of his constituents, he consents to retain the leadership of the party, but distinctly declines pledging himself to anything like continued attendance in Parliament, and points out that in making arrangements for the business of the remainder of the session his colleagues need not calculate on his presence. Therefore, he must not be held responsible for anything that may occur in the progress of that business. Mr. Butt regards the resolution entreating him to retain the leadership as a declaration of general approval of the course of conduct he has hitherto pursued.

WASHINGTON LETTER.

[From our own Correspondent.]

Washington, D. C., June 16.

Both ends of the Capital have got into the investigation business almost to the exclusions of everything else. If the two or three remaining appropriation bills are passed, and the two Houses are able to patch up their little differences on the army bill, the Sundry Civil bill and one or two other matters of public expenditure, it is about all in the way of general business that can be expected from them the two or three remaining days of the session. But the investigations we shall have with us always, or words to that effect. At any rate it seems probable that we shall have them to relieve the dull monotony of the summer interim. Senator Matthew's Senate Committee is not doing much yet, but I understand it is preparing to go over the whole ground in its own way, whatever that may be. A message was sent to the Potter committee yesterday to know if there would be any objection to the summoning of Anderson, Darrall, and other witnesses before the House Committee had discharged them. Mr. Morrison, who occupied the chair in Mr. Potter's absence, promptly replied that there would be no objection whatever, that the truth was all the House Committee is after, and that no obstacles or objections would be thrown in the way of any other committee.

Senator Matthews made a mistake in refusing to appear before the Potter Committee—a mistake which must injure him more than the most rigid examination could have done. This is the general opinion of both his political friends and opponents, and the feeling of sympathy for him has somewhat abated since this action. How the committee which he has caused to be raised in the Senate will succeed in extricating him from the unpleasant fix in which his letters have placed him, remains to be seen. If he is innocent of any knowledge of fraud he seems to have been, at least, quite verdant for an experienced politician and lawyer. His committee seem to have a fair appreciation of their task. It was proposed a day or two ago to hold a session on Sunday, but one Senator demurred on the ground that it would be a desecration of the Sabbath. "Oh, no it wouldn't," said Senator Hoar, "we have Scripture authority to lift an ass out of the mire on Sunday." The Potter Committee has not developed anything particularly sensational this week and the interest in its sessions has centered to a great extent upon Ben Butler, whose position has been somewhat an enigma. Ben rather enjoys it, and has done his best to make things lively. It begins to be pretty clear, however, that he is not on the side of the Administration, and he takes frequent occasion to get in a thrust at what he terms sham civil service reform. Yesterday he remarked, rather sternly, that that sort of thing had had its day, and that he proposed to show somebody that there is "a God in Israel." It is the opinion of close observers that old "squint-eye" is edging his way back into the Democratic party. He evidently thinks the power is likely to lodge on that side in the near future. Nobody credits him with any better motive for turning his off eye in that direction.

Mr. Glover's committee has stumbled upon the details of the manner in which the expenses of the Louisiana Commission were paid, and expect to make a case against Secretary Sherman. The money was borrowed from a New York bank connected with the Syndicate, and has not yet been repaid, no appropriation for the purpose having been made. The Secretary of the Treasury detailed a clerk in his department to accompany the commission as disbursing officer, and the drafts from New York were cashed at the New Orleans sub-Treasury, all of which was improper and illegal. It is not unlikely that the Democrats will undertake to impeach the Secretary next session.

"Double, double, toil and trouble;
Fire burn and cauldron bubble."

Political "assessments" upon Government employees for campaign purposes are being pushed vigorously by the committee in charge. It was asserted that the President would put a quietus on this sort of thing, which has long been frowned upon by the "Reform" element in both parties, but evidently no objection is going to be interposed to raising a much needed campaign fund in this way, and employees may as well draw their wallets. Secretary Schurz upon being appealed to by one of his clerks, replied that they could respond or not, as suited them, and that no harm should come to them in either case. For two or three years past some heads of departments have forbidden the collectors of these assessments to visit their bureaus, but this is generally regarded as a rather hazardous business, and only very conscientious officials have indulged in it. It costs money to run campaigns, and the fellows who enjoy the fruits of victory, so to speak, have got to pay the piper. That's the view Zach Chandler took of it, and that is about what the average politician thinks. Politics run this Government, and the machinery is going to be used for the benefit of the party that happens to be on top. That's about the size of it from this standpoint.

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FOREIGN INTELLIGENCE.

Beaconsfield, 74; Gladstone, 70; Bright, 67; Granville, 63; Gortschakoff, Bismarck, 63; Von Moltkė, 78; Dufaure, 76.

The noted Russian Slavophil, General Sadieff, arrived in Belgrade on the 17th inst., with despatches for Prince Milan, who left hurriedly for Nisch. The incident causes apprehension of warlike complications.

It is rumored that Russia and Austria have reached an understanding by which the interests of Austria and Hungary will be protected in the same way that English interests are protected by the agreement between Lord Salisbury and Count Schouvaloff.

The first session of the Peace Congress ended very unpleasantly, Beaconsfield demanding that the Russsian army and British fleet withdraw simultaneously from Constantinople during the sessions of Congress. Gortschakoff strongly opposing such a proposal.

The Banquet of Nations, at Paris, which has been talked of for some time, and is to comprise several thousand guests, reminds one of the most formidable repast, perhaps ever given. The persons who sat down to the repast were 10,000 in number, all victorious soldiers, brought back triumphantly to Paris by Napoleon 1. As no hall large enough to contain such a company could be found, tables were placed in the Champs-Elysces, and there were served up 27 oxen, 75 sheep, 1,000 partridges, 2,500 fowls, 1,000 crap, 1,000 tench, &c. To wash down these solids 248 barrels of wine were consumed.

As the Poles are trying to have the condition of their country brought before the Congress of Nations, Irishmen would do well to follow their example. The *Nation* asks: "Why should not the Irish people take a lesson from the Polish Nationalists in this instance, and seek to have the case of *their* country also brought formally under the notice of the Congress? Their memorial, or deputation, of course, should not go to the English Foreign Minister, but to the Russian. In this matter they should address not Lord Salisbury but Court Schouvaloff. If the English Minister should entertain the Polish memorial, or receive a Polish deputation, there can hardly be a doubt that the Russian Ambassador would 'return the compliment' by doing as much for the Irish. Our countrymen should be alive and awake to all their opportunities, and if this one should offer we hope it will be promptly availed of and turned to the best advantage."

SCIENTIFIC AND USEFUL.

TREATMENT OF THE HAIR.

German women of the better class are universally noted for fine and luxuriant hair, and this is the way they manage it: About once a fortnight boil for an hour or more a large handful of bran in a quart of soft water, than strain it into a basin and cool till tepid. Rub into it a little white soap; dip the corner of a soft towel in it and wash your head thoroughly, parting aside the hair all over so as to wash the roots. Next take the yolk of an egg slightly beaten, and with your fingers rub it well into the scalp. Let it rest a few minutes; then wash off entirely with a cloth dipped in pure water, and rinse the hair well till the egg has all disappeared. Afterwards wipe and rub dry, and comb the hair up from the head. Then oil slightly if needed. The most harmless of

HAIR DRESSINGS

may be made from the following formula: Pure fresh castor oil, two ounces; cologne spirit (95 per cent,), sixteen ounces; perfume according to fancy.

Whatever you use, avoid any kind of animal grease. All preparations made from bear's oil, hog's lard, beef's marrow, &c., are invariably injurious and incline the scalp to scurvy and dandruff. Vegetable oil only should be used, and that from the castor bean is conceded to be the best. Both savage and civilized nations use it for this purpose, as it possesses more admirable properties. It does not dry rapidly, and after taking on the chemical changes which occur in all oils, on exposure to light and air, no gummy, offensive residuum appears. It is best diffused by the agency of strong spirits, in which it dissolves. The alcohol evaporates and does not in the slightest degree injure the texture of the hair.

Another agreeable dressing is

GLYCERINE AND SOFT WATER,

mixed in proportion to an ounce of the former to a pint of the latter, slightly perfumed. A popular soft promade (which, however, I do not recommend) is made of beef morrow, boiled with olive or almond oil, stirring all the time till it is well amalgamated and thick as an ointment. On taking it from the fire stir in some mild perfume, such as orange-flower water, extract of roses or essence of violets. Put into gallicups that have lids, and keep always well covered.

The Committee of Plymouth Church appointed to examine into the charges preferred against Mrs. Tilton of slandering her pastor have adopted a report recommending that "watch, care and fellowship" be withdrawn from her. Mrs. Tilton did not appear in person before the committee, but sent a letter reiterating her charges and stating that her late confession was made as a matter of conscientious duty.