

FATHER SHERMAN'S LECTURE.

A Magnificent Defence of the Jesuits by the Jesuit Son of an American Soldier.

The audience that assembled in Central Music Hall last Monday night in response to the announcement that Rev. Thomas Sherman, S. J., the son of "Old Tecum," was to lecture on the subject "The Jesuit of Fiction and the Jesuit of Fact," was one of the largest ever seen within a public hall in Chicago.

As the lecture was given under the auspices of the Young Men's Sodality of Holy Family (the Jesuit) parish, Father Sherman was introduced by Father Corbly, the Director of that Sodality. The lecturer's appearance was the signal for one of the most enthusiastic bursts of applause ever heard in Chicago.

The lecturer began by alluding to the success of the World's Fair and the beauty and harmony of its buildings, and he revived the scene of the Court of Honor, picturing it as he saw it in July, as he stood with his back to the great peristyle, the great Statue of Liberty in the foreground and the great basin and court before him.

Liberty is the divine prerogative, colossal in proportion, springing straight from the broad basin of the soul's essence, overruling the petty myths that adorn frieze and gallery and minaret and coming close down to the level of nature.

And yet as recently as Jan. 20, 1894, threats of banishment have been uttered against our order by a noted periodical. The issue contains a cut of the burning Peristyle and Music Hall. It is a happy coincidence.

It was he that conceived the daring plan of forging the weapon to beat back the reformation, to rekindle fervor in tepid souls, to reform congregations decayed and establish new ones fitted to do the giant work of Christian charity throughout the world.

I say a scarecrow, for as such we must regard those silly travesties of the Jesuit painted even by such noted writers as Bulwer Lytton, William Makepeace Thackeray and Macaulay.

Sherman dealt with but briefly, but so effectively and eloquently as to draw from the great audience a splendid burst of applause.

Often as the charge has been repeated and refuted, we still find it thrust forward from time to time. Now, what is the truth of the matter? We neither teach nor practice the doctrine—our foes do both.

Dr. Littledale is a good example of what I have been saying—a heap of vilest slanders against men like Newman, Manning and the whole Catholic body. Again the end justifies the means according to men like Littledale.

Again, they are delicate matters that cannot even be mentioned in public, yet they must be familiarly known to priests and physicians, who would guide consciences or cure mind and body.

These men say there shall be a religious test. Which is to stand? Which is to fall—the Constitution or this pirate crew? They say America shall step out of the ranks of civilization, which is now synonymous with toleration, and take a stand lower than Turkey, for even Turkey gives Catholics their civil rights.

Leaving the Jesuit of fiction and coming to the Jesuit of fact the lecturer said: "The Order of Jesus is to be measured first of all by its name. It believes that all good things should be used for God's honor, and, as the best of good things is a good name, we rejoice most exceedingly in the permission to link the name of our white company to the most august and adorable name of the Son of the Most High."

We are not, as some seem to think, a semi-military band of men, like the templars of the Middle Ages. We are not a monastic order, seeking happiness in lonely withdrawal from our fellows.

We are regulars in the army of Christ; that is, men vowed to poverty, chastity and obedience; we are a collegiate body with the right to teach granted by the Catholic Church, our aim being—first, to teach theology; second, higher philosophy; then the classics and mathematics and natural sciences, if we do not find the Catholic body prepared otherwise for the higher courses of thought.

We aim, then, first of all, to render perfect our own body, even if it requires half a lifetime. A formed Jesuit should be a tower of strength in knowledge of Catholic doctrine and in ability to impart that knowledge; a tower of strength, too, in perfect detachment from all things of earth.

ing let him notify our Superior and he will see how soon a reprimand falls on the offender's head.

Though poor ourselves, we do exercise charity greatly toward the rich and the influential. Charity extends to all men, and the higher they are the greater good they can do. We desire, first, to be true servants of the Bishops, the successors of the apostles; then brothers and comrades of the secular clergy; and spurs to the zeal of the faithful at large, and a guide to those seeking the true faith.

You see, then, that it is a most difficult and sublime life. Inner union with God, close and perpetual; outer condescension to all manner of demands, the spirit of prayer and of labor; in the world and not of it; so that a man always sees the heights stretching above him and never dares say that he has arrived at the point of being a representative Jesuit.

THE POPE IN THE SECOND CENTURY.

Very Rev. E. McD. Dawson in The January Owl.

Although constantly opposed and cruelly persecuted the Church was in its perfectly organized condition in the earliest ages of its existence. It has been asserted that the authority of the Pope was not everywhere accepted.

In those countries where the Pope's authority was not everywhere accepted, the Bishops ruled, it was said, without reference to Papal authority. An important case which arose and was much discussed, by its final settlement put an end to this fallacy.

Even in that early age excommunication was recognized as a powerful as well as severe punishment. It was felt to be such by the Asiatics; and they, at first, resisted. After much discussion and the powerful mediation of the celebrated Irenaeus, Bishop of Lyons, they abandoned their heretical opinion and were reconciled to the Pope.

In Asia Minor it had been the custom in honor of St. John, who founded the churches of that country, to celebrate Easter according to the time of the Jewish Passover, that is, on the fourteenth day of the moon of the Jewish month of Nisan, on whatever day of the week it should occur.

We cannot but be struck by the fact that the whole body of the people of Christ should be so closely united by the ties of their common faith and discipline,—that they should be one, as their Divine Master prayed that they should be. (John 17, 20, 21, etc.)

The Bishops of Palestine understood that their brethren of Asia had adopted a doctrinal view of the question, and so expressed themselves in a synodal letter which they sent to Pope Victor.

Their chief Theophilus, of Casarea, called them together in council, and when he had shown them his commission from the Holy Father, they expressed their concurrence with the Universal Church as to the time of celebrating Easter, saying that the practice was derived from the tradition of the apostles.

On his arrest Sims was taken before Court Commissioner Boyd. Bail was fixed at \$2,500, which was furnished by Seymour Hollister and H. M. Bell, of Oshkosh.

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of the Theban Legion that was massacred by order of the cruel Dioclesian, "we are not driven into rebellion, even to save our lives, for here we have arms in our hands, and we do not fight because we have the will to die rather than to slay."

It would be well if the statesmen of the present age considered these words. If ever the Christian people anywhere unheath the sword against them, it will be because of the defective education that is forced upon them; it will be because, having been founded in the mortar of modern "civilization," they will have become incapable of appreciating the high principles of religion which were so gloriously illustrated throughout the three hundred years of heathen persecution.

"BAGGED" SIMS. Mayor Reuter, of Kaukauna, has Him Arrested and Spits the Fan of the Oshkosh A. P. A. Franks.

Sims, the A. P. A. lecturer, was arrested at Appleton, Tuesday night on a charge of libel preferred by Peter Reuter, mayor of Kaukauna. Sims, accompanied by about two hundred and fifty members of the Oshkosh A. P. A., was on his way to Kaukauna where he had been billed to speak Tuesday night.

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