

## THE JESUITS IN FACT

LECTURE OF REV. M. P. DOWLING AT THE OPENING OF THE GESU.

Work of the Order in the Past—The Heroism of Its Missionaries in all Parts of the World—An Answer to Its Calumniators.

[Milwaukee Catholic Citizen]

Every seat in the Church of The Gesu was filled Sunday night, and all the available standing room was occupied to hear the sacred concert and the lecture by Father Dowling.

It is estimated that over 1,800 people were in the Church. They were certainly well repaid for their attendance. The chief attraction of the evening was Father Dowling's lecture on "The Jesuit in Fact and Fiction."

In opening his discourse the lecturer referred to the numerous lies, forgeries and pernicious doctrines which are heaped upon the shoulders of the Jesuits, and to the readiness of the public mind to seize upon and devour with avidity any tale or story, however preposterous, relating to the Jesuits. As a refutation of these falsehoods the lecturer then took up

## A HISTORY OF THE ORDER

from its foundation. Tracing the course of the life of its founder, St. Ignatius Loyola, from the day when as a Spanish soldier he fell wounded on the walls of Pampeluna, he followed him in all his early struggles. Driven from city to city he still persevered and we see this man of the world, this soldier of countless campaigns, sitting among children learning the rudiments of the Latin tongue, unmindful of the scoffs of the younger students. Was it not something wonderful and beyond human power that this uncouth, unpolished and uneducated soldier should formulate a system that even the modern world looks upon with wonder and classes its author among the profoundest thinkers the world has seen.

## THE JESUIT MISSIONARIES.

Continuing Father Dowling traced the history of the order after it was firmly established, the heroic work of St. Francis Xavier and the numberless other Jesuit martyrs and missionaries in the east, and the terrible persecutions of the society in England.

Turning to America the lecturer pictured the course of the Jesuit missionaries in the exploration of this continent, the heroic work of Father Breboef and companions, and glowingly described the sufferings of Father Jogues, the pathetic incident of his journey to France, and his return to America to meet what he knew was certain death. Referring to Marquette Father Dowling said:

## "GREAT AND GLORIOUS MARQUETTE!

What record of missionary zeal in North America would be complete without the mention of thy name; in a city which has honored itself by dedicating a college to thy memory, in whose shadow we stand; in a state which has carved a niche to thy fame in the national capital? Great explorer with a soul of fire, who planted the cross wherever he rested, even for a single hour; leader of a veritable brood of eagles, who penetrated into the wilderness further in proportion as they heard the ringing notes of civilization behind them; whose unknown graves lie scattered in solitary places in this vast continent. Feeble and broken health, countless hostile nations, danger of cruel death at the hands of the fierce Dakotas, nothing could daunt this apostolic discoverer. Two thousand seven hundred and sixty-seven miles traversed in a frail canoe, amidst perils and hardships and the wild solitude of nature, up and down a river never seen by a white man, and around which so much mystery and solemn grandeur, romantic fables and dim traditions still hang, even for the savage, tell of the intrepidity of the missionary. This is the tribute of Marquette to civilization and to religion."

## WHAT IS A JESUIT?

Continuing the lecturer said: "Four points characteristic of the society will best give an idea of what a Jesuit is: 1, the spirit he imbibes in the spiritual exercises; 2, the obedience required by the constitutions; 3, the apostolic works upon the missions; 4, the doctrines attributed to the society."

"What, then, is a Jesuit in fact? A man who, of his own free choice, makes

certain sacrifices, accepts certain duties of rule, takes vows consecrated by the solemn approval of the church. What is more legitimate from a human point of view? What more clearly lawful use can a citizen make of his liberty? What right of others does he violate if he chooses to leave his family, live in community, wear uncouth garments, rise at half past 4 in the morning and do sundry other things which the world considers supremely foolish?"

## SOME CHARGES ANSWERED.

Father Dowling then proceeded to take up some of the charges made against the society. With reference to the old story that the end justifies the means, he cited how in Frankfurt and Berlin, Germany, a standing offer had been made by the Jesuit Fathers to submit the so called evidence which is adduced to prove this fallacy, to the faculties of the Protestant universities of either Bonn or Heidelberg, and how it had been taken up but once, and then dismissed by the tribunal for lack of sufficient evidence. Again more recently in the city of Buffalo, Bishop Cox, an Episcopalian clergyman, had been making similar charges, and the rector of Canisius College offered to donate \$1,000 to any charity he might designate, if the reverend gentlemen would prove his assertions, but he failed to do so. Father Dowling refuted the stories of Pascal and other writers about the order and continued:

## FALSEHOODS DENOUNCED.

"What have we to answer to the innumerable charges heaped up against us? Do we content ourselves with the technical defense that they have not been proved? No; we do not merely challenge proof of the allegations; but we take the higher ground and say that the historical charges are atrociously false; that they are the product of malevolent minds deliberately engaged in a campaign of conscious falsehood, of deliberate, dishonest, mean, villainous misrepresentation; in other words, that they are, for the most part, downright, thumping, able-bodied lies.

"For the loyal Catholic no other defense of the society is necessary than to remind him that it was founded with the sanction of the Holy See, that it was approved by ten Pontiffs, that it flourished always under Papal protection, that though suppressed it was never condemned, that after experience of the loss caused by its extinction the Pope called it to life in answer to the earnest supplication and with the applause of the Catholic world."

## ROMAN NOTES.

His eminence, Cardinal Rampolla, secretary of state to the Holy See, celebrated on December 8th, the feast of the Immaculate Conception, the twelfth anniversary of his episcopal consecration.

The Pope, through the Patriarch Youssef, has forwarded an autograph letter to the Sultan of Turkey giving the decision of the recent conference and asking the Sultan to favor a union of the Churches.

We congratulate the Swiss Confederation on having chosen as President of the Federal Assembly at Berne for 1895, M. Zemp, of Lucerne, the straightforward advanced Catholic ever elected to the office as a Swiss Guard.

It is said that the Pope's encyclical in regard to the Apostolic Delegation in the United States will be published shortly. It will be translated into English and other languages.

Cardinal Oreglia as Protector has presented to His Holiness the members composing the Directing Council of the Pontifical Academy of Archaeology. His Eminence thanked the Pontiff for the kindly interest he had taken in their labors, and the Holy Father gratefully made acknowledgment, and accepted their filial homage.

Cardinal Vaszary has convoked a conference of the Hungarian Bishops to deliberate on the policy to be adopted in view of the adoption of the laws concerning obligatory civil marriage, the removal of the custody of the registers from the clergy to the administration, and the religion of the offspring of mixed marriages. The magnates still adhere to their programme of action. They object to the reception of the Jewish cult and the liberty of worship—that is, the official recognition of the right to profess no faith. The latter has provoked resistance, even among certain Liberal Protestants.

## SOME OF THE SETTLER'S DIFFICULTIES.

To the Editor of THE TRUE WITNESS.

DEAR SIR,—It has been suggested to me by one of my correspondents if I were to give by illustration an idea of the drawbacks, and difficulties attending a new settler's life in Muskoka, outsiders would more easily be able to grapple with their chances or success and see their way to a comfortable home in the future before migrating. I do not, nor shall I advocate migration into those parts without the intending settler coming first to verify for himself. To give in detail the daily life of a pioneer settler such as would suit a newly-arrived immigrant, would occupy more space than you could well afford to give to the subject. But to save time and space, according to different circumstances I shall briefly touch upon the difficulties that might come in the settler's way along the line of progress before he is settled in a permanent home. So far my letters have been more or less directed to a certain class—the grown up families of settlers in the front or elsewhere, who are from experience conversant with a Canadian settler's life, sober, active and industrious, and to whom a pioneer's life in this vast district is the only novelty. To such as those I shall always consider it a pleasure to give any information by way of details or illustrations, combined with their own past experience, so as to enable them to form a judgment and come to a practical conclusion regarding Muskoka, as a future home. For a more thorough understanding, and in order to have intending settlers prepared to contend with any difficulties they might meet with in the course of settlement, I shall classify as follows:—

- 1st—The settler with a young family and little capital.
- 2nd—The settler with a grown family and little capital.
- 3rd—The settler with a young family and a few hundred dollars.
- 4th—The settler with a grown family and a few hundred dollars.
- 5th—The single man.

To begin with number 1. Say he starts for Muskoka early in the spring, and on arriving, he at once secures a lot. If he takes his family with him he must at once rent a small house in some village, say at the rate of three or four dollars a month. Not having much money, he must obtain work. Having housed his family, he seeks employment, on the colonization road, in the saw-mills, on the railway or wherever best suits him; having succeeded he works away for three or four months, and coming on the fall, turns his steps towards his lot—here he begins to realize that his first trouble commences. If a neighbour is within easy reach of his lot, as likely there will be, he may secure accommodations for his family till he has cleared an acre or two and erected a house suitable to live in. Then he removes in his family. Once he arrives at this stage, he begins to feel himself secure. The tardy or hasty progress thus far depends on the kind of men engaged in the work, and on the economy he uses in devoting his time and little means to the best advantage. A ready plan is to exchange labor with some near settler, working turn about, a few days or a week with each other. By this means he avoids monotony, and each has the benefit of the other's help, which is of very great advantage. Another plan and one which works well, is the "getting up a raising bee." The settler having prepared the logs and material for his house, when all is ready, calls in the assistance of the surrounding neighbours, who gladly lend a helping hand to encourage the new settler. In this way when all is prepared, it is only a matter of a day or so when the settler is in possession of a house, logged and shingled, and in every respect as good as his neighbour's. The difficulties in his advancement thus far, will be aggravated or lessened according to the position of his lot. If his lot is near a road, they will be comparatively light; if far remote from any road or settler, they will be greatly increased. But if manfully borne, the settler eventually has his reward, for if his lot is well chosen, every year brings more settlers in; there is more statute labour; colonization roads are opened up; the country around him becomes settled, until he finds his home originally far back in the woods surrounded by neighbours, and situated on a good road, with direct communication

with the outside world, affording every opportunity of carrying his produce to market. Perhaps, beyond his most sanguine expectations he might see some day the iron horse thundering along by his very door. Look, for instance at Kearney, (that now beautiful village situated about five miles from Emdale. Did the pioneers ten years ago who settled there in the backwoods ever dream to have connections with the outside world by means of a railway? Yet by this time next year they will see passing through their thriving village, close by our beautiful little church, within all probability a station there, to accommodate them. Here we have a nice congregation of about twenty-five families, and in the vicinity suitable farms can be had capable of containing as many more. But to come to the point.

No. 2 will have the same experience, with this difference: No. 1 has no help, his family being too young, the family of No. 2 are grown up, therefore he has a better chance, as he has their assistance; he progresses faster with his clearing; he finds himself in a short time on the road to success, and, if he can spare them, some members of the family can be out to work obtaining funds to meet the household expenses until he gets properly started. He may begin as No. 1 did, in the spring, and chop and log and clear his farm, and if early enough, he can put in a crop of potatoes, turnips, etc., and then he may go out to work again; if not his sons can. His attention is particularly directed towards his farm; his clearing becomes larger; he has a few head of stock, he begins to feel that his farm already is almost self supporting, his reward is obtained; he has a comfortable home for himself and family.

Class No. 3.—This settler's mode of proceeding will differ very much from class No. 1 and No. 2. His having sufficient means will enable him to make a good beginning. He has a choice to make, and probably he would rather buy a lot partly cleared, or take possession of a derelict farm on which there might be a barn, perhaps a house already built; then proceed as No. 1 and No. 2, to clear up a new farm. Men of No. 3 class generally prefer to buy, if they can, a farm with twenty, thirty or forty acres of a clearing, because having some means, it would be only waste of time and money to settle on a wild lot when they could procure, at a reasonable figure, a farm sufficiently cultivated to be stocked right away, and produce crops which in a short time would repay the price given for the farm. By judicious management No. 3 will not be compelled to go out to work, but will be able to spend all his time and labor on his own land. Therefore, there is a moral certainty of his succeeding, for the man that can remain on his lot—and he will always find enough work to do—is on the way to prosperity, and if success does not crown his efforts it will be his own fault. The man who is forced to be away from his lot a great portion of his time, for the purpose of supporting his family, is sure to neglect his clearing, and has an uphill game to fight. This is one reason why I do not address myself to any particular class exclusively.

Class No. 4 has all the chances of No. 3, and in addition has the help of his grown up sons, consequently is the best of all classes and the steady and industrious cannot help succeeding. He has money enough to give himself a start, he knows the value of land, and secures a farm which he feels is well worth the money he paid for it; he cultivates it and stocks it; he is a farmer from past experience, and loves his work; he puts his hand to the plough with a will, and has his sons to help him; every year finds him becoming more independent, and going down the bill of life he looks back with pride and satisfaction to the beginning of his labors now brought to a successful termination. This is the class of men we wish to see settling down in Muskoka, as well as class No. 2 and No. 3. They are of inestimable value, and introduce new vigor into a settlement, and have scarcely any obstacles to overcome compared to what the old pioneers had to encounter when hewing for themselves homes in the wilderness. Class No. 5 cannot see much hardships, capital or no capital; his responsibilities are no burden to him, and he finds it very easy to shift for himself; if adapted to farming he has every chance to succeed.

Yours truly,

T. F. FLEMING, Priest.

Bracebridge, Muskoka, Dec. 11, 1894.