

Branch No. 4, London, Ontario, Canada, by the voice of its authorized representatives, applied for a separate beneficiary, and the Supreme Council refused the request. Why? Again Canada applied, and its request was refused. But this time insinuation was added to injury, because—especially in view of Canada's demand—the constitution was so changed that the same demand could never again be made. Whether the change were legal or not is not for me to discuss. The one thing certain is that the Supreme Council decided that Canada should never have a separate beneficiary.

C. M. B. A.
The Grand Secretary of Canada interviewed.

Yesterday our reporter called at the office of Grand Secretary Brown, when the following interview took place:
Q.—Did you see the financial statement in the C. M. B. A. Weekly showing the amount of beneficiary money paid the Supreme Council by Canada, and the amount paid back to Canada, since the formation of your council?
Grand Sec.—I did.

Q.—Do you think that statement was furnished by the Supreme Council?
Grand Sec.—I am inclined to think it was not, as it is not correct; and Brother Hickey would not be so foolish as to send a false financial statement to the press.
Q.—You say it is not correct?
Grand Sec.—Certainly I do. There is an error of nearly \$5,000 in the first item alone; and an error of about \$8,000 in another item.

Q.—Have you proof of what you state?
Grand Sec.—I never make such statements without being perfectly sure I can prove them.

Q.—How much more beneficiary money has been paid by the Grand Council of Canada to the Supreme Council than has been paid back to Canada from the date of the organization of the Grand Council of Canada to the present?
Grand Sec.—About \$31,000.

Q.—Since the formation of your Grand Council, how many death beneficiaries in Canada has the Supreme Council paid up to this date, April 28th?
Grand Sec.—The beneficiaries of 185 deceased members in Canada, of whom 170 had \$2,000 certificates and 15 had \$1,000 certificates.

Q.—Are there any beneficiaries in your jurisdiction unpaid at this date?
Grand Sec.—Yes; the beneficiaries of seven members who died recently. Time for payment has not yet expired.

Q.—It has been stated that the Grand Council of Canada is agitating total separation from the United States. Is this the case?
Grand Sec.—Not to my knowledge. The Grand Council of Canada has not done, and does not intend doing, anything contrary to our constitution. Our branches in Canada are almost unanimously in favor of a separate beneficiary jurisdiction for Canada. They instructed our Grand Council to this effect; and the Grand Council considers itself bound to comply with its branches' wishes, and endeavor to legally and constitutionally obtain from the Supreme Council separate beneficiary for Canada.

Q.—But were not the sections relating to separate beneficiary struck out of the constitution?
Grand Sec.—They were, but not legally; hence, they are still considered a part of our constitution, and we may still petition for a separate beneficiary.

Q.—Some say that separate beneficiary would have the same effect as total separation. Is that the case?
Grand Sec.—Not at all. If we had separate beneficiary we would pay the beneficiaries of the deceased members of the C. M. B. A. in Canada only; and issue only a sufficient number of assessments to pay the amount of beneficiary required.

Q.—Would you pay our per capita tax of 30 per cent., or about \$1,000 annually, to the Supreme Council, have the same constitution as all other Grand Councils under the Supreme Council; and our representatives to Supreme Council conventions; and, in fact, have everything as at present, except that we would issue our own assessments and pay our own beneficiaries.
Q.—Do you think it would be advisable for the Supreme Council to grant Canada's request?

Grand Sec.—Undoubtedly do. It would be the means of preserving a united C. M. B. A. and stop agitation in favor of total separation, which will no doubt arise among our branches in Canada if it is definitely settled that Canada can never obtain separate beneficiary. It seems to me that those who were instrumental in striking out of the separate beneficiary sections could not have adopted stronger means to bring about total separation; they, and not the Grand Council, are the real agitators for total separation, although they probably do not know it.

Q.—About how much does Canada now pay a single assessment?
Grand Sec.—About \$6,000, after transferring 5 per cent. to the reserve fund.

Q.—I am very thankful for the information you have given me; and now one more question, may I publish this interview?
Grand Sec.—I have no objections whatsoever.

Separate Beneficiary, etc.
Ottawa, 23rd April, 1891.
Editor Catholic Record, London, Ont.:
DEAR SIR—It is only a day that I have read through with care the article from the C. M. B. A. Journal, of Montreal, and the hysterical rejoinder addressed to you, and signed "Brothers of Branch 84, Montreal." As a devoted member of the C. M. B. A., as a deprecating strongly the interminable differences with which we appear to be threatened, as one having no interest in civil, and as one desiring to see all our brothers acting, as far as possible, in unity, kindly permit me to write a few words on this subject.

In the first place, it does not appear who "Brothers of Branch 84" are. They may be any two or more. Certainly they cannot be all. They might, therefore, fairly be left alone until they had sufficient courage to sign their names, or to indicate to what extent they represent their branch. Still, their statements are so vague and their insinuations so uncharitable that it is worth while for an entirely independent member to examine them for a moment.

Like many others, I was opposed to a separate beneficiary being obtained if it meant separation, and even to its being applied for at first. But times have changed.

I am still opposed to separation if a separate beneficiary can be obtained,

But circumstances have changed. According to the then existing constitution, Canada, by the voice of its authorized representatives, applied for a separate beneficiary, and the Supreme Council refused the request. Why? Again Canada applied, and its request was refused. But this time insinuation was added to injury, because—especially in view of Canada's demand—the constitution was so changed that the same demand could never again be made. Whether the change were legal or not is not for me to discuss. The one thing certain is that the Supreme Council decided that Canada should never have a separate beneficiary.

N. Y. Catholic Review.
SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New York.
THE IMPETRATION OF THE MASS.
"He has made a memorial of his wonderful works." Psalms.

While the saintly Bishop Cheverus was in Boston he preached once in a Protestant church at the request of its pastor, a learned and good man. His subject was "The Real Presence." At the conclusion of his discourse the Protestant minister crossed to where the holy prelate was kneeling and in awe-struck tones said: "If what you say be true and you receive daily the Son of God, you must be a very good man!" The Bishop naively relates that he kept silence. If all that you read and hear about the Holy Mass be true, dearly beloved, it would seem that we should maintain a discreet silence when questioned about our appreciation of its priceless blessings. The moment when a Catholic realizes the value of the Mass is an epoch in his spiritual life. His attendance at Sunday Mass is more devout and loyal; a desire to assist at daily Mass is awakened, and if not efficacious throughout the entire year, is so at least during Advent and Lent. He can appreciate the sentiments that inspired the saints to endeavor to hear as many Masses as possible. Devotion becomes strong and substantial. A busy man, who would apply himself to a study of the works of the love of the Sacred Heart endeavoring to assist us in the Mass, I feel sure, dear brethren, that your own affection and gratitude would draw you to a more frequent assistance at the Holy Sacrifice. Consider then, briefly, the benefits that come to you through the Mass. First, if you regard the Mass as a personal action either of the priest or the faithful who really concur in its celebration, has all the effects of any good work and from its dignity these effects are in the highest degree. For those, therefore, assisting at it, in a state of grace, it is meritorious, deserving of an increase of grace with a corresponding additional degree of glory; it is satisfactory for the good of temporal punishment begotten by sin; it is impetratory, or able to obtain by the power of intercession every divine gift truly profitable or useful to us. Even for those who assist at it, though in a state of mortal sin, while it can bring neither merit nor satisfaction, it has abundant power to obtain grace by intercession.

Since the power of impetration is much affected by the worthiness of the interceder, as well as by his past offences and sins, it is liable to be hindered in its effect by the obstacles raised by the divine justice. The more numerous and more worthy, therefore, the number of intercessors, the more likelihood of requests being granted. Inasmuch, then, as the Mass is offered by the priest delegated by the Church and acting in her name, the desires and needs of the faithful are presented to God by the Church, always holy and pleasing to Him. Hence, as far as the Church is concerned, the impetration is surely efficacious. However, from the very nature and conditions of prayer for others, the intercession of the priest in the Mass for individuals does not always infallibly obtain its effect.

The most powerful effects of the Mass, therefore, are in the fact that it is the personal action of Christ. For as you know the priest is an instrument while Christ, in this as in other sacraments, is the Principal from whose dignity and personality all the power of moving God that the Mass possesses is derived. It is well to remember that Christ does not merit in the Mass. His power of acquiring merit ended with His earthly life. In the Mass He simply applies for our benefit the merits that He earned. Nor does the Mass directly forgive sin or even increase the sanctifying grace in our own souls as do the sacraments. It would be untrue to say for example that if a sinner assisted at Mass and possessed or received atonement that he would thereby be justified. But as far as direct action or benefit to man is concerned, the Mass is effective in as much as it possesses the power of propitiation and impetration. For it appeases the Divine wrath aroused against man, either because of sins not yet remitted or because of the unpaid punishments due to remitted sins. These impel God through vindictive justice either to inflict evil upon us or at least to refuse us further and fuller spiritual aids. By pleading God's anger the Mass renders Him inclined to bestow benefits upon us. For the most part these are spiritual although oftentimes when conducive to our salvation we receive temporal favors likewise.

Through the Mass, therefore, sinners hearts are touched and they receive the grace of true repentance and reconciliation with God. We receive abundant helps in our struggle against the temptation that surrounds us; either in the shape of more efficacious graces to enable us to resist, or even to succumb as will lessen the assaults and even do away with them. At Holy Mass the pure young girl in the fresh innocence of her soul can pray for and obtain the grace of purity that will enable her to escape the pitfalls all around her; God's protecting grace as a mantle will unfold her; as it will seal her eyes and ears to sights and sounds of dangers; keep the roses of virtue blooming in her heart as the signals of modesty burn on her cheeks. Here the young man can pray for and

receive the firmness of faith, the integrity of heart that will keep him loyal to God and to Church, chaste, dutiful, honest, upright in spite of the evils associations that surround him. Here the youthful mother and the aged matron will find the strength and wisdom they need for the proper conduct of their homes, the education of their children, the maintenance of harmony and peace among all the dissonant elements that make up home; the inexhaustible patience, the unlimited capacity for suffering; the tireless endurance; the consummate diplomacy; the gentle forbearance that make our mothers wonderful and to be revered; the comfort and consolation and affection that are often denied them at home. Husbands and fathers will find in the Mass the justice, the tenderness, the consideration for others, the strong reliance on God, the courage they need to fight the battle of life and guard those entrusted to their care. The sin stained will feel the gentle insistence of the pleading of Christ's blood, and will gain strength against relapse; the innocent and pure will find in the Mass a well spring of zeal and a burning fire of love, that make them invulnerable. All will find the Mass a great power to make them advance in the spiritual life, directing their thoughts to works of charity, enabling them to secure the conversion of heretics, schismatics, Jews and infidels; to obtain the grace of perseverance; to increase their future glory. They will learn by future experience that the Mass throws around us the special protection of God's providence in spiritual and temporal necessities. Those who go daily to Mass can testify that when they are absent from one cause or another, they feel a sensible deprivation of God's protection.

The fact that the Mass Christ prays to the Heavenly Father not only through His delegate, the priest, but also that when He is really present He intercedes Himself for men, is an additional assurance that these benefits shall be bestowed. It must be remembered, however, that we cannot always infallibly secure this or that petition for which we ask in the Mass. For although the prayer of Christ is infallibly sure of a hearing, yet the conditions required in praying for another may not be complied with. The one prayed for, since he possesses free will, can oppose obstacles to the graces offered him; or, on the other hand, the object prayed for may not be in conformity with God's will; and hence the prayer and impetration of Christ are not directed to that, but to something that He knows will be salutary.

THE SO-CALLED JESUIT'S OATH.
By the Rev. Robert Court, D. D.
Whenever the Jesuits appear prominently in public affairs there is sure to appear simultaneously a repudiation of the so-called "Jesuit's oath." At present there is a movement in Germany, excited from German since July 14, 1872. The Aurora, said to be the organ of the French Protestants in Canada and in the United States, is quoted in the *Presbyterian Journal* of March 26th, as saying: "The agitation has led a great number of journals to reproduce the formula of the oath imposed on the Jesuits." This means, we presume, the oath that Jesuits must take in order to be Jesuits, for the words "I imposed on the Jesuits" seem to be true in another sense. We wish our words to be noted far and wide. There is no evidence, worth considering, for a rational moment, that this oath was ever administered or taken by any Jesuit on the face of the earth. The devil himself has his rights, recognized in scripture. Not even an archangel was allowed to bring against him a railing accusation, as St. Jude tells us. So serious an accusation as the fathering of this oath on the Jesuits implies, should be proved by irrefragable evidence. In what Jesuit book is this oath to be found? Who has seen it, save in our English form? Where may the original copy be found? These questions, Protestants as we are, we desire to see answered ere we will give credence and publicity to a document that smells of the controversialist's midnight oil. If it is not superstitious, it looks like the production of this description. Recently it was published in Boston as genuine by Evangelist Layden, and by the *Watchman* newspaper. Never is any proof given of its genuineness. We have traced it to its origin, and can show it in its first form. This knowledge cost us money, trouble, patience, and careful study—not misexpended, however, for certainty has been reached as to the impossibility of proving this widely spread document to be an emanation of Jesuitism at all. Will some respectable and responsible journal take up our questions and answer them? We have searched diligently and have failed to find evidence of the genuineness of this document. We may name a few authorities on both sides of the Jesuit controversy, in which no trace of this oath can be found: Institutum Soc. Jes., Prague, 1757, 2 vols. folio; Epitome, Lyons, 1847; Bibliographie Historique par Carayon, Paris, 1864; History, by Gratianus Taly, 6 vols.; Raynkar's *L'Institut*. Every Jesuit will, and he will also recognize the following as of strong anti-Jesuit color: *Secreta Montis*, Provincial Letters, *Annales des Solitaires Jesuits*, Paris, 1765; a collection of all the documents against the order; *Histoire* by Couderque, ex Jesuit, in 6 vols.; *L'Abbé Guette's Histoire*, in 3 vols., still more violently opposed; *Willett's* Synopse; *Explication* (Gibson's) *Preservative*. In none of these is there as far as we can find, a line of this oath, or anything like it. It is really time for even moderately cultured Protestants to cease to pelt the Jesuits, or any other order of religious men, with missiles that may irritate but cannot convince. An easy victory is given to the Jesuits by citing this oath against them. They have simply to deny it, and challenge the production of proof. That will some respectable and responsible journal, we exclaim. Behold, how we are maligned. Fair play, gentlemen, produce your proof or abandon your charges.—*Lowell (Mass) Time*, March 31.

the firmness of faith, the integrity of heart that will keep him loyal to God and to Church, chaste, dutiful, honest, upright in spite of the evils associations that surround him. Here the youthful mother and the aged matron will find the strength and wisdom they need for the proper conduct of their homes, the education of their children, the maintenance of harmony and peace among all the dissonant elements that make up home; the inexhaustible patience, the unlimited capacity for suffering; the tireless endurance; the consummate diplomacy; the gentle forbearance that make our mothers wonderful and to be revered; the comfort and consolation and affection that are often denied them at home. Husbands and fathers will find in the Mass the justice, the tenderness, the consideration for others, the strong reliance on God, the courage they need to fight the battle of life and guard those entrusted to their care. The sin stained will feel the gentle insistence of the pleading of Christ's blood, and will gain strength against relapse; the innocent and pure will find in the Mass a well spring of zeal and a burning fire of love, that make them invulnerable. All will find the Mass a great power to make them advance in the spiritual life, directing their thoughts to works of charity, enabling them to secure the conversion of heretics, schismatics, Jews and infidels; to obtain the grace of perseverance; to increase their future glory. They will learn by future experience that the Mass throws around us the special protection of God's providence in spiritual and temporal necessities. Those who go daily to Mass can testify that when they are absent from one cause or another, they feel a sensible deprivation of God's protection.

The fact that the Mass Christ prays to the Heavenly Father not only through His delegate, the priest, but also that when He is really present He intercedes Himself for men, is an additional assurance that these benefits shall be bestowed. It must be remembered, however, that we cannot always infallibly secure this or that petition for which we ask in the Mass. For although the prayer of Christ is infallibly sure of a hearing, yet the conditions required in praying for another may not be complied with. The one prayed for, since he possesses free will, can oppose obstacles to the graces offered him; or, on the other hand, the object prayed for may not be in conformity with God's will; and hence the prayer and impetration of Christ are not directed to that, but to something that He knows will be salutary.

THE SO-CALLED JESUIT'S OATH.
By the Rev. Robert Court, D. D.
Whenever the Jesuits appear prominently in public affairs there is sure to appear simultaneously a repudiation of the so-called "Jesuit's oath." At present there is a movement in Germany, excited from German since July 14, 1872. The Aurora, said to be the organ of the French Protestants in Canada and in the United States, is quoted in the *Presbyterian Journal* of March 26th, as saying: "The agitation has led a great number of journals to reproduce the formula of the oath imposed on the Jesuits." This means, we presume, the oath that Jesuits must take in order to be Jesuits, for the words "I imposed on the Jesuits" seem to be true in another sense. We wish our words to be noted far and wide. There is no evidence, worth considering, for a rational moment, that this oath was ever administered or taken by any Jesuit on the face of the earth. The devil himself has his rights, recognized in scripture. Not even an archangel was allowed to bring against him a railing accusation, as St. Jude tells us. So serious an accusation as the fathering of this oath on the Jesuits implies, should be proved by irrefragable evidence. In what Jesuit book is this oath to be found? Who has seen it, save in our English form? Where may the original copy be found? These questions, Protestants as we are, we desire to see answered ere we will give credence and publicity to a document that smells of the controversialist's midnight oil. If it is not superstitious, it looks like the production of this description. Recently it was published in Boston as genuine by Evangelist Layden, and by the *Watchman* newspaper. Never is any proof given of its genuineness. We have traced it to its origin, and can show it in its first form. This knowledge cost us money, trouble, patience, and careful study—not misexpended, however, for certainty has been reached as to the impossibility of proving this widely spread document to be an emanation of Jesuitism at all. Will some respectable and responsible journal take up our questions and answer them? We have searched diligently and have failed to find evidence of the genuineness of this document. We may name a few authorities on both sides of the Jesuit controversy, in which no trace of this oath can be found: Institutum Soc. Jes., Prague, 1757, 2 vols. folio; Epitome, Lyons, 1847; Bibliographie Historique par Carayon, Paris, 1864; History, by Gratianus Taly, 6 vols.; Raynkar's *L'Institut*. Every Jesuit will, and he will also recognize the following as of strong anti-Jesuit color: *Secreta Montis*, Provincial Letters, *Annales des Solitaires Jesuits*, Paris, 1765; a collection of all the documents against the order; *Histoire* by Couderque, ex Jesuit, in 6 vols.; *L'Abbé Guette's Histoire*, in 3 vols., still more violently opposed; *Willett's* Synopse; *Explication* (Gibson's) *Preservative*. In none of these is there as far as we can find, a line of this oath, or anything like it. It is really time for even moderately cultured Protestants to cease to pelt the Jesuits, or any other order of religious men, with missiles that may irritate but cannot convince. An easy victory is given to the Jesuits by citing this oath against them. They have simply to deny it, and challenge the production of proof. That will some respectable and responsible journal, we exclaim. Behold, how we are maligned. Fair play, gentlemen, produce your proof or abandon your charges.—*Lowell (Mass) Time*, March 31.

the firmness of faith, the integrity of heart that will keep him loyal to God and to Church, chaste, dutiful, honest, upright in spite of the evils associations that surround him. Here the youthful mother and the aged matron will find the strength and wisdom they need for the proper conduct of their homes, the education of their children, the maintenance of harmony and peace among all the dissonant elements that make up home; the inexhaustible patience, the unlimited capacity for suffering; the tireless endurance; the consummate diplomacy; the gentle forbearance that make our mothers wonderful and to be revered; the comfort and consolation and affection that are often denied them at home. Husbands and fathers will find in the Mass the justice, the tenderness, the consideration for others, the strong reliance on God, the courage they need to fight the battle of life and guard those entrusted to their care. The sin stained will feel the gentle insistence of the pleading of Christ's blood, and will gain strength against relapse; the innocent and pure will find in the Mass a well spring of zeal and a burning fire of love, that make them invulnerable. All will find the Mass a great power to make them advance in the spiritual life, directing their thoughts to works of charity, enabling them to secure the conversion of heretics, schismatics, Jews and infidels; to obtain the grace of perseverance; to increase their future glory. They will learn by future experience that the Mass throws around us the special protection of God's providence in spiritual and temporal necessities. Those who go daily to Mass can testify that when they are absent from one cause or another, they feel a sensible deprivation of God's protection.

The fact that the Mass Christ prays to the Heavenly Father not only through His delegate, the priest, but also that when He is really present He intercedes Himself for men, is an additional assurance that these benefits shall be bestowed. It must be remembered, however, that we cannot always infallibly secure this or that petition for which we ask in the Mass. For although the prayer of Christ is infallibly sure of a hearing, yet the conditions required in praying for another may not be complied with. The one prayed for, since he possesses free will, can oppose obstacles to the graces offered him; or, on the other hand, the object prayed for may not be in conformity with God's will; and hence the prayer and impetration of Christ are not directed to that, but to something that He knows will be salutary.

THE SO-CALLED JESUIT'S OATH.
By the Rev. Robert Court, D. D.
Whenever the Jesuits appear prominently in public affairs there is sure to appear simultaneously a repudiation of the so-called "Jesuit's oath." At present there is a movement in Germany, excited from German since July 14, 1872. The Aurora, said to be the organ of the French Protestants in Canada and in the United States, is quoted in the *Presbyterian Journal* of March 26th, as saying: "The agitation has led a great number of journals to reproduce the formula of the oath imposed on the Jesuits." This means, we presume, the oath that Jesuits must take in order to be Jesuits, for the words "I imposed on the Jesuits" seem to be true in another sense. We wish our words to be noted far and wide. There is no evidence, worth considering, for a rational moment, that this oath was ever administered or taken by any Jesuit on the face of the earth. The devil himself has his rights, recognized in scripture. Not even an archangel was allowed to bring against him a railing accusation, as St. Jude tells us. So serious an accusation as the fathering of this oath on the Jesuits implies, should be proved by irrefragable evidence. In what Jesuit book is this oath to be found? Who has seen it, save in our English form? Where may the original copy be found? These questions, Protestants as we are, we desire to see answered ere we will give credence and publicity to a document that smells of the controversialist's midnight oil. If it is not superstitious, it looks like the production of this description. Recently it was published in Boston as genuine by Evangelist Layden, and by the *Watchman* newspaper. Never is any proof given of its genuineness. We have traced it to its origin, and can show it in its first form. This knowledge cost us money, trouble, patience, and careful study—not misexpended, however, for certainty has been reached as to the impossibility of proving this widely spread document to be an emanation of Jesuitism at all. Will some respectable and responsible journal take up our questions and answer them? We have searched diligently and have failed to find evidence of the genuineness of this document. We may name a few authorities on both sides of the Jesuit controversy, in which no trace of this oath can be found: Institutum Soc. Jes., Prague, 1757, 2 vols. folio; Epitome, Lyons, 1847; Bibliographie Historique par Carayon, Paris, 1864; History, by Gratianus Taly, 6 vols.; Raynkar's *L'Institut*. Every Jesuit will, and he will also recognize the following as of strong anti-Jesuit color: *Secreta Montis*, Provincial Letters, *Annales des Solitaires Jesuits*, Paris, 1765; a collection of all the documents against the order; *Histoire* by Couderque, ex Jesuit, in 6 vols.; *L'Abbé Guette's Histoire*, in 3 vols., still more violently opposed; *Willett's* Synopse; *Explication* (Gibson's) *Preservative*. In none of these is there as far as we can find, a line of this oath, or anything like it. It is really time for even moderately cultured Protestants to cease to pelt the Jesuits, or any other order of religious men, with missiles that may irritate but cannot convince. An easy victory is given to the Jesuits by citing this oath against them. They have simply to deny it, and challenge the production of proof. That will some respectable and responsible journal, we exclaim. Behold, how we are maligned. Fair play, gentlemen, produce your proof or abandon your charges.—*Lowell (Mass) Time*, March 31.

the firmness of faith, the integrity of heart that will keep him loyal to God and to Church, chaste, dutiful, honest, upright in spite of the evils associations that surround him. Here the youthful mother and the aged matron will find the strength and wisdom they need for the proper conduct of their homes, the education of their children, the maintenance of harmony and peace among all the dissonant elements that make up home; the inexhaustible patience, the unlimited capacity for suffering; the tireless endurance; the consummate diplomacy; the gentle forbearance that make our mothers wonderful and to be revered; the comfort and consolation and affection that are often denied them at home. Husbands and fathers will find in the Mass the justice, the tenderness, the consideration for others, the strong reliance on God, the courage they need to fight the battle of life and guard those entrusted to their care. The sin stained will feel the gentle insistence of the pleading of Christ's blood, and will gain strength against relapse; the innocent and pure will find in the Mass a well spring of zeal and a burning fire of love, that make them invulnerable. All will find the Mass a great power to make them advance in the spiritual life, directing their thoughts to works of charity, enabling them to secure the conversion of heretics, schismatics, Jews and infidels; to obtain the grace of perseverance; to increase their future glory. They will learn by future experience that the Mass throws around us the special protection of God's providence in spiritual and temporal necessities. Those who go daily to Mass can testify that when they are absent from one cause or another, they feel a sensible deprivation of God's protection.

The fact that the Mass Christ prays to the Heavenly Father not only through His delegate, the priest, but also that when He is really present He intercedes Himself for men, is an additional assurance that these benefits shall be bestowed. It must be remembered, however, that we cannot always infallibly secure this or that petition for which we ask in the Mass. For although the prayer of Christ is infallibly sure of a hearing, yet the conditions required in praying for another may not be complied with. The one prayed for, since he possesses free will, can oppose obstacles to the graces offered him; or, on the other hand, the object prayed for may not be in conformity with God's will; and hence the prayer and impetration of Christ are not directed to that, but to something that He knows will be salutary.

THE SO-CALLED JESUIT'S OATH.
By the Rev. Robert Court, D. D.
Whenever the Jesuits appear prominently in public affairs there is sure to appear simultaneously a repudiation of the so-called "Jesuit's oath." At present there is a movement in Germany, excited from German since July 14, 1872. The Aurora, said to be the organ of the French Protestants in Canada and in the United States, is quoted in the *Presbyterian Journal* of March 26th, as saying: "The agitation has led a great number of journals to reproduce the formula of the oath imposed on the Jesuits." This means, we presume, the oath that Jesuits must take in order to be Jesuits, for the words "I imposed on the Jesuits" seem to be true in another sense. We wish our words to be noted far and wide. There is no evidence, worth considering, for a rational moment, that this oath was ever administered or taken by any Jesuit on the face of the earth. The devil himself has his rights, recognized in scripture. Not even an archangel was allowed to bring against him a railing accusation, as St. Jude tells us. So serious an accusation as the fathering of this oath on the Jesuits implies, should be proved by irrefragable evidence. In what Jesuit book is this oath to be found? Who has seen it, save in our English form? Where may the original copy be found? These questions, Protestants as we are, we desire to see answered ere we will give credence and publicity to a document that smells of the controversialist's midnight oil. If it is not superstitious, it looks like the production of this description. Recently it was published in Boston as genuine by Evangelist Layden, and by the *Watchman* newspaper. Never is any proof given of its genuineness. We have traced it to its origin, and can show it in its first form. This knowledge cost us money, trouble, patience, and careful study—not misexpended, however, for certainty has been reached as to the impossibility of proving this widely spread document to be an emanation of Jesuitism at all. Will some respectable and responsible journal take up our questions and answer them? We have searched diligently and have failed to find evidence of the genuineness of this document. We may name a few authorities on both sides of the Jesuit controversy, in which no trace of this oath can be found: Institutum Soc. Jes., Prague, 1757, 2 vols. folio; Epitome, Lyons, 1847; Bibliographie Historique par Carayon, Paris, 1864; History, by Gratianus Taly, 6 vols.; Raynkar's *L'Institut*. Every Jesuit will, and he will also recognize the following as of strong anti-Jesuit color: *Secreta Montis*, Provincial Letters, *Annales des Solitaires Jesuits*, Paris, 1765; a collection of all the documents against the order; *Histoire* by Couderque, ex Jesuit, in 6 vols.; *L'Abbé Guette's Histoire*, in 3 vols., still more violently opposed; *Willett's* Synopse; *Explication* (Gibson's) *Preservative*. In none of these is there as far as we can find, a line of this oath, or anything like it. It is really time for even moderately cultured Protestants to cease to pelt the Jesuits, or any other order of religious men, with missiles that may irritate but cannot convince. An easy victory is given to the Jesuits by citing this oath against them. They have simply to deny it, and challenge the production of proof. That will some respectable and responsible journal, we exclaim. Behold, how we are maligned. Fair play, gentlemen, produce your proof or abandon your charges.—*Lowell (Mass) Time*, March 31.

the firmness of faith, the integrity of heart that will keep him loyal to God and to Church, chaste, dutiful, honest, upright in spite of the evils associations that surround him. Here the youthful mother and the aged matron will find the strength and wisdom they need for the proper conduct of their homes, the education of their children, the maintenance of harmony and peace among all the dissonant elements that make up home; the inexhaustible patience, the unlimited capacity for suffering; the tireless endurance; the consummate diplomacy; the gentle forbearance that make our mothers wonderful and to be revered; the comfort and consolation and affection that are often denied them at home. Husbands and fathers will find in the Mass the justice, the tenderness, the consideration for others, the strong reliance on God, the courage they need to fight the battle of life and guard those entrusted to their care. The sin stained will feel the gentle insistence of the pleading of Christ's blood, and will gain strength against relapse; the innocent and pure will find in the Mass a well spring of zeal and a burning fire of love, that make them invulnerable. All will find the Mass a great power to make them advance in the spiritual life, directing their thoughts to works of charity, enabling them to secure the conversion of heretics, schismatics, Jews and infidels; to obtain the grace of perseverance; to increase their future glory. They will learn by future experience that the Mass throws around us the special protection of God's providence in spiritual and temporal necessities. Those who go daily to Mass can testify that when they are absent from one cause or another, they feel a sensible deprivation of God's protection.

The fact that the Mass Christ prays to the Heavenly Father not only through His delegate, the priest, but also that when He is really present He intercedes Himself for men, is an additional assurance that these benefits shall be bestowed. It must be remembered, however, that we cannot always infallibly secure this or that petition for which we ask in the Mass. For although the prayer of Christ is infallibly sure of a hearing, yet the conditions required in praying for another may not be complied with. The one prayed for, since he possesses free will, can oppose obstacles to the graces offered him; or, on the other hand, the object prayed for may not be in conformity with God's will; and hence the prayer and impetration of Christ are not directed to that, but to something that He knows will be salutary.

THE SO-CALLED JESUIT'S OATH.
By the Rev. Robert Court, D. D.
Whenever the Jesuits appear prominently in public affairs there is sure to appear simultaneously a repudiation of the so-called "Jesuit's oath." At present there is a movement in Germany, excited from German since July 14, 1872. The Aurora, said to be the organ of the French Protestants in Canada and in the United States, is quoted in the *Presbyterian Journal* of March 26th, as saying: "The agitation has led a great number of journals to reproduce the formula of the oath imposed on the Jesuits." This means, we presume, the oath that Jesuits must take in order to be Jesuits, for the words "I imposed on the Jesuits" seem to be true in another sense. We wish our words to be noted far and wide. There is no evidence, worth considering, for a rational moment, that this oath was ever administered or taken by any Jesuit on the face of the earth. The devil himself has his rights, recognized in scripture. Not even an archangel was allowed to bring against him a railing accusation, as St. Jude tells us. So serious an accusation as the fathering of this oath on the Jesuits implies, should be proved by irrefragable evidence. In what Jesuit book is this oath to be found? Who has seen it, save in our English form? Where may the original copy be found? These questions, Protestants as we are, we desire to see answered ere we will give credence and publicity to a document that smells of the controversialist's midnight oil. If it is not superstitious, it looks like the production of this description. Recently it was published in Boston as genuine by Evangelist Layden, and by the *Watchman* newspaper. Never is any proof given of its genuineness. We have traced it to its origin, and can show it in its first form. This knowledge cost us money, trouble, patience, and careful study—not misexpended, however, for certainty has been reached as to the impossibility of proving this widely spread document to be an emanation of Jesuitism at all. Will some respectable and responsible journal take up our questions and answer them? We have searched diligently and have failed to find evidence of the genuineness of this document. We may name a few authorities on both sides of the Jesuit controversy, in which no trace of this oath can be found: Institutum Soc. Jes., Prague, 1757, 2 vols. folio; Epitome, Lyons, 1847; Bibliographie Historique par Carayon, Paris, 1864; History, by Gratianus Taly, 6 vols.; Raynkar's *L'Institut*. Every Jesuit will, and he will also recognize the following as of strong anti-Jesuit color: *Secreta Montis*, Provincial Letters, *Annales des Solitaires Jesuits*, Paris, 1765; a collection of all the documents against the order; *Histoire* by Couderque, ex Jesuit, in 6 vols.; *L'Abbé Guette's Histoire*, in 3 vols., still more violently opposed; *Willett's* Synopse; *Explication* (Gibson's) *Preservative*. In none of these is there as far as we can find, a line of this oath, or anything like it. It is really time for even moderately cultured Protestants to cease to pelt the Jesuits, or any other order of religious men, with missiles that may irritate but cannot convince. An easy victory is given to the Jesuits by citing this oath against them. They have simply to deny it, and challenge the production of proof. That will some respectable and responsible journal, we exclaim. Behold, how we are maligned. Fair play, gentlemen, produce your proof or abandon your charges.—*Lowell (Mass) Time*, March 31.

the firmness of faith, the integrity of heart that will keep him loyal to God and to Church, chaste, dutiful, honest, upright in spite of the evils associations that surround him. Here the youthful mother and the aged matron will find the strength and wisdom they need for the proper conduct of their homes, the education of their children, the maintenance of harmony and peace among all the dissonant elements that make up home; the inexhaustible patience, the unlimited capacity for suffering; the tireless endurance; the consummate diplomacy; the gentle forbearance that make our mothers wonderful and to be revered; the comfort and consolation and affection that are often denied them at home. Husbands and fathers will find in the Mass the justice, the tenderness, the consideration for others, the strong reliance on God, the courage they need to fight the battle of life and guard those entrusted to their care. The sin stained will feel the gentle insistence of the pleading of Christ's blood, and will gain strength against relapse; the innocent and pure will find in the Mass a well spring of zeal and a burning fire of love, that make them invulnerable. All will find the Mass a great power to make them advance in the spiritual life, directing their thoughts to works of charity, enabling them to secure the conversion of heretics, schismatics, Jews and infidels; to obtain the grace of perseverance; to increase their future glory. They will learn by future experience that the Mass throws around us the special protection of God's providence in spiritual and temporal necessities. Those who go daily to Mass can testify that when they are absent from one cause or another, they feel a sensible deprivation of God's protection.

The fact that the Mass Christ prays to the Heavenly Father not only through His delegate, the priest, but also that when He is really present He intercedes Himself for men, is an additional assurance that these benefits shall be bestowed. It must be remembered, however, that we cannot always infallibly secure this or that petition for which we ask in the Mass. For although the prayer of Christ is infallibly sure of a hearing, yet the conditions required in praying for another may not be complied with. The one prayed for, since he possesses free will, can oppose obstacles to the graces offered him; or, on the other hand, the object prayed for may not be in conformity with God's will; and hence the prayer and impetration of Christ are not directed to that, but to something that He knows will be salutary.

THE SO-CALLED JESUIT'S OATH.
By the Rev. Robert Court, D. D.
Whenever the Jesuits appear prominently in public affairs there is sure to appear simultaneously a repudiation of the so-called "Jesuit's oath." At present there is a movement in Germany, excited from German since July 14, 1872. The Aurora, said to be the organ of the French Protestants in Canada and in the United States, is quoted in the *Presbyterian Journal* of March 26th, as saying: "The agitation has led a great number of journals to reproduce the formula of the oath imposed on the Jesuits." This means, we presume, the oath that Jesuits must take in order to be Jesuits, for the words "I imposed on the Jesuits" seem to be true in another sense. We wish our words to be noted far and wide. There is no evidence, worth considering, for a rational moment, that this oath was ever administered or taken by any Jesuit on the face of the earth. The devil himself has his rights, recognized in scripture. Not even an archangel was allowed to bring against him a railing accusation, as St. Jude tells us. So serious an accusation as the fathering of this oath on the Jesuits implies, should be proved by irrefragable evidence. In what Jesuit book is this oath to be found? Who has seen it, save in our English form? Where may the original copy be found? These questions, Protestants as we are, we desire to see answered ere we will give credence and publicity to a document that smells of the controversialist's midnight oil. If it is not superstitious, it looks like the production of this description. Recently it was published in Boston as genuine by Evangelist Layden, and by the *Watchman* newspaper. Never is any proof given of its genuineness. We have traced it to its origin, and can show it in its first form. This knowledge cost us money, trouble, patience, and careful study—not misexpended, however, for certainty has been reached as to the impossibility of proving this widely spread document to be an emanation of Jesuitism at all. Will some respectable and responsible journal take up our questions and answer them? We have searched diligently and have failed to find evidence of the genuineness of this document. We may name a few authorities on both sides of the Jesuit controversy, in which no trace of this oath can be found: Institutum Soc. Jes., Prague, 1757, 2 vols. folio; Epitome, Lyons, 1847; Bibliographie Historique par Carayon, Paris, 1864; History, by Grat