I. A. B., do acknowledge the ecclesiastical and political power of His Holiness and the Mother Church of Rome, as the chief head and Matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his succesors, as the Founder of the true and ancient Catholique Faith, against all here tical Kings, Princes, States, or Powers repugnant to the same. And although I, A. B., may pretend (in case of persecution or otherwise) to be heretically disposed, yet in soul and conscience I shall help, aid, and succour the Mother Church of Rome, as the ancient and Apostolic Church. I, A. B., further do ancient and Apostolic Church. I, A. B., further do

Although this document certainly does not date from the period claimed for it, there can be no doubt that it has much the appearance of a first experi-ment towards the elaboration of such an Oath as is now forthcoming. We find in it, in embryo, the main ideas which evidently governed the composition of the others, in which these elements the others, in which these elements have been expanded and rearranged. But of one thing there appears to be no doubt—the "Seminary Oath" and the "Jesuit Oath" issued from the same mint. Both are earmarked with Robert Ware's characteristic token. First, we have the phrase Mother Church occuring in each more than once. Of this he seems to have found it as impossible to steer clear of as it was for Mr. Dick to King Charles's head out of his orial. "He puts it," says Father Bridgett, "in every document, which is supposed to emenate from Popes or Jesuits, whether composed in Latin or English." Moreover, we find in both these forms a clause about pretending to be of another religion, which is no less characteristic. The idea that Catholic priests, especially Jesuits, were allowed, and even enjoined, to simulate heresy for Catholic ends, which every Catholic knows to be utterly absurd, was a dominant note of Ware's, and regularly figures in his concoctions. It was a dominant note of wares, and regularly figures in his concoctions. It is, in fact, embodied in the very title of his book, Foxes and Firebrands; the Foxes being the Jesuits,—and the Firebrands denoting the insidious havoc which, after the manner of Samson's foxes, they wrought in the standing corn of the Evangelical Philistines. It is not a little remarkable that in

wanting: which is what was meant by saying that it shows more traces of an-other hand, retoughing and closely, these particular birthmarks are other hand, retouching and adapting the original work, than either of the other versions. It is, however, impossible to avoid the conclusion that all three versions are radically one, and have been variously dished up and flavoured at various periods as the change of circumstances suggested.

Though we have not as yet tracked the Oath as we first saw it to its origthe Oath as we first saw it to its orig-inal lair, it is evident that, as children say, we are getting "hot." We can, moreover, make a near guess as to the direction in which it is to be sought. It will be remembered that the Chelten-ham edition above mentioned spoke of Pope Urban, and was therefore evi-dently taken from an original purposition. Pope Urban, and was therefore evidently taken from an original purporting to date from the pontificate of a Pope so named. This can only be Urban VIII. who reigned from 1623 to 1644, a period for which Robert Ware furnished

good deal of history.
There is likewise another point to note. The modern reproducers of the Jesuit Oath invariably tells us that it rests on the highly respectable authority of Archbishop Usher, though they never give any indication as to where never give any indication as to where in all his voluminous works it is to be found. Needless to say, we shall not find it anywhere, nor anything like it.

"Archbishop Usher" means, in fact, neither more nor less than "Robert in the control of th

Once more we strike the scent of what Father Bridgett calls "this literary skunk." How he came to literary skunk." How he came to achieve the feat of annexing so respect-able name is a curious, if not very edifying, story, which the topic engaging our attention well illustrates.

As voucher for the information be

gives about the Seminary Oath, Ware cites Cecil's Memorials, page 196. What man he means, or what document, ould be a puzzle, but for information supplied by his friend Nalson, who wrote the first part of Foxes and Firebrands, Ware contributing the second. There we read the story of a Dominican who feigned to be a Protestant, "being an extract out of the Memorials of the Lord Cecil, an eminent statesman in the reign of Queen Elizabeth; from whose reign of Queen Elizabeth; from whose papers it was transmitted to the Reverend Bishop Usher. These papers of the Lord Primate coming to the hands of Sir James Ware, Kut., his son, Robert Ware, Esq., has obliged the public by the communication of them." Of course, Robert Ware, Esq., further obliged the public by the manufacture of them; but the fraud not being detected, and Usher's being a good ture of them; but the traud not being detected, and Usher's being a good name, Strype and others freely, but most inexcusably, quoted as having Usher's authority what they found only in Wares books; saying little or nothing of Ware himself. They were thus led, as Father Bridgett shows, to accept and as Father Bridgett shows, to accept and

as Father Bridgett shows, to accept and publish many gross forgeries.

The truth of the matter proves to be exactly as these various indications lead us to anticipate. We find the Oath produced by Robert Ware, assigned by him to the very period mentioned above, and fathered in very express terms upon Usher. Evidently, Ware took great pains with his work, which accounts for its extraordinary accounts for its extraordinary staying-power, but a proud man would he doubtless have been could he have known that among the captives of his long-bow and spear were to be num-bered journalists of the twentieth cen-

In the third part of Foxes and Fire-brands (1689), which is entirely by Robert Ware (though catalogued in the British Museum only under the pseudonym Philirenes), we read (pp. 171,

seq.) as follows:
"Having a collection of Romish policies, contrived by the Clergy and Orders of that Church, to nullify the Reformation of the Church of England, Reformation of the Church of Engiand, as they were collected formerly from and among the papers of the Most Reverend James Usher sometime Archishop of Armagh; and finding them useful, especially for these perilous days to be divulged, and put forth to

public view, I shall place them according to the copy, after this manner fol-

fowing:
"Anno 1636 The Oath of Secree; "Anno 1636 The Oath of Secrecy devised by the Roman clergy, as it remaineth on record at Pers, amongst the Society of Jesus; together with several dispensations and Indulgences granted to all pensioners of the Church of Rome, who disguisedly undertake to propagate the fatth of the Church of Rome, and her advancement. Faithfully translated out of the French.

"This Oath was framed in the Papacy

This Oath was framed in the Papacy

"Note how the Pope and Rome dispenses with her Emissaries, to assume outwardly any religion."

Having thus introduced it with due

pomp and circumstance to impress his readers' minds with the genuine nature of the document, Ware proceeds to print it in Gothic characters, thus investing it still further with the semblance of antiquity. It is exactly the same as the Oath from which we started, differing from what may be called the Standard Version — over and above a few clerical errors in the latter—only in the substitu-tion of Pope Urban for Pope Leo. This then is the true history of the

Oath, which, in spite of common-sense, many people will persist in believing to be taken by all Jesuits, none of whom would do anything of the sort for any consideration whatsoever. It is the malicious and slanderous fabrication of a notorious scoundrel, the worthy ally of Titus Oates, one of the most disreput-able villians recorded in history.

APPENDIX As a pendant to the above history it As a pendant to the above history it appears advisable to give in full the form of the vows actually taken by Jesuits, according to the various grades within the Order to which they are admitted; these being the only sort of oath of which they know anything. It is frequently supposed that these vows are kept profoundly secret from all the world, and must therefore contain horrible things. As a matter of fact, they are to be found in the book of the Institute, of which every considerable library has a copy—that of the British Museum has several. Upon the nature of these Vows, readers will form their own opinion. At present it will suffice wrought in the standing own opinion. At present it will suffice to observe that "Solemn Vows" bind the Order to the individual, as well as the Bolron's version, the general features of individual to the Order; that such Yows which resemble the Jesuit Oath so must always be taken publicly, or they must always be taken publicly, or they are not valid; that the Professed of Four Vows, in whose hands is the supreme executive and legislative power, are bound by the special obligation peculiar to themselves (the Fourth Vow), to start at a word from the Pope to preach the Faith to any nation how-ever distant or barbarous.

I .- vows TAKEN BY "SCHOLASTICS"
CLUSION OF THEIR NOVITS

I.—VOWS TAKEN BY "SCHOLASTICS" ON THE CONCLUSION OF THEIR NOVITIATE

Almighty and Eternal God, I. NN., though altogether unworthy of Thy Divine Presence, yet relying upon Thine infinite mercy, and impelled by the desire of serving Thee, in presence of the most holy Virgin Mary and of all the Court of Heaven, do yow to Thy Divine Majesty perpetual Poverty, Chastity, and Obedience in the Society of Jesus; and I promise that I will enter the said Society to spend my entire life therein—all things being understood according to the Constitutions of the same Society. Wherefore I suppliantly beg of Thine illimitable goodness and clemency, by the Blood of Jesus Christ, that Thou wouldst deign to accept this Holocaust in the odour of sweetness, and as Thou hast given me grace to desire and make this offering, wouldst also give it abundantly so to perform.

I.—NOLEM YOWS OF "SPIRITUAL CO-ADUTORS" I.NN., promise to Almighty God, in presence of His Virgin Mother and the whole Court of Heaven, and to your, Rev. Father A. B., Superior-General of the Society of Jesus holding the place of God, and to your successors (or, to you, Rev. Fr. C. D., representing the Rev. Fr. A. B., ..., and his successor), perpetual Poverty, Chastity, and Obedience in the Society of Jesus, and moreover, special care of the instruction of youth, according to the tenour of the Apostolic Letters and the Constitutions of the said society.

(Place and Date)

Place and Date.)

I. NN., promise to Almighty God, in the presen of His Virgin Mother and the whole Court of Heave and to you, Rev. Father . . perpetual Power Chastity, and Obedience in the Society of Jesus, a cording to the tenour of the Apostolic Letters a the Constitutions of the said Society. (Place and Date)

IV .- SOLEMN VOWS OF THE PROFESSED

I.N., make my Profession, and promise to Almighty God in presence of His Virgin Mother and he whole Court of Heaven, and all here present, and o you, Rev. Father . . . perpetual Poverty, Chastity, and Obedience in the Society of Jesus, and, moreover, special care of the instruction of youth, according to the mode of life contained in the Apostoic Letters of the Society of Jesus and its Constitutions, I also promise special obedience to the Sovereign Pontifi regarding Missions, as is set forth in the same Apostolic Letters and Constitutions. (Place and Date.)

-SIMPLE VOWS TAKEN BY THE SAME AFTER PRO

I. NN., Professed of the Society of Jesus, promise to Almighty God, in presence of His Virgin Mother and the whole Court of Heaven, and before the Rev. Father A. B. . that I will never in any manner contrive or consent that the ordinances of the Constitutions of the Society concerning Poverty should be altered unless at any time there should appear to be just cause for further restriction. I likewise promise that I will never so act or devise, even indirectly, as to be chosen for or promoted to any prelacy or dignity within the Society. Likewise I promise that I will never so act or devise, even indirectly, as to be chosen for or promoted to any prelacy or dignity within the Society, nor consent to my sleed the society, nor consent to my sleed the society of Jesus.

Place and Date.)

The Priest Clothed with the armor of God stands Summoning mortal man,

Calling to penance the sinners all Fearing no foe nor ban: Truly a giant in this feeble world, Calling with accents keen, The sinner who cowers 'neath his lo

of sin:— His to be shrived and clean. Clothed with God's terrible armor stands, Yet, meek as the dove of Peace;

Ready to ransom the erring ones, 'Tis the sinner's but to cease. White as the snow on you mountain

crag. Glist'ning high in the sun, The darkest stain on thy soul may be,
If ye say, "thy will be done;—"
If the suppliant kneel and confess his

To the priest, that man of God, With the terrible armor that girds him

round; With justice and mercy shod. -DR. JAMES HENDERSON

## RELIGIOUS LIFE

(By Rev. J. A. Homan, Chaplain of Judge Mercy Having already considered the signs of a true vocation, we shall now take up the subject of the beauty and advantages of the religious life, and the principles which must be lived up to in order to gain these advantages in fullest measure.

First—In regard to the advantages they are, both of the body and soul. Community life in holy religion encourages serenity, temperance, frugality order and peace. Nothing can be more courages serenity, temperance, frugality order and peace. Nothing can be more conductive to health than a combination of these physical and mental benefits under the cloistered roof. There is no place in the world where the simple life is led with so much perseverance and uninterrupted good cheer. There is nothing but mirth and gladness to be found in a well requisited community of found in a well regulated community of Catholic nuns. Sometimes the most difficult tasks are undertaken, which may require almost a superhuman effort, but require almost a superhuman effort, but everything is easy to the consecrated nun, who has attached her hopes and happiness to the cross of Jesus Christ. Whether it be on the battlefield nurs-ing the wounded or the dying, or in the hospital tending the sick, and bandag-ing their sores, or in the school room nospital tending the sick, and bandag-ing their sores, or in the school room and hovel teaching the ignorant, she is ever happy in the thought of serving Christ, and in the beautiful simplicity and humility of her life, in her freedom and humility of her life, in her freedom from care, in her conscientious adherence to nature's and therefore God's laws, but above all in the possession of that peace of mind which comes only to pure souls, she has an inestimable guarantee of physical health, than which physiology knows no better. How foolish, therefore, for some people to conjugate the service was a picture of gloomy conto conjure up a picture of gloomy convent walls, where nuns shut themselves vent wails, where nuns snut themselves up in prison and die a slow, lingering death! How far this is removed from the truth! It does happen, indeed, but only occasionally that for some special spiritual or moral reason some one in poor health is allowed to enter the convent and make a profession of vows, but in nine cases out of ten such a one's physical condition is improved by contact with the religious life and its healthful atmosphere, and her life is prolonged. The old Latin rule "Mens sana in corpore sano "—" a sound mind in a sound body," is generally accepted in religious communities as one of the tests of the fitness of a postulant for admission —of course, wisely and conservatively interpreted, and with due regard to the mental and religious endowments which point to a true vocation. Hence which point to a true vocation. Hence it is that some of the finest exemplars of womanhood, physically, mentally and morally, are found in our convents. While Ohristian mortification is practiced in every one of them, it is always done without violating hygienic laws-and in such a way that the health of the and in such a way that the health of the body is scrupulously regarded as con-ducing to the health of the soul. Another advantage to the body is that the nun is freed from all anxieties as to her material wants. Living in an at-mosphere and amid surroundings con-ducive to the health, she knows that if sickness overtakes her that she will get the best of medical attention and get the dest of medical attention and care. Furthermore, she believes in the efficacy of prayer, that she is a child of providence, and that sweetly resigned to the will of God, she will meet all

pest disposition that makes for the re-But if the religious beyond a doubt secures bodily advantages over the person who remains in the world, these are not to be compared to the inexhaustible treasure she wins for her soul. treasure she wins for her soul. It would be impossible to enumerate all of these, and we must be satisfied to touch upon only a few. The first of these may be described as a never-failing peace, to which the solitude of the convent largely contributes. She experiences nothing of the turmoil, dissension and rebellion in the world. Being still in the world, so far as her human exist-ence goes, she may truthfully say that she is nevertheless not of the world. Like a priceless pearl at the bottom of the sea, she is not disturbed by the commotion of the angry waves above. She does not hear the violent winds of the storm, nor is she tossed about by the billows of discord. She is as much at peace with herself and God as though she had been anchored upon Him. The stillness about her, which at stated times leads her to contemplation and prayer, is pleasantly interrupted by the cheerful companionship of sisters who are bound to her by the sweetest ties, or relieved by the charitable duties of her calling.

physical infirmity cheerfully and thank-fully—and thus she cultivates the very

She can never be lonesome in the lively consciousness of the presence of God, and in communion with His life and the love of soul's for Christ's sake. She can and ought to make her domicile whether it be the convent or hospital or school, a veritable paradise.

The second spiritual advantage consists in the particular holiness of her occupations. There are no sordid motives (or at least ought not to be) accompany-(or at least ought not to be) accompanying these, but they are all directed to
the honor and glory of God, and the
salvation of souls. In the world it is
sometimes difficult to have absolutely pure motives, there are so many temporal, selfish and even mercenary considerations apt to creep in, even in our most honest efforts at work or prayer.
The religious, having voluntarily
stripped herself of the world, is free,
like the eagle, to fly up to the very
throne of God, and offer up her homages

A third advantage in the spiritual life she enjoys by reason of the whole-some rules of the Order or Congrega-tion to which she may belong. These

ence quite so easy and lovely as that belonging to the religious, because it so completely emancipates her scul from the fetters of sin and makes it so perfectly free to co-operate with the grace of God. Some spiritual writers have compared the rules in religion to wings which enable the bird to rise to the skies, and to wheels which carry the charlot to the destined goal. They do not therefore retard, but accelerate and facilitate her progress in sanctity. They also steer the religious clear of the temptation and danger of sin. They are, indeed, so long as they are strictly observed with the liberty of the spirit, like a strong fortification, through which like a strong fortification, through which he enemy cannot enter to injure the

Still another and a greater advantage Still another and a greater advantage in religious life is to be found in the practice of the evangelical counsels—poverty, chastity and obedience—cheerfully and lovingly undertaken by voluntary vows. In the practice of these the soul will strive after the perfection which Christ speaks of: "Be you, therefore, perfect, as also your heavenly fore, perfect, as also your heavenly Father is perfect" and in another pas-sage: "If thou wilt be perfect, go sell what thou hast and give it to the poor, and thou shalt have treasure in heaven; and come follow Me." Nothing can be so stimulating of interior peace and holy joy as the conscientious observance of these vows. It will constitute a veritable paradise on earth-and must nearly fulfil the destiny of man, which is not only to be happy for all eternity in

heaven, but to be happy during his temporary sojourn on earth.

But in the religious life is also to be found the advantage of good example— not only good, but on account of its sacrifice and simplicity, heroically good. This good example stimulates the holi-est of emulation—the emulation of the saints. What great spiritual results must accrue to the soul, that is contin-ually spurred on to nobler effort in the cause of God and the kingdom of Christ by the prayers and sanctity of its fel-lows? If the happiness of the marriage tie consists largely in the unity of two souls with but a single thought and a souls with but a single thought and a single purpose—a merger of two existences, which St. Paul likened to Christ's union with His Church, how great ought not to be the bliss of religious who are bound together by one and the same vow and troth to their bridegroom,

Jesus Christ? Then there are the advantages of the many holy practices and devout exer-cises prescribed to the religious by rule. Nor is there any danger of suffering from sameness or crowding of wor-ship, provided the religious keeps her-self in touch with the presence of God —for God is a Being—the Supreme Being—in the contemplation of whose manifold beauty, sweetness and power, the human soul will never grow weary. And in this connection it must not be forgotten that the religious has really appropriated God—as Emmanuel—God with us—for she is ever dwelling near the God-Man, veiled in the Blessed Sacrament of the altar. Christ in the Holy Eucharist is under the same roof with her—His Sacred Heart beats close to hers, even when she has closed her eyes in sleep, and she cannot pass the chapel door without an opportunity of adoring Him as God and greeting Him

as a friend.

In regard to the general principles according to which the religious must live in order to gain these advantages, this beauty of life they have already been brought more or less to light in this instruction. I dare say that they are all comprised in the duty of a faithful observance of the rules and vows.
If she be considerations in these, she will surely be not only an exemplary but a very happy religious.

A CAMPAIGN OF PRAYER

MORE THAN TWO MILLION SION'S SUCCESS

telling about the mission

These letters went to every convent, parochial school and eleemosynary institution in the United States in charge of English-speaking Sisters. There are about 60,000 Sisters in all, and the chil dren under their care number more than 1,500,000. The Paulist asked these Sisters and their children to pray for the success of the mission in Austin. Speaking of this action Rev. John Handly, the Paulist, who, as chairman of

the Knights of Columbus executive com mittee directed preparations for the mission, said:

"Our object in appealing to the Sis ters and their children in behalf of the mission is solely to obtain their prayers. Everyone who believes in a God recognizes the efficacy of prayer. In the practical working of the Catholic religious ion prayer is an essential preparation for every undertaking. I have always tried to secure prayers for my missions, and the more experience I have had in the mission field the more I have come to believe that without much prayer no mission can be a success.

"Last summer I gave a mission in "Last summer I gave a mission in Asheville, N. C., where a mission had never been given before. I wrote to my friends in many religious institutions, from one end of the country to another, asking them to pray for the mission. In Asheville itself every Catholic took a special patron saint for the mission, and special patron sant for the mission, and many of them recited as much as three rosaries each day from the time the mission was announced until it closed. Little children did countless acts of self-denial and devotion for the same insome rules of the Order or Congregation to which she may belong. These rules are the quintescence of the good sense of the saints. They were made to consult the physical as well as spiritual welfare of the religious. While they exact obedience, it is an intelligent obedience, because being so very reasonable in themselves and conductve to the highest good, none but the intelligent and sensible could submit to them. And this submission to rules, it must be remembered, was from the very beginning voluntary, spontaueous and eager. It was and continues to be a submission consecrated to God. There is no obedience in the order of heaven than of earth. Old habits of evil living were thrown aside, tention. Prayer for the mission became

churches, but that they understood the meaning of Christianity now as they had never done before, and would always feel indebted to the mission. Scores of Catholics who belonged to other parishes in even distant cities, and who were spending the summer in Asehville, came, acknowledging that they had failen away from practice of their religion and pledged themselves to become practical Catholics once more.

"In my last mission in San Antonio found even more striking evidences of supernatural aid. Several reconcilia-tions of Catholics to the fervent practions of Catholics to the lervent prac-tice of their religion were effected after years of utter neglect, and when I asked them what sermons had influenced them, they told me that they had not attended the mission at all. The mysattended the mission at all.

"These instances are not novel. Sim ilar things, often of a more wonderful character, have been encountered by every missionary at every mission. Even an unsuccessful mission is never commonplace. I merely mention them to explain my reason for insisting so much on prayer for a mission.

"In one of his South Sea stories, Robert Louis Stevenson describes a pearl collector alone on an island at the mercy of a band of pirates who had come to rob him of his treasure. They taunted him with his loneliness and helplessness, and he replied by striking a bell-note from a glass bowl on the table, saying: 'The One who will compel you to leave me unharmed is listening for that." " "Who ?'

"'God' the owner of the nearly calmly replied, the owner of the pearis calmly replied, and so vivid was their sense of the presence of Him Who answers prayer that the pirates left the island, empty-handed. Stevenson makes his readers believe this almost incredible the heroes of the tale.

of prayer is one of the essentials of the religion they are trying to teach.

"Even those who do not believe in God and the soul of Man are interested in a mission, because it will contribute to the peace and good will of the citi-zens. Those who honor God in their zens. Those who holor God it their hearts can conscientiously and cheer-fully pray for a mission because it will uphold the honor of the Most High. Bible lovers should pray for it because it will establish firmly the reasons why the Bible should be known and revered by all men. Christians should pray for it because it emphasizes the divinity of Christ and teaches the best way His merits. Many a non-Catholic will be benefited who will never come nearer the mission. For the sake of all the good that it will do, I beg for the cooperation of everyone in this great cam paign of prayer. In a certain true sense the prayers of the people of Austin are the keystone of this magnificent arch of SISTERS AND CHILDREN APPEAL TO HEAVEN FOR MISSION'S SUCCESS full force. God cannot help answering these prayers. He has pledged Hims Previous to the opening of a non-Catholic mission given in Austin, Tex., more than 5,000 letters were sent out talling about the mission. interiorly, and I believe that Austin will bear witness to the blessings of this mission for years to come."

> GOOD ADVICE FOR THOSE EN-MOVEMENT

sionaries should utter no uncertain or ambiguous sounds with regard to creed and dogma. If they lower their standards to the level of mere humanitarian ism (which has neither altar nor creed) they will only help in the ruin of Christian tcivilization—which is threatened everywhere outside of the Catholic Church, its creator and protector. The Church is God's reformation of

man. She watches over him from the cradle to the grave. The Catholic "re-former" priest or layman, strives to bring back to their senses and to their duties the very many Catholics who pursue the wrong in devious ways, while knowing the right. One of the greatest reformers in the Catholic Church was the wonder-worker, St. Catherine of Sienna. Perhaps in no other one life, among the followers of Christ do we find such outspoken truth about the abuses of riches and power; such blasting cen-sure of crueity and cowardice; such fearless arraignment of the high and mighty (whether pope, king, queen or prelate) for unreadiness to face wrong

Five hundred years ago there was much of this work to do, and there is still, and there always will be. If Protestants will only come back to Holy Church they will find plenty of opportunity to reform both themselves and others!

They can do as much as Martha and pray as much as Mary. There is no limit to either work or prayer in the Catholic Church, whose faith is that perfect freedom which serves both God and man.—Maria Longworth Storer in the Lamp.

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terious forces at work during a mission had reached them in spite of their wilful absence from the mission exercises.

story, which was, I have heard, actually founded on fact. A friend of mine, Charles Warren Stoddard, was one of

"So far as I know a campaign of prayer on such a large scale has never before been attempted for a mission. The Sisters never refuse to pray for a good object such as this. There is no limit to their generosity. And they like to teach their children to pray for such things. As I said before, this kind

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