2 ... JE JESUIT OATH.

Different Vows Made by the Member of that Order.

A favorite forgery of the A. P. A. bigots is what they call "the Jesuit oath." This outrageous document has been printed in alleged religious papers that support the fanatics, and it has also been issued in the form of a it has also been issued in the form of a circular. It contains more lies than perhaps any other A. P. A. concoction. The Rev. J. Hoeffer, a member of the

is the scholastics, the young men who are destined for the priesthood. The Jesuit order, has an article in the Caththird grade is that of spiritual co adjutors, that is to say, of priests who olic Telegraph that is timely, considering the facts recited above. He tells for one reason or another, generally on account of bad health, could not what the real Jesuit oaths are. He be gins with a few brief remarks on the formation of the religious orders in the highest grade. The fourth grade in Church. He says that Christ presented to the world in His own person the who, after satisfying all the require ments of the order, make, like all propattern of the higher life in the volun tary choice of poverty, continency and fessed religious of other orders, solemi obedience.

vows of poverty, chastity and obedi ence. All these grades are Jesuits, every man is a religious, because The Acts of the Apostles and the Epistles of St. Paul show that the disciples in many instances embraced that higher life. It is a matter of hiseveryone takes the three vows. In this they are perfectly like the memtory that the early Christians in large bers of other religious orders. Every numbers adopted the higher way of candidate for the order must make living, some of them remaining in the noviceship of two years, during which world, others betaking themselves his time is spent in prayer, in study-ing the rules of the order, in order to to the deserts of Egypt and the Thebaid the better to devote themselves to the pursuit of spiritual perfection. In the satisfy himself and the master of novices as to his vocation. He may course of time these hermits of the leave at any time during his novice deserts were forced by circumstances ship, but if he remains and has given to form themselves into communities, satisfaction as to his fitness, he is allowed and thus were formed the first religious to take the simple vows of poverty orders of the Church. However much chastity, and obedience at the expirathose orders differed in their purposes, and the means adopted for carrying them out, they all agreed in the volum tion of the two years, and from tha ime he is a religious of the Society o Jesus. tary observance of poverty, chastity simple vows and the solemn vows in and obedience, binding themselves to all religious orders is this, that the such observance by vows - that is to simple vows can be removed by dissay, by a solemn promise to God. From that time until now it has even pensation by the ordinary authoritie of the Church, whereas solemn vows been held by the Church that the essencan not, the dispensing power in this case being reserved to the Supremo tial constituents of the religious state are the three vows of poverty, chastity Pontiff. and obedience, and that a religious order or society is an organized body of men or of women who bind them

selves by promise to God to voluntary poverty, chastity and obedience. The vow of chastity means to promise to Almighty God to be chaste in thought, word and deed, and so to con

tinue in single blessedness. The only great objection which some people have to this yow is that they can not believe that any man or woman can keep such promise-that any man or woman can be chaste. By the vow of obedience the re

ligious promises God to obey His lawfully appointed religious superiors in all that is not unlawful and not at variance with the laws of His order as laid down by the Church. The Church has always taught that no human being may promise God to do things which are manifestly unlawful, for to make such a promise or vow i not to honor but to insult the God o all law and order. Consequently, no blood of Jesus Christ, that, in Thy inreligious superior may command hi finite goodness and clemency, Thou will deign to accept this holocaust as do anything unlawful. Should he do so, the subjects may not

an odor of sweetness; and that, as Thou hast given me grace to desire to and should not obey the command. The vow of poverty does not mean offer it, so also Thou will grant me grace to fulfill it. Amen." This is number one of the Jesuit vows, and it is the genuine article a promise of pauperism. The religious person who takes that yow there by surrenders all personal right to wnership or acquisition of property which it will at all times give me great Such personal vow of the individua pleasure to show to any inquirer in does not, as is evident, deprive the the books that contain our constitution religious order or community of the and rules. When a lav brother has right of acquiring or owning as a corporate body. Americans, who been in the order some ten years and has given satisfaction to his superiors. understand better than any other he is allowed to pronounce the last people what is meant by a corporation, vows of the temporal coadjutors or lay ought to understand better than any brothers. body else how a body of men or women "I. N., promise to Almighty God. could own property as a corpo and at the same time waive their whole heavenly court, and to you, Rev. Father N., General of the Society rights personally to a personal owner ship of a share of the common stock of Jesus holding the place of God in Anybody who has read the Bible should find no difficulty in undermy regard and your successors ; (or to standing the ownership of religious you, Rev. Father N., in place of the General of the Society of Jesus and his orders. They do precisely what the Bible tells us certain communities of successors, etc.,) (God's Vice-gerent. perpetual poverty, chastity and cbedi early Christians did. They have ence, according to the manner expressed in the apostolic letters and everything in common-everything is common property and common fund, constitutions of the said society. In such a town, place, day, month and out of which every individual gets what he needs for his personal wants

CATHOLIC RECORD. THE and the whole heavenly court, and to according to the constitution and deand universities. There are four clarations of the Society of Jesus.

you, Rev. Father N., General of the Society of Jesus, holding the place of grades in the order. First you have the lay brothers, men God in my regard (or to you, Rev. Father N., in place of the General of the Society of Jesus and his successors, who assume the burdens of domestic service in the houses of the order, but who are really Jesuits, though they holding the place of God in my regard) never take holy orders. They are not always mechanics and laborers, but perpetual poverty, chastity and obedi-ence, and in accordance with that sometimes men of education and re

finement, as was Alphonsus Redrig

uez, now a canonized saint of the Church. The second grade of Jesuits

finish all the studies required for the

that of professed Fathers, of priests

The difference between the

obedience, a special devotion to the education of boys according to the manner expressed in the apostolic letters and the constitution of the same society. According to the law of the Church

all solemn vows must be pronounced in public : the Jesuits are no exception to the rule. For over three hun dred years they have made their solemn vows publicly, everybody could go and hear them. It was on February 20, 1887, that I knelt down before the high altar in the old College Church of St. Louis University and

ublicly read by solemn and last vows. I have the original draft, written by myself and signed by myself with an ordinary pen and black ink. I never heard of a Jesuit signing his solemn vows with a poinard dipped in blood taken from above his heart, until recently. If anybody is anx ious to inspect this bit of paper I in-vite him to call on me. If he is afraid of me he can ask a policeman to acbefore. company him. If he does not know Latin let him bring along some pro fessional man who can read Latin and understand what it means. This doc ument had to be in Latin ; it is an official document, and, consequently, is written in the official language of the Church, and not only of the Church, but of all great universities and colleges, which always issue their diplomas in Latin. This is my diploma as a professed Father of the Society of Jesus. It is a real diploma, for, according to the constitution of our order, it attests that, after frequent and rigid examinations in all college and under.

university courses, I was declared by my examiners fully competent to hold The formula of the simple vow which every Jesuit takes on completion in any university the chair of philof his noviceship is now given. The osophy, of science, of mathematics and ceremony, usually-though not neces of divinity.

As most would not understand these sarily, for there is no rule about itny last vows in Latin, I give the form takes place in the church or chapel a ula done into English : "I, James F. X. Hoeffer, make my Mass in presence of the community Just before receiving Holy Communion

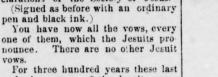
the novice kneels down before the altar and recites this formula-which I myprofession, and I promise to Almighty God, in the presence of His Virgin Mother and of the whole court of self did, on Sept. 7, 1871 : "Almighty and Eternal God, I, N., though mos heaven and of all persons who stand unworthy in Thy Divine Eyes, yet trusting in Thy infinite goodness and around me, and to thee, Rev. Father Rudolph Meyer, Provincial, in th mercy, and impelled by the desire to serve Thee, vow to Thy Divine Majesty, place of the General of the Society of esus, and his successors, holding th in presence of the most Blessed Virgin place of God in my regard, perpetual poverty, chastity and obedience and in accordance with that obedience a Mary and the whole court of heaven perpetual poverty, chastity, and obedi ence in the Society of Jesus: and I promise to enter the said society forspecial devotion to the education o boys; in accordance with the mode o ever to pass my life in it, understandlite prescribed by the apoctolic letter of the Society of Jesus and its constitu ing everything in accordance with it constitution. "I beseech Thee, therefore, by the

"Moreover, I promise special obed ence to the Sovereign Pontiff with re ference to missions, according as it i contained in the same apostolic letters and constitutions.

St. Louis, Mo., February 2, 1887 St. Francis Xavier (College Church, "James F. X. Hoeffer, S. J."

Signed with my own hand. Sometimes a member belonging

the grade of Formed Spiritual Coadjutors is on account of superior talents of signal services rendered to the order or the Church, promoted to what is called the Profession of Three Vows The formula of these three solemn vows is identinally the same as the formula of the four vows, except that the fourth vow of special obedience to the Pope with regard to the missions is omitted.



and solemn vows of the Jesuits were. according to the law of the Church pronounced in public ; for three hun-dred years nobody, not even the Jesuits, knew of any other extreme vows. Not even the Monita Secreta, the most daring of all the forgeries against the Society of Jesus, had word to say against the Jesuit vows. The fabrication of the terrible Jesuit oaths-the most outrageous forgery of record in history-was apparently re served to the pious zeal of the most saintly and loyal subjects of her Majesty the Queen. These latter day saints and most

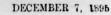
loyal subjects evidently held the doc trine that the end justifies the means, even the most criminal. The forgery of the Jesuit oath was first publishe in London in 1848, apparently as a part of the Monita Secreta, or secret nstructions, which it had never been It was a lie and a forgery pre fixed to the old tissues of lies, very much enlarged and developed in the English translation. In 1865 a mem ber of the corporation of Dublin, one of the saints, introduced a petition to the British Parliament, which was the god of those saints, to take an almighty action against the horrible Jesuit oath Some members of the corporation who had more common sense than piety. and a little more of what we call gump tion than religious fanaticism, chal lenged the saint to give proof of the authenticity of the alleged oath. The saint was highly offended that he should be asked for proof, but as he could not furnish it the corporationas we say it-simply snowed them

The most frightful specimens of the transatlantic and Canadian Jesuit oath cannot for a moment compare with the revised, enlarged, stereotyped blood curdling, wild and woolly edition which has been appearing week after week in the A. P. A. sheets of this ountry, presumably for the special delectation of other most loyal and saintly subjects.

It is but natural that those who are not saintly and loyal subjects of the Queen but law abiding citizens of these British United States, would like to have proof from these latter day im ported saints for the authenticity of he extreme oath of the Jesuits stories by the best writers. for one, as a citizen born and reared in this country, challenge every come to prove that said extreme oath of the Jesuits is authentic. I denounce it as a forgery. I publicly denounce it as a libel, and if I were sure who the forger or libeler is I would take steps at once to bring him to justice in the courts If these saints are at all honest, le them furnish the proofs : the burden of proof rests on the accuseis.

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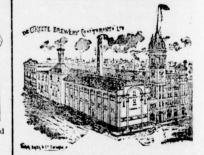
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FIVE-MINU

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year. and into which everything he receives by way of offering or donation must go. Such an arrangement is certainly biblical enough and American enough not only to be understood by Chris tians and Americans, but to be ap plauded by them with honest ap proval.

As a professed Father of the Society of Jesus-that is to say, as a full fledged Jesuit-who has been in the order since September 3, 1869, J be higher mathematics. Seven years are lieve I know-I am sure I know-what

the Jesuits really are, and as there is not, and never has been, any secret about it, I am ready to tell everybody who is willing to know what the Jesuits really are.

The Jesuits are one of the religious orders of the Catholic Church. They are not monks, not one of the mendicant orders, but one of the orders of clergy of the Catholic Church. They are like all the orders of the Church, like the Benedictines, the Dominicans, the Franciscans, in that which essentially constitutes every religious order, in the observance of the vows of poverty, chastity and obedience. horough review of the constitution and The Jesnits differ from the other orders history of the order, and he must have of the Church in the following points

The ultimate end at which the order aims is not only the salvation and sanctification of its members, but the salvation and sanctification also of all men. I am quoting the very words of our constitution. To reach that end the order has by its constitution directed its labors in two directions, missionary work and higher educa-It is therefore an order whose tion. members are either missionaries and

resence of His Virgin Mother and After pronouncing the solemn vows the newly professed Father takes the

following simple vows, which are peculiar to the Society of Jesus. Here is the formula which I read immediately after my profession in 1887.

FORMULA OF THE SIMPLE VOWS WHICH THE PROFESSED TAKE IMMEDIATE

AFTER THEIR PROFESSION : "I, James F. X. Hoeffer, a professed

Father of the Society of Jesus, promise to Almighty God in the presence of His Virgin Mother and the whole heavenly court, and in the presence of

After two years of noviceship the Rev. Father Rudolph Meyer, Provincial, holding the place of the General of the society, that I will never in any young Jesuit spends two years in postgraduate courses embracing ancient and modern classic literature, oratory, way do anything or consent to any pedagogy and normal training generthing whereby the poverty ordained by the constitution of the society should ally in all the branches of a collegiate education. He next enters upon a be changed, unless at some time, for a

three years' university course of mental just cause, the exigencies of the case might seem to require that poverty be and moral philosophy, physics, chemis-try and other natural sciences, and the made more stringent.

"I promise, moreover, that I will gone when he enters upon the duties never do anything or seek even inof a college professor, in which he is employed, as a rule, for five years. directly to be chosen or promoted to any post of honor or dignity in the He then begins his university course

"1 promise, moreover, that I will of divinity, spending four years in study of Scripture, dogmatic and moral theology, canon law, Church history, liturgy, etc. Some time be-fore the close of the course, after he never seek for ambition any prefer ment or dignity outside of the society nor, as far as in me lies, will I consen to my being chosen, unless forced by my obedience to him who can command has labored through fifteen or sixteen vears of as hard an intellectual trainme under pain of sin.

ing as can be imagined, he is at last "Again, if I learn that anyone seeks ordained a priest. But he is not yet a completely developed Jesuit. One year or ambitions any of the two aforesaid dignities, I promise that I will manifest him and the whole matter to the more must be devoted to the study and practice of the spiritual life, and to a society or its General.

"Moreover, if at any time it should happen that, despite these promises, I completed seventeen years to the day be elevated to any dignity in the and hour from the first day of his Church having a care of my own sal-noviceship, before he is allowed to vation and of the right fulfilment of kneel down before the altar and pro-neunce the solemn vows of a professed that I will so regard the General of the Jesuit Father. If, for some reason or society as never to refuse to listent other, the Jesuit Father was unable to the advice which he himself, or some go through the entire training, he other person of the society whom he could be ordained at an earlier period shall constitute for himself in this mat-and admitted to the last vows of the ter, may deign to give me. And I formed spiritual coadjater. Here is promise that I will thus always follow the formula of these vows : "I, N., promise to Almighty God, advice of this kind if I judge it to be professors, are either preachers of "I, N., promise to Almighty God, better than that which occurred to my gospel truth or educators in colleges in the presence of His Virgin Mother, own mind ; understanding all things





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