

THE JESUIT OATH.

Different Vows Made by the Members 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 circular. It contains more lies than perhaps any other A. P. A. concoction.

The Rev. J. Hoefler, a member of the Jesuit order, has an article in the Catholic Telegraph that is timely, considering the facts recited above. He tells what the real Jesuit oath are. He begins with a few brief remarks on the formation of the religious orders in the Church. He says that Christ presented to the world in His own person the pattern of the higher life in the voluntary choice of poverty, continence and obedience.

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 history that the early Christians in large numbers adopted the higher way of living, some of them remaining in the busy world, others betaking themselves to the deserts of Egypt and the Thebaid, the better to devote themselves to the pursuit of spiritual perfection.

The formula of the simple vows which every Jesuit takes on completion of his novitiate is now given. The ceremony, usually—though not necessarily, for there is no rule about it—takes place in the church or chapel at Mass in presence of the community.

Just before receiving Holy Communion the novice kneels down before the altar and recites this formula—which I myself did, on Sept. 7, 1871: "Almighty and Eternal God, I, N., though most unworthy in Thy Divine Eyes, yet trusting in Thy infinite goodness and mercy, and impelled by the desire to serve Thee, vow to Thy Divine Majesty, in presence of the most Blessed Virgin Mary and the whole court of heaven, perpetual poverty, chastity, and obedience in the Society of Jesus; and I promise to enter the said society forever to pass my life in it, understanding everything in accordance with its constitution."

"I beseech Thee, therefore, by the blood of Jesus Christ, that in Thy infinite goodness and clemency, Thou wilt deign to accept this holocaust as an odor of sweetness; and that, as Thou hast given me grace to desire to offer it, so also Thou wilt grant me grace to fulfill it. Amen."

This is number one of the Jesuit vows, and it is the genuine article which it will at all times give me great pleasure to show to any inquirer in the books that contain our constitution and rules. When a lay brother has been in the order some ten years and has given satisfaction to his superiors, he is allowed to pronounce the last vows of the temporal coadjutors or lay brothers.

"I, N., promise to Almighty God, in presence of His Virgin Mother and whole heavenly court, and to you, Rev. Father N., General of the Society of Jesus holding the place of God in my regard and your successors; (or to you, Rev. Father N., in place of the General of the Society of Jesus and his successors, etc.) God's Vice-gerent,) perpetual poverty, chastity and obedience, according to the manner expressed in the apostolic letters and constitutions of the said society. In such a town, place, day, month and year."

and universities. There are four grades in the order. First you have the lay brothers, men who assume the burdens of domestic service in the houses of the order, but who are really Jesuits, though they never take holy orders. They are not always mechanics and laborers, but sometimes men of education and refinement, as was Alphonsus Rodriguez, now a canonized saint of the Church. The second grade of Jesuits is the scholastics, the young men who are destined for the priesthood. The third grade is that of spiritual coadjutors, that is to say, of priests who, for one reason or another, generally on account of bad health, could not finish all the studies required for the highest grade. The fourth grade is that of professed Fathers, of priests who, after satisfying all the requirements of the order, make, like all professed religious of other orders, solemn vows of poverty, chastity and obedience. All these grades are Jesuits, every man is a religious, because everyone takes the three vows. In this they are perfectly like the members of other religious orders. Every candidate for the order must make a novitiate of two years, during which his time is spent in prayer, in studying the rules of the order, in order to satisfy himself and the master of novices as to his vocation. He may leave at any time during his novitiate, but if he remains and has given satisfaction to his fitness, he is allowed to take the simple vows of poverty, chastity, and obedience at the expiration of two years, and from that time he is a religious of the Society of Jesus. The difference between the simple vows and the solemn vows in all religious orders is this, that the simple vows can be removed by dispensation by the ordinary authorities of the Church, whereas solemn vows can not, the dispensing power in this case being reserved to the Supreme Pontiff.

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After two years of novitiate the young Jesuit spends two years in post-graduate courses embracing ancient and modern classic literature, oratory, pedagogy and normal training generally in all the branches of a collegiate education. He next enters upon a three years' university course of mental and moral philosophy, physics, chemistry and other natural sciences, and the higher mathematics. Seven years are gone when he enters upon the duties of a college professor, in which he is employed, as a rule, for five years. He then begins his university course of divinity, spending four years in study of Scripture, dogmatic and moral theology, canon law, Church history, liturgy, etc. Some time before the close of the course, after he has labored through fifteen or sixteen years of as hard an intellectual training as can be imagined, he is at last ordained a priest. But he is not yet a completely developed Jesuit. One year more must be devoted to the study and practice of the spiritual life, and to a thorough review of the constitution and history of the order, and he must have completed seventeen years to the day and hour from the first day of his novitiate, before he is allowed to kneel down before the altar and pronounce the solemn vows of a professed Jesuit Father. If, for some reason or other, the Jesuit Father was unable to go through the entire training, he could be ordained at an earlier period and admitted to the last vows of the professed spiritual coadjutor. Here is the formula of these vows: "I, N., promise to Almighty God, in the presence of His Virgin Mother,

and the whole heavenly court, and to you, Rev. Father N., General of the Society of Jesus, holding the place of God in my regard (or to you, Rev. Father N., in place of the General of the Society of Jesus and his successors, holding the place of God in my regard) perpetual poverty, chastity and obedience, and in accordance with that obedience, a special devotion 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 hundred years they have made their solemn vows publicly, everybody could go and hear them. It was on February 29, 1887, that I knelt down before the high altar in the old College Church of St. Louis University and publicly took my 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 pointed quill pen dipped in blood taken from above his head, until recently. If anybody is anxious to inspect this bit of paper I invite him to call on me. If he is afraid of me he can ask a policeman to accompany him. If he does not know Latin let him bring along some professional man who can read Latin and understand what it means. This document 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 university courses, I was declared by my examiners fully competent to hold in any university the chair of philosophy, of sciences, of mathematics and of divinity.

As most would not understand these my last vows in Latin, I give the formula done into English: "I, James F. X. Hoefler, make my profession, and I promise to Almighty God, in the presence of His Virgin Mother and of the whole court of heaven and of all persons who stand around me, and to thee, Rev. Father Rudolph Meyer, Provincial, in the place of the General of the Society of Jesus, and his successors, holding the place of God in my regard, perpetual poverty, chastity and obedience and in accordance with that obedience, a special devotion to the education of boys; in accordance with the mode of life prescribed by the apostolic letters of the Society of Jesus and its constitutions."

"Moreover, I promise special obedience to the Sovereign Pontiff with reference to missions, according as it is contained in the same apostolic letters and constitutions. St. Louis, Mo., February 2, 1887. St. Francis Xavier (College Church). James F. X. Hoefler, S. J. Signed with my own hand."

Sometimes a member belonging to the grade of Formed Spiritual Coadjutor 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 identical with 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.

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 PROFESSOR TAKE IMMEDIATELY AFTER THEIR PROFESSION: "I, James F. X. Hoefler, 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 Rev. Father Rudolph Meyer, Provincial, holding the place of the General of the society, that I will never in any way do anything or consent to anything whereby the poverty ordained by the constitution of the society should be changed, unless at some time, for a just cause, the exigencies of the case might seem to require that poverty be made more stringent."

"I promise, moreover, that I will never do anything or seek even indirectly to be chosen or promoted to any post of honor or dignity in the society. "I promise, moreover, that I will never seek for ambition any preferment or dignity outside of the society; nor, as far as in me lies, will I consent to my being chosen, unless forced by my obedience to him who can command me under pain of sin. "Again, if I learn that anyone seeks or ambitions any of the two aforesaid dignities, I promise that I will manifest him and the whole matter to the society or its General. "Moreover, if at any time it should happen that, despite these promises, I be elevated to any dignity in the Church having a care of my own salvation and of the right fulfillment of the duty imposed upon me, I promise that I will so regard the General of the society as never to refuse to listen to the advice which he himself, or some other person of the society whom he shall constitute for himself in this matter, may deign to give me. And I promise that I will thus always follow the advice of this kind if I judge it to be better than that which occurred to my own mind; understanding all things

according to the constitution and declarations of the Society of Jesus." (Signed as before with an ordinary pen and black ink.)

You have now all the vows, every one of them, which the Jesuits pronounce. There are no other Jesuit vows.

For three hundred years these last and solemn vows of the Jesuits were, according to the law of the Church, pronounced in public; for three hundred 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 a word to say against the Jesuit vows. The fabrication of the terrible Jesuit oaths—the most outrageous forgery on record in history—was apparently reserved 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 doctrine that the end justifies the means, even the most criminal. The forgery of the Jesuit oath was first published in London in 1843, apparently as a part of the *Monita Secreta*, or secret instructions, which it had never been before. It was a lie and a forgery prefixed to the old tissues of lies, very much enlarged and developed in the English translation. In 1865 a member 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 gumption than religious fanaticism, called 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 corporation—as we say it—simply snowed them under.

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 country, 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 impostors of the authenticity of the extreme oath of the Jesuits. For one, as a citizen born and reared in this country, challenge every comer 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, let them furnish the proofs; the burden of proof rests on the accusers.

If you are anxious to find the most reliable blood-purifier, read in Ayer's Almanac the testimonials of those who have been cured of such terrible disease as catarrh, rheumatism, and scrofula, by the use of Ayer's Sarsaparilla. Then govern yourself accordingly. *Eggst Out*.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

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Open your bright fires at rooms. Hand walls. Put on your tab containing ga of dullness a mirth and go tions for you ambitions in you make hon with higher ure. Wheth hood and ent fined tastes ponds on yo right means influence ove than any oth

As an eme Cherry Pect other remed cure a crou throat, and troubles to liable, it is to act, sure to Tollyd Perry, writes last winter, w total of crou in other. After consulting sev any relief, I w ELECTRICI poured a litt one-half the completely re cases of deau this medicine.