

Are Men Who Take These Oaths Loyal Citizens?

The oath of the Priest is to be found in the Pontificale Romanum. The Bishop's oath is found in the Pontificale Romanum, a book of rites and ceremonies issued by order of Clement VIII, and Urban VIII. The form of this oath is to be found in the edition published in Mechlin in 1648. In this book the page says: "We command this our Pontifical, as restored and reformed, to be received and observed in all churches of the whole world; desiring that aforesaid Pontifical must never, at any time, be altered in whole or in part, nor anything at all be added to, or detracted from the same."

When a Roman Catholic paper publishes some other form of Bishop's oath, you may know that that paper may feel some Papist, but not you, my reader.

The Jesuits oath is to be found in the Liturgicum Manuale for Jesuits and Friars. The Layman's oath is familiar, and contains the Nicene creed

THE JESUITICAL OATH.

I, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and all the Saints, sacred host of Heaven, and to you, my Ghostly Father, the superior general of the society of Jesus, founded by St. Ignace Loyola, in the pontification of Paul the III., and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his Holiness, the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatsoever, especially the Lutherans of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and Churches of England and Scotland, and the branches of the same now established in Ireland, and on the continent of America and elsewhere and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

I do now denounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberal, or obedience to any of their laws, magistracies or officers.

I do further declare that the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestants or Liberals, to be damnable, and they themselves to be damned, who will not forsake the same.

I do further declare, that I will help, assist and advise all or any of his Holiness' agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestants or Liberal doctrines, and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that notwithstanding I am disposed with to assume any religion heretical for the propagation of the Mother Church's interest; to keep secret and private all her agents' counsels from time to time, as they entrust me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed, given in charge, or discovered unto me, by you my Ghostly Father, or any of his sacred convent.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (friends or cadavers), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, to the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever is communicated to me.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed to do, by any agent of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus.

In confirmation of which I hereby dedicate my life, soul, and all corp-

oral powers, and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or unfaithful in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishments that may be inflicted upon me on earth and my soul shall be tormented by devils in eternal hell forever.

All of which I, do swear by the blessed Trinity and blessed Sacrament which I am now to receive, to perform and on my part to keep by my oath.

In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further, with my own name written with the point of this dagger, dipped in my own blood, and seal, in the face of his holy Sacrament.

THE CARDINAL'S OATH.

I, Cardinal of the Holy Roman Church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient to St. Peter, the holy apostolic Roman Church, and our most Holy Lord, the Pope of Rome, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly and advisedly, by my injury or disgrace, make public the counsels entrusted to me by themselves, or by messengers or letters; also, that I will give them any assistance in retaining, defending and recovering the Roman Papacy and the recalls of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their enemies and states, and I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in territories, churches, monasteries and other benefices committed to my keeping; and I will cordially cooperate with them and treat them with honor in their combining, aiding and returning, and that I will resist unto blood all persons whatsoever, who shall attempt anything against them. That I will by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman Bishop, our Lord the Pope and his before-mentioned successors; and that, at whatever time anything shall be decided to their prejudice, which is out of my power to hinder as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our Lord or his successors, or some other person by whose means it may be brought to their knowledge. That I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sixtus, prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight (obstat persequitur et impugnatur) against heretics and schismatics who oppose our Lord, the Pope of Rome, and his heretofore mentioned successors, and this I will do with every possible effort.

(Signature), then sent to the Pope.
(Found in the Manuale Romanum for the secular Clergy.)

A BISHOP'S OATH.

I, elect of the Diocese, from henceforward will be faithful and obedient to St. Peter the apostle and the Holy Roman Church and to our Lord, the Holy Pope of Rome, and to his successors, canonically entering; I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel with which they shall entrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep Roman Papacy and the royalties of St. Peter against all men. The legate of the apostolic see going and coming, will honorably treat and help in his necessities. The rights, honors, privileges and authority of the Holy Roman Church, of our Lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not in any counsel, action or treaty in which shall be plotted against our said Lord and Roman Church anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can I will signify it to our said Lord. The ordinance and mandates of the Pope I will observe with all my might, and cause to be observed by others.

"Heretics, schismatics and rebels to our said Lord or his successors, I will to my utmost PERSECUTE AND OPPOSE."

PRIEST'S OATH.

I, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and the Saints and the Sacred Host of Heaven, and to you my Lord, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general and is the true and only head of the Universal Church throughout the earth, and that, by

virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend the doctrine and his Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the Sacred Mother, the Church of Rome.

I do denounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers. I do further declare the doctrine of the Church of England, of the Calvinist, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be, and do my utmost to extirpate the Protestant doctrine, and to destroy all their pretended power, legal or otherwise, I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most Reverend Lord and Bishop.

All of which I, do swear by the blessed Trinity and Sacrament which I am about to receive, to perform on my part, to keep inviolably, and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my OATH.

In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my consecrated hand, in the presence of my holy bishop and all the priests who assist him in my ordination to priesthood.

LAYMAN'S OATH.

(The creed with which this oath begins is omitted.)
I most steadfastly admit the Apostolical and Ecclesiastical traditions and all other observances and constitutions of the Church.

I also admit the holy scriptures, according to that sense which our holy Mother, the Church, hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Scripture, neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly seven sacraments of the law, instituted by Jesus Christ our Lord, and necessary for salvation of mankind though not all for every one, to-wit: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony, and that they confer grace; and that of these Baptism, Confirmation and Order, cannot be repeated without sacrilege.

I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacrament.

I embrace and receive all and every one of the things which have been defined and declared in Holy Council of the Trent concerning original sin and justification. I profess, likewise, that in mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the substance of the bread into the body and of the wine into the blood; which conversion the Catholic Church calleth transubstantiation. I also confess that under either kind alone Christ is received whole and entire and a true sacrament.

I constantly hold that there is a purgatory, and the souls detained therein are helped by the prayers of faithful, likewise, that the Saints reigning together with Christ are to be honored and invoked, and that they offer prayer to God for us, and their relics are to be held in veneration.

I most firmly assert that the images of Christ, of the Mother of God ever Virgin, and that due honor and veneration are to be given them. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the Holy Catholic, Apostolic, Roman Church for the Mother and mistress of all Churches, and promise true obedience to the Bishop of Rome, successor of St. Peter, prince of the Apostles and Vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general council, and particularly by the Holy Council of Trent. . . . And I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church hath condemned rejected and anathematized.

I, do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved; and I promise most constantly to retain and confess the same entire and unviolated by God's assistance, to the end of my life.

POISONING THE WELLS.

How the Light of History is Darkened and the Sources of Knowledge are Poisoned.

The Menace has pointed out the activity of the hierarchy of the Roman Catholic church in changing history and tampering with the sources of knowledge.

Mr. A. T. Sarby Bourdeau, who has given this subject considerable investigation and study, wrote a criticism of the proceedings of the Roman Catholic Truth Society and other Romish influences used to suppress the truth of history in Washington, D. C., Liberty. Not satisfied with trying to destroy the American public schools, these enemies of truth and enlightenment it seems have with more or less success, changed the reading of text books, poisoned the wells of knowledge and set lies for truth, and falsify for facts.

To show the methods of these enemies to the public schools and the reading public and students of literature we take a few items from the afore mentioned article:

Books revised in the interest of Rome.

"In the Freeman's Journal, of New York, dated May 28, 1892, for instance, we find the following editorial boast concerning the revision of Webster's Dictionary, some seventeen years ago:

Time was when complaint was common that injustice was done to the Catholics in Webster's Dictionary. There is no room for such a thing in the new Webster's International Dictionary, issued by G. and C. Merriam & Co., Springfield, Mass., because Vicar-General Callaghan, of the diocese of Little Rock, has revised and edited everything appertaining to the church.

"What would be thought of a journalist who would submit his

write-up of the Standard Oil Company to that corporation for revision? Yet that is what the great publishing-houses of New York and other large publishing centers are doing with their latest encyclopedias and works of reference. The editor of the Catholic Mirror (the official organ of Cardinal Gibbons), for example, took particular pains to explain in a lengthy editorial, dated Oct. 28, 1905, how Dodd, Mead & Co., the publishers of the 'New International Encyclopedia,' proceeded to secure Catholic approval of that work of reference. He published the following letter, which he had just received from the Rev. Thomas J. Campbell, S. J., one of the editors of the Messenger, a Jesuit magazine of New York City:—

Dodd, Mead & Co., sent their representative to us, and not only expressed a desire to avoid misstatements in their encyclopedia, but asked for some one to excise whatever might be offensive. . . . Mr. Conde B. Pallen took the matter in hand, and was afforded full liberty to revise and correct not only the topics which dealt professedly with Catholic subjects, but those also which might have even an indirect bearing on them. . . . The firm has done all in its power to make it acceptable to Catholics.

"And curiously enough, in another editorial in the Catholic Mirror, we are informed that another prominent firm, not to be outdone by Dodd, Mead & Co., also employed a Jesuit as one of the editors of its newly issued encyclopedia. The editor says:—

The Rev. John J. Wynne, S. J., editor of the 'Messenger' (now president and treasurer of the new Catholic weekly, 'America'), announces that he has ceased to act as associate editor of the 'Encyclopaedia Americana.' He had been acting in that capacity at various intervals during the past few years. ADVISING THE EDITORS in their choice of contributors and topics of interest to Catholics. He had helped them also to REVISE CERTAIN THINGS that were ERRONEOUS OR OFFENSIVE to Catholics in their HISTORICAL and DOCTRINAL articles.

Henceforth, no agent of the American is authorized to use his name in behalf of the encyclopedia; and, best there should be any misunderstanding about his opinion of the work, he advises Catholic purchasers that it was never within his province as a

social editor to exclude articles that were either defective or erroneous in any respect except in so far as they concerned Catholic DOCTRINE, HISTORY, and PRACTICE" (Capitals ours.)

"We can testify that the agents of the encyclopedias do make use of the names of these Jesuits in canvassing their customers. We remember one agent in particular, who, to induce us to purchase the work, drew from his pocket a facsimile typewritten letter signed by one of the priests just mentioned, stating that he had been privileged to edit every article pertaining in any way to the Catholic church or its interests. In many cases, articles attempting to gloss over such subjects as 'The Inquisition,' 'The Massacre of St. Bartholomew,' or other kindred topics, are signed by the priests writing them.

Another method is used by the enemies of historic truth to make authors and publishers to make such changes in their text books as shall serve the purpose of Catholicism. The plan is fully outlined in an editorial printed in the 'Saturday Review' edition of the New York Times, dated Jan. 20, 1900. Following is the extract:—

Not a few Catholic circulating libraries have a committee of censors, who pass, before purchasing, upon new books submitted by publishers. Whenever Catholic dogma or history is misrepresented, the same is marked and returned to the publisher. Rarely are the censors' objections now ignored by publishers or author.

Not the least interesting letters filed at the Cathedral Library are from leading publishing houses of the country, stating that this or that objection in such or such a volume has been forwarded to the author, who assures that no misrepresentation was intended, and that in a second edition the objectionable matter will be eliminated.

Publishers are lending every aid to facilitate the work of (introducing Roman Catholic literature). Houghton, Mifflin & Co. publish the works of eighteen Catholic authors.

speech and the free printed utterance of his opinions."

The Menace has only space to ask, what have the friends of truth and history been doing while the Jesuits have been blowing out the lights of history? Is not the ignorance of Italy, Spain and other Roman Catholic countries enough? Why should America be blighted with falsehood and the fountains of learning be corrupted with the poison of pagan and superstitious Rome?

Show this article to the man who thinks there is nothing to this Roman Catholic question. Is not the poisoning of the wells a menace to the public schools and to American ideals?

HERE'S A DEAD ONE!

San Antonio, Tex., Nov. 12. The Menace, Aurora, Mo. Please discontinue sending us your paper called The Menace, it's very annoying and contains nothing but rot. J. J. PETERSON.

The above is the contents of a nice little perfumed note which turned up at The Menace office last week. And since I come to think of the matter, it must be annoying to a Catholic to see the bones of the martyrs dragged before his eyes from week to week, realizing that his creed is responsible for the murder of millions of innocent men, women and children, and that by reason of his birth, perhaps, he is bound, an unwilling victim, to the chariot wheels of progress. Our feeling for this man is that of pity, mingled with hope that he may some day be awakened.

If the person who was kind enough to subscribe to the paper for this wayfarer will advise us, we will substitute some one else to fill out his unexpired subscription.

ON THE INQUISITION

The Menace has arranged with Rev. C. E. Coles, of Flinton, N. D., to prepare a series of short stories from the history of the times of the Roman Catholic Inquisition. Mr. Coles is a scholar well versed in political and religious history and these articles will no doubt prove interesting to the searcher after real facts regarding the character of the wicked and bigoted institution of Roman Catholicism. The first one of the series, "Anne Ashew, Martyr," appears in this issue.

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GETTING THEIR EYES OPEN.

It is coming: The great awakening. The hierarchy has played too strong a game, with part of their cards up their sleeves. The mask of religion is sure to fall off, sooner or later, and when it does, and the American people get a good look at the "Mother of Harlots," there will be something doing as in France, Belgium, and other Rome cursed nations. As an evidence of the awakening, The Menace clips the following editorial from The Public, Chicago, Ill., Friday, Oct. 5th, 1911, on "Cardinal Gibbons and American Politics."

Cardinal Gibbons' sermon of last Sunday might be regarded as the mere personal opinion of a medieval churchman, expressed freely as a citizen in a country of free speech, had it not been delivered by an ecclesiastical officer, in the exercise of his ecclesiastical office, from the pulpit of his cathedral, and to obedient religionists, large numbers of whom may accept it as a priestly command instead of an individual opinion.

As it is, the cardinal's sermon may well disturb non-Catholic American citizens who, in the interest of free worship and free speech, have stood as a bulwark against what has seemed to them to be an irrational fear of Catholic ecclesiasticism in American politics. If resistance to the Socialist party by Catholic ecclesiasticism has not been generally resented, it is probably because the more bitter anti-Catholicism in the general mass have perhaps feared Socialism more than they have feared Catholicism. There has, therefore, been little or no occasion for excitement among those who stand for religious freedom. But Cardinal Gibbons appears now in the role of a prince of the church dictating as such to its communicants in the United States with reference to their action in matters purely political. He denounces not only the judicial recall, but also the initiative, the referendum and the election of United States senators by direct vote of the people. All these are live political issues in many states; and two of them, the initiative and the referendum, are political issues before the supreme court of the United States. May non-Catholic American citizens who believe in the democratic side of these issues, be trusted to consider with patience this apparent effort at ecclesiastical dictation?

Nor is this an isolated instance. The political dickerings of President Roosevelt with Catholic ecclesiastics

of high degree, both here and at Rome, in which Mr. Taft participated and of which Cardinal Gibbons could not have been wholly ignorant, whereby the republican party was both influenced and hugely strengthened in voting power and Mr. Taft's election as president secured in the end; the ecclesiastical campaign against the Socialist party in the United States; the appointment by Mr. Taft of Senator White to the chief justiceship at a time when political questions such as those against which the cardinal is now preaching, are coming before that tribunal; the recent extraordinary speech of the Catholic archbishop at Chicago implying resistance to the political authority of the people if need be,—these are among the larger historical factors in a possible popular movement which a sermon like that by Cardinal Gibbons is not unlikely to provoke and which it would not be so easy as heretofore for the average American citizen to oppose.

UNDER THE YOKE.

"In his sermon Sunday morning Rev. Joseph A. Poehlus informed his congregation that any parents who failed to send their children to the parish school would be denied the sacraments; that Christian burial would be refused them, and that, in case of sickness, the last sacraments would not be given. He further said that girls who did not attend the school would not be permitted to hold office in any of the church societies, and that boys not attending the school would not be permitted to serve at the mass."

The above appeared in the Indianapolis News. It makes one wonder if these are the days of the Inquisition. We thought only Mohammed ruled by the sword, and that only followers of Islam were held to their creed through force. Yet a Christian, or a so-called Christian, burial is denied the flock of this Catholic fold should they choose to send their children to the free public schools. And today Protestants send their children to Catholic schools to be steeped in a faith which denies liberty in this free land of ours to its own faithful followers.

ANOTHER POSTCARD

The cat of the Nunnery in this issue is a realistic picture, as many of our readers can attest. We have had it reduced to postcard size and can furnish the cards for 10 cents a dozen, 75 cents a hundred. Order the "Nunnery" postcard from The Menace.

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