



DR. MIVART REFUSES TO SIGN A PROFESSION OF FAITH.

INHIBITED FROM THE SACRAMENTS—NOTICE FROM CARDINAL VAUGHAN.

The following circular has been addressed to the Catholic clergy of the diocese of Westminster by the Cardinal Archbishop:

NOTICE OF INHIBITION OF SACRAMENTS.

Archbishop's House,
Westminster, Feast of St. Peter's Chair, 1900.

Rev. Dear Father,—Dr. St. George Mivart, in his articles entitled "The Continuity of Catholicism" and "Some Recent Apologists," in the Nineteenth Century and the Fortnightly Review for January, 1900, has declared, or at least seemed to declare that it is permissible for Catholics to hold certain heresies—regarding the Virginal Birth of Our Lord and the Perpetual Virginity of the Blessed Virgin; the Gospel account of the Resurrection and the immunity of the sacred Body from corruption; the reality and transmission of original sin; the Redemption as a real satisfaction for the sins of men; the everlasting punishment of the wicked; the inspiration and integrity of Holy Scripture; the right of the Catholic Church to interpret the sense of Scripture with authority; her perpetual retention of her doctrines in the same sense; not to speak of other false propositions. As he has thereby rendered his orthodoxy suspect, and has moreover, confirmed the suspicion by failing, after three notifications, to sign the annexed profession of faith when tendered to him by me, it now becomes my duty to take further action, and I hereby inhibit him from approaching the Sacraments, and forbid my priests to administer them to him, until he shall have proved his orthodoxy to the satisfaction of his ordinary.

Believe me to be, Rev. dear Father, your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN,
Archbishop of Westminster.

P. S.—If it were true, as Dr. Mivart asserts, that there were persons calling themselves Catholics who hold any of the above heresies, it would be necessary to remind them that they have ceased in reality to be Catholics, and that if they were to approach the Sacraments they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church.

HERBERT CARDINAL VAUGHAN.

The profession of faith which Dr. Mivart was called upon to sign ran as follows:

FORMULA.

I hereby declare that, recognizing the Catholic Church to be the supreme and infallible guardian of the Christian Faith, I submit therein my judgment to hers, believing all that she teaches, and condemning all that she condemns. And in particular I firmly believe and profess that Our Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages, in the fulness of time,

for us men and for our salvation, came down from Heaven and was conceived by the Holy Ghost, and born of the Virgin Mary—that is to say, that the same Jesus Christ had no man for his father, and that St. Joseph was not His real or natural father; but only His reputed or foster father.

I therefore firmly believe and profess that the Blessed Virgin Mary conceived and brought forth the Son of God in an ineffable manner by the operation of the Holy Ghost, and absolutely without loss or detriment to her virginity, and that she is really and in truth, as the Catholic Church most rightly calls her, the "Ever Virgin"; that is to say, Virgin before the birth of Christ, Virgin in that birth, and Virgin after it, her sacred and spotless virginity being perpetually preserved from the beginning, then, and for ever afterwards.

I therefore condemn and reject as false and heretical the assertion that doubt or denial of the Virgin Birth of Christ or the perpetual virginity of the Blessed Mary, Mother of God, is—or at any future time ever can be—in any sense whatever—consistent with the Holy Catholic Faith. (Cf. Nicene and Apostles' Creed and Constitution of Paul IV., "Cum Quorundam," and Clement VIII., "Dominici Gregis.")

I believe and profess that Our Lord Jesus Christ, after His death and burial, rose again from the dead, and that His Body glorified in His Resurrection is the same as that in which He suffered and died for us upon the Cross. I reject and condemn the statement that the Body of Christ rotted in the grave or suffered corruption as false and heretical, and contrary to the Holy Catholic Faith now and in all future time.

I firmly believe and profess in accordance with the Holy Council of Trent that the first man Adam, when he transgressed the command of God in Paradise, immediately lost the holiness and justice in which he had been constituted, and that he incurred through that prevarication the wrath and indignation of God, and that this prevarication of Adam injured, not himself alone, but his posterity, and that by it the holiness and justice received from God were lost by him, not for himself alone, but for us all. (Cf. Council of Trent, Session V.)

I firmly believe and profess that Our Lord died upon the Cross, not merely (as Socinus held) to set us an example or an "object-lesson" of fidelity unto death, but that He might give Himself "a redemption for all" by "bearing our sins in His Body upon the tree," that is, by making a true and full satisfaction to the offended justice of God for the sins original and actual of all men, and that these sins are taken away by no other remedy than the merit of the "one mediator, Our Lord Jesus Christ" (1 Tim. 5), who has reconciled us to God in His own blood; "made unto us justice, sanctification and redemption" (1 Cor., i, 30. Cf. Council of Trent, Session V.)

I reject and condemn all doctrines which deny all reality and transmission of original sin, and the perfect sufficiency of the atonement by which man is reconciled to God in the Blood of Jesus Christ, as false and here-

tical, and contrary to the Holy Catholic Faith now and at all future time.

I firmly believe and profess that the souls of men after death will be judged by God, and that those who are saved will "go into everlasting life" (Matt. xxv, 46), and those who are condemned "into everlasting punishment." I reject as false and heretical all doctrines which teach that the souls in Hell may eventually be saved, or that their state in Hell may be one which is not of punishment (Cf. Constitution of Council of Lateran IV.)

In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent, and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and profess that the said Scriptures are sacred and canonical—not because, having been carefully composed by mere human industry, they were afterwards approved by the Church's authority, not merely because they contain revelation with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their Author and have been delivered as such to the Church herself. Wherefore, in all matters of faith or morals appertaining to the building up Christian doctrine, I believe that to be the true sense of Holy Scripture which our Holy Mother the Church has held and now holds, to whom the judgment of the true sense and interpretation of Holy Scripture belongs. (Cf. Council of Trent, Session IV; Council of the Vatican, Dogmatic Constitution of the Catholic Faith, chap. ii, can. ii.)

I firmly believe and profess that the doctrine of faith which God has revealed has not been proposed like a philosophical invention to be perfected by human ingenuity, but has been delivered as a Divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared, and that therefore that meaning of the sacred dogmas is to be perpetually retained which our Holy Mother the Church has once declared, and that that meaning can never be departed from, under the pretence or pretext of a deeper comprehension of them. I reject as false and heretical the assertion that it is possible at some time, according to the progress of science, to give to doctrines propounded by the Church a sense different from that which the Church has understood and understands, and consequently that the sense and meaning of her doctrines can ever be in the course of time practically explained away or reversed. (Cf. Dogmatic Constitution of the Vatican on Catholic Faith, chap. iv, can. iv.)

Moreover I condemn and revoke all other words and statements which, in articles contributed by me to the "Fortnightly Review" and the "Nineteenth Century" or in any other of my writings, are found to be in matter of faith or morals contrary to the teaching of the Holy Catholic Faith according to the determination of the Apostolic See; and in all such matters I submit myself to the judgment of the said See, receiving all that it receives and condemning all that it condemns.

MATERNITY HOSPITAL.

NEW BUILDING ERECTED BY SISTERS OF MERCY NOW READY FOR OCCUPATION.

Free Press, Feb. 10.

One more building to be used for charitable purposes has been added to the many which stand about on the city's streets, as ornaments of charity and virtue. This time it has been erected as the new quarters for the maternity hospital conducted by the Sisters of Mercy, and stands on Sherbrooke street, adjoining the Maryland bridge. Just two years ago a branch of the sisters was started from the mother house, in Montreal, on Broadway, and so much has the demand for an institution of the character they are conducting increased, that the quarters were found to be too small, with the result that the fine new building was commenced, and will to-day be occupied by them. The structure is three stories high, with a basement, size 44x66 feet, and when completed will be of brick veneer. This is meant to form only a very small portion of the building, which, it is hoped by the sisters, they will have as their home in time. The entire plan comprises a centre building, to be 180x50 feet, with two wings each 45x150 feet on either side, all three to be connected by two such buildings as is now up. The appointments of the present building are very perfect, being lighted with electric light, heated by steam, and water laid throughout. The interior finishings are of clear white pine, with British Columbia fir floors, and oak staircases. In the basement are refectories, kitchen and laundry. The first floor is largely occupied by the office, parlor, and five private wards; the second is given over to a large public ward for convalescents, five private wards, and the operating room; while the top flat is a public ward for maternity cases. Each of the rooms is very bright and cheery, and from many some of the best views in the city are obtainable. The estimated cost is 14,000, which, with other expenditures, leaves the sisters with a debt of about \$26,000 to carry, against which they have real estate. For the raising of this amount, and for the carrying on of their work they depend largely upon voluntary offerings from charitably disposed persons. Already their efforts have been appreciated, as the following mention goes to show. Mr. F. W. Thompson has furnished one room in the building, in addition to which he has given assistance in the way of cash and large gifts of flour. Mr. Scott, of the Scott Furniture Co., has furnished a room. Mr. J. H. Ashdown two beds, and Messrs. R. J. Whitla and F. W. Stobart a bed each. The entire accommodation, at present, is for 50 patients. They will be received from any part of the country, their treatment will be alike without distinction as to race, color or creed. Those patients who can, are expected to pay for the treatment they receive; but rich or poor both are alike welcome. The best of care and attention will be furnished by seven sisters of the

order and two trained nurses, all presided over by Mother Superior St. Lucie. The doors will be opened for the reception of patients on Monday next. The institution is undoubtedly one which will give much comfort to many sufferers and will be eagerly appreciated throughout the whole of the west.

The contractor for the building is Mr. J. A. Senecal, of St. Boniface, a man well known throughout the west as having erected many of the most important buildings connected with the Roman Catholic Church, chief among which are the St. Boniface hospital, St. Mary's convent, and hospitals at Calgary and Edmonton.

ST. PIE-LETELLIER.

Mr. Barré, of creamery fame, held a conference in the St. Pie School house last night, at which several interesting facts relating to cream and butter making were explained.

Since Xmas two young married ladies have been added to St. Pie, first Mr. Zacharie Robert returned with his bride from Ste. Annes des Chênes; and, secondly, the week before last, Mr. Joseph Jutras, was married at Winnipeg, to Miss Clara Blais. They have now taken up their residence at the new house built near Mr. Moses Jutras' residence. Mrs. Blais, for many years resident in Winnipeg, will now reside with her son at St. Pie.

Miss Regina Blais has accepted the position of teacher for the juniors at Letellier school. Miss A. Keroack of St. Boniface being teacher for the seniors.

Last week we were favored with a couple of blizzards, which managed to sweep most of the snow from the roads, so that sleighing is not good. Yet we have not much reason to complain, for the winter has been very pleasant.

The Hail Insurance Co is still causing a certain amount of trouble, as they are now endeavoring to force certain persons who were not even insured to pay their assessment. The greater part of those who insured in this district have not yet paid either, as they consider the demands exorbitant.

Some fifteen years ago Lord Ava, when he had scarcely passed his boyhood, performed a signal act of heroism. A bear cub was kept in a bear-pit at Lord Dufferin's country seat, Claudeboye, Ireland. One morning the bear furiously attacked its keeper, who had descended into the pit to feed it. Lord Ava, attracted by the cries of the keeper, who was an old man, rushed into the pit wholly unarmed and tackled the bear cub, which had almost reached maturity. The keeper was then enabled to effect his escape, and Lord Ava fought bravely for his life, and at length succeeded in so stunning the bear as to be enabled to escape from the pit.

The emphatic statement that D. & L. Menthol Plaster is doing a great deal to alleviate neuralgia and rheumatism is based upon facts. The D. & L. Plaster never fails to soothe and quickly cure. Manufactured by the Davis & Lawrence Co., Ltd.