

THE MAID OF ORLEANS.

THE LONDON TIMES ON THE FRENCH HEROINE.

A Glowing Tribute Paid to the Greatness and the Exalted Virtues of the Humble Shepherdess.

By the decision of Pope Leo XIII., acting upon the formal recommendation of the Cardinals who compose the Congregation of Rites, Joan of Arc is henceforth included in the ranks of those whom the Catholic church hails as "venerable." Although the "introduction of the Apostolic process, as it is technically styled, does not lead to canonisation or even to the minor honours of beatification, it marks a distinct step forward in that very prolonged procedure, and its attainment shows that, at all events, a preliminary and conditional claim to sanctity has been established on behalf of the candidate. While the Roman Catholic admirers of the Maid of Orleans must, therefore, content themselves for the present with paying her the lesser sort of homage assigned to the grade into which she has been admitted, they may look forward with good hope to the day when they will be permitted to salute her with the full honours of sainthood. When that day comes, even those who deny or deride the claims of Rome to pronounce on such matters at all will allow that few more noble figures have ever been held up to the veneration of their fellows. In the whole history of the Middle Ages there is no story more simple and more splendid, no tragedy more mournful than that of the "poor little shepherdess," the "*paupercula bergereta*," who by her passionate faith raised her country from the depths of degradation and dejection, to die the cruellest and most shameful of all deaths at the hands of her enemies. The elevation and the moral beauty of Joan's character have won the hearts of all men. One of the very greatest of German dramatists has made her the heroine of not the least noble of his tragedies: and Englishmen have long since learnt to look back with shame on the crime of which she was the victim, and on the travesty of her career which Shakespeare seems to have accepted for truth.

Frenchmen naturally are inclined to fix their attention on one side only of Joan's nature. They see in her the embodiment of the exalted patriotism which swept away the invader from their soil. She is to them above all things the liberator of Orleans, the intrepid ally of Dunois, the conqueror of Tabot, the victor of Patay. To some of them indeed, her virtues and her memory apparently are dear chiefly as pretexts for the indulgence of race hatreds and even of those party animosities against which her life was so signal a protest. But it is not for her love of country, nor for her prowess in arms, nor for her mystic visions that the world at large does honour to Joan of Arc. It is because in a dark and cruel time she proved by her words and by her acts that the true spirit of Christian womanhood still lived amongst the humblest and most downtrodden of the people, and still bore in profusion, even in the most untoward conditions, its own fair fruits. It is the truth, the tenderness, the purity, and the deep piety of her nature that appeal most to those who love her story. The nature and the "objective" reality of the Divine voices which she heard, and which guided her throughout her active career, may be left by Englishmen to the consideration of the "Devil's Advocate" and tribunal before which he pleads. To her at least they were Divine, and from the hour that they bade her quit her father's cottage under the shadow of the village church at Domremy, until her head sank on her shoulder with the sacred name upon her lips in the market-place of Rouen, she felt that she must do their bidding. The task set her was a hard one, for she loved her home. Her life was that of a simple, modest and devout peasant girl, as those who knew her best bore witness. Her mother taught her her peasant's faith as the girl sat at home and learnt to sew and spin. She loved to pray; to visit the village church and listen to its bells. She nursed the sick, and knew how to win the hearts of little children. It is touching to find her boasting before her judges that no woman in all Rouen could teach her to spin, or to hear of her in the midst of her campaigns en-

tering the country churches and asking the children to pray for her. It seems, indeed, to have been an immense pity for the sufferings she had seen, and even to some degree experienced, amongst her people, rather than any more chivalrous conception of patriotism or loyalty, which most deeply moved her. The misery of those wars waged by such monsters as Gilles de Retz and La Hire is indescribable, and it was by depicting the piteous plight of the kingdom of France that the Archangel urged her to undertake its rescue. On the story of her martial career it is needless to dwell. English and French at that time seem to have agreed that her victories were preternatural. The only point on which they differed was whether it was a good or evil spirit that inspired her. Yet there were circumstances of a tolerably obvious kind that go a long way to explain her first great success. Once that was achieved and her reputation as something more than human accepted on both sides, her other victories followed naturally enough. The true miracle was the rapidity and the completeness with which Joan established her ascendancy over almost all those of her own countrymen with whom she came into contact. Even before she had obtained access to the King or first raised her standard the people everywhere believed in her. The strength of her will, the loftiness of her views, and the intensity of her enthusiasm bore down all opposition. The same qualities which enabled her to impose her own convictions upon others, enabled her to accomplish the yet harder duty of remaining true to herself. To the prisoners and wounded she is gentle and tender. Even for the English her soul is often filled with pity. She invites them to join her in a great crusade against the common enemy of Christendom, and when, with the help of some of her own recreant countrymen, they at last drew the net around her and condemned her to a horrible death, her last words were words of pardon to her persecutors. In taking steps to beatify Joan of Arc the Roman Church is honoring a type to which not one nation only, but all the world will gladly pay homage—the type of pure and tender womanhood in a sensual and merciless age.—*Indianapolis Catholic Record*.

ARCHBISHOP IRELAND ON TOTAL ABSTINENCE.

At the celebration of the silver jubilee of the Father Mathew Temperance society, St. Paul, Minnesota, Archbishop Ireland, in the course of an inspiring address, said that some one jokingly remarked in his presence that day that there were two events in 1869 of the greatest importance to humanity; one was the council of the Vatican, and the other was the organization of the Father Mathew society of St. Paul. There was far more in the remark than the words spoken in jest meant to imply. God forbid that the memory of Jan. 10, 1869, and what occurred in St. Paul's on that day, should ever be blotted from the memory of those who participated, or from the annals of the church. His steps were more sprightly then than now as he left the door of his rectory and wended his way to the corner of Sixth and Wabasha, to meet fifty or sixty people who had asked him to join with them in the organization of a Total Abstinence society. The idea, he continued, first originated on Minnesota street, where six brave men reached the conclusion that they had tasted quite enough for their welfare of the cup which destroys. At the church in the morning he published the fact that they were to meet at 3 p.m., and he was the first to take the pledge, and he thanked God that with His grace he had been able to keep it, and said, "I declare that never, no never, under any circumstances, shall one drop of intoxicating liquor ever touch my lips." Cardinal Manning, who became interested in this work, was lying sick unto death, or nearly so at his home. Much remained for him to do in the way of arranging his temporal affairs, and his physicians urged him to take a few drops of alcohol, but his response was "never." "For the good of my people I have renounced it, and it shall never be said that I was unfaithful to my pledge; no, not even to save my life." Still urged, he forbade the subject to be referred to again, and declared that he would go before his Master and Judge if need be, but would go with his pledge inviolate. The Father Mathew Society of St. Paul builded bet-

ter than they thought, for from their organization the work extended to other cities and states, and to foreign countries. The fame of their labours was heard by the Sovereign Pontiff at the Vatican, and from his hand a letter appeared, which is the charter for temperance work throughout Christendom. The Archbishop said he had promised to attend the silver jubilee of all Father Mathew societies in his jurisdiction, and they were so numerous that he should have much of his time occupied. He added: Perhaps there are none of those who were present twenty-five years ago who will be here twenty-five years hence to attend the golden jubilee, but we shall come in spirit and mingle with the crowd, encouraging them in their good work. He said to Catholics especially: The change which has come to them from the influence of this society has been wonderful. There are some yet who make their daily visits to the saloon, some who are slaves to drink, but multitudes have risen above their passions, proving themselves superior to their appetites, and have become an honor to themselves, their country, and the Church. There was a time when to drink was fashionable, when it was regarded as a proof of good fellowship, when one was looked upon as a miser and unsocial who did not drink, and the weak ones were carried away by the torrent of evil; but today these are looked upon as the true heroes who dare to abstain. It is no longer fashionable or esteemed to be especially honorable to be a saloon keeper. The few who now go into the business are not proud of it, and want to get out of it as soon as they can. "I make this statement," he added, "and desire to impress it upon my hearers. The one thing above all others which will put the Catholic Church forward is total abstinence. The more loyal Catholics there are to take the pledge the better will it be for them, for our country, and for the Church. The more the youth come forward and take their stand with those who abstain, the more religion will be honored and the more shall Catholics be brought to love and honor the Church." He spoke of drinking habits which at times prevail all over the country, and pleaded with his hearers to avoid them as they would avoid the pestilence. As they loved health and feared death they should avoid alcohol, for it only fits those who drink it for the seeds of disease. It is not essential to health under any circumstances, and always leads to distress, to disease, to death. He reminded them of the crimes committed every day through drink, of the accidents, of the cruel neglect, of the suffering, and insisted that no man could drink with safety. His Grace alluded to the hard times and paid a warm tribute to the noble philanthropy of the American people. He said that he would tell his hearers one way of relieving distress: If those who spend their substance for strong drink would stop, and give the same amount to the poor, every bit of distress from want of food and clothing in the land would disappear. He urged those present to turn to advantage the hard times and stop for a year, and devote their savings to the relief of others or save it for themselves. For his own part he was weary of the oft told story of drink. Better a fierce plague should come upon the people than that the habit of intemperance should fix its fangs upon them.—*Liverpool Catholic Times*.

IRELAND'S ANCIENT WEALTH

All authorities agree in stating that the ancient inhabitants of Ireland must have been very familiar with gold and well accustomed to its use. Native gold occurs in geological deposits in many parts of Ireland. Until lately the gold mines in Wicklow were the most productive in the British Isles, and besides this there are six other known gold producing localities—Antrim, Derry, Tyrone, Kildare, Dublin and Wexford. It is probable, however, that many of the earlier auriferous deposits have been worked out, or are now unknown. It is a fact that no country in Europe possesses so much manufactured gold belonging to early ages as Ireland. In the museum of the Royal Irish Academy alone there are nearly 400 specimens of Irish gold antiquities. The gold antiquities in the British Museum illustrative of British history are, without exception, Irish. The museum of Trinity College, Dublin, contains many fine examples, and

there are several large private collections. But there is no doubt that much greater quantities of gold ornaments than are now known as existing have been lost forever.

FIRST IN CANADA.

THE OLDEST TOTAL ABSTINENCE SOCIETY IN THE DOMINION.

The anniversary of the formation of St. Patrick's Total Abstinence and Benefit Society, which has now been established for fifty-four years, occurred last week. It occupies the position of honor among temperance societies in Montreal, and it has done, as it is still doing, a great work on behalf of temperance principles. In addition, sick and funeral benefits are provided, which prove invaluable to the less wealthy members of the society.

The society began its career of usefulness on February 21st, 1840, and since that date its history has been one of continued progress. Thousands have signed the pledge, and there are members who joined the society on its formation exactly fifty-four years ago who are still staunch upholders of its principles.

The Irish Catholics a half century ago used to assemble in the Recollet Church, which then stood on Notre Dame street, between St. Peter and St. Helen streets. Rev. Patrick Phelan, pastor of the Irish Catholic congregation, was the founder of the society. The first meeting was held one evening after vespers when he preached a powerful and eloquent sermon on the evils of intemperance. Over three hundred advanced to the altar rails and repeated the pledge, after which the society proper was formed. Rev. Father Phelan becoming its Rev. President, Mr. Thomas Hewitt, Secretary, and Mr. Edward (now Senator) Murphy, Assistant-Secretary. The title adopted was "The Irish Roman Catholic Temperance Association," and thus was instituted the pioneer Catholic Temperance society of America, two years later than the first Catholic Temperance society founded by Father Mathew at Cork in 1838. Meetings were held every Sunday after vespers, and at the first annual meeting, in 1841, nearly 3,000 names were on the society's roll.

In 1843 Rev. Father Phelan was consecrated Coadjutor Bishop of Kingston, Ont., and was replaced by Rev. Father Richards, S.S., as Rev. President. In Sept., 1843, the society assisted at the ceremony of laying the corner-stones of St. Patrick's Church, and on the opening of that edifice in March, 1847, its title was changed to the "St. Patrick's T. A. and B. Society." The following clergymen have held the office of Rev. President in succession to Father Richards, who died in 1847 of typhus fever, contracted at the Emigrant Sheds:

Rev. J. J. Connolly, S.S., Rev. P. Dowd, S.S., Rev. Father Hogan, Rev. J. Bakewell, Rev. J. Leclair, Rev. Father McDonald, Rev. Father Kiernan, Rev. Martin Callahan. In 1887 Rev. J. A. McCallen, S.S., assumed the office. His eloquent and indefatigable efforts to promote its interests and spread its usefulness are too well known to be here dwelt on. Hon. Senator Murphy, who is the oldest living active member, is the Society's Lay President.

The following are the other officers: Vice-President, M. Sharkey; Secretary, J. J. Costigan; Treasurer, James Tierney; Assistant-Secretary, F. Collins; Financial Secretary, W. P. Doyle; Assistant Financial Secretary, T. J. Kavanagh; Marshal, James Milloy; Assistant Marshal, Thomas Martin. Committee—John Walsh, James Connaughton, A. Brogan, N. P.; Thomas Latimore, John H. Feeley, J. Howard, A. Martin, Jas. H. Kelly, M. Durcan, Jas. O'Toole, Thos. Smallshire, D. Brown.

The society usually celebrates its anniversary by an entertainment, but this year it has been deferred, and instead a grand concert will be held in the Seminary Hall on St. Patrick's night, at which addresses will be given by Rev. Father McCallen and Hon. John Costigan; and a number of well-known artists will take part.

EXPERIENCE HAS PROVED IT.

A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but, by its continued use, health and vigor could be fully restored.