

THE MAID OF ORLEANS

BY CRUX

Some Notes
If the 'Devil's Advocate' - 'Advocatus Diaboli' - as the one appointed to plead the counter-case in matters of beatification and canonization is called, were to wish for assistance in composing a record against Joan of Arc, the Maid of Orleans, he could not do better than call in the editors and the correspondents whose dogmatic opinions appear in the yellow press of the United States. Possibly he could gain a considerable amount of help from some of the English secular magazines. The historical struggle in which the Maid of Orleans took such a conspicuous part, naturally causes national prejudices to enter into the judgments of some who regard her life and her death from the purely political standpoint. But the Church, in order to reach a decision as to her sanctity, must sift far more than the debris of profane history. A saint is not canonized in a day, nor is the process like unto that of creating a temporal lord, or declaring an eminent man worthy of the veneration of a nation.

ABUSE NOT ARGUMENT. -- I will not occupy space with any of the pretended arguments, which are really a long chain of abusive and unsubstantiated accusations that are set forth in some of the leading American and English publications concerning the life and character of Joan of Arc. The Englishman, and equally the Protestant American, cannot well divest himself of the national dislike that the victorious career of the heroine of Orleans engenders in his breast. No more does any people willingly admit that they killed a saint. No race is proud of having made martyrs, by cruelty, persecution and unwarranted judgments and executions. The canonization of Joan would simply mean that her murderers were on a par with the Roman tyrants of old who gave to many saints and martyrs to the Church and to heaven, by their barbaric tortures and executions. I

RESTLESS LITTLE ONES.
Feverishness and Sleeplessness a Sure Sign That Baby is Unwell.
When babies are restless, cross, or peevish it is the surest possible sign of illness. Well babies sleep soundly and are cheerful and playful when awake. When baby is cross to many mothers give so-called "soothing" medicines, which contain opiates that deaden but do not remove the trouble. What is wanted is a medicine that will go right to the root of the trouble and make baby sleep well, eat well and be cheerful in a natural way. Such a medicine is Baby's Own Tablets, which are sold under an absolute guarantee that they contain neither opiates nor other harmful drugs. All mothers who have used them for their little ones speak of them in terms of warmest praise. Mrs. Albert Young, Stratford, says: "My baby, who is now five months old, has always been very cross and peevish. She was very constipated and sleepless. She was a thin, delicate looking child and cried nearly all the time. I did not know what to do with her. I tried several medicines, but they did her no good. A friend who had used Baby's Own Tablets advised me to try them. I did so, and since using them my baby has been quite well, her bowels are regular, and she has grown plump and good-natured. I am delighted with the Tablets and keep them on hand all the time, and whenever my baby gets cross and feverish, I give her a Tablet and she is all right."

These Tablets are the best medicine in the world for simple fevers, colic, diarrhoea, all stomach troubles, constipation and other minor ailments of little ones. They are for children of all ages, and dissolved in water, or crushed to a powder may be given with absolute safety to the youngest infant. Mothers who once try them will never afterwards use any other medicine for their little ones. Sold by all dealers in medicine or sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The Sensational Pulpit.
While the remarks of Dr. Herrick Johnson, of the McCormack Theological Seminary, at the Presbyterian Conference in Chicago, in no way apply to the Catholic Church, still they are of such significance and exactness that we will take an extract from them. The following words, which the clergymen present on that occasion fully agreed, have no small importance in presence of actual facts as we find them reported in our day. The Rev. Doctor said: "I ask you ministers to look over your texts and topics of the past five years and see whether you have been primarily toward the saving of one soul. Why, with all of the preaching in this world, are not more souls saved? Why, with all of the preaching, are not more converts added to the Church? Why, with all of it because we are not preaching with that end in view?"

THE TRUE WITNESS AND CATHOLIC CHRONICLE
evidence of imposition and falsehood on her part. It is quite possible that the English Protestant, who is nationally prejudiced and religiously antagonistic, may consider the cause of France unjust, when set against that of his own country; but, in no way, does his opinion settle the matter, either in the eye of international polity or of Divine law.

HER LIFE AND DEEDS. -- In such an important matter as that of canonization, not only the private life, the public acts, and the words, the spiritual life, and the words and sentiments of the candidate must be investigated, without prejudice, but all the attested evidence of heavenly intercourse during life and of miraculous proof after death must be taken and sifted in the most minute manner. It has been expressed that the Church is too anxious to multiply her saints and to raise conspicuous personages, when in doubt, the Church would be happy were she able to canonize every one of the faithful; but she is in no hurry to take the risk and responsibility of declaring any person blessed. There is no trial so difficult to undergo, and no examination that becomes as great an ordeal, as the canonization process of canonization. In the present instance, I will take the liberty of quoting some passages from a pastoral letter on this subject, written and issued, in November last, by the Venerable Bishop of Orleans in France. It will be seen that the process in the case of Joan of Arc, was commenced in 1869, and that it was still in progress, and yet in its early stages, when the pastoral from which I quote, was given out in November 1901. It would be glad to embody the whole pastoral in this article, but such would be an unwarranted encroachment on space. However, the following will indicate the degree of care that has been taken, in order to find out all the truth concerning Joan of Arc, from 1869 till the 17th December last.

OUR AGE, curious concerning all that is interesting in history, has had the good fortune to have quickened the progress of Joan of Arc. By this process we have come to know and see what was unknown and unseen in the past. Though these manuscripts arranged, translated and signed by enemies, we are enabled to judge of the character of Joan of Arc. Numerous histories and documents, sometimes learned, at all times serious, tracing their way to us, have shown her to us as a woman of God. She has inspired her to act in such a case, and all her claims to supernatural guidance would be simply the

convincing of the virtues of the Maid. And if proof were needed, it would suffice perhaps to state that when we requested the Catholic prelates to send us letters associating themselves to the Sovereign Pontiff, begging him to beatify the liberator of Orleans, more than eight hundred responded to our appeal - Cardinals, Bishops, Abbots, Rectors at Institutions. The five divisions of the earth know our Joan and venerate her. In order perfectly to embody this past and present homage, Mgr. Dupanloup, resolved to present the cause of Joan of Arc to the Holy See in 1869, the numerous bishops, grouped around him and sympathizing with the sentiments of his noble soul, signed a petition praying that the Sacred Congregation of Rites might inquire and examine into the cause of Joan of Arc, and name her, 'The Maid of Orleans.'

STORY OF THE PROCESS. -- As Ordinary it became his duty to begin the process. This he did in 1874. He established a tribunal under the presidency of M. L'Abbe Brancherou. The Postulators were, Mgr. Desnoyers and M. Collin. In 1876, the Archbishop took to Rome the work of this tribunal. M. Captier, at that time Procurator-General of the Congregation of St. Sulpice, was charged with the duty of watching (in the character of postulator) over the interest of the cause in the Eternal City. No one in Orleans has forgotten that the great bishop breathed his last on the 14th day of October, 1878. M. Captier invited Mgr. Couville, who had succeeded Mgr. Dupanloup, to continue the investigation. He exerted himself to ascertain whether the memory of the virtues of Joan of Arc still endured, not among the learned, for that fact was established and well established, but among the people. The tribunal of 1874 again resumed its sittings, and at the proper time the result of its investigations was once more placed before the Congregation of Rites. The examination of the report was long and minute. The Promoter Fidei, Mgr. Caprara, obliged by his office to offer objections spared none of the resources of a wonderfully fertile and well regulated mind. On his side, the advocate, who is an eminent man, with the aid of M. Minetti, and chiefly of M. Captier, made an elegant and noble plea. Finally, the presiding judge, His Eminence Cardinal Parocchi, delivered upon the virtues of Joan, a discourse so vigorous and so eloquent that Pope Leo XIII. was heard to remark that nothing more powerful could be conceived. The result of all these efforts was that in 1894, just twenty years after the commencement of the process, Mgr.

Couville, Archbishop of Lyon, Administrator-Apostolic of the diocese of Orleans, received the gratifying intelligence that the cause was introduced, and Joan declared venerable. Dating from this time the efforts of the Bishop of Orleans ceased. Everything was left to the wisdom of the Congregation of Rites. From 1894 to 1895, we conducted the process called the non-cult of Joan of Arc. This was very brief. Our conclusions were admitted by the Congregation of Rites in 1896. In 1897, we received the order to establish a new tribunal which from this time in the name of the Sovereign Pontiff recorded information upon the heroic virtues of the Venerable Joan. "The tribunal opened on the first of March, 1897, and closed on the twenty-second of November of the same year. We held 122 sessions of, at least, eight hours a day. Immediately after the final adjournment I took to Rome the proceedings of this tribunal, which contained about 3,000 pages. In the year 1898 the official of the 'Bona' examined the details of the record of the proceedings with respect to its judicial forms. In 1899 the Venerable Cardinal Archbishop of Paris and the Bishop of Orleans prepared an abstract of proceedings upon the reliability of the publications of Quicherat, relative to Joan of Arc. The Promoter of the Faith, acting by virtue of special permission from the Pope, accepted these documents without recourse to the ordinary formalities. During the course of this same year, 1899, the advocate commenced the preparation of his plea from the documents we had furnished him. This he continued in 1900. However, His Lordship, the Promoter of the Faith, raised some objections. The advocate has answered them. The discussion before the consultors will open on the 17th of the approaching December."

A SAFE CASE. -- In presence of such an array of evidence as has been adduced, and embodied in the record of the case before the Sacred Congregation of Rites, it would be simply presumption on my part to make any attempt to refute the slanders that have been heaped up against the character of the martyred and saintly Maid of Orleans. In the hands of the Church her cause is safe, and the more the world thunders against her, the stronger evidence is it of the sanctity of her life and of the predilection in which God held her. But I will make one general remark in closing: whenever the Church undertakes a process of canonization, no outsider need expect to usurp anything, either favorable or otherwise, that the Church does not wish.

More Home Knitters Wanted
To Work at Their Homes Under the Direction of The GLASGOW WOOLLEN CO. 37 MELINDA ST., TORONTO. To Fill Large Contracts - Good Wages Easily Earned.
We want a few more workers in this locality, at once, and in order to secure your co-operation without the delay of correspondence, we herewith explain our full plan in this advertisement. The work is simple, and the Machine is easily operated, and with the Guide, requires no teacher. If you wish to join our staff of Workers let us hear from you promptly with the Contract, order form, and remittance, as a guarantee, and we will send machine and outfit to begin work at once.

JOHN MURPHY & CO.
OUR GREAT Annual Clearing Sale.
Some of the Discounts:
Colored Dress Goods, 10 to 75 per cent.
Black Dress Goods, 10 to 33 1-3 per cent.
Plain and Fancy Silks, 10 to 25 per cent.
Linen, 10 to 33 1-3 per cent.
Table Damask, by the yard, 33 1-3 per cent.
Table Napkins, 10 to 25 per cent.
Prints, 33 1-3 per cent.
Muslins, 20 to 25 per cent.
Fancy Gingham, 25 per cent.
Blankets, 10 to 20 per cent.
All our Ready-to-Wear Garments at Clearing Discounts.
Chinaware, Glassware, Enamelware, Tinware, 10 to 33 1-3 per cent.
JOHN MURPHY & CO.
2345 St. Catherine Street, corner of Metcalfe Street.
Terms Cash.....Telephone, Up 2740

FRANK J. CURRAN, B.A., B.C.L.
ADVOCATE
Savings Bank Chambers, 180 St. James Street, Montreal.

C. A. McDONNELL, Accountant and Liquidator.
180 ST. JAMES STREET, Montreal.
Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.
TELEPHONE 1182

W. G. KENNEDY, Dentist.
No. 758 PALACE STREET, Tel., Main 830.

Be Sure to Order ROWAN'S
Belmont Ginger Ale, Soda Water, Apple Nectar, Kola, Cream Soda, etc. Note our Trade Mark, the "Shamrock" on every bottle. Agents and Bottlers of the "Beaver Brand" Caledonia Water.
ROWAN BROS. & CO., Phone, Main 718. 237 Vallee Street.

SAVE YOUR EMPTY BAGS.
Use of BRODIE'S "XXX" Self-Raising Flour who preserve the empty bags and return them to us will receive the following premiums: For 15 six pound bags beautiful colored picture in splendid gilt frame, 12 inches x 16 inches. For 24 six pound bags a larger picture in fine gilt frame 18 inches x 24 inches. Two three pound bags may be sent in place of one six pound bag. BRODIE & WATSON, 10 & 12 Henry St., Montreal.

Irish Nuns for America.
Ireland may be poor and Ireland may be unfortunate, but Ireland still continues to send out into all the world missionaries of the Catholic faith. The "Waterford News" of recent date contained the following: "On Saturday last twelve Irish nuns of the Order of the Sacred Heart left the Ferrybank, Waterford convent, for America, in various portions of which they will pursue their sacred calling. Amongst the devout ladies who have thus gone forth in the cause of holy religion was Sister Eleanora, sister of Mr. Thomas Shiel, Edenderry, King's County; four of the nuns hail from Waterford, three from Lisburn, County Antrim, and four or five from Seaforth, Liverpool, where the good Sister Eleanora has been for the past fifteen years, as well as in Lisburn and the motherhouse of the Order in France. We wish these devoted Christian missionaries God-speed."
There exists nowhere on the earth a more beautiful thing than a soul in peace with God, with men, and with itself - a soul without fear and without reproach.

NO CONNECTION WITH ANY OTHER COMPANY.
MONTREAL, TRUE WITNESS.