

provinces. Mr. Oliver is the proprietor and editor of an influential paper published in Edmonton under the name of the Bulletin, and he has been in public life since 1883 when he held a seat in the Territorial Assembly. Nine years ago he entered the Federal Parliament, and he is there recognized as a gentleman of high attainments and unimpeachable integrity. He is thoroughly familiar with the wants of the great North-West, and general satisfaction has been manifested through the portfolio of his selection for the portfolio of the Interior. He was received on his arrival at Edmonton with manifestations of approval such as were never before shown in the region for any politician. There is little doubt of his re-election by a majority greater even than he received in November when he was returned by over two thousand votes more than were polled by his opponent.

In fact, the present agitation against the Autonomy bill has been hitherto almost entirely confined to Ontario, being engineered from Toronto, chiefly by the Orangemen and ministers of certain denominations. These heterogeneous elements have combined to create a public opinion against the bill, simply because, just though it is, it is supposed to be favorable to Catholics, though it accords equally to local Catholic and Protestant minorities the same privileges of having schools to suit their wishes. The schools which will be established under the educational clauses of this bill will not differ from the National schools further than that it will be permitted to have religious teaching in them, such as will meet the desire of the people.

We unhesitatingly wish the new Minister of the Interior the success his courage and fairness merit for him while the Ontario agitators are endeavoring to create a hostile feeling in the North-West against the Government which is aiming to establish a just system of education in the new provinces from the start.

JOAN D'ARC.

Our attention has been called by two correspondents to an account given in the Toronto Mail and Empire of March 25th, in which there is a short sketch of the life and death of Joan of Arc. The writer of this sketch is "Kit," the most brilliant and truthful of the regular contributors to that journal, and the most just, especially where anything relating to the Catholic Church is the subject of remark. Our correspondents desire us to give an accurate sketch of the life of that heroine of France.

Kit's sketch of the career of the Maid of Orleans is correct in substance, though somewhat over-adorned with folk lore and other matter which is partly true, yet in part erroneous, we doubt not unintentionally so.

It is a fact as stated by Kit that there was a great beech-tree near-by the village of Domremy, where Joan was born and lived in her childhood, and until she became the deliverer of her country from a foreign yoke.

There was on the outskirts of the village a little chapel known as the hermitage of our Lady of the Green Mountain (Vermont). This was situated on a hill, the verdant color of which suggested thoughts of peaceful prayer and communication with God. It was the custom of the little maiden Joan to make a pilgrimage to this house of prayer every week. The remains of this chapel are still visible, and behind it was a forest of oaks from which the great beech-tree was but a short distance away.

This tree was known in the village as the fairy-tree, around which the children were wont frequently to gather and dance.

It was known that in the heathenish times the fairy-tree was regarded as a spot sacred to the fairies, and some perhaps believed that the fairies still gave favors to those who danced about it, and that the roots were of marvelous efficacy to cure diseases of every kind. We know by experience that it takes a long time to destroy any ancient traditions which are attached to particular localities, and this locality was probably not an exception to the general rule. At all events there was at the foot of the hill a spring concerning which there were many legends of favors granted by the fairies who were supposed to dwell in the neighborhood, and to hold their frolics near the great tree. This spring gave forth a soothing and cool water of which those suffering from feverishness slaked their thirst and found refreshment.

But the pagan superstitions which had been attached to the tree and its surroundings had not weight with the generality of the people, for we learn that they celebrated there very solemnly the fourth Sunday of Lent which occurs in the beginning of spring-time, and which is known as the Lorette or

Joyful Sunday from the fact that the first special prayer of the Mass on that day begins with the words of the prophet Isaiah: "Rejoice with Jerusalem and be glad with her all you that love her: rejoice for joy with her all you that mourn for her." (Is. lvi. 10.)

This was a purely Christian celebration, and called to the minds of the worshippers who went thither to prayer, the glad tidings of the redemption of the world when it, and especially Jerusalem, was sunk in superstition and worldliness.

The children, among whom was Joan of Arc, sang and danced, but it was remarked that the little Joan preferred to sing hymns rather than to participate in the dance.

Joan of Arc, or, as she is more properly called, Jeanne d'Arc, was the daughter of peasant parents. She was born in 1411, and soon after this date, the battle of Agincourt, in which the French were completely routed, was the prelude to throwing nearly all France under the dominion of Henry V. of England. Henry was aided in his invasion by the Duke of Burgundy and his forces. Jeanne is also called La Pucelle, which means the little maiden, and the Maid of Orleans from her wonderful achievements.

Here "Kit" tells the story of a Burgundian priest who, passing through Domremy, made a speech in which he asked the people of the hamlet to cry amen to his toast "God grant long life to Henry King of France and England." But the populace were able only to whisper weakly their protest: "The butcher of Agincourt our king!" Then only a little maid exclaimed as she looked up into the face of the priest: "I would I might see thy head struck from thy body, if it were the will of God." Kit adds: "That was the only harsh speech ever uttered by Joan of Arc."

This account is not in accord with the evidence given at the maiden's trial.

The truth is this: The Domremy peasants were unanimously of the party of France, with the exception of one Burgundian, and as the Burgundians had frequently made incursions against the Armagnacs or French party, slaughtering them without mercy, the hatred of the Armagnacs was intense against their oppressors. Hence Joan avowed that she had wished that the Domremy Burgundian should have his head cut off, provided it were God's will he should be so punished. However, she was undoubtedly afterward reconciled to this man, as she had at a later period been sponsor for his child at his baptism. This same man gave testimony to the great piety and kindness of character of the little Jeanne, and spoke of her with very great respect. This Burgundian was not a priest.

Jeanne loved to hear the life and legends of the Blessed Virgin narrated to her, and particularly a prophecy in which it had been foretold that a virgin should relieve France from its enemies.

Jeanne had three brothers and one sister, among whom, though she was the youngest, she was the most pious and serious in disposition. She loved, however, to amuse younger children, and was playful with her equals in age, and delighted to see them radiant with pleasure. She was beautiful in form and feature, and most charitable to the poor out of whatever she might possess. She loved the sound of the Angelus bell, and never neglected to respond to its call to prayer. She many times rebuked the church sexton for neglecting to ring it properly and at the right moment, and gave him money to be more exact in fulfilling his duty.

At the age of thirteen she heard voices calling upon her to go forth to save her country. These she declared to be the voices of angels speaking to her, and she minutely described their appearance as they manifested themselves to her.

God is wonderful in his dealings with His saints. He manifested Himself to Abraham and Moses, and His Angel wrestled with Jacob, who, prevailing in the contest, was called Israel or Strong with God. So the angels and saints from heaven held communication with Tobias, Daniel and Judas Maccabeus. We may well believe that He manifested Himself through angels to strengthen Jeanne d'Arc to fulfil the duty He imposed upon her. The name La Pucelle, she declared, was also given her by these angels, who likewise called her "the daughter of God." Saints Margaret and Catharine also frequently revealed themselves to her.

At last in 1428 she induced her uncle to accompany her to Bandricourt, Governor of Vaucouleurs, to whom she related her visions which called upon her to take arms to lead the French army to victory. She did not conceal the nature of the call given to her, but declared that she would within a year deliver France and its king, and would consecrate the king of France—a marvellous prophecy which was fulfilled to the letter. But Vaucouleurs treated

with scorn her request to be introduced by him to the King and Dauphin of France.

King Charles VII. was now in sad straits, as he had only four crowns of money in his possession; and this fact led Bandricourt to yield to her importunity and bring her to the royal presence. Charles was informed of her visit and purpose; but before he admitted the maiden to his presence at Fierbois, he dressed himself in simple clothing as a mere courtier, so that she may not be able to recognize him. She advanced through the courtiers, three hundred of whom were in the hall, and went directly to the King, and spoke to him, calling him her noble king, "I am not the King: there is the King," said Charles, designating one of the knights present. "In the name of God, you are the King, and no one else," answered the maiden.

Charles then questioned her closely, and not until she told him of some fact of which no one knew was he convinced that there might be truth in her mission. A suit of armor was made to fit her, and a consecrated sword which she declared was buried in the Church of Fierbois was given her, and not until after she was farther attested by the King's counsellors, and the Bishop of Castres, was she placed at the head of an army of about 4,000 men, and sent to relieve Orleans, which was then already closely invested by the English forces.

Her directions given to the army showed a wonderful insight into the art of warfare, and her orders for the disposition of the artillery especially astounded the generals who discovered in her a military knowledge which was truly wonderful.

In one week the English were driven from the siege with great losses, in May, 1429, and within three months Charles was crowned king at Rheims as Jeanne d'Arc had promised should be the case. She stood by his side in full armor during the coronation.

The maiden had never learned to read or write, as the age in which she lived was devoted to incessant warfare and strife and which almost all learning was given up. Nevertheless the grace, dignity and accuracy with which she answered all questions made her examiners admit that she spoke as a most learned person, while her modesty compelled their admiration. In fact she was placed constantly under the surveillance of female spies who reported all her acts, but nothing but simple candor and piety could be discovered in her, and the spies were loud in their praise of her conduct under all circumstances.

The mission given to La Pucelle she now declared to be accomplished, but the French General, Dunois, wished still her influence over the troops to gain for them further victories, and she yielded to the request. She, therefore, remained with the army, but she was no longer victorious. On May 21 she was taken prisoner at Compeigne by John of Luxembourg who confined her in his castle of Beaurevoir, subject to the care of himself and the Duke of Burgundy. Finally these two sold her to Henry VI. for 10,000 livres.

On the 3rd of January, 1431, the Bishop of Beauvais, Pierre Cauchon, was authorized to sit in judgment over La Pucelle, on the charges of being a heretic and a witch. She was found guilty on suborned testimony and was condemned to be burned. She trusted in God to the end, and commended her soul to Christ. She stated also that though she was at the head of an army she had not herself slain any one. She had merely fulfilled the mission confided to her by God. The sentence was carried out on May 30th, 1431.

There is no doubt that the Bishop of Beauvais, who was acting under orders from the English king, gave maliciously an unjust judgment against an innocent and virtuous maiden. She appealed to the Pope against the sentence condemning her, and if the appeal had been allowed the sentence would undoubtedly have been reversed, but it was not allowed. At the last moment, she signed a declaration of seven or eight lines declaring that she would never again wear man's apparel, or have her hair cut short, hoping that by yielding thus far to her tormentors her life would be spared. This document was afterwards changed to another of sixty lines which was entirely different from the original. This was done for the purpose of reducing her memory; as it was changed into a document which acknowledged all the crimes with which she was charged, and which professed to be her acknowledgment that the visions she had had were falsehoods to deceive the public.

By order of Pope Calixtus III. the process of reviewing the condemnation of Jeanne d'Arc was entered upon by the Archbishop of Rouen, and her complete vindication was pronounced, declaring all the accusations against her to be null and void, as they were false, calumnious, and fraudulent. This judgment was made on 7th July, 1456. It is now almost a certainty that the

name of Jeanne d'Arc will be placed upon the catalogue of saints of the Catholic Church.

THE "YELLOW HIERARCHY."

The Los Angeles, California, Tidings of 7th Inst., says:

"Mr. F. E. Galbraith, of Ocean Park, was feeling badly a short time ago, and to ease his mind, wrote a letter to the Times of this city. Mr. Galbraith, who is probably a Canadian and possibly an Orangeman, is angry with Sir Wilfrid Laurier premier of the Dominion. He even calls that statesman 'a rank humbug' and various other uncomplimentary things. Laurier has been very recently returned to power by an unprecedented majority, and yet Mr. Galbraith tells us that his 'vapors' are not shared in by the Canadian people. Probably he imagines that the weak minority of Conservatives is the Canadian people. Mr. Galbraith's initiation is caused by the premier's proposal to establish Separate or denominational schools in the two new provinces. This is done, he says, 'at the bidding of the hierarchy.' Which hierarchy? We may inform Mr. Galbraith that there are two hierarchies in Canada: a Catholic hierarchy and an Anglican hierarchy. We have not heard that either body was in control of Sir Wilfrid Laurier's policy. We even doubt that Mr. Galbraith knows the meaning of a hierarchy, which men of his class are so fond of holding up as a bugaboo. Ocean Park is a nice place, and Mr. Galbraith will do well to avail himself of its facilities for keeping cool."

There is, however, another "Hierarchy" of which Tidings makes no mention: the Yellow Hierarchy, as Mr. Burrassa, M. P., dubbed it (the Grand Masters of the Orange Association) of which Mr. Galbraith is doubtless a member, and of which Dr. Sproule is the high priest.

INCONSISTENCY.

Perhaps one of the most bitter and passionate opponents of Separate schools in the North-West is the editor of the Christian Guardian, Toronto. It is to be regretted that a man calling himself minister of the gospel should be guilty of such unseemly conduct toward fellow-Canadians and fellow-Christians. With many others, we doubt not, this reverend gentleman contributes of his means towards the work of instructing the children of Pagans in schools in foreign lands in Christian doctrine; but he has put himself in strong opposition to a similar work being carried on by his Catholic neighbors in their schools in this Canada of ours. The connection of Church and State he looks upon with the greatest dread; but this seems very inconsistent when we consider the fact that Methodist ministers were amongst the most persistent solicitors for aid for their churches in the North-West from the Department of the Interior, Ottawa, and they did not object to take \$15,000—some of which was contributed by Catholics—from the taxpayers of St. Thomas for the support of a Methodist ladies college in that city.

Will our Methodist friend bear the fact in mind that Catholics desire to have Catholic schools for their children wherever it is possible to establish them. These schools will be supported by their own money entirely. They look for no favors from any one. Justice they will have, in spite of the conspiracies of the lodges and bigoted editors.

"MICHAEL MCCARTHY."

We notice in the London Free Press a dispatch from London, England, stating that one Michael McCarthy, a Roman Catholic, volunteers a piece of advice to his fellow Catholics of the North-West not to permit the establishment of Priests' schools because they are not at all what they should be in Ireland. We do not believe that Michael McCarthy, a Roman Catholic, ever wrote or said any such thing. We were once introduced to a full blooded Indian rejoicing in the name of Daniel O'Connell. A somewhat similar sort of individual, we doubt not, is Michael McCarthy.

HOLY WEEK.

The Church devotes this last week of Lent—Holy Week—to commemorating and meditating on the awful scenes which closed the visible life of Christ on earth. By the sad and solemn ceremonies she recalls to the minds of her children the tragedy of the Cross, which consummated the redemption of mankind from the race-guilt incurred by Adam's sin. Beginning with His triumphant entrance into Jerusalem, the Church follows His hallowed steps to the room in which He partook of the Last Supper with His Apostles and where He instituted the Adorable Sacrament of the Eucharist by which, in an unbloody manner, the sacrifice of the Cross was to be perpetuated, and by which He was to be sacramentally present in His Church for all time. From this room she follows Him across the brook Cedron to the Garden of Gethsemane at the foot of Mount Olivet, where in His agony He sweat blood and prayed: "My Father, if it be possible let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt;" where He was betrayed by Judas, arrested and forsaken by His disciples, brought before Caiaphas, the high priest, where false witnesses were brought to

give testimony against Him. Thence we follow Him, manacled, to the hall of Pontius Pilate, the Roman governor, who, yielding to the cry of the mob, "Let Him be crucified!" scourged Him and delivered Him up to be crucified. We behold the soldiers of Pilate taking Him into the hall where they stripped Him, and in mockery put a regal cloak about Him, and put a crown upon His head—a crown of thorns—and a reed into His right hand, and bowing the knee they mocked Him, saying: "Hail, King of the Jews!" They spat upon Him and struck His head. After this they re-placed His own garments and led Him away to crucify Him. They make Him carry the cross upon which He was to be nailed to die. Weak and exhausted by the cruel treatment He received, He fell under the weight of the cross three times. Simon of Cyrene was made to carry it for Him up the hill of Calvary. Arriving at the place of execution, He was crucified between two thieves; and while in the agony of death they blasphemed Him, He said: "Father, forgive them, for they know not what they do." After a time He cried out: "It is consummated," then bowed His head and died—He died for love of us.

Greater love than this no man hath, that a man lay down his life for his friends. (John xv. 13.) "God so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting." (John iii. 16.) "Be ye therefore followers of God, as most dear children; and walk in love, as also Christ hath loved us, and hath delivered Himself up for us, as an oblation and a sacrifice to God." (Ephes. v. 1-2.) After our Lord had consummated the work of redemption His body was taken down from the cross and buried in a tomb hewn out of the rock. Before it, bowed down in silence and grief, His beloved spouse, the Church, awaits His glorious resurrection. She says with Isaiah, "My slain shall rise again," and at the words "He is risen, He is not here," she will cast aside the dark garments of mourning and put on her robes of gladness; her bells, now silent, will ring out in notes of joy, Resurrexit sicut dixit, and her voice in praise and thanksgiving will be heard throughout the world.—New York Freeman's Journal.

THE RESURRECTION OF CHRIST.

What a world of strength there is in the words of St. Paul concerning the Resurrection of Our Lord and Saviour, Jesus Christ! How striking they are to the Christian soul at all seasons of the year, but how particularly significant at Easter! With what telling force do they come home to the hearts of those who are, perhaps, inclined to minimize (following the way of the world) the importance of the great fact of the Resurrection of Our Lord, and of that article of our faith which declares that we, also, shall rise from the dead. "Now if Christ be preached," says St. Paul to the Corinthians, "that He arose again from the dead, how do some among you say that there is no resurrection of the dead?" And he continues: "But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith also is vain." With St. Paul, there was no such thing as selecting an attractive or apparently plausible piece of Christianity here, and another piece there, and making up an easy religion of shreds and patches. The resurrection of Christ, the resurrection of the body—ah! these were hard to believe by the materialists of apostolic times, even as they are to-day. But St. Paul pierces to the heart of the matter. With him, as with his Divine Master, there must be no such half-belief. He shows how upon the question of the Resurrection hinges the faith of Christianity. If there be no Resurrection of the Body, he says, then Christ is not risen again, and if He be not risen again, then is Christian teaching and preaching useless and vain. But he puts aside such a monstrous supposition, and argues over and over again, in that magnificent fifteenth chapter of the Epistle to the Corinthians, that Christ is risen from the dead, and that we also shall rise again.

PRIESTS' SENSE OF DUTY.

As a time when organized attacks are made in so many quarters upon what is called clericalism, says the London Catholic Times, two incidents which illustrate clerical ideas of duty are worthy of record.

In one case the Rev. Father Denimal, parish priest of Neuville, in the department of the Nord, France, was suffering from a severe attack of influenza. He had passed through the most acute stage of the illness, but the doctor, on joining the strictest care, assuring him that his life would be endangered by a relapse. Just after he had received this caution he got notice that a dying woman was anxious to be visited by a priest. No other priest was at hand, and in order to meet her wish Father Denimal faced the risk to his health. On his return home from her house he was seized with fever and he died the same evening.

In the second case Father Lemmuis was suffering as the result of an outrage by Anarchists at Liege a year ago. He barely escaped with his life, and for a long time has been under medical care. Upon his recovery recently one of the first acts he performed was to visit the three men imprisoned for the crime, and to offer them spiritual consolation. All three have been so affected by his kindness that they have resolved to become practicing Catholics.

AN INTERESTING CONVERSION.

A very interesting story of how a family in London was converted to the Faith through watching the progress of the work upon the building of the recently erected great Cathedral of Westminster is thus told by the Tablet: "When the Westminster Cathedral began to arise from the ground, a (Protestant) family in one of the neighboring mansions looked out upon it with dismay. They did not divine

any darker deeds than the darkening of their windows and what they dreaded to hear was the clamant invitation of the bells. The record of the various stages of their awe follows: First stage—Indignation at the intrusion of the stone monster and resentment against the chip of the mason's chisel, the bang of the carpenter's hammer, the cry of the carters in the early morning. Second stage—Letter to the landlord demanding a reduction of the rent. Third stage—Rather interested in the progress of the edifice, and a willingness to go to the window to watch the crane and to look down on Cardinal Vaughan as he stood in the street below. Fourth stage—Invitations to friends to tea fortified by an illusion to the fine sight of the Cathedral afforded by the family's windows. Fifth stage—Visits to the interior of the Cathedral as soon as the roof was on. Sixth stage—Presence at the services once the Cathedral was opened. Seventh stage—Reception of the family into the Church at the Cathedral." Truly an excellent illustration of "sermons in stones."—New York Freeman's Journal.

Newfoundland Catholic Activity.

The Catholics of Newfoundland seem peculiarly generous. The work of building an edition to St. Patrick's Hall, at St. John's, is now about to begin. The building will be three stories high and will cost \$28,500. It will be constructed of brick and stone, and work will be started in the spring in order to have the building completed for the centenary of the society, which occurs a year hence. When completed the total cost will be \$103,000. The building would do credit to any city the world over, and in St. John's it stands as a proud monument to Catholic generosity, Catholic enlightenment, Catholic progress. Archbishop Howley, the gentle "archiepiscopal poet," of Newfoundland, must be highly pleased at the progressiveness of his people.—Chicago New World.

CATHOLICS LOYAL TO LAW.

In those qualities and characteristics that touch the interests and affect the permanent welfare of the country, I venture to declare as my honest conviction that the Catholic population stand on the right side.

They will ever be found defenders of the Constitution and laws. They stand for order against anarchy, for the rights of property against confiscation. They will support authority in maintaining the public peace against the schemes and plottings of dreamers and conspirators.

They stand for the marriage tie and the sanctity of the home against the scandal and abomination of divorce and the disruption of the family—to which divorce surely leads.

They stand for liberty as against license, and, whenever the issue shall be fairly presented, I am persuaded that they will also be found on the side of temperance and temperance reforms, as against the evil and curse of the drink plague.

The Catholic citizen who loves God and faithfully follows the teachings of the Church must love his country and cannot be otherwise than loyal to that country's best interests. We know an allegiance that can affect our loyalty and fidelity to the Constitution and laws of the United States.

The duty of Catholics in public life lies in acquitting themselves faithfully of their obligations as citizens, bearing always in mind what that obligation implies and imposes. A faithful regard for the Constitution, a proper vigilance for the just administration of government, national, State and municipal; a conscientious exercise of the franchise without fear or favor, so as to promote the welfare of the State and the best interests of the community, and steadfast adherence to principles of order, honor and civic virtue. These qualities and characteristics constitute the ideal of the conduct and career of the Catholic citizen.

You cannot "run" a country without God. That experiment has been attempted again and again; history abounds in examples and warnings as to the result. "God and our country" should be our accepted motto. Under it all can unite.—W. J. O'Hanlon in Chicago Daily Journal.

Sacred Vessels as Memorials for the Dead.

A beautiful form of charity is the giving of sacred vessels to poor churches in remembrance of the dead. By gifts of this character not only are the means provided for the fitting celebration of the Divine Mysteries, but also lasting memorials of the faithful departed whose names are inscribed upon the vessels.

DIED.

CARROLL—A. March 21st, on March 23rd, Mr. Patrick Carroll, a native of Queen's Co., Ireland, aged eighty six years. May he rest in peace!

THE HOME SAVINGS AND LOAN COMPANY (LIMITED)

ASSETS, \$4,000,000.

Offices: 78 CHURCH STREET, 522 QUEEN ST., WEST, TORONTO

3½%

INTEREST ALLOWED ON DEPOSITS Withdrawable by cheque.

OFFICE HOURS: 9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m. Every Saturday Evening 7 to 9 JAMES MASON, MANAGING DIRECTOR

Easter Cards, 30 Cents a Dozen, Post Paid. Catholic Record London.