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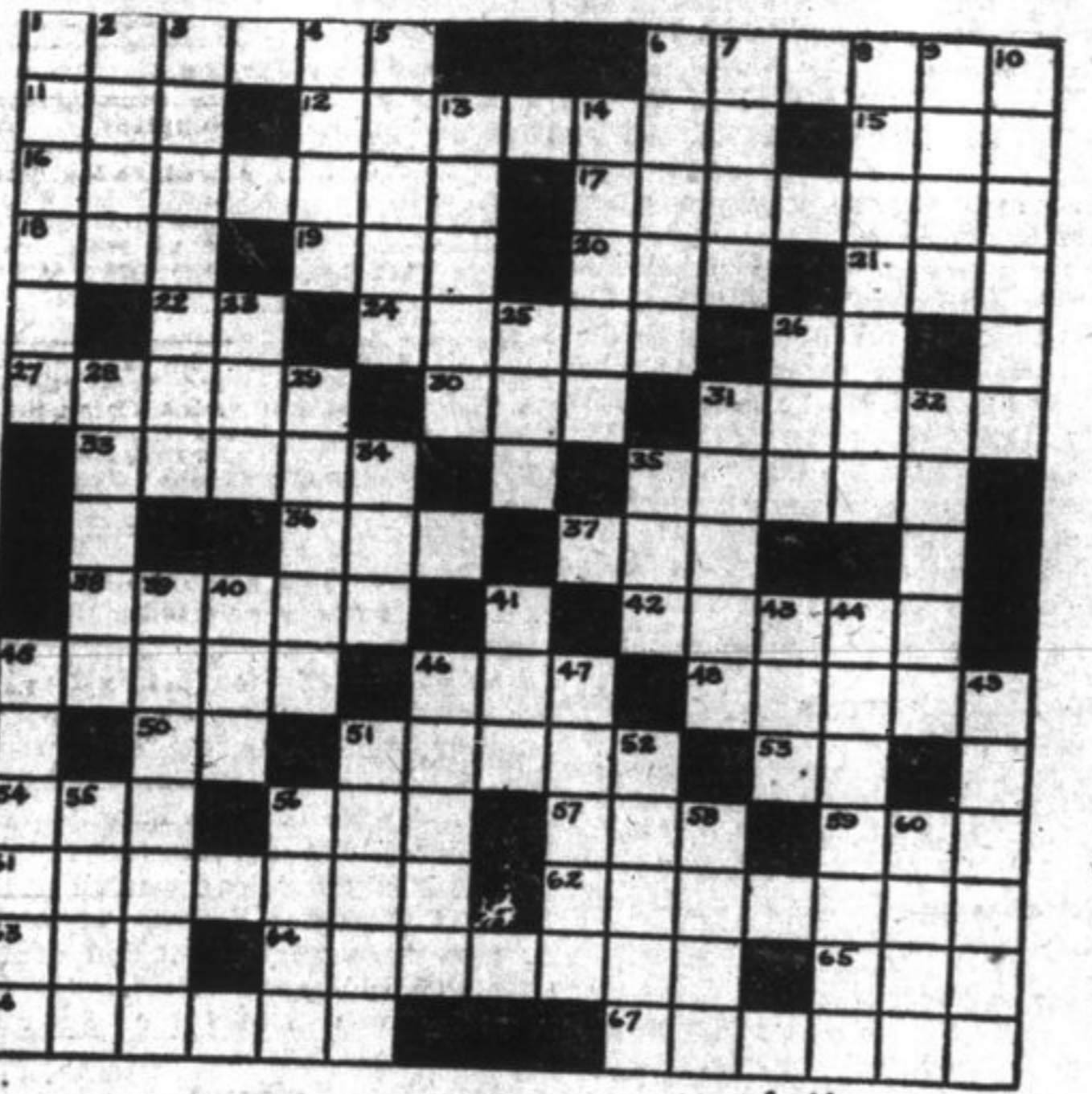
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CROSS-WORD PUZZLE



Sharpen your wits to-day. This isn't a giant in size, but it's equal to one in the types of words used in it. You'll have to use a big dictionary to solve it, and more than likely you'll do some erasing.

- Horizontal. 1. Sparse. 2. Grave. 3. Sea eagle. 4. Indisposition. 5. Obed. 6. Remedy for all diseases. 7. Female lion. 8. A pair. 9. Large deer. 10. To mimic. 11. Coarse string fence used in tennis. 12. You. 13. Officers in a college. 14. Seventh note in scale. 15. Christmas carols. 16. To free. 17. The name of a story. 18. To allow. 19. Silver in ingots of various sizes. 20. Epoch. 21. Dandy. 22. To host. 23. Fertilized and ripened ovules. 24. To emerge. 25. Goddess of dawn. 26. To nap. 27. The mark that means "all right." 28. Jogs. 29. Provided. 30. Corpulent. 31. Because. 32. A grain. 33. Animal similar to donkey. 34. Chemical used in making chloroform. 35. A muscle which flexes the thigh. 36. Correlative of neither. 37. Dwarfed. 38. Before. 39. Betrothals. 40. Perceptions. Vertical. 1. Pertaining to the seventh. 2. The crop of a bird. 3. Pestered.

Answer to Thursday's Crossword Puzzle:

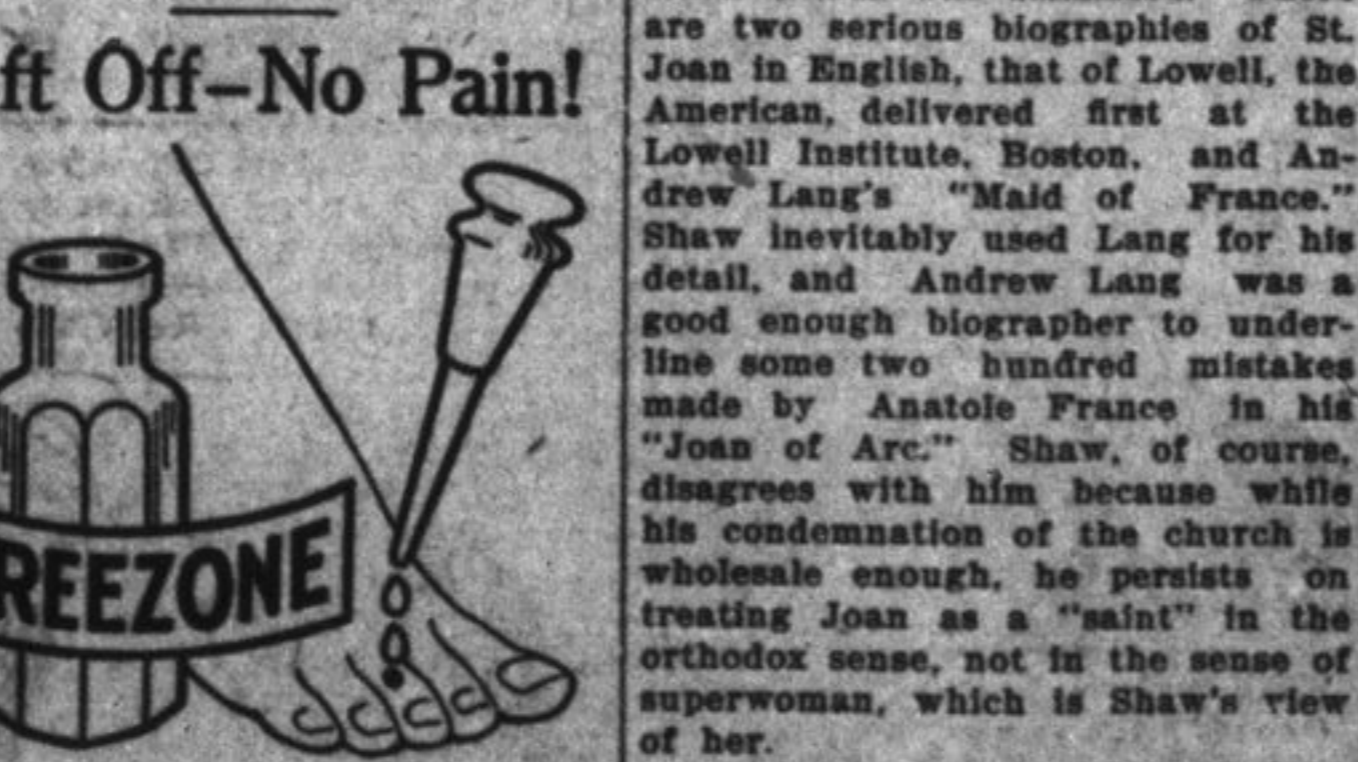


SHAW'S "JOAN OF ARC"

A Criticism by Prof. W. M. Conacher, Queen's University.

In last Saturday's Whig there is what constitutes a forward on Shaw's "St. Joan," shortly to appear in this city. It being an excerpt from Shaw's own writings, contains a glaring misstatement in every paragraph. This is not because Shaw does not know better, but because he is one of the world's best advertisers, with an unerring instinct for the limelight and the band wagon. Thus a few years ago Carpenter being in the limelight, Shaw joined him in that magic ring. Then as Drinkwater might have written a play on that popular subject of Joan of Arc, Shaw anticipated him. In doing so he of course takes occasion to have a few stabs at the Catholic church, because it, like Shakespeare, has a greater publicity than G. B. Shaw for all his efforts, can acquire for himself.

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smutliness. He also is profoundly indebted to Voltaire for the idea that fun can be made out of the ever glorious Maid of France, as he is indebted to her other biographers for the knowledge that in her life is ready provided the elements of a great tragedy, thrilling with sublime speech and action.

Shaw disagrees with Anatole France because he makes her only a "mascot." This is a travesty of France who approaches his subject with all the reverence of which an anti-clerical mind is capable. Joan was the mascot of France, just as Clemenceau or Lloyd George were the mascots of the Allied cause. She, as they did, provided the rallying point of national morale in the darkest hour. In her case it was necessary to be on the firing line. Nowadays leaders stand farther back. That is all Anatole France says.

We now reach the paragraphs devoted to Shaw's own interpretation of the heroine. It is unfortunate that he has not the one essential requisite for the comprehension of the character of St. Joan, namely, an appreciation of spiritual values, without that she remains an enigma. She is made to call her first follower "Polly." If she called him Polly, what would he have very soon called her? But this humble squire years after when he was an old man, giving evidence at the retrial which removed the stain on her name and character, told how in the first days as they rode out a little handful of men on this mission of such portentous weight, "their hearts were inflamed with a heavenly ardour by the inspiration of her words and bearing."

As to where Joan derived her own inspiration, according to Shaw, it was from herself. She was the spontaneous outbreak of the New Woman. She was of the tribe of Carrie Nation or Mrs. Chapman Catt. Never mind what Joan said herself, that she saw visions and heard voices (the asylums are full, says Shaw, of those who have had such). That was the way it took her. And yet if there is anything in the whole record of spiritual history from Moses and Elias to Wesley and Newman, Joan was inspired by her visions (whether it be in the body or out of the body, I know not) and inspiration came to her through the atmosphere in which she was brought up. She was the pattern and example of Christian virtues, of faith and prayer, the frequenting of the sacraments. By this alone she had that single minded purpose which could move mountains. She herself answered the sceptics by that matchless reasoning which amazed and confounded. "If St. Michael is with you," she said, "what need of soldiers?" "Why the soldiers will fight," she replied, "and God will give the victory." Shaw cannot understand these things. Church-going and the sacraments, he airily describes as her favorite luxuries. Yet he does not hesitate to make capital out of her very sublimity. They asked her temptingly at her trial, if she was in a state of grace, if with her pretensions to spiritual power she claimed sinlessness as well. "If I am, may God keep me so," she said. "If not, may He bring me to it." This makes us think of Christ and the Pharisees, but Shaw's superwoman would not have thought of such an answer. As she asserted herself in these ways with such force it is hardly surprising that she was burnt for insufferable and unwomanly presumption, and Shaw has her burnt by two upright and independent churchmen, Bishop Cauchon and the Inquisitor—a purely fictitious and Shavian character. Here is his most glaring inaccuracy. He airily admits it in his preface, when he says such characters did not exist, perhaps, but I had to create them. In reality Cauchon, a pluralist and a simonist, was all along in the pay of England and was perverting ecclesiastical justice for political purposes to smirch the reputation of Joan and so to discredit the Coronation of her king. He knew it perfectly well. He suppressed any evidence to the contrary, he threatened to throw into the Seine anyone who tried to stand up for Joan. He was excommunicated in God's good time, and he died as he was being shaved. His enmity on his tomb shows him for the red-faced bladder-chops he was.

The deputy inquisitor did his best to get out of the job; he shivered the whole time in fear of Cauchon and the English. He was a coward, it is true, but his acolyte-priest (Isambard) was the one single soul in court who tried to get Joan off and who stood even in the flames holding up to her the cross, and then you will see in the play that he is so far-seeing that he can look more than a century ahead and tell that there will be people in existence called Protestants.

The last two paragraphs are delightfully inconsequent. One says Joan was entirely without sexual attraction; the other says she defied a case for breach of promise of marriage! Joan was entirely honest and when the question of marriage was once raised before

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her, she said: "I don't know yet." She did not feel herself unusual. But is there not a sex attraction in a broad as well as a narrow sense? Does not a father have one love for a daughter and another for a son? As for the breach of promise, a country swain said there was a contract of marriage between him and Joan. Joan proved to the satisfaction of the court there was not. If you accept Shaw's Joan of Arc, how much poorer are you for another high belief gone before a slipshod higher criticism? St. Joan is a single star in a country of disillusionment and spiritual darkness in high places. As with Chaucer, many ecclesiastics are unapologetically condemned, but the true light is found in the "poor parson of a town," so in this peasant girl there is a rare and cheering light, echoed from St. Francis in the century before, passed on to Thomas A. Kempis in the next. I believe that Christians as a whole, apart from the church to which they belong, recognise and cherish that light and give glory to God for it.

Shaw himself is a queer fish. He takes up the position of a sceptic, yet evidently he is violently interested in religion. There is a story told by Anatole France of a clown who went into a monastery. There he found there was nothing he could do to the greater glory of God. Then the prior found him one day in the chapel before the altar of our lady, standing on his head and juggling with two balls with his feet. It was all he could do to practice his art. Perhaps that is Shaw's way. Let it not be thought that any of this is a reason why we should not go to see a notable play and a notable actor. I have my own notion that Shaw knew full well that the public would read into the play the traditional Joan. The New York pictures show Joan on her knees at a shrine. The focus is shifted from Shaw's centre of vision to the favorite luxury!

Farmers Are Plowing. Omapah, April 8.—Sugar making is about over and the yield of syrup is below the average. Allen Killingbeck is moving on the farm of Mrs. W. J. Cox. A. Doxser conducted service in the Methodist church, Sunday last. Some of the farmers have commenced plowing. Most of the boys from around here have gone to work on the extra gang for William Sproule, Lavant. Mrs. T. G. Burke is improving very much after undergoing an operation in the Kingston General Hospital. T. G. Burke spent a few days in Kingston recently. Harlowe Happenings. Harlowe, April 8.—Yesterday and today has been the most wonderful sap days of the season, the first real good run this year. Mr. and Mrs. C. Delyea and family have left this vicinity. Samuel Thompson, who has been in hospital and had an operation, came home on Saturday very much improved. Mr. and Mrs. W. Scott, Mrs. W. Thompson, Sr., and Mr. and Mrs. W. D. Thompson, Jr., spent the evening, on Friday, with Mr. and Mrs. J. White. There has been quite a number sick in our neighborhood; some with mumps, while others have had colds. Mrs. John Miller has returned from Cloyne, where she has been visiting with her brother, S. Wheeler.



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