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Joan of Arc.

LETTERS

To The Editor

Kingston, April 16 .- (To the Editor): "The Maid of Orleans," burnalive in the market-place Rouen, May 30th, 1431, is considerd one of the most remarkable personages in all history. To account for what she did in freeing her country of the English has puzzled the world for nearly five hundred years. George Bernard Shaw, whose play "Saint Joan" is creating such a furore, "admits he is the first author to understand Joan of Arc. France's heroine." He says, "all others have been wrong in estimates of Queerest Fish of Middle Ages. strikes one as queer that he should use such a slang expression if really understood her. Shaw's estimate of the pucelle (maid) according to what is published in an article in the Whig, Saturday, April 4th, is no more correct than any of the other authors cited therein. There have been a number of authors, both English and French, who have given historical facts which, in the light of present day knowledge, explain the character and the action of Jeanne d'Arc quite understandably. No one can understand the life of the pu celle fully from simply reading one author on the subject. Should you read only Lamertine or Michlet you would get the French side of the that Jeanne had in her childhood story. Should you read only Hume Dickens or Bartlett, you would get the English side. In addition these authors, read Henri, Martin, DeQuincy and Grimke; then you will be in a position to form an intelligent opinion of the inspired leader of the French soldiers. Joan's ideas were not due to "clerical prompting," nor was she-a "mascot," as suggested by Anatole France. Neither were her actions due "realistic imagination" as the article above referred to states. "Shaw re creates his heroine as a girl of "terrifying ability," but, if so, it is not true representation or interpretation of her life and conduct. The explanation is simpler, yet more marvel-

lous, touching and profound. One needs to know the antecedents of this wonderful girl; the his torical background of the grea drama in which she played a leading part; to get a true perspective. She lived in a superstitious age among à superstitious people. In her day the church was supreme and here-

tics were put to death freely. Domremy, a village among the hills of Lorraine, was the place where the heroine of Orleans and Reims first saw the light. Of all locations on earth this was perhaps the one place for such prodigies as Jeanne d'Arc to be born. For hundreds of years before the birth of this girl. Domremy had, as Michelet says, enjoyed "all the poetry of war." Being located on the line and in fact at the cross-roads between Burgandy and that portion of France which was loyal to the king, armies were constantly passing and repassing; neither the King of France nor the Duke of Burgandy were able to may be of interest to many of your

afford the people protection. looked for some supermundane surrection does not find full cred- ed if one rose from the dead." power for deliverance, and devoutly ence. May I ask you, with your believed that through some miracul- usual courtesy to publish the followous interposition. God would not ing letter which was recently admitonly save Lorraine but that through | ted into the "Christian Guidance" that province the alliance between and my reply which was refused in-England and Burgandy would be sertion in that paper. broken and all France be saved.

Long before Jeanne's birth a French prophet had foretold that France would be saved by a virgin, and all through the Province of Lorraine the people believed this vir-

Though Jeanne never knew one the traditions of the church. Her religion and her patriotism were not items in her life; her life was merely an item in her devotion to religion and her country.

Signs of mediumship began to manifest themselves in Jeanne when she was very young. S. M. Grimke says: "She was but eight years old when all these signs were manifest in her. She seemed like the ancient Sybils, marked from infancy with the fatal seal of sadness, of beauty and of isolation among the daugh-

Then she was less than thirteen years old, being in her father's garden one day, she was attracted by a light which she said was above the brightness of the sun, and turning to it, saw two of the most beautiful and resplendid objects she had ever beheld. One of them spoke and said: "Jeanne, be a good and obedient girl and go often to church." The apparition vanished. She said: "O mother, the music of that voice exceeds anything I eyer heard, not excepting your own voice." From this time forward the whole tenor of her life seemed to be changed. She seemed to feel her mission. Something in the tones of her voice seem ed to tell her friends that a kind of prehensible power was discovering to her, her life-work. She was not long left to grope in the dark. Going again through the garden she again heard the voice and, turning, saw the radiance and in the midst of this ineffible effulgence stood two noble agures, one of which said: "Jeanne go to the succor of the King of France and thou shalt restore his kingdom to him." She fell upon her knees and bowed her head and replied: "Monsieur, I am only a poor girl, I know not how to ride or to lead an army." The heavenly visitant replied: "Go to M. de Bandricourt, Lord of Vancoleur, and he will conduct thee to the king. St. Catherine and St. Margaret will be thy aids." After remaining stupefied and in

tears sometime, other angels seemed

her mother that "sainted dressed in white; amid countless lights and with voices soft and musical and moving unto tears, came and comforted her." "O Mother, I so longed for them to take me with

Bartlett says: "Wonderful and majestic forms floated in the sky past her, and mysterious language was addressed to her. It was promised France should be delivered, and through her aid. These sights. and apparitions became more and more frequent and more definite in their import. The spirits that came were generally those of St. Catherine and St. Margaret, the guardian saints of Domremy church, Michael, the archangel, at one time came to the lovely maid."

On her trial several years after she said: "I saw him with these eyes as plainly as I see you now." When closely questioned again, she replied: "Yes, I do believe firmly, as firmly as I believe in the Christian faith, and that God has redeemed us from the pains of hell, that these voices came from Him and by His

"Jeanne determined, as did one of old, not to be disobedient unto the heavenly vision." When she told her parents, her father threw everything possible in her way; he even told his son to drown her rather than suffer the disgrace of having his sister go into the army. He went as far as to get a young man to claim her hand in marriage, and to swear days promised to marry him. She faced her accusers and spoke so sincerely and truthfully, and so thoroughly convinced her father and her would-be husband of intrigue that the ecclesiastical judges without a moment's hesitation, decided the case in her favor. This was the "suit for breach of promise of marriage." referred to, in a disparaging way, in the last paragraph of the article before mentioned.

Joan's mediumship, religion and patriotism explain her character and career without any other theories whatsoever. She was an instrument in the hands of the "angels" whom she saw, and whose "voices" she heard, to save France. Who can say how much we of to-day eve this girl? France redeemed by the Maid of Orleans became a strong people In the recent Great War she was the buffer nation and performed mighty part in saving the world from subjection and tyranny.

Since writing the above I have read with interest and very great pleasure, Prof. Conacher's criticism of Shaw's "Joan of Arc." I knew from my reading of the history of the pucelle that Shaw's interpretation was wrong, and it is a satisfaction to have that confirmed, and so ably, by Prof. Conacher. Anything further I had to say would now be superfluous.

Yours truly. -S. K. AYKROYD.

Christ's Physical Resurrection. tor): As all Christendom has just readers to see that even in the Meth-They continually called upon and odist church the doctrine of the re-

-JAMES LAWSON.

Another View of the Matter. vember 5th, Dr. Lawson concludes than half a century ago when I clumsy attempt has been made to gin was to be born in one of its a reply to Mr. Black with these wrote the Guardian suggesting that change Murray into Murney. The grandiloquent words: "the stupendous miracle of the rising from the letter from another, she drank in all dead of our Lord Jesus Christ is the one sure foundation of the church, which is the Body of Christ."

When Peter replied to Jesus' question "but whom say ye that I am." "Thou are the Christ the Son of the living God!" Jesus replied: "Upon



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PICTORIAL MAGAZINE for May

Newman & Shaw

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this rock will I build My church. We cannot see any illusion in that statement to "the stupendous miracle of the rising from the dead of our Lord Jesus Christ." Thousands there are, have been, and always will be, who will not hesitate to accept Jesus as the Christ, the Son of the living God, but who have much hesitancy in believing in his physical re-

In these days of growing scientific Ottawa, April 14 .-- (To the Edi- knowledge men's faith in Jesus Christ and his teaching and life is celebrated the death and resurrec- not determined solely or mainly by tion of Our Lord Jesus Christ, it the certificate of His miracles. If prophets and the Son of God, neither would they believe or "be pursuad-(Sgd.) G. H. Lord.

Baldur, Man.

Another View of the Matter. Dear Sir .-- As "grandiloquent" means bombastic, Rev. G. H. Lord martello tower which the Kingston would show better taste by reserving Historical Society has taken over. such compliments as his first para- This tower is now called the Murney

paper, casts doubt on the Methodist had been forgotten. because scriptural doctrine of what a minister would have to preach in these days for which he

followed it up by explaining what it to do so. killed, and be raised again the third Argus of August 28th, 1846, in the Cobourg General Hospital. day." Here is the doctrine of "His form of a note added by the editor physical resurrection, in which Mr. to the account of the death of Sir Lord says "thousands have much George Murray, which occurred at esitancy in believing." Peter was Inverness, Scotland. The editor one of them at that time, and his says: epistle he foretells that "there shall of his death." be false teachers who privily shall bring in damnable heresies; even denying the Lord who bought them." Mr. Lord's pedantic reference to fore they are ironed.

these days of growing scientific knowledge" (by the way, will he kindly tell us what kind of knowledge is not scientific)! by no means alters the fundamental doctrine of Christ's resurrection, which He Himself gave as a proof of His Messiah-The New Testament is full of it.

See Paul's strong and unanswerable argument in I. Cor. 15, and other passages almost without number. Those who "hesitate" in accepting this doctrine do not really "accept Jesus" in a saving and scriptural way. They do not know him and the power of His resurrection; nor do they say with the inspired apostle, "It is Christ that died, yea rather, that is risen again."

-JAMES LAWSON 62 Seneca street, Ottawa.

Murney Tower

Professor D. A. MacArthur, head of the historical department at Queen's has kindly shown the Whig some passages which throw light on the name Murray as applied to the tower, but the name carved above The prophets often wrote "better | the entrance is Murnay and the let-Dear Sir,-In your issue of No- than they knew," and so did I more ter N is of metal, suggesting that a we Wesleyan Methodists drop our two passages from the Argus, prefix and ask all the smaller Meth- Kingston newspaper, of the year odist bodies to do the same, and all 1846 when the tower was under conunite in one grand Methodist church, struction, show clearly that the This was taken up by others and name of the tower was actually Mursome years later became an estab- ray and that the point on which it lished fact. Little did I then know stands had had its name changed to or think I should live to see the time Murray Point. Asked what he conwhen our church would have a very sidered that the point had previously questionable right to the prefix Wes- | be called, Professor MacArthur sugleyan. Where are we at, when an gested that it might easily have been ordained member of a Methodist Murney, a title resumed later when conference, through our church the memory of Sir George Murray

> One of the passages from the Christ's resurrection? I wonder Argus dated, June 12th, 1846, reads: OUR FORTIFICATIONS.

On Wednesday last a detachment would be brought to time by the of the Royal Artillery placed a can- MacLean, Frontenac street, will be non on the martello tower in course sorry to hear that she was called I scarcely think our mutual friend, of erection at Murray Point, for the very suddenly to Inverness, Quebec. "Mr. Black," will much appreciate purpose of trying the strength of the on account of the serious illness of the uncalled for assistance of his work. Sir Richard Bonnycastle com- her husband. Rev. Dr. MacLean has manding the Royal Engineers, was been the Presbyterian minister in Mr. Lord is exceedingly unfortun- present, and, we understand, ex- that place for the past two years. ate himself in his choice of scrip- pressed himself well pleased with tural proof for his contention. He the manner in which the comparacould scarcely have chosen a passage tively green masonry withstood the more in harmony with my expressed firing. Mr. George Davidson, the views and directly opposite to his contractor, has been most expedit- from the estate of Alexander Mcown. He should have read a few lous in fulfilling his contract, and Mann, through Dr. S. S. Dickenson verses more and he would have seen did necessity require it, would no executor and trustee, a bond for that after Jesus gave his answer to doubt be able to complete his work \$500 bearing interest at the rate of

"hesitancy" caused Jesus to say to "We notice that the redoubt near- April 22nd, he will be united in marhim, "Get thee behind me, Satan." ly finished at the west end of this riage to Miss Edna V. Amey, daugh-Do not these fearful words of re- city has been named after Sir ter of Mrs. Issac Amey, Chicago buke apply with tenfold terrible George, and the site on which it is formerly of Napanee. Mr. and Mrs. force to those who still "hesitate" erected has also been changed to McCartney will take up residence on to receive the plain words of Jesus? Murray Point. The gallant officers Alfred street. Poor blundering Peter had got who conferred this mark of respect completely over his "hesitancy" upon their distinguished chief little when he boldly declared "But ye tho't, when the work was commenchath raised from the dead; whereof pletion of their monument would was decided to purchase the Mackie

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\$500 for Cobourg Hospital. J. D. Hayden, president of Cobourg hospital board, has received Peter's confession, he immediately in one-half the period allowed him five and one-half per cent. yearly for five years, made by Toronto General meant, namely, that "He must be The second reference occurs in the Trusts Corporation in favor of the

To Wed in Chicago William Henry McCartney, son o William McCartney, left on Saturday for Chicago where on Wednesday

To Buy Property. At the regular meeting of the we are witnesses." In his second have occurred almost at the moment property for a new high school site at a cost of \$30,000, provided the Separate School Board purchases the present high school property for Woolens should be nearly dry be- \$11,000. This body has already of-Sered \$10,000.