

THE LADIES' HOME JOURNAL

Vol. XIII, No. 8

PHILADELPHIA, JULY, 1896

YEARLY SUBSCRIPTIONS, ONE DOLLAR
SINGLE COPIES, TEN CENTS

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The Home and Personal Life of Joan of Arc By Emma Asbrand Hopkins



JOAN OF ARC ACCLAIMED BY THE PEOPLE



JOAN OF ARC TAKEN PRISONER AT COMPIÈGNE



JOAN AND HER UNCLE BEFORE SIRE DE BAUDRICOURT—MAY 13, 1428



JOAN IDENTIFIES THE KING AT CHINON—MARCH 9, 1429



JOAN MARCHES TO ORLÉANS WITH AID—APRIL 27, 1429



JOAN WOUNDED AT TOURNELLES—MAY 7, 1429



JOAN MEETS CHARLES VII AT TOURS—MAY 13, 1429



JOAN OBTAINS EXEMPTION FROM TAXATION FOR DOMRÉMY



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JOAN RECAPTURES BEAUGENCY



CHARLES VII CROWNED AT REIMS—JULY 17, 1429



JOAN SOLD TO THE ENGLISH—NOVEMBER, 1430



JOAN PUT TO TORTURE—MAY 9, 1431



JOAN CONDEMNED TO DEATH—MAY 29, 1431



JOAN BURNED AT THE STAKE AT ROUEN—MAY 30, 1431



ESTLING beneath a wooded hillside, in the province of Lorraine, lies the little village of Domrémy, the birthplace of Joan of Arc. The main street of the hamlet is a part of the great national highway, which just there runs along a terrace overlooking the valley of the Meuse. Behind the houses rises the forest, and in front stretches the greensward of the meadows extending in light and shadow to the opposite hills. At the upper end of the village, beside the church, stands the picturesque cottage wherein was born, to Jacques of Arc and Isabeau Romée, on the night of January 6, 1412, the little daughter whose name shines out as the brightest illuminated figure upon the pages of mediæval history.

The valley of the Meuse is one great garden land, and stretching north and south, not far from the frontier, it has been for ages the highway of the nations, or the theatre for many of those movements which have decided the character of France. Curiously enough the types of those alien nations, which have at various times held this favored land, are preserved, to a certain extent, among the peasants who inhabit the peaceful valley. In Domrémy to-day walk the tall, commanding, fair-haired figures so characteristic of the German across the border, but with features which suggest the profile on a Roman coin, dug up but yesterday on the neighboring hillside. Talking with the villagers in their homes you find you are meeting not only the physique of the German, and the indomitable energy of the Roman, but, also, the keenness, the vivacity and freedom-loving traits of the French. Domrémy has changed but little during the four centuries and fourscore years which have rolled away since that winter's night of the Epiphany. It was a farming village in Joan's day; it is a farming community still, with its hillsides marked with the varied tints of the grain fields, and meadows dotted with the flocks of grazing sheep or herds of cattle. It is a country big with the story of the past, a country filled with the inherited traditions and some of the superstitions of the nations which have occupied it in turn, a land well suited to form the background in a picture, whose prominent figure is the historic Maid of Orléans.

Jacques of Arc was one of the most prosperous farmers in the village. He owned his modest home and some twenty acres of meadow, field and woodland, and had an income of about one thousand dollars a year. He was a much respected citizen in the small community, performing many of those duties now relegated to a mayor, or a justice of the peace, and entertaining, in a humble way, the pilgrims who passed along the great highway.

It is truly said that great characters are the children of unusual mothers. Joan of Arc was no exception to this almost universal rule. Isabeau of Arc was a woman evidently far in advance of her village associates. She had a brother who had been educated for the clergy; she possessed some little property in her own right; and what was, perhaps, rarer still, she signed her name with the title of Romée, only taken by those who had made the pilgrimage to the eternal city. The broadening influences which must have thus acted upon her character can only be fully appreciated when one contemplates the rather narrow life of the Lorraine peasant woman of to-day. Do we not find in the historic record of the life of the daughter, then unborn, some suggestion of these broadening spiritual influences which must, even from the first, have differentiated her from the other children?

The family of seven, three sons and two daughters, lived in the vine-covered cottage beside the mill on the plot of land adjoining the church. The house has scarcely changed since repaired by one who knew Joan, and were it not for the sculptured details above the door, the tall spruce trees which shelter it, or the well-kept inclosure, there is nothing to

A YOUNG MAN'S RELIGIOUS LIFE

By Rev. Charles H. Parkhurst, D. D.

I ATTEMPT in these papers to bring together as many matters as I can that bear upon a young man's life practically. Religion it will be my purpose to discuss in pursuance of the same utilitarian idea. I recommend a young man to take good care of his body because it pays. I recommend to him to go to school or to college because it pays. I recommend to him to interest himself in religion because it pays, because it helps to make actual in him that which is possible, and puts him in the way of accomplishing here upon the earth the true purposes of his being. It seems to me well to antagonize thus at the start any such idea as that religion is one of the dispensables, or that it occupies much the same position in our personal belongings that bric-à-brac does in household furnishings, a commodity that it is well enough to be possessed of, but that stands in no immediate relation to the substantial necessities of every-day life.

IN ANYTHING like a complete handling of this question the first thing to be stated is that man is by nature a religious being. He is a religious being in the same sense in which it may be said of him that he is an intellectual being or an æsthetic being. This is not affirming of him that he is instinctively good or instinctively pious, but that he is endowed by birth with impulses that respond to the presentation of the divine idea. Just as it is true that a man enjoys music because he is naturally endowed with sensibilities that music appeals to and excites, exactly so man is religiously affected because natively endowed with sensibilities that are touched by suggestions and manifestations of God. They are not the product of education for they precede education, and unless they did precede it it would be as impossible to produce in a child a religious appreciation as it would be impossible without a prior musical instinct to create in a child anything like musical appreciation. This, then, gives us a starting point. It authenticates religion by showing that its foundations are laid in human nature, and that to be unreligious is to that extent a denial of our personal constitution.

RELIGION, as so understood, carries with it a sense of divine things and a certain appreciation of God's righteous authority and governance. There is as much difference among men in the distinctness of their religious discernments as in that of their intellectual or artistic discernments. John and Charles may differ in the facility with which they appreciate the cardinal principles of arithmetic, and there may be the same amount of difference in the readiness with which they lay hold upon the class of realities covered by the term religion. It would be stupid in a student to conclude that because astronomy means less to him than it does to his classmate, therefore astronomy is a myth and the finer the astronomer the greater the fool. Young men reason in that way about religion, and with no less of discredit to their sagacity.

Religion, as I have just intimated, carries with it a sense of God's active presence in the affairs of nature and history, and a certain appreciation of His righteous authority and governance. I mention these particulars because of their direct and practical bearing upon the tone of a man's mind and the quality of his life; for, as stated at the outset, it is only with religion as a practical and concrete affair that we have at present to do. The sense of God's working presence in nature renders material service by affording the foundation back to which a man's thoughts, when hard pressed and wearied, can easily retreat. It works in us solidity of conviction by uncovering to us a basis of infinite intelligence down upon which everything rests. For instance, in the study of the heavens it recruits our minds from the tiring quest of astronomic details and lets us feel the support of a mind older and wider than the heavens, down into which all such details enter as ground of permanence and coherency. And between constructing a godless science and a science religiously architected there is all the difference in its effect upon the personal quality and fibre of the builder that there is between erecting castles in the air and founding them upon the ground.

EDITOR'S NOTE—The sixth of a series of articles by Dr. Parkhurst addressed to young men, which began in the JOURNAL of February, 1896, and will continue throughout the year.

THE religious sense exerts, also, just as direct a pressure in all the mind's dealing with the progress of event and the course and destiny of history. Without a recognized God of history there is no rational inducement for laboring to improve the general condition. A man goes aboard a boat on the Mississippi at Cairo because he supposes that that river will conduct him to the sea. All our encouragement in enterprises of amelioration lies in the fact of our confidence that the threads of human endeavor are tied in a hard knot of divine intention. If I may be permitted to speak for myself I will say that I would not have taken the first step toward overthrowing the Tammany Government in New York City if I had not believed in God and in His intended power to make man's efforts available for beneficent and divine results. I suppose I have heard it said a hundred times during the past two years that the only men who can be counted upon to stand by the cause of civic regeneration unflinchingly and untiringly to the end are the men with religious convictions and religious faith. My object in referring to this is to substantiate the position already taken that religion is not at all one of those things in regard to which it can be said that it is merely a question of taste. It is an essential.

ALL of this denotes, if possible, still more when it is carried over into the field of God's righteous authority and governance. Right needs to mean all that a belief in God can make it mean before a man can be permanently trusted to do right. The Ten Commandments never would have proved so great a deterrent against criminality had not the opinion prevailed that in some way or other they were the expression of the divine will. It may be otherwise with angels, but with men some other motive for right doing has to be adduced than the mere fact that it is right to do right. I may be honest because it pays to be honest, or because in the neighborhood where I happen to live the majority are honest people, or because I have been taught to be honest and cannot easily break with the habit; but if I should make up my mind in any given instance that dishonesty would pay better, or if I should migrate into a community where it was popular to steal, or if, notwithstanding my habit of honesty, the apparent advantage of theft should be strong enough to overcome my habit of letting other people's goods alone, I should steal, and I should be a fool not to, provided I had no religious conviction that the law against theft was something more than a human conventionalism. A man may lose his moral convictions, and still the moral training he has had may suffice temporarily to restrain him from plunging into an immoral life, but the time is exceedingly likely to come when passion of some kind will prove more than a match for the inertia of ethical training, and then he will fall. He may still have a kind of instinctive respect for what is right, but not a respect with capital enough in it for him to bank upon after once there has died in him the conviction that the right is an eternal reality in some intimate way bound up with the being and personality of God.

NOW in all of this nothing has been said about creeds. That is not because there can be such a thing as a religious life without a creed, but because the creed itself constitutes no essential ingredient of the religious life. Creed is outgrowth, not ingrowth. What is intended by this can be explained by saying that a man will hardly walk abroad in a world illuminated by the sun without having some sort of conception of the sun, from which the illumination comes. That conception of his may not enable him to see any better, and yet whether it does or does not, the conception will almost necessarily shape itself from the experience which he has of the sun's illuminating power. Or I might illustrate in another way by saying that a man cannot be in the exercise of bodily powers for any considerable time without having some notion of the working and relation of those powers. He may not have studied physiology, but a certain style of physiology will have developed itself in his own mind as the outcome of his own physical experience. And however advantageous it may be to him in certain ways to have an accurate and thorough knowledge of the parts that compose his body and of the machinery of his body, yet by far the most important thing for him is that he be himself thoroughly alive and in the healthy exercise of all the functions that combine to compose his body.

IN ANYTHING like a genuine religious life creeds are an accident, not an essential. The main matter has to do with each man's own personal and independent responsiveness to divine idea and experience of divine influence, and, with that secured, secondary interests can be, in a large measure, left to care for themselves. All the church creeds in existence began in experience, and were not formed into words probably till experience began to cool, just as it rarely occurs to any one to anatomize the human body till the life is well out of it. It was not till the enthusiasm of the early church had somewhat abated that men began to substitute doctrinal paragraphs for personal love to God and loyalty to His service. This is not said with any intention of denying that every religion will have its form of faith, but it is not religion for any man to assent to a credal form except as that form expresses what he personally believes, and is the outcome of what he personally experiences.

I HAVE taken pains in all this discussion to keep my feet firmly planted on the essentials of the matter, not only because that is the only method of treatment commensurate with the dignity of the subject, but also because it obviates the necessity of dwelling upon certain subordinate questions that are always likely to intrude. One of these questions has to do with the matter of church-going. Things are quite different from what they were in the old days and in the small country towns, where attending church on Sunday and perhaps going to the prayer-meeting in the middle of the week came the nearest to dissipation of anything that the humdrum of ordinary life had to offer. Under those circumstances the Sabbath services were considerably in the nature of a relaxation. They made a break with the prevailing monotony and were usually welcomed, at least by the older members of the family. Life now, however, is a good deal more intense than it used to be; the conditions under which work is done less natural; even the circumstances of our abiding place, particularly in the cities and larger towns, into which population is so rapidly condensing, more straitened and wearisome. Add to this that whereas the church used to be almost the only opportunity for obtaining anything like intellectual stimulus, the whole week now is crowded with such opportunities; lectures, magazines and newspapers are almost a gratuity, and, so far as the latter are concerned, on no day so abundantly as on the Sabbath. To Sunday newspapers, undoubtedly, is chargeable a very considerable amount of current church absenteeism.

IN DEALING with young men in their relation to church-going all this changed situation requires to be frankly faced. I cannot do justly by them unless I can put myself in their places and appreciate with them the altered conditions. I meet them, then, on their own ground, and, without any disposition to belittle such reasons for absenting themselves from church as they may adduce, I nevertheless say to them frankly and confidently that abstinence from the place of public worship is for them a mistake, and that they are thereby suffering a loss that cannot easily be made up to them. I have already shown that the religious is an ingredient in our constitution, and that we are by nature gifted with certain tendencies whose strengthening and enlargement means the development within us of religious fibre, and the establishment within us of religious character. Now I know of no means—with the single exception of parental precept and contact—by which these tendencies are so likely to be addressed and moved upon with effect as the associations, influences and services that combine in the house of God. I am assuming—which, to be sure, is not always the case—that the pulpit so shapes the service as to make it a steady and intelligent appeal to the religious sensibilities. The pulpit can stupidly allow the music of the sanctuary to be of a character fitted only to amuse the fancy, and the result will probably be that music lovers will go where the renderings of more talented performers will please the fancy more. Or the same pulpit can even more stupidly allow the preaching to take the shape of a disquisition or of a doctrinal discussion, and those who have a taste for that kind of thing will be excusable if they prefer for the purpose the paragraphs of a professional essayist or the syllogisms of a theological expert. But the peculiar province of the preacher is to make hymns, prayers and sermon bear in tender directness upon that spot within us where we keep our sense of the unseen and the divine; and from a service so shaped and so inspired a young man with religious possibilities in him cannot afford to absent himself. He is, by the means, drying up by innutrition those faculties of experience and power that are the distinction of our humanity, and is, in all likelihood, hiding in the napkin of disuse that talent of tender intimacy with the divine that makes it most worth his while to be a man.

C. H. Parkhurst



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