

Divination

Catherine of Sienna

CATHERINE OF SIENNA

Catherine Benincasa, was born prematurely on March 25 1347, in Siena, Italy to Giacomo di Benincasa, a cloth dyer and Lapa Piagenti. Catherine's twin sister, Giovanna didn't survive.

At age six Catherine experienced a vision of Christ. At age seven, Catherine vowed to dedicate her life to God.

After, her older sister Bonaventura died in childbirth, sixteen-year-old Catherine was pressured to marry Bonaventura's widower. Due to her vow and her dislike of the widower, she began a fast. She would continue this practice throughout her life. Concerned for her future, her mother insisted she pay more attention to her appearance. In protest, Catherine cut off her long hair.

Catherine next had a vision of St. Dominic and wanted to join his order. Eventually her parents gave in, and at the age of sixteen she joined the Third Order of St. Dominic, an order of laypersons. They taught Catherine to read.

At aged twenty-one, Catherine experienced what she described in her letters as a "Mystical Marriage" with Jesus. In this vision she was told by Christ to leave her withdrawn life and enter the public life of the world. Catherine began helping the ill and the poor, including nursing patients with leprosy and advanced cancer. As social and political tensions mounted in Siena, Catherine felt compelled to intervene in politics. She journeyed to Florence where she acquired Raymond of Capua as her confessor and spiritual director.

In June 1376 Catherine went to Avignon as ambassador of Florence to make peace with the Papal States. Her efforts were unsuccessful, and Florentine leaders disowned her. Catherine's work had paved the way for peace and following her departure the Florentine leaders sent ambassadors to negotiate. Catherine sent an appropriately scorching letter back to Florence in response.

Catherine returned to Siena, and in autumn 1377 and began the writing of her *Dialogue*.

Late in 1377 Catherine went to Florence when Gregory XI asked her to help seek peace between Florence and Rome. Following Gregory's death, riots broke out and she was nearly assassinated. In November 1378, the new Pope, Urban VI, summoned her to Rome. She helped convince his court of his legitimacy.

For many years Catherine received only the Holy Communion on a daily basis. This caused great concern for her health. From the beginning of 1380, Catherine could neither eat nor swallow water. St Catherine died in Rome, on April 29, 1380, at age 38.

Three genres of work by Catherine survive:

- Her major treatise, *The Dialogue of Divine Providence*.
- Catherine's letters are considered one of the great works of early Tuscan literature. More than 300 have survived. Approximately one third of her letters are to women.





- 26 prayers of Catherine also survive.

Pope Pius II canonized St Catherine on June 29, 1461. On October 3, 1970, Pope Paul VI gave Catherine the title of Doctor of the Church; this title was almost simultaneously given to Saint Teresa of Avila (September 27, 1970), making them the first women to receive this honor.

Catherine ranks high among mystics and spiritual writers. She's greatly respected for her political boldness to "speak truth to power"—when it was unacceptable for women to do so.



Elizabeth of Schonau

ELIZABETH OF SCHÖNAU

Elizabeth was born about 1129 A.D., of an obscure family named Hartwig. She was educated at the double monastery of Schönau in Nassau and made her profession as Benedictine in 1147.

In 1157 she became abbess of the nuns under the supervision of Abbot Hildelin. In the 12th century it was customary that only women of noble birth were promoted to spiritual offices in the Benedictine order and although little is known about her birth family it seems probable that Elizabeth was of noble birth.

She is described as given to works of piety from her youth, much afflicted with bodily and mental suffering. She was also known to be a zealous observer of the Rule of Saint Benedict and to the regulation of her convent. She was devoted to practices of mortification. In the years 1147 to 1152 Elizabeth suffered recurrent disease, anxiety and depression as a result of her strict asceticism. St. Hildegard of Bingen admonished Elizabeth in letters to be prudent in the ascetic life.

In 1152, Elizabeth began to experience ecstatic visions of various kinds. These generally occurred on Sundays and Holy Days at Mass or Divine Office or after hearing or reading the lives of saints. She reported that Christ, the Virgin Mary, an angel, or the special saint of the day would appear to her instruct her; or she would see quite realistic representations of the Passion, Resurrection, and Ascension, or other scenes of the Old and New Testaments.

What Elizabeth saw and heard she put down on wax tablets.

Her abbot, Hildelin, told her to relate these things to her brother Egbert (or Eckebert). A priest at the church of Bonn then edited them. At first Elizabeth hesitated fearing she would be deceived or be looked upon as a deceiver. However, she finally complied with her abbot's instructions. Egbert (who became a monk of Schönau in 1155 and eventually succeeded Hildelin as second abbot) put everything in writing. He later arranged the material at leisure and then published them all under his sister's name. The events in the first book probably took place before Hildelin told Elizabeth to write these things down. The things in the later books may have been after this point in time and occurred when Elizabeth had already begun writing.

Thus came into existence three books of "Visions". Of these the first is written in language very simple and in unaffected style. The other two are more elaborate and replete with theological terminology.

There is a great diversity of opinion in regard to her revelations. The Church has never passed sentence upon them nor even examined them. Elizabeth herself was convinced of their supernatural character, as she states in a letter to Hildegard. Her brother held the same opinion.



Elizabeth of Schönau is considered to be a German Benedictine visionary. When her writings were published, the title of "Saint" was added to her name. She was never canonized. In 1584 her name was entered in the *Roman Martyrology* and has remained there.

She died on June 18, 1164 and was buried in the abbey church of St. Florin.

Mary Dyer



MARY BARRETT DYER

Tradition has it that Dyer was the daughter of Lady Arbella Stuart and Sir William Seymour, around 1611 A.D. However, since her maiden name was Barrett, this is doubtful. As a child, she was an occasional guest of the royal court of King Charles I. The ball gown worn for these visits was brought with her to Colonial America and pieces are said to be in the possession of her descendants.

She married William Dyer, a fishmonger and milliner in the New Exchange, as well as a Puritan, in London on October 27, 1633. She gave birth to a total of eight children, two of who died in infancy.

In late 1634 the Dyers immigrated to Massachusetts, where William Dyer took the Oath of a Freeman at the General Court in Boston on March 3, 1635. They were admitted to the Boston Church on December 13, 1635.

In 1637, the Dyers became open supporters of Anne Hutchinson, who preached that God "spoke directly to individuals" rather than only through the clergy.

Dyer joined Hutchinson and the Rev. John Wheelwright during the "antinomian heresy" period, in which they worked to organize groups of women and men to study the Bible in contravention of the theocratic law of the Massachusetts Bay Colony. Mary also followed Hutchinson to the Colony of Rhode Island and Providence Plantations.

Dyer gave birth on October 11, 1637, to a deformed stillborn baby, who was buried privately. Hutchinson was tried for heresy and the Hutchinsons and Dyers banished from Massachusetts in January 1637. Shortly after these events, the authorities learned of the "monstrous birth", and Governor John Winthrop had the baby's corpse exhumed in March 1638, before a large crowd. He described it thus:

"It was of ordinary bigness; it had a face, but no head, and the ears stood upon the shoulders and were like an ape's; it had no forehead, but over the eyes four horns, hard and sharp; two of them were above one inch long, the other two shorter; the eyes standing out, and the mouth also; the nose hooked upward; all over the breast and back full of sharp pricks and scales, like a thornback, the navel and all the belly, with the distinction of the sex, were where the back should be, and the back and hips before, where the belly should have been; behind, between the shoulders, it had two mouths, and in each of them a piece of red flesh sticking out; it had arms and legs as other children; but, instead of toes, it had on each foot three claws, like a young fowl, with sharp talons."

Winthrop sent descriptions to numerous correspondents, and accounts were published in England in 1642 and 1644. The deformed birth was considered evidence of the heresies and errors of antinomianism.

In 1638, the Dyers were banished from the colony, and followed Hutchinson to Rhode Island. The group then moved to Portsmouth, where William Dyer signed the Portsmouth Compact in March 1638 along with 18 other men. The Dyers ultimately settled in Newport, where by 1640, William had acquired 87 acres of land. He flourished in there, serving as Secretary for the towns of Portsmouth and Newport from 1640 to 1647, General Recorder, and ultimately Attorney General from 1650 to 1653.

Mary was dissatisfied with Rhode Island life, and traveled alone to England in 1650, where she joined the Religious Society of Friends (Quakers) after hearing the preaching of its founder, George Fox. She eventually became a Quaker preacher in her own right.

William briefly joined her but returned alone to Rhode Island in 1652. Mary remained in England another five years. Her 1657 return to New England was ill timed. When Mary's ship landed in Boston, she was immediately arrested. Her husband secured her release because of his prominent social status in Rhode Island and on the condition that William "gives his honor" that Mary would never return to Massachusetts.

Dyer continued to travel in New England to preach Quakerism, and was arrested in 1658 and expelled from New Haven, Connecticut for preaching "inner light" and the notion that women and men stood on equal ground in church worship and organization. After her release, she illegally returned to Massachusetts to visit two imprisoned English Quakers, William Robinson and Marmaduke Stephenson. When she traveled to Massachusetts a third time with a group of Quakers to publicly defy the law, she was arrested and sentenced to death. After a short trial, two other Quakers were hanged, but Dyer was spared at the last minute because her son interceded on her behalf against her wishes.

She was forced to return to Rhode Island, and traveled to Long Island, New York to preach, but her conscience led her to return to Massachusetts in April 1660 to "desire the repeal of that wicked [anti-Quaker] law against God's people and offer up her life there." Despite her husband and family's pleas, she refused to repent, and was again convicted and sentenced to death on June 1. The next day, as she was escorted to the gallows by Captain John Evered of the Boston military company, Evered said to her "...that she had, previously been found guilty of the same charge, and been banished, that she now had one last chance to repent and be banished again." Dyer refused and was then hanged.



Minnie Evans

MINNIE EVANS

Minnie Evans (Jones) was born December 12, 1892. She was the only child of Joseph Kelley, a farmer, and Ella Jones of Pender County, North Carolina. Ella, then only 14 years old, moved to Wilmington early in 1893 to live with her grandmother, who assumed responsibility for Minnie.

Minnie Evans attended school through the sixth grade, dropping out because of the family's economic hardship. She found a job as a "sunder" selling shellfish door to door. In 1908 she quit to marry Julius Jones. The couple had three sons.

Beginning in 1916, Minnie Evans was employed as a domestic at the home of her husband's employer, Pembroke Jones, a wealthy industrialist. The Jones' family lived on Jones's 2,200-acre hunting estate, "Pembroke Park."

Evans began drawing on Good Friday 1935. She said "I had a dream, its voice spoke to me: 'Why don't you draw or die?' 'Is that it?' I said, 'My, My.'"

Evans was 43 when she created her first piece of artwork on a scrap of paper bag. Five years later she decided to really dedicate herself to recording her dreams through art. She later worked with more precision, using ink, graphite, wax crayon, watercolor and oil on canvas, board and paper.

In 1948, Minnie Evans became the Airlie gatekeeper. With this new job her work began to bloom in colors and in images of actual flowers. She also began selling her artwork on the side.

In 1961, she had her first formal exhibition of drawings and oils at a gallery in Wilmington. In 1962 she became friends with Nina Howell Starr who would publicize her work for the next 25 years. In 1966 Starr arranged for Evans' first New York exhibit. In 1975 Starr curated a major Evans exhibition at the Whitney Museum of American Art.

Minnie Evans was unaffected by her new celebrity. She felt she was just doing what the Lord told her to do. Evans' drawings were filled with many colors. Her designs were complex, with elements recalling the art of China and the Caribbean combined with more Western themes. The central motif in many pieces is a human face surrounded by plant and animal forms. The eyes, which Evans equated with God's omniscience, are central to each figure. In addition, God is sometimes depicted with wings and a multicolored collar and halo and shown surrounded by all manner of creatures.

Of her drawings, Evans once said that "this art that I have put out has come from the nations I suppose might have been destroyed before the flood. . . . No one knows anything about them, but God has given it to me to bring them back



into the world."

Evans died December 16, 1987, leaving more than 400 artworks to the St. Johns Museum of Art in Wilmington.

Evans was the subject of the documentary *The Angel that Stands By Me: Minnie Evans' Art* in 1985.

Now recognized as one of the most important visionary folk artist of the 20th century, her work is highly collected by many museums and collectors across the world. Despite her prolific and long career, her works do not come up for sale often. Her work can be viewed at such museums as the Museum of Modern Art, the Smithsonian Institution, the Abby Aldrich Rockefeller Folk Art Museum, the American Folk Art Museum, the Whitney Museum of American Art, the Ogden Museum of Southern Art, and the High Museum of Art.

Saint Teresa of Avila

TERESA OF ÁVILA

"It is love alone that gives worth to all things." - St. Teresa of Avila

Teresa of Ávila, also called Saint Teresa of Jesus, baptized as Teresa Sánchez de Cepeda y Ahumada, was a prominent Spanish mystic, Roman Catholic saint, Carmelite nun, an author of the Counter Reformation and theologian of contemplative life through mental prayer. She was a reformer of the Carmelite Order and is considered to be a founder of the Discalced Carmelites along with John of the Cross.

Teresa de Cepeda y Ahumada was born in on December 6, 1515 in Gotarrendura, in the province of Ávila, Spain. Her father, Alonso Sánchez de Cepeda, bought a knighthood and successfully assimilated into Christian society. Teresa's mother, Beatriz de Ahumada y Cuevas, was especially keen to raise her daughter as a pious Christian.

When Teresa was 14 her mother died, causing the girl a profound grief that prompted her to embrace a deeper devotion to the Virgin Mary as her spiritual mother. Teresa was sent for her education to the Augustinian nuns at Ávila.

In the cloister, she suffered greatly from illness. Early in her sickness, she experienced periods of religious ecstasy through the use of the devotional book the *Third Spiritual Alphabet* by Francisco de Osuna. This work, following the example of similar writings of medieval mystics, consisted of directions for examinations of conscience and for spiritual self-concentration and inner contemplation.

She claimed that during her illness she rose from the lowest stage, "recollection", to the "devotions of silence" or even to the "devotions of ecstasy", which was one of perfect union with God. During this final stage, she said she frequently experienced a rich "blessing of tears." She also became conscious of her own natural impotence in confronting sin, and the necessity of absolute subjection to God.

Around 1556, various friends suggested that her newfound knowledge was diabolical, not divine. She began to inflict various tortures and mortifications of the flesh upon herself. But her confessor, the Jesuit Saint Francis Borgia, reassured her of the divine inspiration of her thoughts. On St. Peter's Day in 1559, Teresa became firmly convinced that Jesus Christ presented himself to her in bodily form, though invisible. These visions lasted almost uninterrupted for more than two years.

The memory of this episode served as an inspiration throughout the rest of her life, and motivated her lifelong imitation of the life and suffering of Jesus, epitomized in the motto usually associated with her: *Lord, either let me suffer or let me die.*



Teresa entered a Carmelite Monastery of the Incarnation in Ávila, Spain, on 2 November 1535. She found herself in disharmony with the spiritual malaise prevailing at the Incarnation. Among the 150 nuns living there, the observance of cloister—designed to protect and strengthen the spirit and practice of prayer—became so lax that it actually lost its very purpose. There were invasion of visitors who contaminated the atmosphere with frivolous concerns and vain conversations. These violations of the solitude necessary to progress in contemplative prayer grieved Teresa deeply.

The incentive to take action was inspired in Teresa by the Franciscan priest Saint Peter of Alcantara who became acquainted with her and became her spiritual guide and counselor.

She resolved to found a reformed Carmelite convent, correcting the laxity that she had found in the Cloister of the Incarnation.

Guimara de Ulloa, a woman of wealth and a friend, supplied the funds.

The absolute poverty of the new monastery, established in 1562 and named St. Joseph, at first excited a scandal among the citizens and authorities of Ávila. The little house with its chapel was in peril of suppression; but powerful patrons, including the bishop himself ended the animosity.

In March 1563, when Teresa moved to the new cloister, she received the papal sanction of her prime principle of absolute poverty, which she proceeded to formulate into a "Constitution". Her plan was the revival of the earlier, stricter rules.

In 1567, she received a patent from the Carmelite general, Rubeo de Ravenna, to establish new houses of her order, and in this effort she made long journeys through nearly all the provinces of Spain.

As part of her original patent, Teresa was given permission to set up two houses for men who wished to adopt the reforms. She convinced John of the Cross and Anthony of Jesus to help with this. They founded the first convent of Discalced Carmelite Brethren in November 1568 at Duruello. Another friend, Gerónimo Gracian, gave her powerful support in founding four additional convents.

In 1576 a series of persecutions began against Teresa, her friends, and her reforms. Pursuant to a body of resolutions adopted at the general chapter at Piacenza, the order forbade all further founding of convents. The general chapter condemned her to voluntary retirement to one of her institutions. She obeyed and chose St. Joseph's at Toledo. Her friends and subordinates were subjected to greater trials.

Finally, after several years her pleadings by letter with King Philip II of Spain secured relief. As a result, in 1579, the processes before the inquisition against her, Gracian, and others were dropped. A brief of Pope Gregory XIII allowed a special provincial for the younger branch of the discalced nuns, and a



royal rescript created a protective board of four assessors for the reform.

During the last three years of her life, Teresa founded sixteen additional convents, and as many men's cloisters.

Her final illness overtook her on one of her journeys from Burgos to Alba de Tormes. She died on October 4, 1582. Her last words were: *"My Lord, it is time to move on. Well then, may your will be done. O my Lord and my Spouse, the hour that I have longed for has come. It is time to meet one another."*

Pope Gregory XVI canonized her in 1622, forty years after her death. Pope Paul bestowed upon her the papal honor of Doctor of the Church, posthumously, in December 27, 1970 along with Saint Catherine of Siena making them the first women to be awarded the distinction.

Teresa is revered as the Doctor of Prayer. The mysticism in her works exerted a formative influence upon many theologians of the following centuries.

Teresa is one of the foremost writers on mental prayer, and her position among writers on mystical theology is unique. In all her writings on this subject she deals with her personal experiences. Her deep insight and analytical gifts helped her to explain them clearly.

Saint Teresa, who reported visions of Jesus and Mary, was a strong believer in the power of holy water and wrote:

"Let nothing disturb you.

Let nothing make you afraid. All things are passing. God alone never changes. Patience gains all things. If you have God you will want for nothing. God alone suffices."



Saint Joan of Arc

JOAN OF ARC

Joan was born on January 6, 1412 the daughter of Jacques d'Arc and Isabelle Romée[23] on January 6, 1413 in the village of Domrémy.

Joan later testified that she experienced her first vision around 1424 at the age of 12 years, when she was in her "father's garden" and saw visions of Saint Michael, Saint Catherine, and Saint Margaret, who told her to drive out the English and bring the Dauphin to Reims for his coronation. She said she cried when they left, as they were so beautiful.

At the age of 16, she asked a relative to take her to Vaucouleurs, where she petitioned the garrison commander, Baudricourt, for permission to visit the royal French court at Chinon.

Baudricourt's negative response didn't deter her. She returned the following January and gained support from two of Baudricourt's soldiers. She gained a second meeting, where she made a remarkable prediction about a military reversal near Orléans.

Robert de Baudricourt granted her an escort to visit Chinon after news from Orleans confirmed her prediction. She made the journey in male disguise. Upon arriving at the Royal Court she impressed Charles VII during a private conference. During this time Yolande of Aragon was financing a relief expedition to Orléans. Joan asked for permission to travel with the army and wear protective armor, which was provided by the Royal government.

Upon her arrival, Joan effectively turned the longstanding Anglo-French conflict into a religious war. Charles' advisers were worried that unless Joan's orthodoxy could be established beyond doubt – that she was not a heretic or a sorceress – Charles' enemies could easily make the allegation that his crown was a gift from the devil. The Dauphin ordered background inquiries and a theological examination at Poitiers to verify her morality. In April 1429, the commission of inquiry "declared her to be of irreproachable life, a good Christian, possessed of the virtues of humility, honesty and simplicity." The theologians at Poitiers informed the Dauphin that there was a "favorable presumption" to be made on the divine nature of her mission. To doubt or abandon her without suspicion of evil would be to repudiate the Holy Spirit and to become unworthy of God's aid', they declared. The test for the truth of her claims would be the raising of the siege of Orléans.

She arrived at the siege of Orléans on April 29 1429, but Jean d'Orléans, the acting head of the ducal family, initially excluded her from war councils and failed to inform her when the army engaged the enemy.

However, his exclusions did not prevent her presence at most councils and battles. Noblemen such as the Duke of Alençon always had direct command; but on the other hand, many of these same noblemen stated that Joan had a profound effect on their decisions.



Historians agree that the army enjoyed remarkable success during her brief time with the army.

Joan of Arc's appearance at Orléans was followed by a sudden change in the pattern of the siege. During the five months before her arrival, the defenders of Orléans attempted only one aggressive move and that had ended in disaster. But now, On May 4th, the Armagnacs attacked and captured the outlying fortress of Saint Loup, which was followed on May 5th with a march to a second fortress called Saint-Jean-le-Blanc, which was found deserted. When English troops came out to oppose the advance, a quick cavalry charge drove them back into their fortresses, without a fight. The Armagnacs then attacked and captured an English fortress built around a monastery called Les Augustins. Armagnac troops maintained positions on the south bank of the river before attacking the main English stronghold called 'les Tourelles' on the morning of May 7th.

Contemporaries acknowledged Joan as the heroine of the engagement after she was wounded by an arrow between the neck and shoulder while holding her banner in the trench outside Les Tourelles, but she later returned to encourage a final assault, which succeeded in taking the fortress. The English retreated from Orléans the next day, and the siege was over.

At Chinon and Poitiers Joan had declared that she would give a sign at Orléans. The lifting of the siege was interpreted by many to be that sign, and it gained her the support of prominent clergy such as the Archbishop of Embrun and theologian Jean Gerson, who both wrote supportive treatises immediately following this event.

The sudden victory at Orléans also led to many proposals for further offensive action. Joan persuaded Charles VII to allow her to accompany the army with Duke John II of Alençon, and she gained royal permission for her plan to recapture nearby bridges along the Loire as a prelude to an advance on Reims and the coronation of Charles VII.

The Duke of Alençon accepted Joan's advice concerning strategy. Other commanders including Jean d'Orléans had been impressed with her performance at Orléans and became her supporters. Alençon credited her with saving his life at Jargeau, where she warned him that a cannon on the walls was about to fire at him. During the same siege she withstood a blow from a stone which hit her helmet while she was near the base of the town's wall. The army took Jargeau on June 12th, Meung-sur-Loire on June 15th, and Beaugency on June 17th.

The English army withdrew from the Loire Valley and headed north on June 18, joining with an expected unit of reinforcements under the command of Sir John Fastolf. Joan urged the Armagnacs to pursue, and the two armies clashed southwest of the village of Patay. The French vanguard attacked a unit of English archers who had been placed to block the road. A rout ensued that decimated the main body of the English army and killed or captured most of its commanders.



Fastolf escaped became the scapegoat for the English defeat. The French suffered minimal losses.

The French army left Gien on June 29th on the march toward Reims, and accepted the conditional surrender of the Burgundian-held city of Auxerre on July 3rd. Troyes, the site of the treaty that tried to disinherit Charles VII, was the only one, which put up even brief opposition. Troyes capitulated after a bloodless four-day siege.

Reims opened its gates to the army on July 16th. The coronation took place the following morning. Although Joan and the Duke of Alençon urged a prompt march on Paris, the royal court preferred a negotiated truce with the duke of Burgundy. The French assault at Paris ensued on September 8th. Despite a wound to the leg from a crossbow bolt, Joan remained in Paris' inner trench until she was carried back to safety by one of the commanders. The following morning the army received a royal order to withdraw. Most historians blame French Grand Chamberlain Georges de la Trémoille for the political blunders that followed the coronation.

In October, Joan was with the royal army when it took Saint-Pierre-le-Moûtier, followed by an unsuccessful attempt to take La-Charité-sur-Loire in November and December.

However, the truce with England quickly came to an end. Joan traveled to Compiègne the following May to help defend the city against an English and Burgundian siege. A skirmish on May 23, 1430 led to her capture, when her force attempted to attack the Burgundians' camp at Margny. When the troops began to withdraw toward the nearby fortifications of Compiègne after the advance of an additional force of 6,000 Burgundians, Joan stayed with the rear guard. Burgundian troops surrounded the rear guard, and she was pulled off her horse. She agreed to surrender.

Joan was imprisoned by the Burgundians at Beaurevoir Castle. She attempted several escapes, after which she was moved to the Burgundian town of Arras. The English negotiated with their Burgundian allies to transfer her to their custody, with Bishop Pierre Cauchon of Beauvais, an English partisan, assuming a prominent role in these negotiations and her later trial. The English moved Joan to the city of Rouen, which served as their main headquarters in France.

The trial for heresy was politically motivated. The tribunal was composed entirely of pro-English and Burgundian clerics, and overseen by English commanders. Legal proceedings commenced on January 9th 1431 at Rouen, the seat of the English occupation government. The procedure was irregular on a number of points.

Under ecclesiastical law, Bishop Cauchon lacked jurisdiction over the case. Clerical notary Nicolas Bailly, commissioned to collect testimony against Joan, could find no adverse evidence. Without such evidence the court lacked grounds



to initiate a trial. Opening a trial anyway, the court also violated ecclesiastical law by denying her the right to a legal adviser. Worse, stacking the tribunal entirely with pro-English clergy violated the medieval Church's requirement that heresy trials needed to be judged by an impartial group of clerics. Upon the opening of the first public examination Joan asked for "ecclesiastics of the French side" to be invited in order to provide balance.

The vice-inquisitor of France objected to the trial, and eyewitnesses said the English threatened his life.

The trial record demonstrates her remarkable intellect. The transcript's most famous exchange is an exercise in subtlety. "Asked if she knew she was in God's grace, she answered: 'If I am not, may God put me there; and if I am, may God so keep me.'" The question is a scholarly trap. Church doctrine held that no one could be certain of being in God's grace. If she had answered yes, then she would have convicted herself of heresy. If she had answered no, then she would have confessed her own guilt. Notary Boisguillaume later testified, "Those who were interrogating her were stupefied."

Court functionaries later testified that many portions of the transcript were altered in her disfavor. Many clerics served under compulsion, including the inquisitor, Jean LeMaitrer. Under Inquisitorial guidelines, Joan should have been confined in an ecclesiastical prison under the supervision of female guards. Instead, the English kept her in a secular prison guarded by male soldiers. Bishop Cauchon denied Joan's appeals to the Council of Basel and the pope, which should have stopped the proceeding. The twelve articles of accusation that summarize the court's finding contradict the already doctored court record.

The illiterate defendant signed an abjuration document she did not understand under threat of immediate execution. The court substituted a different abjuration in the official record.

Heresy was a capital crime only for a repeat offense. Joan agreed to wear feminine clothing when she abjured.

According to the later descriptions of some of the tribunal members, she had previously been wearing male (i.e. military) clothing in prison because it gave her the ability to deter rape. A woman's dress offered no such protection. A few days after adopting a dress, "a great English lord entered her prison and tried to take her by force." She resumed male attire either as a defense against molestation or because her dress had been taken by the guards and she was left with nothing else to wear. Her resumption of male military clothing was labeled a relapse into heresy. Medieval Catholic doctrine held that cross-dressing should be evaluated based on context, as stated in the "Summa Theologica" by St. Thomas Aquinas, which says that necessity would be a permissible reason for cross-dressing. This would include the use of clothing as protection against rape



if the clothing would offer protection. In terms of doctrine she had been justified in disguising herself as a pageboy during her journey through enemy territory. The *Chronique de la Pucelle* states that it deterred molestation while she was camped in the field. Clergy who later testified at the posthumous appellate trial affirmed that she continued to wear male clothing in prison to deter molestation and rape.

She referred the court to the Poitiers inquiry when questioned on the matter. The Poitiers record no longer survives but circumstances indicate the Poitiers clerics had approved her practice. She also kept her hair cut short through her military campaigns and while in prison. Her supporters defended her hairstyle for practical reasons. Nonetheless, at the trial in 1431 she was condemned and sentenced to die.

Eyewitnesses described the scene of the execution by burning on May 30, 1431. Tied to a tall pillar at the Vieux-Marché in Rouen, she asked two of the clergy, to hold a crucifix before her. An English soldier also constructed a small cross, which she put in the front of her dress. After she died, the English raked back the coals to expose her charred body so that no one could claim she had escaped alive. They cast her remains into the Seine from the only bridge called Mathilda. The executioner, Geoffroy Therage, later stated that he "...greatly feared to be damned."

Pope Callixtus III authorized a nullification trial after the war ended. The aim of the trial was to investigate whether the trial of condemnation and its verdict had been handled justly and according to canon law. Investigations started with an inquest by Guillaume Bouillé, a theologian and former rector. He conducted an investigation in 1452. A formal appeal followed in November 1455. The appellate process involved clergy from throughout Europe and observed standard court procedure. A panel of theologians analyzed testimony from 115 witnesses. Bréhal drew up his final summary in June 1456, which describes Joan as a martyr and implicated the late Pierre Cauchon with heresy for having convicted an innocent woman in pursuit of a secular vendetta. The nullification trial reversed the conviction. The appellate court declared her innocent on July 7, 1456.

Joan of Arc became a symbol of the Catholic League during the 16th century. When Félix Dupanloup was made bishop of Orléans in 1849, he pronounced a fervid panegyric on Joan of Arc, which attracted attention in England as well as France, and he led the efforts, which culminated in Joan of Arc's beatification in 1909. Pope Benedict XV canonized Joan on May 16 1920.

During World War II, both the Vichy Regime and the French Resistance used her image: Vichy propaganda remembered her campaign against the English with posters that showed British warplanes bombing Rouen and the ominous caption: "They Always Return to the Scene of Their Crimes."

The Resistance emphasized her fight against foreign occupation and her

origins in the province of Lorraine, which had fallen under Nazi control. The French Resistance used the cross of Lorraine as a symbolic reference to Joan of Arc.

Joan of Arc's religious visions have received a consensus among scholars that her faith was sincere.



Bronia Koczicki

BRONIA KOCZICKI

Bronia Koczicki spent most of her childhood in Berlin. She married Rabbi Israel Abraham Koczicki, and they had two sons; Zvi and Yitzhak.

Since the time of the occupation, Bronia had been working to help Jews escape Germany. She now lived in Slotwina, Brzesko, near the train station and the Wehrmachi headquarters.

It was a convenient place to live; every evening an express train stopped for one and half minutes at 1:20 a.m. This was just long enough for Bronia to jump on the train. She served as a courier, delivering Aryan papers and foreign passports to Jews in various parts of Poland. Bronia had one more advantage; her German was impeccable, accent and all.

Bronia's job was very dangerous but she had blond hair and blue eyes. Her accent was perfect. She could easily pass for a non-Jewish, German.

On a return trip one evening the train stopped for a passport check. As Bronia was digging through her purse for her passport, the officer in charge came up and demanded, "Passports!"

He looked at Bronia and exclaimed, "Not you!"

He said to the woman next Bronia, "Come with me."

The woman never returned.

A young German officer sat down next. Although handsome, his face expressed a good deal pain. Tears streamed from the officer's closed eyes. He told Bronia that he was on his way home from Zhitomir.

"I gave the orders to shoot them. Men, women, and children; all of them, and I gave the order. We murdered them all," he told her. He showed Bronia pictures.

Bronia's felt faint and kept asking herself, "How was this possible?"

On the outside she had to control her emotions. The officer mistook the emotion he sensed for sympathy.

At Tarnow, she quickly stepped off the train, and headed to the homes of the town's leaders to tell them the news.


They listened and then told her, "It will not happen here. They will only kill Jews in the formerly held Russian territories because they cannot distinguish between Communists and Jews. But here they know we were never under Russian rule"

"How does one mistake small children, babies at their mother's breasts for communists?" she demanded.

The leaders insisted they were right and demanded she not tell anyone else.

Bronia was obedient, but each night the wheels of the passing train pounded the memories of those pictures into her soul.





In the previous summer, the summer of 1941, Koczicki family was among the huge numbers of refugees searching for a safe haven. In the confusion the family was gotten separated.

Bronia and her two small sons went to Dembitz, while her husband managed to reach Warsaw.

One day Bronia received a letter from her husband asking her and the children to join him in Warsaw. The letter said he had discussed this matter with his rebbe, the Great Rabbi of Radomsk. They concluded Bronia and the children should come to Warsaw.

Bronia feared Warsaw. She felt that small towns were safer than big cities. Nevertheless, she began packing. Who was she to question such wisdom?

When she finished packing, exhausted, she fell asleep on the couch. She had the following dream.

"Bronia, the children, and a large multitude of Jews were herded together into a gigantic open space. It was very cold there. Everything is covered with ice and snow and the wind is whistling. The people try to get warm, to seek shelter, but guards are posted in all directions. The uniformed guards beat the red-clad prisoners with truncheons and long whips. The Jews try to run between the blows but the huge space is sealed off with no exits. They are all trapped. Suddenly they are all in Warsaw. Groups of Jews are being led to their deaths. Then Warsaw is emptied of its living Jews and is filled with corpses. A strange silence descends upon it. Not a single sound is heard. Then the night flares up. Warsaw is burning—the houses, the courtyards, and the streets—everything is one huge flame. The flames die. Warsaw is reduced to charred, sooty ruins, amidst which grows a tree trunk with five leaves. Only five people remain among the ruins, Bronia, her two children, and two adult strangers Bronia does not recognize. Together they search for other living people, but in vain. There are none. As they walk, the earth under their feet begins to rumble. The sewers open, and underground, huge gray pipes rise up and fill the streets. Red stars begin to flow in a powerful stream from the pipes, rivers of red stars. But Bronia, her two children and the strangers remain standing on solid ground. The stars turn into the rows and columns of a marching army, the Red army..."

Bronia awoke. Sitting among her packed things she was frightened. She decided not to go Warsaw.

In 1943, the days before Rosh Hashanah were difficult for the Koczicki family in Slotwina Breshko. It was now clear their last journey would be soon.

Bronia had false papers, but her husband and mother-in-law did not. After much deliberation, a painful decision was made. Bronia would leave the ghetto to try to obtain Aryan papers for her husband and mother-in-law.

Bronia would take her youngest son with her and leave her older son, Zvi with his father and grandmother.



Bronia boarded a train filled with German officers. Her blonde hair, blue eyes, and Berlin accent were perfect covers for her, but she was fearful little Yitshak might give them away.

The German officers seated next to her struck up conversations with her. Before long their remarks about Jews were vulgar and brutal, although they apologized to Bronia for using such vile language in front of a lady.

Thankfully, little Yitshak slept. The train soon reached Bochnia, Bronia's destination. She waited until just before the train was to depart, and then swiftly got up, and stepped off the train onto the platform, just as the train sped off.

A few days later, Bronia was able to obtain papers for her husband and mother-in-law. With a very reliable courier Bronia sent the papers to her husband in Slotwina Brzesko. Daily, Bronia hoped her husband; son and mother-in-law would come. They didn't.

On the day she'd planned to leave to search for them, Bronia got a letter from her husband. The papers had arrived, but his mother wouldn't leave and he could not leave her alone. He hoped Bronia would forgive him.

A few days later, Bronia received a second letter. He told her their worst fears were true. They'd all been taken a transport in Tarnow. There, the men were separated from the women, and he from his mother. He feared for her, but Zhiv was with him. He continued his letter saying little Yhiztak should be three on Rosh Hashanah and she should cut his hair and make sure he sure he wore a tallit katan so that he would always remember he was a Jew. He begged her forgiveness if he had ever offended her during their marriage. He forgave her and thanked her for the wonderful years God had given them together to build a family. A substantial sum of money was enclosed within the letter. After receiving the letter, Bronia rushed to a an expert smuggler, one who was able to transport people.

"To Tarnov I do not travel," he told her. Bronia offered to pay double, but he refused.

A few days later Rabbi Israel Abraham Kozicki was sent to the gas chamber. On his last journey from Tarnov to Belzac he was able to break an iron bar out of the cattle car's only window. He managed to squeeze his son through it and he tossed Zhiv from the speeding train. He was sure somehow Bronia would find him.

Before he released Zhiv to freedom, Rabbi Israel Abraham Kozicki hugged a sleepy Zhiv and whispered to be strong and courageous, for out there was a big God, father of the Universe who watches over all his children. After a quick kiss, Zhiv flew from his father's warm arms into the cold, dark night. He landed in the bushes near a huge pine tree. Bruised, bleeding, suffering from shock, he called out to his father in a faint voice until he was silenced by cold and fatigue. The train was gone. He was alone.

Somehow, Bronia, in the Bronchia ghetto, sensed her son would be found along the Tarnov-Belzec tracks. She hired a Polish peasant and posted him day



and night along the death road. The peasant pretended to be gathering mushrooms in a huge basket in the forest by the tracks.

One day, on the side of the tracks, the peasant noticed a pair of small shoes on top of a bush. The shoes were on the feet of a small boy who was more dead than alive. He rushed him to Bochnia.

In the Bochnia hospital, Zhiv began to slowly respond to what was happening around him. He opened his eyes. Bronia was heard him call for his father. The road to recovery would be long.

Sometime later, Bronia was working in one of the ghetto workshops. She dropped everything and ran to the hospital. She had a strange premonition that something terrible was going to happen to her son. Despite the nurses' protests, she bundled him up and ran with him in her arms out of the hospital.

That night, November 13, 1942, all the people in the hospital, medical personnel included, 44 Jews in all, were shot to death. Zhiv was safe at home.

Bronia had managed to save her two small children. Now she attempted to save two more children, her twin nieces, Leah and Brasha.

Despite all her efforts Bronia was unable to obtain working papers for Leah and Brasha. Without these papers, the girls became illegal residents in the ghetto, a crime punishable by death, for them and for those who gave them shelter.

Sheltering the girls, Bronia kept trying get them the papers, but failed. Things got worse in the ghetto. Her neighbors, other refugees, demanded she evict the girls.

Out of options, Bronia decided upon a desperate plan. She told no one for fear of being betrayed.

That night, after a long day of work, she sat down to write an official letter in German. She wrote and rewrote it until she was satisfied.

The following morning, Bronia set her blonde, wavy, hair, dressed in her best clothes and set out for the Gestapo headquarters. She walked with an elegant confident stride, while praying that her true emotions of fear wouldn't betray her. She walked into the chief of police's office. There, Bronia was welcomed like an old friend. She sat on the edge of the officer's desk. Soon friendly conversation developed among Bronia, the head of the Gestapo, Schomburg, and the Gestapo man Kunda, who were known for their unlimited lust for bribes.

During the course of the conversation, Bronia, slipped ten gold coins into the hands of each with a promise there would be more to follow. She soon learned that the ghetto would be liquidated in the near future and only those with foreign passports and papers would be spared.

As the two officers escorted Bronia to the door, telling her how much they had enjoyed her company, she stopped.



"Oh, gentlemen," she told them, "I, too, enjoyed our conversation so much this little letter nearly slipped my mind. I'm sure that gentlemen in your position will have no problem in forwarding the letter to Tarnow through proper channels and getting a favorable reply."

They returned to Schomberg's office where he stamped it with marked it with seals; then placed it in the outgoing mail.

In the letter, Bronia had assumed the identity of her dead sister-in-law, Miriam, the girl's mother. As a native of Berlin who had held a British passport, "Miriam" had requested her documents. A few days later, the papers arrived, from Gestapo headquarters in Tarnow.

This presented a dilemma to Bronia. Her sister-in-law had been five years older and her picture on the passport didn't resemble Bronia. Bronia's sons were younger than the children nearest to them on Miriam's passport. If she took the chance of using the passport, she might be able to save the twins because they were listed on the passport. By using her own papers she had a much better chance of saving herself and her sons, the girl's fate would be sealed.

Bronia, feeling she needed advise, wrote a letter to the world famous Boyaner Rabbi and sent it to him in the Tarnow ghetto through a messenger.

Rabbi Moshe Friedman, Reb Moshenu as he was known by his Hasidism, carefully studied the letter. Then, he stood up and in a clear and resolute voice said to the messenger, "God is everywhere, in Bochnia, in Paraguay, and in Eretz Yisrael. But in this particular case, perhaps papers from Eretz Yisreal are predictable. Use them and may the merit of the holy forefathers and grandfathers protect her and her four children and guide their steps to safety and life. For saving a soul is among the noblest acts a person can do. As stated by our sages, 'whosoever protects a single soul of Israel, Scriptures ascribes to him as though he has preserved a complete world.'"

The messenger returned safely and gave Bronia the message.

In the summer of 1943, Bronia was deported from Bochnia with other holders of foreign passports and papers to Bergen-Belsen. Not long after their arrival in the camp's foreign national sector, the Bochnia ghetto was liquidated in September of 1943.

As the British forces approached the gates of Bergen-Belsen, Bronia, her sons and the twins, together with a few thousand Jews, all holders of foreign passports were placed aboard a train. They were deported and killed. As they were taken from the train to a nearby forest to be shot near Magdeberg, Germany, the American Army liberated them.

AUTHOR'S NOTE:

I am not Jewish, but have long held a special place in my heart for the victims, survivors and families of the Holocaust.



I have read every story I could about the Holocaust victims. In the early eighties, I came across a wonderful book entitled, *Hasidic Tales of the Holocaust*, by Yaffa Eliach. She was a professor at Brooklyn College that gathered these Hasidic stories for her book. I loved all the stories in the book, but I particularly loved the story of Bronia.

While considering what women I would include in my current art project, I knew immediately I wanted Bronia to be among the woman of divination, those women who listen to their dreams, listen to the still small voice within, and can still remain open to advice from without.

Unfortunately, I could not reach Yaffa Eliach to ask her permission to include Bronia's story. I could not find anything about Bronia to ask her myself. I'm sure the failings are my own, but my only intent is to honor both Yaffa Eliach and Bronia, so I beg their forgiveness for including her story without, specific, permission. However, my heart would not allow me to leave Bronia behind.

Harriet Tubman

HARRIET TUBMAN

Harriet Tubman was born Araminta "Minty" Ross to slave parents, Harriet ("Rit") Green and Ben Ross.

Modesty, Tubman's maternal grandmother, came to United States on a slave ship. As a child, Tubman was told that she was of Ashanti lineage. Tubman was never sure of the year she was born and it varied in several records as 1820, 1822, and 1825.

Her mother Rit was a cook for the Brodess family. Her father Ben was a skilled woodsman who managed the timberwork on Thompson's plantation. They married around 1808 and, according to court records, they had nine children together: Linah, born in 1808, Mariah Ritty in 1811, Soph in 1813, Robert in 1816, Minty (Harriet) in 1822, Ben in 1823, Rachel in 1825, Henry in 1830, and Moses in 1832.

Rit struggled to keep their family together. Edward Brodess sold three of her daughters separating them from the family forever.

Rit got word that a trader wanted to buy Moses, Rit's youngest son. She hid the boy for a month among other slaves but things came to a head when Brodess came to the door to collect the boy. Rit barred the door, and promised the owner if he took one more step, she'd split his head open. Brodess left. That experience would influence Tubman the rest of her life.

When she was five, Brodess hired her out as a nursemaid to a woman named "Miss Susan." Tubman was to keep watch on the baby as it slept; and if it woke and cried, Tubman was whipped. One day she was lashed five times before breakfast. She found ways to resist, including wearing layers of clothing as protection against beatings.

Tubman also hired out to a planter named James Cook. She became so ill from her duties that Cook sent her back to Brodess. He kept hiring her out and Tubman lived with hard work and acute homesickness.

As an adolescent Tubman was sent to a dry-goods store for supplies. There, a slave owned by another family had left the fields without permission. His overseer demanded that Tubman help restrain the young man. She refused, and he threw a two-pound weight at the slave. He struck Tubman and "broke her skull." Bleeding and unconscious, Tubman was brought to the renter's house and laid on the seat of a loom, where she stayed without medical care for two days. She was sent back into the fields, "with blood and sweat rolling down my face until I couldn't see." He returned her to Brodess.

This began her time of visions. Like Joan of Arc before her, she believed she had divine visions and communication with a higher power. Others believed this as well. Slaves would later say how she could "consult with God on journeys back north. It was this belief that led Thomas Garrett to say, I've never met a person of any color, who had more confidence in the voice of God, as spoken



direct to her soul.*

Harriet also believed others in her family had "divine gifts." Rit believed her powers came from the Ashantis. Sarah Bradford, a teacher who helped Tubman write and publish her biography agreed. She wrote in her own book on Tubman, "When these turns of somnolence come upon Harriet, she imagines that her 'spirit' leaves her body and visits other scenes and places, not only in this world, but in the world of spirits..."

"The Ashanti shamans are accustomed to spiritual travel and dream tracking. It is certainly possible this powerful spiritual tool is fresh in her genes."

However, others believed she was having seizures and would fall asleep. These episodes were alarming to her family, unable to wake her. This condition remained with Tubman for the rest of her life.

Tubman didn't have religious doctrine, but she acquired a passionate faith in God. Her visions and dreams, which she considered signs from the God, would always guide her.

Around 1844, she married a free black man named John Tubman. The union was complicated because of her slave status. Since the mother's status dictated that of children, any children born to them would be enslaved. Tubman changed her name from Araminta to Harriet soon after her marriage.

In 1849, Tubman became ill again, and her value as a slave was diminished. Brodess tried to sell her, but couldn't. Angry at his greedy and unjust actions, Tubman began to pray for her owner, asking God to make him change his ways.

When it appeared as though a sale was being concluded, she switched tactics. "I changed my prayer," she said. "I began to pray, 'Oh Lord, if you ain't never going to change that man's heart, kill him, Lord, and take him out of the way.'"

A week later, he died, and Tubman regretted her earlier sentiments.


His death made Tubman's sale more likely. In estate settlements slaves were frequently sold and families broken apart. Eliza Brodess began working to sell the family's slaves. Tubman decided the Brodess family wouldn't decide her fate.

Before Tubman escaped from slavery, she had a dream where she flew over towns, fields and mountains, "like a bird." During the dream she saw "a great fence or sometimes a river, as well as a women dressed in white reaching out for her."

She said didn't know the meaning of the dream until her escape to the north when she saw the very same place from the dream and met the women along the underground railroad that resembled the woman in her dream.

Soon afterward Tubman's first attempt failed, she escaped again. Beforehand, she sent word to her mother through a coded slave song.

Tubman made use of the Underground Railroad.



TO BE SOLD & LET
BY PUBLIC AUCTION,
On **MONDAY the 18th of MAY, 1829,**
BY JOHN TAYLOR,
FOR SALE,
THE THREE FOLLOWING
SLAVES,
VIZ.
HANNIBAL, about 20 Years old, an excellent House Servant, of Good Character,
WILLIAM, about 25 Years old, a Laborer,
NANCY, an excellent House Servant and Nurse,
The best according to "LORD'S" Usage, and the custom of the Country.

TO BE LET,
On the usual conditions of the City of New York, in Bond, and in Good Faith,
MALE and FEMALE
SLAVES,
VIZ.
ROBERT HADLEY, about 25 Years old, a good House Servant,
WILLIAM HADLEY, about 20 Years old, a Laborer,
JOHN HADLEY, about 15 Years old, a Laborer,
JACK ANDERSON, about 10 Years old, a Laborer,
JAMES, about 10 Years old, a good House Servant,
LETT, a young Woman of good Character, capable of House Work and the Stomach,
ELIZA, an excellent House Servant,
CLARA, about 15 Years old, a good House Servant,
NANCY, about 10 Years old, a good House Servant.

Also for Sale, at Eleven o'Clock,
Fine Rice, Gram, Paddy, Books, Muslins,
Needles, Pins, Ribbons &c. &c.
BY AND BY GILLOCK, TRADE CALLED FOR BY ENGLISH MERCHANTS.
BLUCHER,

Tubman had to travel by night, guided by the North Star; trying to avoid slave catchers, eager to collect rewards for fugitive slaves.

The "conductors" in the Underground Railroad used deceptions for protection. At an early stop, the lady of the house ordered Tubman to sweep the yard as to seem to be working for the family. Familiar with the woods and marshes of the region, Tubman likely hid in these locales during the day.

She crossed into Pennsylvania and recalled the experience years later: "When I found I had crossed that line, I looked at my hands to see if I was the same person. There was such a glory over everything; the sun came like gold through the trees, and over the fields, and I felt like I was in Heaven."

After reaching Philadelphia, Tubman thought of her family. She said later, "I was free, but *my family* should be free too."

She worked odd jobs and saved money. The U.S. Congress meanwhile passed the Fugitive Slave Law of 1850, which heavily punished abetting escape and forced law enforcement officials—even in states that had outlawed slavery—to assist in their capture. Southern Ontario, which had abolished slavery, became the new favorite destination.

In December 1850 Tubman was warned that her niece Kessiah and her two children, six-year-old James Alfred, and baby Araminta, soon would be sold. Tubman went to Baltimore, where her brother-in-law Tom Tubman hid her until the sale. Kessiah's husband, a free black man named John Bowley, made the winning bid for his wife. Then, while he pretended to make arrangements to pay, Kessiah and their children escaped to a nearby safe house. When night fell, Bowley sailed the family on a log canoe 60 miles to Baltimore, where they met with Tubman, who brought the family to Philadelphia.

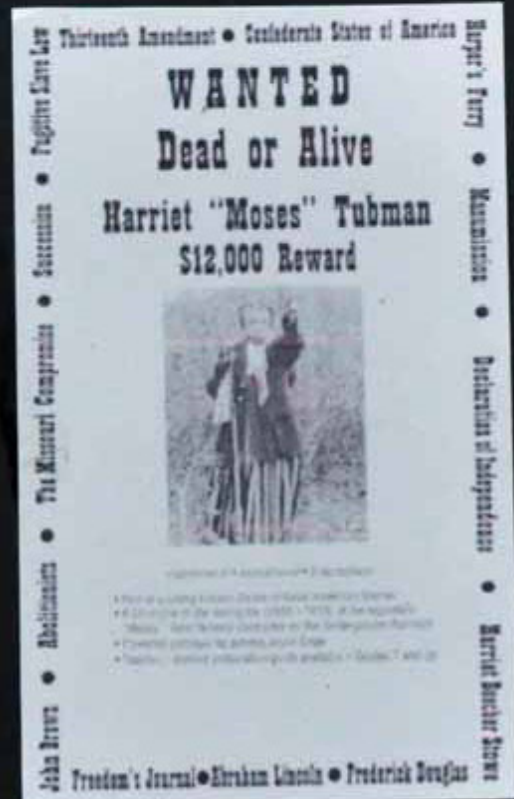
During her second trip she recovered her brother Moses and two unidentified men. With each trip she became more confident. Her leading so many individuals from slavery caused abolitionist William Lloyd Garrison to name her "Moses," alluding to the prophet in the Book of Exodus.

In the fall of 1851, Tubman returned to Dorchester County for the first time since her escape, this time to find her husband, John. When she arrived, she sent word for him to join her. He declined. He'd married another woman. At first, her grief and anger were excessive. But finally, she thought, "if he could do without her, she could do without him," and so "he dropped out of her heart." She found that all personal aims had dropped out of her heart as well. And with her simple words, "I can only die but once," she became Moses.

She found slaves who wanted to escape and led them to Philadelphia.

Frederic Douglass and Tubman showed a great admiration for one another as they struggled together against slavery.

For 11 years Tubman returned repeatedly to the Eastern Shore of Maryland, rescuing some 70 slaves in about 13 expeditions, including her three



other brothers, Henry, Ben, and Robert, their wives and some of their children. She also provided specific instructions for about 50 to 60 other fugitives who escaped to the north.

During one trek, she suddenly collapsed and fell into a trance-like sleep and dreamt there was great danger ahead. When she awoke, she ordered the refugees to cross a near-by river that turned out to have shallows, never rising above their necks, thus removing their scent from the trail. Harriet later discovered that if she had followed her original plan, they would have met a posse that was waiting for them.

Once she had made contact with escaping slaves, they left town on Saturday evenings, since newspapers would not print runaway notices until Monday morning.

When going on these journeys she often lay alone on the floor all night. Her soul was filled with the awe of the mysterious Unseen Presence, which filled her with such depths of emotion, that all other care and fear vanished. It was during these times that she would often speak with her Maker.

Years later, she told an audience: "I was conductor of the Underground Railroad for eight years, and I can say what most conductors can't say - I never ran my train off the track and I never lost a passenger."

One of her last missions into Maryland was to retrieve her aging parents. She traveled to the Eastern Shore and led them north to St. Catharines, Ontario, where a community of former slaves (including Tubman's brothers, other relatives, and many friends) had gathered.

Tubman met John Brown in April of 1858, and when she first laid eyes on him she realized she had seen him before.

The previous winter, in an interview with Sanborn, Tubman told him of a recurring dream she'd been having. Sanborn later wrote about the re-occurring dream in an article in the Boston Commonwealth.

"She thought she was in a 'wilderness sort of place, all full of rocks and bushes,' when she saw a serpent raise its head among the rocks, and as it did so, it became the head of an old man with a long white beard, gazing at her wishful like, just as if her were going to speak to me,' and then two young heads rose up beside him, younger than he—and as she as she stood looking at them, and wondering what they could want with her, a crowd of great men rushed in and struck down the younger heads, and the head of the older man still looking at her so wishful."

Although Tubman recognized him from the dream, she didn't realize what it meant until Brown acted on his plans at Harper Ferry.

She never advocated violence against whites, but agreed with direct action and supported his goals.

Tubman helped John Brown plan and recruit for the raid at Harpers Ferry.



**WANTED
DEAD OR ALIVE**
for Stealing Slaves

Harriet "Moses"

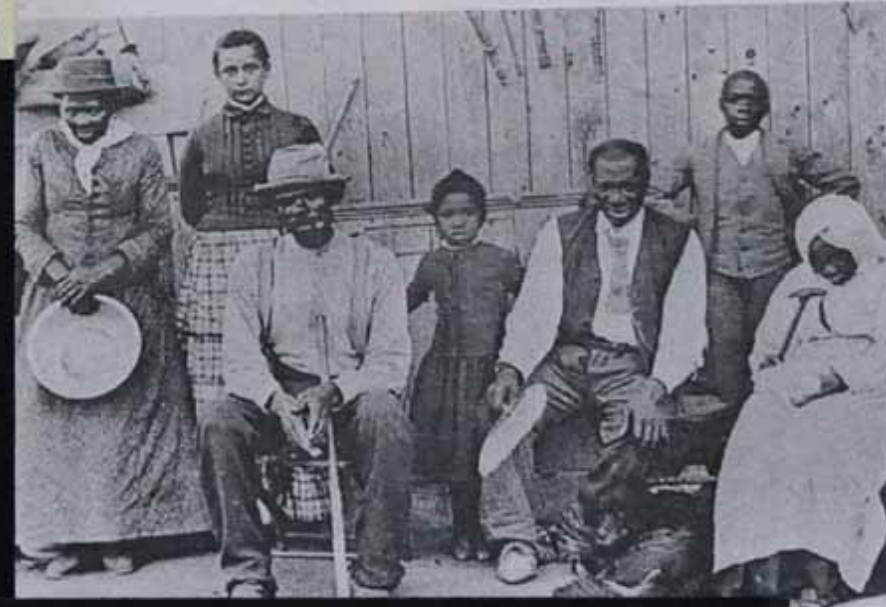
Tubman

\$40,000 Reward

Height about 5 feet tall,
square on her neck and a sharp nose
on her forehead. Plain woman of
about 40 years, upper front teeth
missing, with a habit of abruptly
falling asleep. Looks harmless but
she carries a pistol.



Harriet Tubman & Passengers



MOSES

Her knowledge of support networks and resources in the border states of Pennsylvania, Maryland and Delaware was invaluable to Brown and his planners.

Tubman was busy during this time, giving talks to abolitionist audiences and tending to her relatives. In the autumn of 1859, as Brown and his men prepared to launch the attack, Tubman could not be contacted. When the raid on Harpers Ferry took place she was in New York and felt her heart fluttering. She told her hostess John Brown was in trouble.

In early 1859, Tubman bought a small piece of land on the outskirts of Auburn, New York and Tubman brought her parents to live with her.

Her land in Auburn became a haven for Tubman's family and friends. For years, she took in relatives and boarders, offering a safe place for black Americans seeking a better life in the north.

Tubman had a vision of emancipation as early as 1861. She shared her vision with black Abolitionist Henry Garrett, who believed only his grandchildren would see it. She disagreed stating it would come soon, in their lifetime. "My people are free, my people are free!", she declared.

When the American Civil War broke out in 1861, Tubman became a fixture in the Union camps. When the Port Royal district became free, she began gathering former slaves for a regiment of black soldiers.

Tubman served as a nurse in Port Royal, aiding soldiers suffering from dysentery and rendering assistance to men with smallpox; that she did not contract the disease herself started more rumors that she was blessed by God.

When Lincoln finally issued the Emancipation Proclamation in January 1863, her spirits lifted. Before long she was leading a band of scouts through the land around Port Royal. Her group, working under the orders of Secretary of War Edwin M. Stanton, mapped the unfamiliar terrain and reconnoitered its inhabitants. She later provided key intelligence that aided the capture of Jacksonville, Florida.

Later that year, Tubman became the first woman to lead an armed assault during the Civil War. Tubman guided three steamboats around Confederate mines in the waters leading to the shore. When the steamboats sounded their whistles, slaves throughout the area understood that it was being liberated. Tubman watched slaves stampede the boats. "I never saw such a sight," she said later. As confederate troops raced to the scene, steamboats took off. More than 750 slaves were rescued.

Tubman returned to Auburn after the war. Tubman didn't receive a pension for her service until 1899. She lived in a state of poverty.

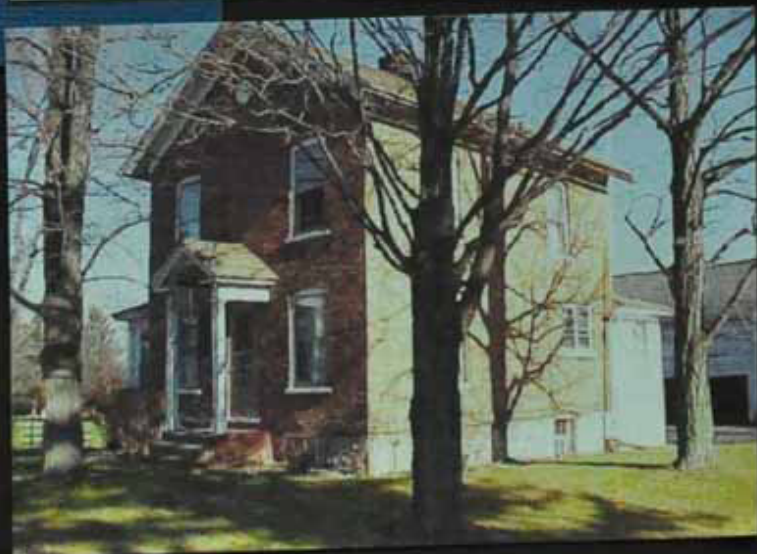
She worked various jobs to support her elderly parents, and took in boarders to help pay the bills. One of the people Tubman took in was a Civil War veteran named Nelson Davis. They soon fell in love. Though he was 22 years younger than she was, on March 18, 1869, they married and spent the next 20 years

together. In 1874 they adopted a baby girl named Gertie.

Tubman began attending meetings of suffragist organizations, and was soon working alongside women such as Susan B. Anthony and Emily Howland. Tubman traveled to New York, Boston, and Washington, D.C. to speak out in favor of women's voting rights. She used the sacrifices of countless women throughout modern history as evidence of women's equality to men. When the National Federation of Afro-American Women was founded in 1896, Tubman was the keynote speaker at its first meeting.

At the turn of the 20th century, she donated a parcel of real estate to the AME church, so that it could become a home for "aged and indigent colored people. Tubman was dismayed when the church ordered residents to pay a \$100 entrance fee, but could do little to change it.

By 1911, she had to be admitted into the rest home named in her honor. Surrounded by friends and family members, Harriet Tubman died of pneumonia on March 10 in 1913. Just before she died, she told those in the room: "I go to prepare a place for you."



Sister Gertrude Morgan

GERTRUDE MORGAN

Sister Gertrude Morgan was a preacher, missionary, artist, musician, and poet who worked in New Orleans in the 1960s and '70s, notable primarily for her folk art.

She was born in 1900 in Lafayette, Alabama in a poor farming family. Circumstances were such that she had to leave school before completing the third grade. She later began working as a servant and nursemaid.

In 1918 she moved to Columbus Georgia. In 1928 she married Will Morgan.

In 1938, at the age of 38, she believed she heard a voice from God telling her to, "Go preach, tell it to the world!" Morgan was so moved by the experience she left her husband, Will, and her family and moved to New Orleans.

She became a street evangelist and was soon a regular fixture on the streets of New Orleans. However, she did more than preach. She sang, played guitar and tambourines.

She also organized an orphanage with the help of two other missionaries. She used the money she made with her preaching and music to help support the orphanage.

In 1958, she believed she had another vision where God told her she was the Bride of Jesus and to begin dressing in white.

Morgan said of this experience, "I did my missionary work in the Black Robe around 18 years, teaching holiness and righteousness. That great work was so dear, he took me out of the Black Robe and began dressing me in white."

Thus she adopted a white habit and moved out of the orphanage to establish "The Everlasting Gospel Mission" in the French Quarter of New Orleans.

In 1960's, she heard another message from God. Morgan said, "God told me to leave the streets, give up the music, and find a new way to speak the gospel." She took up drawing and painting in an attempt to depict her mission with God, especially about the Book of Revelations. She painted in order to create visual aids for her preaching. Her paintings use a colorful religious iconography. She painted on whatever was at hand, including styrofoam trays, window shades and even toilet paper rolls.

Music was one another of the tools of her ministry, and in the early 1970s, *Let's Make A Record* was recorded in order to capture Morgan singing and playing her tambourine.

In 1974, after another vision from the Lord, she quit painting to devote herself to preaching and to her poetry. She died in 1980.

For Morgan, her religious mission was the only purpose for her art. However, the art world thought differently. In 2005, the New Orleans Museum of Art presented the first comprehensive collection of her art. Her art brought her fame.

Also in 2005, the Ropeadope label released *King Britt presents Sister*

Gertrude Morgan, which took the a cappella/tambourine recordings of *Let's Make A Record* and added contemporary beat programming and instrumentation. The album received rave reviews and created a new, young audience for Sister Gertrude Morgan. The album artwork featured her paintings.

Sister Gertrude Morgan, with an irresistible charisma and evangelical zeal, ensured her spiritual and material legacy as preacher, prophet, poet, painter, and gospel singer. Although today celebrated primarily for her diminutive but ecstatic paintings of Biblical and personal divine revelation, inscribed in text and illustrated in images, her art practice was but one facet of a life lived in pious service to the Lord.



By Marcia Fountain-Blacklidge