

## CHAPTER III

### ANALYSIS

#### III.1. Setting Analysis

As in real life one cannot be separated from one's environment, so do characterization and setting elements should not - the writer believes - be discussed separately. Setting can give us many informations about characters when we discuss characterization element. It can give us a description about the character's environment that may have an influence on the characters - in making decision when dealing with problem, in thought, in manner; and many things more. Therefore, the writer thinks it is necessary to analyze setting when she is studying the characters of the plays. And also for this very reason the writer puts this analysis in the first place before the characters analysis.

There are four plays to be studied here. Each play had its own setting which was different from each other. And besides these, the writer thinks that it will be necessary to analyze the background of the society where the plays

were produced. It is important to do in order to know Shaw's aim in using each setting. Thus, the writer will start the analysis by analyzing the background of the society where the plays were produced. After this, the writer will analyze each setting used by the plays.

Shaw lived in the late Victorian age until the middle of the age of Nineteenth Century. Though most of his works were produced in the early of Nineteenth Century, yet they shew the strong influence of the Victorian age. Alec R. Vidler wrote as follows about the Victorian era:

But on a more discriminating view there is reason to question this characterization of the Victorian era. Beneath the surface of respectable religious conformity was a turmoil of doubt and uncertainty. Nearly all the representatives of Victorian thought, neraly all the intellectuals, had to struggle with the problem of belief. Most of the influential teachers of the age were either unbelievers or professed a faith more or less far removed from conventional Christian orthodoxy.

(1978: 112)

It was the time of science. There were many discoveries of the natural science at this time. And for sure the discoveries had arisen many question on the Christian faith. People began to question the truth of the Bible, God and the Christians teachings.

The authority of traditional Christianity was threatened from many sides. When the debate was full joined, the discoveries of the

natural science and the literary and historical criticism of the Bible figured most prominently, ...

(Vidler, 1978: 113)

Yet, it was not only science which had caused doubt and uncertainty. People began to recognize the deviation which was done by the Church. And this for sure had arisen many questions about the Christian ethics. Vidler wrote as follows about this:

But it should be borne in mind that doubt and unbelief had other sources as well. In particular, what caused many to revolt from Evangelical or Catholic orthodoxy was the apparent immorality and inhumanity of the Christian scheme of salvation (divine favouritism, the substitutionary atonement, everlasting torment in hell, etc.) and also its bare-faced next-worldliness which seemed to deny both the possibility and the duty of improving conditions of life in this world.

(1978: 113)

Besides all these characteristics Vidler also wrote that Victorian era was also an era of heresy-hunting.

It may also be surmised that the strident tones and the proclivity to heresy-hunting that were characteristic of many orthodox Victorian divines may have hidden, from themselves as well as from others, an uncertainty or anxiety about the grounds of their own faith. Men talk with shrill excitement when they are least sure of themselves and most fearful that those who disagree with them may be right. It would be truer to say that the age was one of religious seriousness than of faith.

(1978: 113)

Thus, the Victorian era was the time when Christianity for the first time was attacked vigorously for its ethics and teachings in God and the Bible.

If we study carefully these particular four plays of Shaw we will soon find out that all the characteristics mentioned above have become their theme as well. *The Devil's Disciple* and *The Shewing-Up of Blanco Posnet* talked about doubt and uncertainty on the God of the Christians. *Saint Joan* and *Androcles and the Lion* talked about heresy-hunting. Thus, it was clear that there was relationship between the setting and the background of the society where the plays were produced.

Now, the writer will discuss each setting of the plays. The writer will start by discussing the setting of *The Devil's Disciple*. The play took place in Websterbridge, New Hampshire, America. The year was 1777. It was the time when American colonies were breaking-off from England. And below is the description of what happened.

*The year 1777 is the one in which the passion roused by the breaking-off of the American colonies from England, more by their own weight than their own will, boiled up to shooting point, the shooting being idealized to the English mind as suppression of rebellion and maintenance of British dominion, and to the American as defence of liberty, resistance to tyranny, and self-sacrifice on the altar of the Rights of Man. Into the merits of these idealizations it is not here necessary to inquire: suffice it to say, without prejudice, that they have convinced both Americans and English that the most highminded course for them to pursue is to kill as many of one another as possible, and that military operations to that end are in full swing, morally supported by confident requests from the clergy of both*

*sides for the blessing of God on their arms.*  
(Summers and Whan, 1960: 485)

Thus, in the middle of that kind of situation the story happened. This play consisted of three major acts. Act one took place in a farm house on the outskirts of the town of Websterbridge. It was the Dudgeons' house, the place where the main character of this play - Richard Dudgeon - spent his bitter childhood with his father, step-mother and one step-brother. It was the place where Richard was yelled, cursed, and hated almost every minute. It was a sordid home where Richard's soul grew in bitterness that he finally decided to turn his back on God. The Dudgeon lived in the middle of Puritan society and tradition. Mrs. Dudgeon herself was a woman whose observance on the Puritan tradition was unquestioned. Yet, they lived in the middle of neighbors to whom "drink and debauchery are still so much more tempting than religion and rectitude, that they conceive goodness simply as self-denial".

Thus, Richard grew in the Puritan tradition which brought home by his step-mother. This background gave much influence in his life. Therefore, the writer decides to have a brief discussion on this matter. The Puritan tradition believed in God who was a mysterious, incomprehensible Being, entirely beyond the realm of human understanding. The Puritan deduced that the Deity was

eternal, perfect, unchangeable, creative, holy, wise, just, and merciful. At the center of Puritan theology stood a God who controlled all events according to His eternal arbitrary purposes (Clifton E. Olmstead, 1960: 77). This Puritan tradition demanded life which was strictly based on their conventional doctrine :

Since this world was continually a place of temptation, the Puritan had to be constantly on his guard, lest he be found cavorting with the "Devil". His only security lay in following a rigid pattern of personal conduct. Moreover, his time was God's time; it was sinful to fritter it away on inanities. The Puritan colonies, therefore, passed laws from time to time against mixed dancing, playing cards, shuffleboard or bowling, making minced pies, and celebrating Christmas. Regulations for the observance of the Sabbath were particularly stringent.

(Olmstead, 1960: 78)

Thus, we can imagine that Richard grew in a house with a mother who always told him to do this and that and not to do this and that; a mother who demanded him to be a good boy by never violating the Ten Commandments; yet, also, a mother who yelled, cursed, and hated him in the name of God who she told him as "perfect, wise, just, and merciful - and also who controlled all events according to His eternal arbitrary purpose". Under such circumstances, then, Richard concluded that God who controlled his life too, had deliberately let him suffer. He, then, hated God very much.

For the Puritan tradition, a respectable man was him who went to the Church regularly. As Richard had decided to be God's enemy, we can surely hope that he wouldn't do that. He never went to the Church and he mocked religious people everywhere he went. Soon, every respectable people - it meant good Puritan - hated him and avoided him. This made his worse.

Act two took place in the Reverend. Anderson's house. It was in one evening when the Reverend invited him to warn him about the danger which might befall him like what had happened to his uncle. The Reverend's wife - like any respectable Puritan woman - hated him very much. And it happened that the Reverend had to go for duty and left both of them alone in the house. Shaw described the situations as in tension of the Reverend's wife hatred to Richard. Then the soldier came to pick Richard - whom they thought as the Reverend - to hang him. Richard did not say a word about the real fact that he was not the Reverend. He gave himself to save the Reverend.

At that time America and England were in war. Websterbridge was one of the American town which was still under the English soldiers authority. English soldiers were trying to threaten the town people so that they won't rebel againts them by hanging one respectable people in

every town. In Websterbridge it was the Reverend whom they wanted to hang. When the Reverend finally realized this, it was too late. Richard had gone to replace him. To save Richard the Reverend - who thought that he was a pacifist, like any other Puritan Reverend should be - gave up his life and joined the American soldiers. He realized that he was actually not a pacifist. All this time he had hidden that for the Puritan tradition demanded so. Thus, we can clearly see that in this play it was Puritanism background that had played an important role in the life and thought of the main characters: Richard and the Reverend.

*The Shewing-Up of Blanco Posnet* set in earlier time. It was the time when pioneers began to come to settle in the United States. Unlike *The Devil's Disciple* which took three different places for three acts, the whole story of this play happened in one physical place: a courthouse. The physical town's name wasn't mentioned. There was also no exact time. It's just told that it was in the autumn and that the sun was shining warmly.

There was no exact information about the society in the play. But, from the dialogues the writer concludes that though it might not be a religious society, yet, the society respected religion as well. It was obvious from the way they treated their Elder Daniels. In short, they



might not be a very religious society, but they hired one concept that religion and the church must be respected. The courthouse at this time was going to try a horse-thief named Blanco Posnet. At that time, in a country where horse was valuable and very much important, stealing a horse was considered a big crime. Only a low crook stole a horse. It was considered a very low deed. People hated a horse-thief very much. Thus, Blanco was surrounded by people who hated him and positively wanted him to be hanged. The jury came not to try but only to sentence him dead.

Blanco actually never knew that the horse wasn't his brother's. He stole it for revenge to his brother - who happened to be Elder Daniels. But, on the way he suddenly met a woman with her sick child who needed some help to take the child to a doctor. It was at dawn - Blanco said - and he gave up the horse to the woman. Then, he went on foot. That was when the sherrif's deputy caught him. In the middle of the public excitement as they were going to hang a horse-thief, Blanco's mind worked hard to try to understand why he had given up the horse to the woman while he could go away safely with it. He just could not understand what had driven him to do the noble thing. He said no word about the woman to the court.

When he finally was free, he began to understand what had happened to him. He felt that it was God who had driven him to act nobly. But, he explained it was not God that the town society knew from the teaching of Elder Daniels who was a drunkard. He wasn't also the one he had ever taught about in Sunday-school. He was a very different God.

The town society who most thought that they were respectable people because they never missed a Sunday in the Church was actually hypocrites and fools as well.

The society where Blanco and Richard lived was a society which respected religion. The problem of Blanco and Richard were also the same. Both of them denied the God of the society which they thought as mean and absurd.

*Saint Joan* was written in consequence of a tactful suggestion from Shaw's wife. In 1920 Joan of Arc was canonized; that is, the Catholic church decided that the "voices" which directed her, and for which the church excommunicated her and handed her over to the English, who burned her alive, really had come from God. When the canonization was announced, there was a spate of new books and histories about her. Mrs. Shaw left some of them lying about the house at Ayot St. Lawrence in the hope that Shaw

would pick them up and become interested and decide to write a play about Joan. He did. Thus, *Saint Joan* was written based on the true story of Joan of Arc.

Joan - the heroine of the play - was born at Domremy in Lorraine. Her parents were well-to-do peasants. She was not educated, in the literary sense, but was taught the element of religion and seemed to develop a very close relationship with God as well. This was the beginning of all the happenings. At that time France was in war with England. She had seen with her own eyes how rude the war was. She believed that England should not attack France. Since, God had given each nation its own land. Then, she began to hear 'voices' which she said as those of St. Michael, St. Catherine, and St. Margaret. She was told to go to Orleans and to rescue the city from the siege. In short, the story told that she succeeded in rescuing Orleans. Then, she crowned the Dauphin - Charles - to a real legitimate king. She didn't stop here. She insisted to go to Paris. When she found no response she set off on her own. Before she had had time to achieve anything the Burgundians attacked. She was finally taken prisoner and sold to English for 10,000 gold crowns.

After that, she was brought to trial for sorcery and heresy. The court was presided over by Peter Cauchon. Joan

was found guilty and sentenced to death. Joan, then, decided to admit that voice was not from God. For the substitute, she was sentenced for life. Joan knew that it was only a trick. She then denied all what she had admitted and insisted that the 'voices' were really from God. The court then sentenced her to be burned alive as a sorcerer and heretic.

The important setting to be noticed here were the war and The Church role in the society. It was really a very cruel war. Poverty was everywhere. Shaw described the worst that even the Dauphin had to borrow some money from the Archbishop. People lived in misery, but The Church did not even care about this condition. Joan believed that war and poverty were not in accordance with God's will. God wanted his people live in peace and prosperity. Therefore, the English must be sent away from France first so that French people could develop their home country. But, The Church thought that all of that wasn't The Church business. As long as The Church interest were safe it wouldn't care about what happened outside The Church. Later in the character analysis it will become clearer that the war and The Church attitude were the very influential setting of this play.

*Androcleas and the Lion* took place in Rome. It was when

the early Christians had to suffer from their faith. This play consisted of two acts and one prologue. The prologue took place in a jungle where Androcles for the first time met a sick lion and decided to help it. The first act took place in the city of Rome. The Christian prisoners were taken to Coliseum - a place where the Christians would be thrown to the lions or set to fight the gladiators. Among the Christian prisoners were Androcles and his new friend Lavinia. The second act took place in Coliseum also. The Christian prisoners were in waiting room waited for their turn to be thrown to the lions or set to fight the gladiators. While the prisoners was hearing the roaring lions and the shout of the gladiators the Captain kept persuading them to give up and burn the incense on the altar. This was - the writer thinks - a perfect means to terrorize the prisoners. And it really succeeded for one of the prisoners - named Spintho - finally decided to give in.

The Coliseum was described full of the exciting people who enjoyed their favourite entertainment: a prisoner whom torn to pieces by a lion or gladiator. The Emperor himself enjoyed the show in which he could clearly see his opponents were eliminated one by one in the name of the established religion. There was no religious nuance though the persecution was held in the name of religion. The

persecution was only the Emperor's means to demonstrate his power. Therefore, it was not at all a conflict between a true and false religion. It was a conflict between the authorized and its opponents.

In *Saint Joan* and *Androcles and the Lion* Shaw talked much about execution and persecution of them whom considered as heretic. Joan in *Saint Joan* was a heretic to The Church. While Lavinia, Androcles and his friends in *Androcles and the Lion* were heretic to the established traditional religion of Rome. Yet, actually it was all not true. They were not heretics. They were opponents to the holder of the authority and considered a threat, therefore, they had to be eliminated.

Thus, we can clearly see through this setting analysis that though Shaw had set each play in a different time from the Victorian era, each setting still described the characteristics of the Victorian era. For this reason, our understanding on each setting of the plays should be related to the background of the society where the plays were produced so that we won't lose the right view when we are trying to interpret the setting.

The writer believes that all informations from this setting analysis will do much help in character analysis.

Now, as everything about the setting was clear the writer will continue to do the character analysis.

### III.2. Character Analysis

#### III.2.1. Characters in The Devil's Disciple

The story was actually built only by four characters. Those four characters are Richard Dudgeon who called himself The Devil's Disciple, Reverend Anthony Anderson, Annie Dudgeon - who happened to be Richard's mother - and Judith Anderson - the Reverend's wife. Those are the characters who are going to be discussed here.

##### III.2.1.1. Richard Dudgeon

First of all, Richard Dudgeon was a man who had turned his back on God because he was brought up under the tyranny of the old tribal idol Jehovah. For him, God was a mean figure. He was a dictator who liked to force people to do all His wills. He controlled all his life and deliberately let him suffer. He just couldn't see him happy. He used every way to rob his happiness and brought him tears and pains. He liked to terror him with wicked punishment. God never cared about him. He treated him like a slave or like one of His possessions. This sort of opinion he got from

his mother. His mother - who called herself a very religious woman - was actually like a monster. She was rude and heartless and didn't love him. She always brought God with her. Thus, she cursed him in God's name; she yelled at him in God's name; she was angry with him in God's name; she beat him in God's name; and she hated him also in God's name. Finally, he concluded from his experiences that God was the same with his mother: rude, mean, and heartless. Below were some examples of his mother attitude:

CHRISTY [phlegmatically]: Well. she cant be expected to feel Uncle Peter's death like one of the family.

Mrs. DUDGEON: What are you talking about, child? Isn't she his daughter - the punishment of his wickedness and shame? [she assaults her chair by sitting down.]

CHRISTY [staring]: Uncle Peter's daughter!

Mrs. DUDGEON: Why else should she be here? Dye think I've not had enough trouble and care put upon me bringing up my own girls, let alone you and your good-for-nothing brother, without having your Uncle's bastards -

CHRISTY [interrupting her with an apprehensive glance at the door by which ESSIE went out]: Sh! She may hear you.

Mrs. DUDGEON [raising her voice]: Let her hear me. People who fear God dont fear to give the devil's work its right name.

(Hollis Summers and Edgar Whan, 1960: 486)

We can see from the quotation how rude the woman was. She called the girl "the punishment of his (her father) wickeness and shame". She called her son "good - for - nothing". And look the way she used God's name to excuse



her deeds. We can see more clearly about this in below quotation.

Mrs. DUDGEON [with intensely recalcitrant resignation]: Its His will, I suppose; and I must bow to it. But I do think it hard. What call had Timothy to go to Springtown, and remind everybody that he belonged to a man that was being hanged? - and [spitefully] that deserved it, if ever a man did.

(p. 487)

Mrs. DUDGEON: Did I say it was, Mr. Anderson? We are told that the wicked shall be punished. Why should we do our duty and give God's law if there is to be no difference made between us and those who follow their own likings and dislikings, and make a jest of us and of their Maker's word?

(p. 488)

Richard's soul cried for help and consolation. Finally, he found it in the Devil. Therefore, he decided to be his worshipper and disciple. He felt that the Devil cared more about him than God. It treated him nicely and friendly. He felt much safe in its power as he knows that the world was actually more afraid of it than of God. He gave the Devil his soul and promised to stand up for him in this and the next world:

RICHARD [seriously]: Because its true. I was brought up in the other service; but I knew from the first that the Devil was my natural master and captain and friend. I saw that he was in the right, and that the world cringed to his conqueror only through fear. I prayed secretly to him; and he comforted me, and saved me from having my spirit broken in this house of children's tears. I promised him my soul, and swore an oath that I would stand up for him in this world and stand by him in the next. [Solemnly] That promise and that oath made a man of me. From this day this house is

his home; and no child shall cry in it: this hearth is his altar; and no soul shall ever cower over it in the dark evenings and be afraid. Now [turning forcibly on the rest] which of you good men will take this child and rescue her from the house of the devil?

(p. 495)

By that decision Richard proclaimed himself to be the God's enemy. He hated Him as much as he hated his mother. He hated everything which had connection with God.

Setting analysis told us that Richard was raised in the Puritan tradition which taught that God was wise, just, and merciful. He was also God who controlled all events on the earth according to His eternal arbitrary purpose. But, then, he never experienced all of that. God was not at all wise and just. He let poverty, war, and injustice and did nothing to change the condition. He was also not merciful for he learned from his mother that God would always be ready to punish him if he didn't listen to Him and didn't do his religious obligations. The war which was set between America and England only convinced him that God was only an absurd Being. For Richard learned that His name was used by the clergy of both sides - American and English as well - to bless each army and convince them also that the blessing of God on their arms.

The second thing about Richard Dudgeon was that he was an outsider. This was the logical consequence of being the

Devil's disciple. He shew his hatred by plainly mocking God and His believers. He just could not stand these foolish people who let themselves be fooled by a lunatic God. He mocked everybody. He mocked his mother, brother, uncles, aunts and the Reverend. He was really a sort of unusual person for others. Nobody liked or could stand him. And he became a perfect outsider to The Church and its community:

ESSIE: No. They wouldnt have anything to do with him: they were too religious. Father used to talk about Dick Dudgeon: but I never saw him.

JUDITH [ostentatiously shocked]: Dick Dudgeon! Essie: do you wish to be a really respectable and grateful girl, and to make a place for yourself here by steady good conduct?

ESSIE [very half-heartedly]: Yes.

JUDITH: Then you must never mention the name of Richard Dudgeon - never even think about him. He is a bad man.

ESSIE: What has he done?

JUDITH: You must not ask questions about him, Essie. You are too young to know what it is to be a bad man. But he is smuggler; and he lives with gypsies; and he has no love for his mother and his family; and he wrestles and plays game on Sunday instead of going to church. Never let him into your presence, if you can help it, Essie; and try to keep yourself and all womanhood unspotted by contact with such men.

(p. 490-491)

Here is the Reverend's wife comment on Richard. It seemed that being God's enemy was like having a very bad and infectious disease. For the Puritan society a respectable man was him who went to the Church regularly and who did his religious obligations ceaselessly. This meant no

trespassed on the 'ten commandment'. This surely was not easy. Many people, then, thought that God was mean as he didn't like to see the people happy. There were so many obligations and prohibitions. And people were really tired of this, so did Richard Dudgeon. People avoided him and tried not to be his friend or get in touch with him. Look below what the Reverend's wife said to her husband about him. Also notice from other quotation how cynically Richard was but also how deep in his heart he was lonely and longing for true love and care.

JUDITH [aghast]: You asked that man to come here!

ANDERSON :I did.

JUDITH [sinking on the seat and clasping her hands]: I hope he wont come! Oh, I pray that he may not come!

ANDERSON: Why? Dont you want him to be warned?

JUDITH: He must know his danger. Oh, Tony, is it wrong to hate a blasphemer and a villain? I do hate him. I cant get him out of my mind: I know he will bring harm with him. He insulted me: he insulted his mother.

(p. 498)

RICHARD [eyeing him cunically]: The magic of property, Pastor! Are even you civil to me now that I have succeeded to my father's estate?

(p. 499)

RICHARD: The only man I have any right to kill, Mrs. Anderson. Dont be concerned: no women will lose he lover through my death. [Smiling] Bless you, nobody cares for me. Have you heard that my mother is dead?

JUDITH: Dead!.

RICHARD: Of heart disease - in the night. Her last word to me was her curse: I don't think I could have borne her blessing. My other relatives will not grieve much on my account.

(p. 507-508)

Below is an important quotation. In it we could clearly see Richard's opinion on Christianity. For him, Christianity contained not more than a bundle of worldly rituals. There was no noble spirit in it. There was also no love like what was always told. He hated this hypocrisy very much.

RICHARD: Answer for your own will, sir, and those of your accomplices here [indicating BURGOYNE and SWINDON]: I see little divinity about them or you. You talk to me of Christianity when you are in the act of hanging your enemies. Was there ever such a blasphemous nonsense! [To SWINDON, more rudely] Youve got up the solemnity of the occasion, as you call it, to impress the people with you own dignity - Handle's music and a clergyman to make murder look like piety! Do you suppose I am going to help you? Youve asked me to choose the rope because you dont know your own trade well enough to shoot me properly. Well, hang away and have done with it.

(p. 517)

Then something strange happened that changed him. When the time of trial came to him, he - who had lived in evil way all this time - left his evil way and did the opposite. He didn't know what had made him do it because he believed it was not God who changed him :

RICHARD [gaily]: Upon my life, Mrs. Anderson, I dont know. I've been asking myself that question ever since; and I can find no manner of reason for acting as I did.

(p. 507)

RICHARD: If I said - to please you - that I did what I did ever so little for your sake, I lied as men always lie to women. You know how much I have lived with worthless men - aye, and worthless women too. Well, they could all

rise to some sort of goodness and kindness when they were in love. [*The word "love" comes from him with true Puritan scorn.*] That has taught me to set very little store by the goodness that only comes out red hot. What I did last night, I did in cold blood, caring not half so much for you husband, or [*ruthlessly*] for you [*She droops, stricken.*] as I do for myself. I had no motive and no interest: all I can tell you is that when it came to the point whether I would take my neck out of the noose and put another man's into it, I could not do it. I don't know why not; I see myself as a fool for my pains; but I could not and I cannot. I have been brought up standing by the law of my own nature; and I may not go against it, gallows or no gallows. [*She has slowly raised her head and is now looking full at him.*] I should have done the same for any other man in the town, or any other man's wife. [*Releasing her*] Do you understand that?

(p. 508)

Shaw called the strange thing which had made Richard do his good deed as "moral passion". It was in this thing he was trapped. He never realized it until the day when unaccountably he found himself offering his life for a stranger.

### III.2.1.2. Reverend Anthony Anderson

We could say "the wrong man in the wrong place" about him. It was not because he didn't do his job well, but simply because his heart was actually not in his job. Thus, Anthony Anderson - a Christian minister who thought that he was a pacifist - found himself unconstitutionally unable to keep that up when the time of trial came to him.

He took of his black coat, gave up his living and joined the Resistance against the occupying British:

ANDERSON [*counting the money*]: Pray! Can we pray Swindon's rope off Richard's neck?

JUDITH: God may soften Major Swindon's heart.

ANDERSON [*contemptuously - pocketing a handful of money*]: Let him, then. I am not God; and I must go to work another way. [JUDITH *gasps at the blasphemy. He throws the purse on the table.*] Keep that, I've taken 25 dollars.

JUDITH: Have you forgotten even that you are a minister?

ANDERSON: Minister be - faugh! My hat: wheres my hat? [*He snatches up hat and cloak, and puts both on in hot haste.*] Now listen, you. If you can get a word with him by pretending youre his wife, tell him to hold his tongue until morning: that will give me all the start I need.

JUDITH [*solemnly*]: You may depend on him to the death.

ANDERSON: Youre a fool, a fool, Judith. [*For a moment checking the torrent of his haste, and speaking with something of his old quiet and impressive conviction*] You dont know the man youre married to. [*Essie returns. He swoops at her at once.*] Well: is the horse ready?

(p. 506)

At that time he knew that Richard had taken his place to save him from the death and he also knew that he had to do something to save Richard from the gallows, but this time he chose his own way. He did not follow Christian way like he should be. Otherwise, he chose to be the man of action.

ANDERSON [*between JUDITH and RICHARD*]: Sir: it is in the hour of trial that a man finds his true profession. This foolish young man [*placing his hand on RICHARD'S shoulder*] boasted himself the Devil's Disciples; but when the hour of trial came to him, he found that it was his destiny to suffer and be faithful to the death. I thought myself a decent minister of the gospel of peace; but when the hour of trial came to me, I found

that it was my destiny to be a man of action, and that my place was amid the thunder of the captains and the shouting. So I am starting life at fifty as Captain Anthony Anderson of the Springtown militia; and the Devil's Disciple here will start presently as the Reverend Richard Dudgeon, and wag his paw in my old pulpit, and give good advice to this silly sentimental little wife of mine.

(p. 519)

On this matter, Shaw wrote as follows in his preface to *Androcles and the Lion*:

Many years earlier, in *The Devil's Disciple*, I touched the same theme even more definitely, and shewed the minister throwing off his black coat for ever when he discovered, amid the thunder of the captains and the shouting, that he was a born fighter. Great numbers of our clergy have found themselves of late in the position of Ferrovious and Anthony Anderson. They have discovered that they hate not only their enemies but everyone who does not share their hatred, and that they want to fight and to force other people to fight. They have turned their churches into recruiting stations and their vestries into munition workshops. But it has never occurred to them to take off their black coats and say quite simply 'I find in the hour of trial that the sermon on the Mount is tosh, and that I am not a Christian. I apologize for all the unpatriotic nonsense I have been preaching all these years. Have the goodness to give me a revolver and a commission in a regiment which has for its chaplain a priest of the god Mars: my God.' Not a bit of it. They have stuck to their livings and served Mars in the name of Christ, to the scandal of all religious mankind.

(*The Complete Plays of Bernard Shaw*: 703)

Vidler wrote that in the Victorian era the doubt and uncertainty befell not only to the lay men but also among the church officials as well. Many of the Church officials



became uncertain about what they preached. Yet, they had to hide all their question as they were afraid to be judged as a heretic. Here, in this play, Shaw discussed one of the Christian concept - that is to love your enemies and turn the other cheek - through the Reverend who honest enough to resign from the church when he found he was no longer able to subscribe to that concept.

### III.2.1.3. Annie Dudgeon

Annie Dudgeon had only a little part in the story, yet she played a very important role in Richard's life. For this reason the writer decides to analyze her too, so that she can interpret the hero better.

Annie Dudgeon lived in a hard world where money was really hard to find. She had to work hard to manage every penny she got from her husband. This condition changed her into a very rude and heartless woman. She never really cared about others. All she cared was she herself and her interest:

Mrs. DUDGEON: Wake up; and be ashamed of yourself, you unfeeling sinful girl, falling asleep like that, and your father hardly cold in his grave.

(p. 486)

Notice this quotation! How rude and harsh she spoke. Also notice the quotations below. We can clearly see that she

cared nothing but herself and her interests. For this woman, everything was good and right if it gave her much benefit, but bad and wrong if it threatened her interests. See how angry she was to the Reverend for what he had done to her.

CHRISTY [*phlegmatically*]: Well, she cant be expected to feel Uncle Peter's death like one of the family.

Mrs. DUDGEON: What are you talking about, child? Isnt she his daughter - the punishment of his wickedness and shame? [*She assaluts her chair by sitting down.*]

CHRISTY [*staring*]: Uncle Peter's daughter!

Mrs. DUDGEON: Why else should she be here? Dye think Ive not had enough trouble and care put upon me bringing up my own girls, let alone you and your good-for-nothing brother, without having your uncle's bastards -

CHRISTY [*interrupting her with an apprehensive glance at the door by which ESSIE went out*]: Sh! She may hear you.

Mrs. DUDGEON [*raising her voice*]: Let her hear me. People who fear God dont fear to give the devil's work is right name. [*CHRISTY, soullessly indifferant to the strife of Good and Evil, stares at the fire, warming himself.*] Well, how long are you going to stare there like a stuck pig? What news have you for me?

(p. 486)

Mrs. DUDGEON: He had nothing of his own. His money was the money I brought him as my marriage portion. It was for me to deal with my own money and my own son. He dare not have done it if I had been with him; and well he knew it. That was why he stole away like a thief to take advantage of the law to rob me by making a new will behind my back. The more shame on you, Mr. Anderson, - you, a minister of the gospel - to act as his accomplice in such a crime.

(p. 488)

Annie Dudgeon was a very religious woman, or at least she thought she was. This was the only pride she had as she got credit from it:

*She is an elderly matron who has worked hard and got nothing by it except dominion and detestation in her sordid home, and an unquestioned reputation for piety and respectability among her neighbors, to whom drink and debauchery are still so much more tempting than religion and rectitude, that they conceive goodness simply as self-denial. This conception is easily extended to others-denial, and finally generalized as covering anything disagreeable. So MRS. DUDGEON, being exceedingly disagreeable, is held to be exceedingly good. Short of flat felony, she enjoys complete license except for amiable weaknesses of any sort, and is consequently, without knowing it, the most licentious woman in the parish on the strength of never having broken the seventh commandment or missed a Sunday at the Presbyterian church.*  
(p. 485)

It made her feel like a saint who was always right. Anybody could be wrong but her. She liked to force her will on everybody because she thought she was right. She didn't care whether or not the people like it. She did her best to put forward her religiousness by never forgetting to mention God's name in everything she does. Thus, she cursed people in God's name, she yelled in God's name, and made God as her excuses in everything she did. To strengthened her religious image she never forgot to remind others to do their religious obligation. She really did her very best to keep up the pride:

Mrs. DUDGEON [peremptorily]: Dont answer me, Miss; but shew your obedience by doing what I

tell you. [ESSIE, *almost in tears, crosses the room to the door near the sofa.*] And dont forget your prayers. [ESSIE *goes out.*] Shed have gone to bed last night just as if nothing had happened if Id let her.

(p. 486)

Notice the above quotation and see her habit remaining people to do their religious obligation.

Mrs. DUDGEON [*raising her voice*]: Let her hear me. People who fear God dont fear to give the devil's work its right name.

(p. 486)

Mrs. DUDGEON [*with intensely recalcitrant resignation*]: Its His will, I suppose; and I must bow to it. But I do think it hard. What call had Timothy to go to Springtown, and remind everybody that he belonged to a man that was being hanged? - and [*spitefully*] that deserved it, if ever a man did.

(p. 487)

Here is the examples of her habit using God's name when she spoke. We can also see the way she used God for her excuses. And in the next quotation we can notice that she was very proud of herself. She even thought that she was too holy to meet her brother-in-law who was a smuggler.

Mrs. DUDGEON: Timothy never acknowledged him as his brother after we were married: he had too much respect for me to insult me with such a brother. Would such a selfish wretch as Peter have come thirty miles to see Timothy hanged, do you think? Not thirty yards, not he. However, I must bear my cross as best I may: least said is soonest mended.

(p. 487)

Mrs. DUDGEON: Did I say it was, Mr. Anderson? We are told that the wicked shall be punished. Why should we do our duty and keep God's law if there is to be no difference made between us and those who follow their own likings and dislikings, and make a jest of us and of their

Maker's work?

(p. 488)

Mrs. DUDGEON [*vehemently*]: Dont lie, Mr. Anderson. We are told that the heart of man is deceitful above all things, and desperately wicked. My heart belonged, not to Timothy, but to that poor wretched brother of his that has just ended his days with a rope round his neck - aye, to Peter Dudgeon. You know it: old Eli Hawkins, the man to whose pulpit you succeeded, though you are not worthy to loose his shoe latchet, told it you when he gave over our souls into your charge. He warned me and strengthened me againts my heart, and made me marry a Godfearing man - as he thought. What else but that discipline has made me the woman I am? And you, you, who followed your heart in your marriage, you talk to me of what I find in my heart. Go home to your pretty wife, man; and leave me to my prayers. [*She turns from him and leans with her elbows on the table, brooding over her wrongs and talking no further notice of him.*]

(p. 488)

We understand now how important the religious pride was for her. She didn't want anybody in her family taint her good name by his attitude. Therefore, she became very hard on her child. Yet, Richard couldn't afford it. She was too hard on him. Richard, then, grew in bitterness and hated God very much. That was all about God that he learned from his mother. It was not God who loved and cared whom he learned from his mother, but God who was wicked and indifferant. He hated God as much as he hated his mother.

#### III.2.1.4. Judith Anderson

Judith Anderson - the Reverend's wife - was really a

beautiful young woman. She was the example of the people who hated Richard for he was a sort of unusual person.

Below are her comments on Richard.

JUDITH: You must not ask question about him, Essie. You are too young to know what it is to be a bad man. But he is a smuggler; and he lives with gypsies; and he has no love for his mother and his family; and he wrestles and plays games on Sunday instead of going to church. Never let him into your presence, if you can help it, Essie; and try to keep yourself and all womanhood unspotted by contact with such men.

(p. 490)

JUDITH [*aghast*]: You asked that man to come here!

ANDERSON: I did.

JUDITH [*sinking on the seat and clasping her hands*]: I hope he wont come! Oh, I pray that he may not come!

ANDERSON: Why? Dont you want him to be warned?

JUDITH: He must know his danger. Oh, Tony, is it wrong to hate a blasphemer and a villain? I do hate him. I cant get him out of my mind: I know he will bring harm with him. He insulted you: he insulted me: he insulted his mother.

(p. 498)

RICHARD [*indignantly*]: Torment! What right have you to say that? Do you expect me to stay after that?

JUDITH: I want you to stay; but [*suddenly raging at him like an angry child*] it is not because I like you ...?

RICHARD: Indeed!

JUDITH: Yes; I had rather you did go than mistake me about that. I hate and dread you; and my husband knows it. If you are not here when he comes back, he will believe that I disobeyed him and drove you away.

(p. 500)

But when she found how good Richard actually was, she fell

in love with him:

JUDITH [*wildly*]: Oh, I believe you want to die.

RICHARD [*obstinately*]: No I dont.

JUDITH: Then why not try to save yourself? I implore you - listen. You said just now that you saved him for my sake - yes [*clutching him as he recoils with a gesture of denial*] a little for my sake. Well, save yourself for my sake. And I will go with you to the end of the world.

(p. 508)

Yet, this happening was used only to emphasize that Richard was not in love with her; that he did not do his good deed for romantic love but for moral passion:

RICHARD: If I said - to please you - that I did what I did ever so little for your sake, I lied as men always lie to women. You know how much I have lived with worthless men - aye, and worthless women too. Well, they could all rise to some sort of goodness and kindness when they were in love. [*The word "love" comes from him with true Puritan scorn.*] That has taught me to set very little store by the goodness that only comes out red hot. What I did last night, I did in cold blood, caring not half so much for your husband, or [*ruthlessly*] for you [*She droops, stricken.*] as I do for myself. I had no motive and no interest: all I can tell you is that when it came to the point whether I would take my neck out of the noose and put another man's into it, I could not do it. I dont know why not; I see myself as a fool for my pains; but I could not and I cannot. I have been brought up standing by the law of my own nature; and I may not go against it, gallows or no gallows. [*She has slowly raised her head and is now looking full at him.*] I should have done the same for any other man in the town, or any other man's wife. [*Releasing her*] Do you understand that?

(p. 508)

The writer notes two significant things in this play. The first was Richard's opinion on the Christian God. For him He was a mean, indifferent, tyrant and absurd God. The second was about the Reverend's choice when he had to choose between being a reverend and acting as a pacifist; and being himself and acting as a man of action. His choice showed that he did really not have a confidence in his faith.

### III.2.2. Characters in *The Shewing-Up of Blanco Posnet*

It is possible to say that this play is similar with the previous one as both of them have the same theme. Yet, there are much more concepts on God in this play than in *The Devil's Disciple*. Shaw himself described this play as a religious tract in dramatic form (Adam, 1966: 24).

The writer chooses two characters of this play to be analyzed here. Those two characters are Blanco Posnet - a horse-thief - and his brother Boozy Posnet or Elder Daniels - a Christian minister.

#### III.2.2.1. Blanco Posnet

Blanco Posnet - like Richard Dudgeon - was a man who has given up his faith in God as he found out His absurdity.



All this time he has learnt about God whom he thought was really hard to believe. This God was the one who gave ridiculous orders and regulations and who liked to force people to do those ridiculous orders and regulations. For Blanco, God was funny and unsensible:

BLANCO: I took the broad path because I thought Iis a man and a snivelling chanting turning-the other-cheek apprentice. angel serving his time in a vale of tears. They talked Christianity to us on Sundays; but when they really meant business they told us never to take a blow without giving it back, and to get dollars. When they talked the golden rule to me, I just looked at them as if they werent there, and spat. But they told me to try to live my life so that I could always look my fellowman strike in the eye and tell him to go to hell, that fetched me.

*(The Complete Plays of Bernard Shaw: 601)*

By all means, it was very hard for Blanco to trusts himself in the hand of the sort of God. He, then, preferred living his own life in his own way to believing on unreasonable God and trusting his life in Him. He believed that it was far more better for him to manage his life in his own way than let an absurd God do it for him. Yet, unlike Richard Dudgeon, Blanco didn't plainly confess that he worships the Devil now. No, he merely wanted to be the master of his own life. He didn't want to take orders from anybody who was ridiculous and unreasonable. All he wanted was to live his life in his own way.

BLANCO [*overbearing him*] And it's true. That's

how He caught me and put my neck into the halter. To spite me because I had no use for Him - because I lived my own life in my own way, and would have no truck with His "Dont do this," and "You mustnt do that," and " Youll go to Hell if you do the other." I gave Him the go-bye and did without Him all these years. But He caught me out at last. The laugh is with Him as far as hanging me goes.

(p.593)

Blanco was very much stuck on his opinion on God that he even swore that he wouldn't ever gave himself to Him although he had to die for it.

BLANCO. He done me out of it. He meant to pay off old scores by bringing me here. He means to win the deal and you cant stop Him. Well, He's made a fool at me: but he cant frighten me. I'm not going to beg off. I'll fight off if I get a chance. I'll lie off if they cant get a witness against me. But beg down I never will, not if all the host of heaven come to snivel at me in white surplice and over me my life in exchange for an umble and a contrite heart.

(p. 594)

He had decided to become His enemy forever in his life. He chose the broad path as his way and did evil things in his life. Yet, something very strange happened to him and changed his life. One day he gaves himself to be hanged to save a child's life. He - who had lived in an evil way all this time - left the evil way and did the opposite. First, he didn't know what had made him do the good deed. But then, at the end of the story he knew that it was God who had driven him into it, but not God he knew all this time.

BLANCO. Not a bit of it. Neither God nor Devil tempted me to take the horse: I took it on my own. He had a cleverer trick than that ready

for me. [*He takes his hands out of his pockets and clanches his fists*]. Gosh! When I think that I might have been safe and fifty miles away by now with that horse; and here I am waiting to be hung up and filled with lead! What came to me? What made me such a fool? That's what I want to know. That's the great secret.

See how confuse Blanco was. This surely happened for the first time. He never took orders from nobody, but this time he just couldn't get away. He felt he had been driven to do something that he actually didn't like to. Also notice - in below quotation - the way he described "God" whom he thought had driven him to save the child. Surely, it was not at all the description of the Puritan God. This is Shaw's typical description about God that won't be found in other works of him.

BLANCO. He's a sly one. He's a mean one. He lies low for you. He plays cat and mouse with you. He lets you run loose until you think you're shut of Him; and then, when you least expect it, He's got you.

(p.593)

See here how hard he tried to get away from "God".. It was still very difficult for him - who never surrendered himself to nobody - to give himself in the hand of "God" just like that.

BLANCO. I'm afraid of Him and His trick. When I have you to raise the devil in me - when I have people to shew off before and keep me game, I'm all right; but Ive lost my nerve for being alone since this morning. It's when you're alone that He takes His advantage. He might turn my head again. He might send people to me - not real people perhaps. [*Shivering*] By God, I dont believe that woman and the chil

were real. I dont. I never noticed them til they were at my elbow.

(p. 594)

After a long struggle his soul began to see the light. His mind worked hard to understand what was really going on. And everything was getting clearer for him. Yes, it was God who had driven him to act nobly. But He was not the same God he taught about in Sunday-school. This was a very different God. He was not ridiculous God who could only given people ridiculous order like "love your enemies and turn the other cheek". He was God who could arise goodness in his soul.

BLANCO. What do you know about Him? you that always talk us if He never did anything without asking your rotten leave first? Why did the child die? Tell me that if you can. He cant have wanted to kill the child. Why did He make me go soft on the child if He is going hard on it Himself? Why should He go hard on the innocent kid and go soft myself? Why did the Sheriff go soft? Why did Feemy go soft? Whats this game that upsets our game? Far seems to me theres two games bein played. Our game is a rotten game that makes me feel I'm dirt and that youre all as rotten dirt as me. T'other game may be a silly game; but it aint rotten. When the Sheriff played it he stopped being rotten. When Feemy played it the pain nearly dropped off her face. When I played it I cursed myself for a fool; but I lost the rotten feel all the same.

(p. 602)

BLANCO. Oh yes: you know all about the Lord, dont you? Youre in the Lord's confidence. He wouldn't for the world do anything to shock you, would He, Boozy dear? Yah! What about the croup? It is early days when He made the croup, I guess. It is the best He could think of then; but when it turned out wrong on His

hands He made you and me to fight the croup for him. You bet he didnt make us for nothing; and He wouldnt have made us at all if He could have done His work without us. By Gum, that must be what we're for! He'd never made us to be rotten drunken black-guards like me, and good-for-nothing rips like Feemy. He made me because He had a job for me. He let me run loose til the job is ready; and then I had to come along and do it, hanging or no hanging. And I tell you it didnt feel rotten; it felt bully, just bully. Anyh ow, I got the rotten feel off me for a minute of my life; and I'll go through fire to get it off me again.

(p. 602)

Blanco felt really good when he could do something noble. He enjoyed the feeling very much. The very feeling that he never felt before. It seemed that the feeling was great that he decided to leave his "broad path".

BLANCO. No. No more paths. No more broad and narrow. No more good and bad. Theres no good and bad; but by Jiminy, gents, theres a rotten game, and theres a great game. I played the rotten game; but the great game is played on me; and now I'm for the great game every time. Amen.

(p. 602)

The happening was exactly like that of Richard's in *The Devil's Disciple*. Only, in this play Shaw talked clearer about his concept on 'moral passion'. In *The Devil's Disciple* he didn't talk much about it. But here, he plainly called it 'God'. Yet, he didn't talk about the old concept God, but a god with a new different concept.

The second thing about Blanco Fosnet was that - again, like Richard Dudgeon - he was an outsider. This was the

logical consequence of his decision to be God's enemy.

Since he realized the absurdity of Christianity and its God he liked to mock people who kept themselves in believing Him. He felt upset to see people who let themselves be fooled by Christianity. He really didn't mean to mock people when he talked plainly about what he thought of God and Christianity. He did it to warn people - to show the truth that he had got. But people had misunderstood him. He thought the people were foolish, but the people thought he was crazy to mock God like that. Furthermore, he was a thief - an enemy for the society. It was very natural if people didn't like him. However, to be a thief meant nothing for Blanco as he thought it was much better than to be a fool like them.

#### III.2.2.2. Elder Daniels

Actually, Elder Daniels was not at all a religionist. He was not even interested in any kind of religion. He was merely a useless man who was clever enough to take advantage of people who believed in religion.

ELDER DANIELS. Oh, Blanco, Blanco: spiritual pride has been your ruin. If you'd only done like me, you'd be a free and respectable man this day instead of lying there with a rope round your neck.

*(The Complete Plays of Bernard Shaw: 594)*

For Elder Daniels to be a God's minister was the only way to gain an easy and respectful life. He was lazy and unable to do anything, yet he was very good in speech. So, he used it to deceive people. He pretended to be God's minister who was humble and innocent, while he hid all his crime behind his wonderful speech. He manipulated everything, even God's name to cover up his crime. Below was one of his effort to manipulate God's name to cover up his drinking problem.

ELDER DANIELS. Too late, Blanco: too late.

[Convulsively] Oh, why didnt you drink as I used to? Why didnt you drink as I is led to by the Lord for my good, until the time came for me to give it up? It is drink that saved my character when I is a young man; and it is the want of it that spoiled yours. Tell me this. Did I ever get drunk when I is working?

(p. 592)

Notice in below quotation how clever he was. He used God's name to make his crime like noble thing.

ELDER DANIELS. That just shews the wisdom of Providence and the Lord's mercy. God fulfils Himself in many ways: ways we little think of when we try to set up our own short-sighted laws against his Word. When does the Devil cacth hold of a man? Not when he's working and not when he's drunk; but when he's idle and sober. Our own natures tell us to drink when we have nothing else to do. Look at you and me! When we'd both earned a pocketful of money, what did we do? Went on the spree, naturally. But I is humble minded. I did as the rest did. I gave my money in at the drink-shop; and I said, "Fire me out when I have drunk it all up." Did you ever see me sober while it lasted?

(p. 592)

This quotation below shows how good he was in speech. He was always able to give the right answer when there was a question about what he did.

ELDER DANIELS. Aye: there you go, with your scraps of lustful poetry. But you cant deny what I tell you. Why, do you think I would put my soul in peril by selling drink if I thought it did no good, as them silly temperance reformers make out, flying in the face of the natural tastes implanted in us all for a good purpose? Not if I is starve for it tomorrow. But I know better. I tell you, Blanco, what keeps America today the purest of the nations is that when she's not working she's too drunk to hear the voice of the tempter.

BLANCO. Dont deceive yourself, Boozy. You sell drink because you make a bigger profit out of it than you can by selling tea. And you gave up drink yourself because when you got that fit at Edwardstown the doctor told you youd die the next time; and that frightened you off it.

ELDER DANIELS [*fervently*] Oh thank God selling drink pays me! And thank God He sent me that fit as a warning that my drinking time is past and gone, and that He needed me for another service!

(p. 593)

He really sickened Blanco. That was why Blanco hated him very much.

BLANCO. Well brother? Well, Boozy Posnet, alias Elder Daniels? Well, thief? Well, drunkard?

ELDER DANIELS. It's no good, Blanco. Theyll never believe we're bothers.

BLANCO. Never fear. Do you suppose I want to claim you? Do you suppose I'm proud of you? Youre a rotten brother, Boozy Posnet. All you ever did when I owned you is to borrow money from me to get drunk with. Now you len money and sell drink to other people. I is ashamed of you before; and I'm worse of you now. I wont have you for a brother. Heaven gave you



to me; but I return the blessing without thanks. So be easy: I shant blab [*He turns his back on him and sits down*]

(p. 592)

In his Shaw brilliantly delivered his ideas about the absurdity of Christianity. Christianity was so absurd that people could easily manipulate and take advantage of it. The teachings were so absurd that people who believed in it would become fool and blind. They could no more see the fact. "God" was the magic word here. You only needed to add it to your sentence and what was false would become true and what was true would become false. Nobody was against you as long as you included "God" in your sentences. Elder Daniels was really a perfect example of this.

The writer notes one significant ideas on God in this play. If in *The Devil's Disciple* discussed a kind of indifferent and mean God, here discussed a kind of absurd and ridiculous God. Blanco called Him so since most of His orders were absurd and ridiculous. For instance, the order "to love your enemies and turn the other cheek". This play discribed a society where people began to question the sanity of God who gave the orders.

### III.2.3. Characters in Saint Joan

This play was a little bit different from the previous two. *The Devil's Disciple* and *The Shewing-Up of Blanco Posnet* talked about a man who wasn't satisfied with the established religion because it was considered fail in answering the new challenges in that age. Meanwhile, *Saint Joan* talked about a very religious and honest girl who was persecuted because she was considered a threat to the established religion.

The writer takes two characters of this play to be discussed here. Those two characters were Joan The Maid and The Bishop of Beauvais Peter Cauchon. Joan The Maid was the protagonist, while The Bishop of Beauvais Peter Cauchon was the antagonist. Joan The Maid was the persecuted one and The Bishop of Beauvais Peter Cauchon was the persecutor.

#### III.2.3.1. Joan The Maid

Joan - the heroine of this play - who was known as The Maid and called Saint Joan at the end of the play was really a pure young girl. She was much different from the previous two heroes in her relationship with God. She developed a very close relationship with him. She loved

Him much and was really devoted to Him. God was everything for her. In fact, she had given her life to Him as she really fell in love with Him. She made God as her first priority, the most important, and the most beloved one.

JOAN [*reassuringly*] Yes, squire: that is all right. My Lord is the King of Heaven.

(*The Complete Plays of Bernard Shaw: 964*)

JOAN [*with unruffled sweetness*] No, squire: God is merciful; and the blessed saints Catherine and Margaret, who speak to me everyday [*he gapes*], will intercede for you. You will go to paradise; and your name will be remembered for ever as my first helper.

(p. 965)

Below we even read that God was above everything on earth including the Church itself - that was Joan's opinion on God.

JOAN. Yes. When have I ever denied it?

LADVENU. Good. That means, does it not, that you are subject to our Lord the Pope, to the cardinals, the archbishop, and the bishops for whom his lordship stands here today?

JOAN. God must be served first.

D'ESTIVET. Then your voices command you not to submit yourself to the Church Militant?

JOAN. My voices do not tell me to disobey the Church; but God must be served first.

(p. 997)

She always wished that God's will would be done in the Heaven as well as in the earth. Therefore, she lived only to do the jobs He gave and she hoped others would do just the same. Everything which didn't fit God's will was automatically wrong. Therefore, it was also wrong for English to attack and occupy France. England was for

English and also France was for French. She felt that she was led by God to raise a siege and to crown the Dauphin in Rheims Cathedral. This was not the matter of nationalism. Joan simply thought that God had given every man his own property that he mustn't rob or steal from others. He had given every nation their own land that they mustn't take any other nation's lands. Therefore, English mustn't rob France from French. God plainly forbade such deed.

JOAN. I do not understand that a bit. We are all subject to the King of Heaven; and He gave us our countries and our languages, and meant us to keep to them. If it were not so it would be murder to kill an English man in battle; and you, squire, would be in great danger of hell fire. You must not think about your duty to your feudal lord, but about your duty to God.

(p. 967)

JOAN. God will be mercifull to them; and they will act like His good children when they go back to the country He made for them, and made them for. I have heard the tales of the Black Prince. The moment he touched the soil of our country the devil entered into him and made him a black fined. But at home, in the place made for him by God, he is good. It is always so. If I went into England against the will of God to conquer England and tried to live there and speak its language, the devil would enter into me; and when I is old I should shudder to remember the wickednesses I did.

(p. 969)

Yet, Joan also believed that God was the owner of everything on earth as well as in heaven. Therefore, only if human beings had conscience about this they would live happily and peacefully. Thus, she also thought that France

had also to be given back to God - its owner - so that French would live happily and peacefully.

JOAN [*earnestly*] Charlie: ..... And I come from God to tell thee to kneel in the Cathedral and solemnly give thy kingdom to Him for ever and ever, and become the greatest king in the world as His steward and bayliff, His soldier and His servant. The very clay of France will become holy: her soldiers will be the soldiers of God: the rebel dukes will rebel against God: the English will fall on their knees and beg thee let them return to their lawful homes in peace. Wilt be a poor little Judas, and betray me and Him that sent me?

(p. 975)

Nobody complained about this - except, of course, the English. All was happy as she succeeded in taking back some cities from the English. In fact, she had done her job to crown the Dauphin in Rheims Cathedral. Then, there came the problem. The Church began to feel very upset about her relationship with God. She told people that God had spoken to her. God had spoken to her and not to The Church. This, of course, was really upsetting The Church because it made The Church look so bad. Wasn't it The Church which was God's partner in rulling the earth? How come God spoke to an ordinary villager and not to His partner?

CAUCHON [*flaming up*] A faithful daughter of The Church! The Pope himself at his proudest dare not to presume as this woman presumes. She acts as if she herself were The Church. She brings the message of God to Charles; and The Church must stand aside. She will crown him in the Cathedral of Rheims: she, not The Church! She sends letters to the king of

England giving him God's command through her to return to his island on pain of God's vengeance, which she will excute. Let me tell you that the writing of such letters is the prctice of the accursed Mahomet, the anti-Christ. Has she ever in all her utterance said one word of The Church? Never. It is always God and herself.

(p. 982)

Yet, the most thing which was upsetting The Church was her deed in crowning the Dauphin. It was always to be The Church's job. This was really too much. She had trespassed The Church authority. Then, The Church began to seek way to eliminate Joan for good by accusing her of doing heresy.

CAUCHON. He had his voices from the angel Gabriel: she has her voices from St. Catherine and St. Margaret and the blessed Michael. He declared himself the messenger of God, and wrote in God's name to the king of the earth. Her letters to them are going forth daily. It is not the Mother of God now to whom we must look for intercession, but to Joan The Maid. What will the world be like when The Church's accumulated wisdom and knowledge and experience, its councils of learned, venerable pious men, are trust into the a kenel by every ignorant laborer or dairymaid whom the devil can puff up with the monstrous self-conceit of being directly inspired from heaven? It will be a world of blood, of fury, of devastation, of each man striving for own hand: in the end a world wrecked back into barbarism. For now you have only Mahomet and his dupes, and the Maid and her dupes; but what will it be when every girl thinks herself a Joan and every man a Mahomet? I shudder to the very marrow of my bones when I think of it. I have fought it all my life; and I will fight it to the end. Let all this woman's sins be forgiven her except only this sin; for it is the sin against the Holy Ghost; and if she does not recant in the dust before the world, and submit herself to

the last inch of her soul to her Churh, to the fire she shall go if she once into my hand.

(p. 982)

In the quotation below, we can clearly see that The Church which was represented by Bishop Cauchon was only exaggerated the problem. They actually had no ground to accuse Joan as an heretic. It was clear that this was only a political game.

CAUCHON. You mistake me my lord. I have no symphaty with her political presumptions. But as a priest I have gained a knowledge of the minds of the common people; and there you will find yet another most dangerous idea, I can express it only by such phrases as France for the Frech, England for the English, Italy for the Italians, Spain for the Spanish, and so forth. It is sometimes so narrow and bitter in country folk that it surprises me that this country girl can rise above the idea of her village for its villagers. But she can. She does. When she threatens to drive the English from the soil of France she undoubtedly thinking of the whole extent of country in which French is spoken. To her the French-speaking people are what the Holy Scriptures describe as a nation. Call this side of heresy Nationalism if you will: I can find you no better name for it. I can only tell you that it is essentially anti-Catholic and anti-Christian; for the Catholic Church knows only one realm, and that is the realm of Chric't's kingdom. Divide the kingdom into nations, and you will dethrone Christ. Dethrone Christ, and who will stand between our throats and the sword? The world will perish in a welter of war.

(p. 984)

Thus, it was apparent that this was not at all about a false theology. Joan was not burnt because she brought a false theology, but simply because she was considered a threat to the authority of The Church - and also actually

the authority of the noblemen.

CAUCHON [*conciliatory, dropping his polemical tone*] My lord: we shall not defeat The Maid if we strive against one another. I know well that there is a Will to Power in the world. I know that while it lasts there will be a struggle between the Emperor and the Pope, between the dukes and the political cardinals, between the barons and the kings. The devil divides us and governs. I see you are no friend to The Church: you are an earl first and last, as I am a churchman first and last. But can we not sink our differences in the face of a common enemy? I see now that what is in your mind is not that this girl has never once mentioned The Church, and thinks only of God and herself, but that she has never once mentioned the peerage, and thinks only of the king and herself

WARWICK. Quite so. These two ideas of hers are the same idea at bottom. It goes deep, my lord. It is the protest of the individual soul against the inference of priest or peer between the private man and his God. I should call it Protestantism if I had to find a name for it.

(p. 984)

Poor Joan. Many people didn't like her because she disturbed them with her simplicity and religiousness. Just like Ricahard Dudgeon and Blanco Posnet, Joan was an outsider because she was an extraordinary girl.

JOAN. Why do all these courtiers and knights and churchmen hate me? What have I done to them? I have asked nothing for myself except that my village shall not be taxed; for we cannot afford war taxes. I have brought them luck and victory: I have st them right when they were doing all sorts of stupid things: I have crowned Charles and made him a real king; and all the honors he is handing out have gone to them. Then why do they not love me?

DUNOIS [*rallying her*] Sim-ple-ton! Do you expect stupid people to love you for shewing them up? Do blundering old military dug-outs love the successful young captains who



supersede them? Do ambitious politicians love the climbers who take the front seats from them? Do archbishop enjoy being played off their own altars, even by saints? Why, I should be jealous of you myself if I were ambitious enough.

(p. 985)

Joan really didn't mean to upset others with her deed. She simply felt that she had to do what should be done and speak what others should know. But, like Richard and Blanco, people had also misunderstood her. The truth she offered to them was just a strange thing for them, therefore they couldn't accept it. Like in *The Devil's Disciple* and *The Shewing-Up of Blanco Posnet*, the society where Joan lived had been stuck on their truth and values and therefore it was very difficult for them to accept a new concept.

### III.2.3.2. The Bishop of Beauvais Peter Cauchon

Actually, Peter Cauchon was not a wicked man. He was also not a bad minister. In fact, he was a faithful minister, not of God, but of The Church. Joan was in love with God, while Peter Cauchon was in love with The Church. God was Joan's Lord, while The Church was Peter's. God was everything for Joan, while for Peter The Church was everything. Joan lived as God's servant, while Peter lived as The Church's servant. Unfortunately, Peter's 'Church' was no more that of God's, but merely that one in terms of

an organization of power and authority.

Joan and Peter looked like devoted to one thing, but actually they were devoted to two different things. For Joan, The Church must subject to God. But for Peter, The Church must always come first. Therefore, in Joan's case, he and all his companions didn't act on behalf of God and Christianity, but plainly on behalf of The Church.

WARWICK. Oh, my Lord Bishop, I am not gain saying you. You will carry The Church with you; but you have to carry the nobles also. To my mind there is a stonger case against The Maid than the one you have so forcibly put. Frankly, I am not afraid of this girl becoming another Mahomet, and superseding The Church by a great heresy. I think you exaggerate that risk. But have you noticed that in these letters of hers, she proposes to all the kings of Europe, as she has already pressed on Charles, a transaction which would wrecked the whole social structure of Christendom?

CAUCHON. Wreck The Church. I tell you so.

WARWICK [*whose patience is wearing out*] My lord: pray get The Church out of your head for a moment; and remember that there are temporal institutions in the world as well as spiritual ones. I and my peers represent the feudal aristocracy as you represent The Church. We are the temporal power. Well, do you not see how this girl's idea strikes at us?

(p. 983)

Peter Cauchon was so stuck on the materialistic phenomena that he could hardly see the spiritual one. He had thrown away his spirituality for many years that he could only believed what was real and reasonable. No wonder, therefore, that he founds Joan was very difficult to understand. For Joan, everything which didn't fit God's

will was wrong. But for Peter, everything which didn't fit The Church's regulation and tradition was wrong.

CAUCHON [*flaming up*] A faithful daughter of The Church! The Pope himself at his proudest dare not presume as this woman presumes. She acts as if she herself were The Church. She brings the message of God to Charles; and the Church must stand aside. She will crown him in the cathedral of Rheims: she, not The Church! She sends letters to the king of England giving him God's command through her to return to his island on pain of God's vengeance, which she will execute. Let me tell you that the writing of such letters is the practice of the accursed Mahomet, the anti-Christ. Has she ever in all her utterances said one word of The Church? Never. It is always God and herself.

CAUCHON. What will the world be like when The Church's accumulated wisdom and knowledge and experience, its council of learned, venerable pious men, are thrust into the kennel by every ignorant laborer or dairymaid whom the devil can puff up with the monstrous self-conceit of being directly inspired from heaven?

(p. 982)

This really reminds the writer about the same condition in the Victorian age society. Vidler wrote that it was an age of religious seriousness, not of faith (1978: 113). All the spiritual value was substituted with regulations, traditions and conventions of The Church. And everything which didn't fit The Church convention was wrong. It could be many people at this time who were longing to develop spiritual relationship with God, but they were afraid to be accused as heretic.

### III.2.4. Characters in *Androcles and the Lion*

In his preface to *Androcles and the Lion* Shaw wrote as follows about this play:

In this play I have presented one of the Roman persecutions of the early Christian, not as the conflict of a false theology with a true, but as what all such persecutions essentially are: an attempt to suppress a propaganda that seemed to threaten the interests involved in the established law and order, organized and maintained in the name of religion and justice by politician who are pure opportunist Have-and-Holders.

*(The Complete Plays of Bernard Shaw: 792)*

The writer takes three characters of this play to be analyze here. Those three characters are Lavinia, Androcles, and The Captain.

#### III.2.4.1. Lavinia

Lavinia was really a clever and fearless woman. The writer called her claver as she didn't let herself be trapped in an absurd religion which gave nothing to its believers but terror and darkness. She didn't let herself be fooled by the kind of religion.

LAVINIA. No. I couldnt. That is the strange thing, Captain, that a little pinch of incense should make all that difference. Religion is such a great thing that when I meet really religious people we are friends at once, no matter what name we give to the divine will that made us and moves us. Oh, do you think that I, a woman, would quarrel with you for sacrificing to a woman God like Diana, if

Diana meant to you what Christ means to me? NO: we should kneel side by side before here altar like two children. But when men who believe neither in my god nor in their own - men who do not know the meaning of the world religion - when these men drag me to the foot of an iron statue that has become the symbol of the terror and darkness through which the walk, of their cruelty and greed, of their hatred of God and their oppression of man - when they ask me to pledge my soul before the people that this hideous idol is God, and that all this wickedness and falsehood is divine truth, I cannot do it, not if they could put a thousand cruel deaths on me. I tell you, it is physically impossible. Listen, Captain: did you ever try to catch a mouse in your hand? Once there is a dear little mouse that used to come out and play on my table as I is reading. I wanted to take him in my hand and caress him; and sometimes he got among my books so that he could not escape me when I sretched out my hand. And I did stretch out my hand; but it always came back in spite of me. I is not afraid of him in my heart; but my hand refused; it is not in the nature of my hand to touch a mouse. Well, Captain, if I took a pinch of incense in my hand and stretched it out over the alter fire, my hand would came back. My body would be true to my faith even if you could corrupt my mind. And all the time I should believe more in Diana than my persecutor have ever believed in anything. Can you understand that?

(p. 689)

The writer called her fearless because she dared to die to defend what she believed was true. All this time Lavinia was searching for something that was more meaningful than her old absurd religion. Something that made life brighter to live. Something that was worth enough to die for - if she had to. When she finally found it she kept it up with her own life. For her, it was even more important than

life itself. She had found the truth and she would not loose it for any reason.

LAVINIA. What does that matter? Do you think I am only running away from the terrors of life into the comfort of heaven? If there were no future, or if the future were one of torment, I should have to go just the same. The hand of God is upon me.

(p. 689)

LAVINIA. Captain: your jokes are too grim. Do not think it is easy for us to die. Our faith makes life far stronger and more wonderful in us than when we walked in darkness and had nothing to live for. Death is harder for us than for you: the martyr's agony is as bitter as his triumph is glorious.

THE CAPTAIN [*rather troubled, addressing her personally and gravely*] A martyr, Lavinia, is a fool. Your death will prove nothing.

LAVINIA. Then why kill me?

THE CAPTAIN. I mean that truth, if there be any truth, needs no martyr.

LAVINIA. No: but my faith, like your sword, need testing. Can you test your sword except by stalking your life on it.

(p. 688)

Yet, the Emperor called this clever and fearless woman a crank: that was, an unusual sort of person. She was unusual because she had a different opinion from him. And it happened that that different opinion of hers was such a threat to the established faith. The happening was like that of Joan's. Only, this play took the issue of persecution as the main issue to discuss. This play tries to put forward "persecution" as "what all such persecution essentially are".

THE CAPTAIN [*unmoved and somewhat sardonic*] Persecution is not a term applicable to the acts of the Emperor. The Emperor is the

Defender of the Faith. In throwing you to the lions he will be upholding the interests of religion in Rome. If you were to throw him to the lions, that would no doubt be persecution.  
(p. 687)

THE CAPTAIN [*unshaken in his official delivery*] I call the attention of the female prisoner Lavinia to the fact that as the Emperor is a divine personage, her imputation of cruelty is not only treason, but sacrilige. I point out to her further that there is no foundation for the charge, as the Emperor does not desire that any prisoner should suffer; nor can any Christian be harmed save through his or her own obstinacy. All that is necessary is to sacrifice to the gods: a simple and convenient ceremony effected by dropping a pinch of incense on the altar, after which the prisoner is at once set free. Under such circumstances you have only your own perverse folly to blame if you suffer. I suggest to you that if you cannot burn a morsel of incense as a matter of conviction, you might at least do so as a matter of good taste, to avoid shocking the religious convictions of your fellow citizens. I am aware that these considerations do not weigh with Christian; but is my duty to call your attention to them in order that you may have no ground for complaining of your treatment, or of accusing the Emperor of cruelty when he is shewing you the most signal clemency. Looked at from this point of view, every Christian who has perished in the arena has really committed suicide.

(p. 687-688)

What the Captain said to Lavinia was the evidence that the persecution was purely political. It was done only to protect the Emperor's interests. That was why in the preface to this play Shaw wrote that what he discussed here was "persecution" in its essential meaning, that was a means for protecting any particular interest. What way was easier than persecution when you dealt with opponents

that disturbed your interest? The writer thinks this is the point that Shaw wanted to discussed in this play. Remember heresy-hunting in the Victorian era that the writer has discussed in the setting analysis. It was also done only to protect The Church interests. Christianity at this era was very much different from that of this play.

Shaw called the Christian nowadays as they who were relying on second-hand information and the superstition of conventional religion. In this play he took the conventional Christian martyrs to illustrate the idea that the early Christians were persecuted because they were so unconventional and would not subscribe to the established traditional religion of their time (Adam, 1966: 27). Therefore, Shaw's martyr here, he said were the martyrs of all time, "people who were shown by their inner light the possibility of a better world based on the demand of the spirit for a nobler and more abundant life, not for themselves at the expense of others, but for everybody." (*The Complete Plays of Bernard Shaw: 688*).

#### III.2.4.2. Androcles

Androcles, a tailor and an animal-lover, was also persecuted not because he was a Christian but because he rejected to believe and professed exactly like other



people did. He had found something worth in his life. Something that was better than the unreasonable established religion. Something that was really worth that he wouldn't give it up for any reason.

Androcles didn't make his point as clear as Lavinia did, but he did tries to say it.

ANDROCLES. I'm glad he's hungry. Not that I want him to suffer, poor chap! but then he'll enjoy eating me so much more. There's a cheerful side to everything.

THE EDITOR [*rising and striding over to Androcles*] Here: dont you be obstinate. Come with me and drop the pich of incence on the altar. Thats all you need do to be let off.

ANDROCLES. No: thank you very much indeed; but I really mustnt.

THE EDITOR. What!Not to save your life?

ANDROCLES. I'd rather not. I couldnt sacrifice to Diana: she's a huntress, you know, and kill things.

THE EDITOR. That dont matter. You can choose your own altar. Sacrifice to Jupiter: he likes animals: he turns himself into an animal when he goes off duty.

ANDROCLES. No: it's very kind of you; but I feel I cant save myself that way.

THE EDITOR. But I dont ask you to do it to save yourself: I ask you to do it to obliged me personally.

ANDROCLES [*scrambling up in the greatest agitation*] Oh. please dont say that. This is dreadful. You mean so kindly by me that it seems quite horrible to disoblige you. If you could arrange for me to sacrifice when theres nobody looking, I shouldnt mind. But I must go into the arena with rest. My honor, you know.

(p. 694)

The point was that he would not gave up his new faith only to be trapped again by the slavery of the superstition of

the conventional religion.

### III.2.4.3. The Captain

Actually, he knew nothing about the established religion defended by the Emperor. His reaction was not that of Peter Cauchon in Saint Joan who reacted on the ground of his religiousness.

LAVINIA. They cannot violate my soul. I alone can do that by sacrificing to false gods.  
 THE CAPTAIN. Sacrifice then to the true God. What does his name matter? We call him Jupiter. The Greeks call him Zeus. Call him what you will as you drop the incense on the altar flame: He will understand.

(p. 689)

Notice what the Captain said below. He didn't even know what he defended.

THE CAPTAIN. Not with certain death, Lavinia. Only death in battle, which spares more men than death in bed. What you are facing is a certain death. You have nothing left now but your faith in this craze of yours: this Christianity. Are your Christian fairy stories truer than our stories about Jupiter and Diana, in which, I may tell you, I believe no more than the Emperor does, or any educated man in Rome?

(p. 698)

His reaction was a natural reaction of a soldier. And actually, that was all he knew: that he was only a soldier. And a soldier took orders from his superior. He had to do the order whether or not he liked it. For him the

Emperor was everything. He didn't have his own will. The Emperor's was his will.

In the Victorian era there were many Church officials who were like this Captain. They were uncertain about what they defended. They only knew that they were the servants of the Church. As the servants they did their jobs oftenly without knowing the meaning or the reason. Yet, they were too afraid to ask. They were afraid to be the Church opponents though it was for searching the real truth sake. Thus, like this Roman Captain, many Church officials spent their years serving empty regulation and tradition of the Church.

### III.3. Shaw's Opinion on Christianity

Supporting by data she gets from the setting analysis the writer has done the character analysis and now is ready to explain Shaw's opinion on Christianity.

The writer notes one similarity among all these plays. The similarity is that the hero of each play is having problem with Christianity. Richard and Blanco were having problem with the God of the Christians. Richard thought that He was a tyranny in human beings. God controlled everything

for his own sake. He didn't care at all about human beings. Blanco thought that God was an absurd figure. He was unreasonable and unsensible. All about Him was only superstition. Joan was having problem with The Church. She was bitterly attacked by The Church because she had acted unconventionally which was considered endanger The Church. Lavinia and Androcles - an exception, in this case - were persecuted because of their faith.

Apparently, Shaw wanted to say something through each of the problem. Through Richard's he wanted to show that the God of Victorian convention was that of mean, indifferent, and absurd. He was mean and indifferent because he - who controlled all events on earth according to His arbitrary purpose - had deliberately let His people suffer from poverty, diseases, war and injustice. In Richard's case He let his mother torture him with his hatred. He was absurd because he gave many ridiculous orders to His people. In the Reverend Anderson's case the ridiculous orders that he couldn't keep up were 'love your enemies and turn the other cheek'.

Through Blanco's Shaw wanted to show that the God of the Victorian convention was absolutely an absurd figure. He fooled His people by giving them ridiculous orders to do which Blanco thought had no goodness for the people. It

only turned them to be hypocrites. There were so many ridiculous orders to obey and the people knew that the orders were ridiculous, yet they kept pretending to think that the orders were good for them. They were afraid to admit the truth for their God was the One who would always be ready to make a revenge.

Through Joan's he wanted to say that something was wrong with The Church. Shaw saw that The Church was now not at all a religious institution. It had been changed into a secular institution whose job was controlling ideas and tastes and policies in Christianity according to the conventions and traditions. This conventional Church didn't spare a place for any free thinker like Joan.

Through Lavinia and Androcles he wanted to say that the Church was now the same with the Emperor of Rome who was so paranoid of his opponents that he eliminated all who were suspected as a threat. The Church was now not at all a place where people could seek the truth. It was now the place where the truth was destroyed.

Thus, so far we have got a list of Shaw's opinion in Christianity. Shaw thought that there were many things wrong in Christianity. Those things are:

a. The God of the Christians was that of mean and absurd

figure.

- b. The Church was only a secular institution based on conventions and traditions where ideas, tastes and policies in Christianity were controlled.
- c. Christianity had lost its spirituality and now became merely a conventional religion.

### III.3. Shaw's Reason in Employing Christianity in His Four Plays

From the setting and character analyses we have got data about Shaw's opinion on Christianity. The writer is sure that Shaw deliberately set the heroes to face the problem in Christianity. He wanted us to see the truth of Christianity through his heroes' distinctive view. He wanted to make us realize that there were many things wrong in Christianity. But, why was he doing this?

Shaw was born at a time when the conventional church was tightening up its formulas against the attack on accepted beliefs - not only Darwinism but the various rebel sects of the nineteenth century. From the setting analysis we know the real condition at that time. It was really the first time Christianity was attacked so vigorously. There were many changes in the society and Christian world was really not ready for this. For centuries people had

believed that their faith was true. There was never any doubt and uncertainty. Nobody ever dared to question their faith. Suddenly, everything changed. It seemed that the world was not in their side anymore. Christian faith was questioned repeatedly. And unfortunately, The Church - which was considered the only legal Christian institution - was fail in giving the right and satisfying answer to the challenges. Shaw died before the churches began to reform their doctrines, a hundred years later.

For Shaw religion was very important. Otherwise, he wouldn't very much care about it. He knew the role which was played by religion in human being's life.

"There is nothing that people will not believe nowadays if only it be presented to them as science and nothing they will not disbelieve if it be presented to them as religion. I myself began like that and I am ending by receiving every scientific statement with dour suspicion, whilst giving very respectful consideration to the inspiration and revelation of the prophets and poets."

(Adam, 1966: 36)

Many people trusted themselves in religion and surrender to be guided by it. Therefore, the role played by religion was very important. Good religion would bring peace, prosperity, and it would help its believers to reach maturity in life. For it would encourage men to progress and they would become enlightened through it. This was Shaw's point when he wrote *The Shewing-Up of Blanco*

*Posnet*. We remember how happy Blanco was when he could do something noble. The new God that he discovered gave him goodness into his soul. And this stirred him to leave his "board path". This was also that happened to Richard Dudgeon in *The Devil's Disciple*. The 'moral passion' gave him goodness that made him give himself in the hand of English soldier only to save a stranger. This what Shaw meant when he said that good religion would enlighten its believers (Adam, 1966: 36). While bad religion would cause chaos and would lead its believers to stupidity. Blanco Posnet left his old religion when he found no goodness in it.

BLANCO. Our game is a rotten game that makes me feel I'm dirt and that you're all as rotten dirt as me. T'other game may be a silly; but it aint rotten. When the Sheriff played it he stopped being rotten. When Feemy played it the paint nearly dropped off her face. When I played it I cursed myself for a fool; but I lost the rotten feel all the same.

(*The Complete Plays of Bernard Shaw: 602*)

Richard thought the same with Blanco. He turned his back on God when he found nothing but silly orders and superstition. We also can clearly see about this bad religion in *Androcles and the Lion*. The established traditional religion led its believers into darkness and terror. It didn't encourage its believers to progress and it didn't also enlighten its believers. We remember their excitement watching the prisoners were torn to pieces by the lions or gladiators. In fact, it was even their



favourite show to watch. We also remember in *Saint Joan*. The Church was not busy to make its people live in prosperity. It didn't care about the people who suffered from the war which set between France and England. It, in fact, conspired with the invaders only to protect its own interests. It is not surprising, therefore, that Shaw really concerned about religion. And therefore, when he found out the absurdity of Christianity, he didn't keep it for himself. He wrote many plays about it. In fact, almost all of his plays employed Christianity, though not always as the main topic of discussion.

He wrote much about the God of the Victorian convention - the God who was rejected both by Richard and Blanco - so that people realized the truth. Shaw believed that after Jesus was dead His followers dragged down His authentic views to their own level, and that is the level at which Christianity has remained ever since. He thought that whereas Jesus had redeemed men from folly and error, the apostles pulled them back into their own prejudices, by reviewing old controversies and performing vindictive miracles (Adam, 1966: 34). And it was also that happened in the Victorian society. Shaw saw that the God of the Victorian era was a God created by the Church convention. He was not the One whom the Bible revealed. Shaw summed up some of the doctrines put forward by Christ, as he saw

them, from his own lifelong study of the New Testament. He said that God is spirit to be worshipped in spirit and truth and not an elderly gentleman to be bribed or begged from; if you let a child starve, you are letting God starve; get rid of judges and punishment and revenge (Adam, 1966: 33-34). Shaw wanted the people and the Church realized this. Shaw wanted them to realize that all this time they had worshipped the wrong God. The God whom he described in *The Devil's Disciple* and *The Shewing-Up of Blanco Posnet* was the fake one. And this fake god only gave ridiculous orders and superstition. He wouldn't give goodness to his people cause he wouldn't able to do that. Shaw wanted the readers of his plays to follow the example given by Lavinia and Androcles, Joan The Maid, Richard Dudgeon, and Blanco Posnet whom didn't let themselves fooled by this fake god and also didn't want to be trapped in darkness and stupidity created by this fake god. They sought the truth and wanted nothing but the truth. Shaw wanted his readers - and the Church as well - realized this fact and began to seek the truth.

As the Church was an important phenomenon in the Victorian society Shaw also wrote much about it. Here, in the plays studied in this thesis, there are two plays of Shaw which were talked about the Church. The two plays are *Saint Joan* and *Androcles and the Lion*. Both of them took 'persecution

of heretics' as the theme. Joan The Maid was a heretic to the Church of France. While Lavinia and Androcles and many other early Christians were heretics to the established traditional religion of Rome. We have learned from the setting analysis that in the Victorian era it happened also the heresy-hunting. The Church began to feel unsafe as many people started to question the Christian faith. Shaw compared the Church with the Roman Emperor in *Androcles and the Lion* who was so paranoid of his opponents that he would eliminated them all. If Shaw did criticize the Church it didn't mean that he hated the Church. In fact, he was in sympathy with the problem faced by the Church.

Shaw's conclusion is that although an established religion, like any other social organization, is bound to persecute nonconformers to some extent, it must all the same be able to adapt itself to change. A church which has no place for freethinkers turn its back on the law of God, which is the law of change, or evolution. If a church cannot believe that thought, when really free, must inevitably lead the freethinker to believe the church doctrines then it has no real faith in their truth itself.

(Adam, 1966: 36)

Through his plays Shaw wanted - first - to show that the heresy-hunting which was done by the Church to defend itself from the arising questioned on Christian faith did not solve the problem. It, in fact, made the worst of everything. The Church had to stopped being the controller of tastes and ideas in Christianity. The second

was to make the Church realize that it was now not at all a religious institution. It was now only a secular institution where its clergymen served not their God but the Church conventions and traditions.

Thus, now we have known the reason behind the employment of Christianity in Shaw's plays. He really concerned about the religion - Christianity, in this case. Shaw saw so many deviations in it. So, he wrote about it. In *The Devil's Disciple* and *The shewing-Up of Blanco Posnet* he wrote about the God of the Victorian era in order to make the readers of his plays realize that they had worshipped the wrong God all this time. He wanted to encourage the readers to seek the true Christian God whom revealed by the Bible. In *Saint Joan* and *Androcles and the Lion* Shaw wrote about the heresy-hunting which was done by the Church in order to make the Church realize that it was not the right solution in answering the arising questions on the Christian faith. What the Church should do was to give the freethinkers space and to reform itself. The writer thinks these were the answer of the problem of the study.

## **CAPTER IV**

## **CONCLUSION**