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You have gathered together the sons of all races,
And welded them into one,
Lifting the torch of your Freedom on
hungering faces
That sailed to the setting sun.

You that have made of mankind in
your own proud regions
The music of man to be,
How should the old earth sing of
you, now as your legions
Rise to set all men free?

How should the singer that knew the
proud vision and loved it,
In the days when not all men knew,
Gaze, through his tears, on the light,
now the world has approved it,
Or dream, when the dream comes
true?

How should he sing when the Spirit
of Freedom in thunder
Speaks, and the wine-press is red;
And the sea-winds are loud with the
chains that are broken asunder
And nations that rise from the
dead?

Flag of the sky, proud flag of that
wide communion,
Too mighty for thought to scan;
Flag of the many in one, and that
last world-union
That kingdom of God in man.

Ours was a dream, in the night of
that last federation,
But yours is the glory unfurled—
The marshalled nations and stars
that shall make one nation
One singing star of the world.
—Alfred Noyes, in the Yale Review.

During the absence of the Vicar of a country parish somewhere in England, the Sunday duty was undertaken by the Chaplains who were attached to a camp near by and the visiting by a neighbouring cleric. The latter, in the course of his visitation called upon an old lady who greeted him thusly: "Tell me, sir, be you a real clergyman or only one of they Chaplains?"

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AN UNHARMED CRUCIFIX.

Outside the walls of the ancient windmill (of the Cistercian Monastery on the summit of the Mont des Cats) has been so completely demolished that it barely makes a heap of rubbish a few feet high. Yet between this remnant of the windmill and the shattered walls, on which it is difficult to find one square foot which is not pitted with shell-marks, there stands absolutely untouched, a great, tall crucifix, with the figure of our Saviour, with wide-stretched arms, as if still offering His bare breast to the guns which would not harm Him, while everything around was swept out of existence. There have been many similar instances in the course of this battle, but there will always stand out conspicuously in my mind, namely, the famous Madonna of Montauban, unscathed, while the whole church in which she had stood had been blown from around her; the tall figures of Christ and the Virgin, one on each side of the shattered altar, at Chipilly, as I recently described; and, most wonderful of all, I think, this untouched crucifix on the Mont des Cats.—The Times.

For the first time at last Easter, the Ceremony of the Holy Fire was celebrated at the Church of the Holy Sepulchre without the presence of Turkish soldiers. The English were in command at Jerusalem and had determined that this year the ceremony should be observed without the presence of a single soldier. It was a bold decision to make, but the plan was actually carried through greatly to the credit of Colonel Storrs, the Military Governor, who was present at the church with his staff. There was intense excitement. The church was packed to the doors. The Greeks, the Armenians and Copts were there—intensely jealous of each other. At times it seemed as if rioting was just about to break out, and as the priests within the tomb passed out the sacred fire through tapers there were a few moments of struggle.

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