

given up his house as a convalescent home for wounded soldiers, was to the effect that on an occasion when the British were hard pressed, the figure of a gigantic angel with outstretched wings hovered in a luminous cloud between the English and the advancing German lines; and that the latter, paused for an instant, and then retired in confusion. This lady, happening to speak on the subject in the presence of some officers, and in the course of her remarks implying that she discredited the story, was addressed by a colonel with the assurance, "Young lady, the thing really happened. You need not be incredulous. I saw it myself!"

"A similar batch of stories comes from the Eastern theatre of war. Many of the Russian sentinels have stoutly maintained that they have seen Scobelegg, the hero of Plevna, in his conspicuous white uniform and mounted on his famous white charger, galloping in front of their lines and pointing westward. This favorable omen to the cause of Russia is stated only to appear when the armies of the 'Little Father' are in extraordinary straits, and it is confidently believed that the appearance of the ghost of the dashing general always means victory for the Russian armies, and confusion to her enemies."

These stories of the white leader are interpreted in the light of Revelations, and the reports of the band of angel warriors are further confirmed by quotations from the Bible showing that similar instances of divine intervention happened to the Israelites in ancient history. κ

A MINISTER ON WAR.

Mr. John Haynes Holmes, minister of the Church of the Messiah in New York City, preached a remarkable sermon to his congregation on April 1, the day before the present special session of Congress was to open. His address has been published in leaflet form by the Free Religious Association and can be had of them (120 Boylston Street, Boston) for ten cents a copy. In anticipation of legislative action which would bring our country into war he felt impelled to express to his people his earnest protest against war in general and his insistence that this war is not an exception. But he made it clear that although he is a pacifist he is none the less a loyal American: "Nothing that America can do can quench my passion for her beauty or divert my loyalty from her service. She is the only country I have, or shall ever have, and I propose that she shall be mine forever, in war or peace, in storm or calm, in evil or good. In this impending crisis with Germany I believe that she is wrong. She seems to me to be faithless to her own supreme calling among the nations of the earth, disloyal to high interests of humanity long since committed to her care, guilty for a selfish motive of a grievous fault." He had nothing but praise for those who differ from him and feel impelled to follow the flag. He said: "I salute the devotion of every man who proposes to sustain it with his money or his blood. But I say to you that when, years hence, the whole of this story has been told, it will be found that we have been tragically deceived, and all our sacrifices have been made in vain." War and democracy are incompatible, Mr. Holmes maintains. "When war comes, democracy goes. England, fighting nobly to conquer Prussianism, is herself in process of being conquered by the Prussian spirit. Already in our own country, before the beginning of war, the dread work of militarism is under way. Already freedom of thought is being denied, and liberty of conscience challenged. Already we are in the midst of such an orgy of bigotry, intolerance and persecution for

opinions' sake, as America has not seen since the days of the Salem witches. The whole fabric of democracy is threatened, the priceless heritage of our fathers in peril of loss. America has never been in such danger as she is to-day—and the source of the danger is at home and not abroad. Hence my resolve to serve that America which I love so well that I would not have her made over into the likeness of the militarism which she clamors to destroy. I will do what I can to safeguard free thought and free speech, by practising both at any cost. I will do what I can to preserve liberty of conscience, by exercising that liberty without flinching. I will do what I can to guarantee to posterity the democratic ideals and institutions of America, by resisting to the death every assault upon their bulwarks. One such assault is now being made in the movement for universal military training. So long as I have breath to speak, or hand to lift a pen, I will oppose this monstrous thing. By conscription the autocracies of Europe have stood thus long. By conscription this war, perfectly prepared for, inevitably came. By conscription the minds of men are 'cribbed, cabined and confined' to the bounds of that narrow nationalism which is the fiercest foe of brotherhood. By conscription the consciences of men are enslaved to the mastery of those who can command the sinking of the 'Lusitania' and the shooting of Nurse Cavell. By conscription, more effectually than by the attack of German legions, this country can be destroyed, and the fairest experiment of democracy the world has ever seen brought to an untimely end. Therefore will I fight it, and all other devices of militaristic tyranny, and thereby again exalt truly the best interests of my native land. . . . This struggle, into which now we are about to plunge, cannot go on forever. Some day bugles must sing truce across the fields of battle, tired warriors ground arms, and statesmen sit in guarded council halls to make an end of strife. . . . To discover terms of reconciliation, to work out methods of cooperation, to soften hate and dispel suspicion, to spread abroad sweet influences of confidence and healing—this is a task as beneficent as it is prodigious. Before she herself became a belligerent, this was the task appointed as by the fiat of God for America. But now that she has cast away this sacred charge, it remains for us who cannot take up arms at her behest, to keep it in her stead. How better can we serve our country than by restoring to her, or fulfilling for her, that high mission of peace-making, which is so uniquely and divinely hers!"

MORE PARSEES NEEDED IN WAR-TIME.

BY HESTER D. JENKINS.

This April, 1917, when one of our great patriotic duties is to raise food-stuffs, it is very interesting to study the practical agricultural belief of the Indian Parsees.

"Good thoughts, good words, good deeds," is the Parsee slogan, and in explanation of the "good deeds" we find the following interesting and pertinent explanation in the catechism.

"Q.—What is meant by saying that Ahura-Mazda (God) expects us to promote the growth and development of His creation?"

"A.—For instance, a man promotes the work of growth and development when he brings about the growth of two ears of corn where formerly grew only one. In this way he pleases Ahura-Mazda. Though he may have enough for himself, he must increase the growth of corn so that others can buy it cheaply and readily."