

DOUGLAS FAMILY

ANNIE J. DOUGLAS

"Concerning Things Literary"

SUBJECT FILES

2303.24

Box 6

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Christ's Loyalty to His Cause

To-day we have to consider Loyalty.

① We have Loyalty for our work:—

Singleness of aim and persistency of purpose are the measure of ~~our~~ loyalty for our work. It were these that gave to Newton, ^{as someone has said} that Supernal power by which he made worlds his stepping-stones to climb up and graduate the universe.

② We have Loyalty for our Country:—

In Lord Haldane's address before the American Bar Association, he was enumerating the ~~causes~~ conditions which cause men in this age to do right, and one of them was this very thing - love for Country - and he told of an ~~man~~ Englishman who had been captured by the Arabs and who was promised his liberty if he would accept the Moslem faith - and death if he refused. The man was not a Christian and had no scruples from a religious point of view of doing the act but he remembered that he was an Englishman - and "for the pride of the old Country" he refused to accept.

③ We have loyalty to conscience which is loyalty to God:—

The loyalty that Christ had for His Cause, He had through His loyalty to the will of God.

And Christ demands of us a loyalty to God. Be ye \therefore perfect even as my father in Heaven is perfect.

And the way for us to attain unto a state of perfect loyalty is to say with Paul the Great Apostle — "This one thing I do forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Concerning Things Literary.

'AT SUNDRY TIMES.'

(R. Dunkerley.)

A silver star on a golden sky,
And the clouds ablaze with fire,—
What is there there to draw a sigh
And bring a strange desire?
Something is there of the Land Afar,
And paths by man untrod,—
A golden sky and a silver star,—
Something is there—of God.

A crashing sea on a lonely shore,
And a corpse left by the tide,—
What is there there for evermore
To break our petty pride?
Something is there of the Powers that be
And Nature's awful rod,—
A lonely shore and a crashing sea,—
Something is there—of God.

The angel face of a sleeping child,
And a night-light burning low,—
What is there there to tame the wild,
And bid all malice go?
Something is there of the Holy Place,
Where men walk best unshod,—
A sleeping child with an angel face,—
Something is there—of God.

A stranger's name on a mossy stone,
And a mound forgotten long,—
What is there there to cast us prone,
A-praying to be strong?
Something is there of Undying Fame,
And a song beyond the sod,—
A mossy stone and a stranger's name,—
Something is there—of God.

A man of love on a cross of hate,
And forgiveness for his foes,—
What is there there to conquer fate
And all our ways dispose?
Something is there of the Heart Above,
Stronger than crime or clod,—
A cross of hate but a man of love,—
Something whispers—God!

'WILLIAM, thou wilt go to sea—thou shalt go; but O RETURN, and first receive the blessings of a heart-broken father, of a heart-broken Mother! O my son William, my son, my son William! Would God I had died for thee, O William, my son, my son!'

It reads like a minor dramatist of the Mrs. Inchbald or Mrs. Centlivre period, or, later, of Arthur Murphy and 'A Cure for the Heart-ache.' In this manner, with bared neck and dishevelled hair, beating the breast did the Kemble rouse the pit. . . . But we doubt whether his poor mother 'fetched' William by it. The boy had been reading nautical romances. Captain Marryat was but a few years dead. William's father, who was, no doubt, a Samuel Butlerian father of the instructive type, made classical by James Mill, had warned the boy that if he ever so much as mentioned the sea to him again, he should receive the wrong end of a knotted rope on But we must not dream over William.

Other advertisements invited the immediate return of other sons in a more modern and Shavian manner. As this, dated 1804:—

'IF the YOUTH THAT LEFT ISLINGTON on Sunday evening can remember that he ever had a Mother, he is informed he will soon be deprived of that blessing, except he immediately writes with particulars, or personally appears before her.'

That youth probably preferred to be deprived of that blessing of a mother, and we cannot help believing that it was the same youth who was appealed to, a few years later, by this:—

'PHILIP.—Would PHILIP like to hear of HIS MOTHER'S DEATH?'

Perhaps! But we are sure he did not hear of it just then. His mother was waiting for him behind the door, and perhaps his uncle, too, for evidently the poor boy's father was no more. We trust Philip never went home. We always feel sympathy for the missing.

Cypher and Emotion.

Such maternal, paternal, or filial agonies, however, have always been less common in the past than these simply sentimental

The Image of human life (metaphor)

Well what I mean by Edⁿ is learning
the rules of this mighty - game.

In other words, edⁿ is the instruction
of the intellect in the laws of
Nature, under which name I include
not merely things & their forces, but
men & their ways & the
fashioning of the affections & of
the will into an earnest &
loving desire to move in
harmony with those laws.

Huxley Essay on The Liberal Edⁿ &
where to find it.

Sermon by

THE REV. A. C. HEADLAM, D.D.,

Fellow of King's College, London.

Collection after the Sermon for the Current Expenses of the Service.

Hymn 201

Hark! the sound of holy voices, chanting at the crystal sea,
Hallelujah, Hallelujah, Hallelujah, Lord, to Thee;
Multitude which none can number, like the stars in glory stand,
Clothed in white apparel, holding palms of victory in their hand.

Patriarch, and holy prophet, who prepared the way for Christ,
King, apostle, saint, confessor, martyr, and evangelist,
Saintly maiden, godly matron, widows who have watched in prayer,
Joined in holy concert, singing to the Lord of all, are there.

They have come from tribulation, and have washed their robes in Blood,
Washed them in the Blood of Jesus; tried they were, and firm they stood;
Mocked, imprisoned, stoned, tormented, sawn asunder, slain with sword,
They have conquered Death and Satan, by the might of Christ the Lord.

Marching with Thy Cross their banner, they have triumphed, following
Thee, the Captain of Salvation, Thee, their Saviour and their King;
Gladly, Lord, with Thee they suffered; gladly, Lord, with Thee they died;
And by death to life immortal they were born and glorified.

Now they reign in heavenly glory, now they walk in golden light,
Now they drink, as from a river, holy bliss and infinite;
Love and peace they taste for ever; and all truth and knowledge see
In the Beatific Vision of the Blessed Trinity.

God of God, the One-begotten, Light of Light, Emmanuel,
In Whose Body joined together all the saints for ever dwell,
Pour upon us of Thy fulness, that we may for evermore
God the Father, God the Son, and God the Holy Ghost adore. Amen.
Bishop Chr. Wordsworth.

PREACHERS on the FOURTH SUNDAY AFTER TRINITY,
July 1st, 1917.

10 a.m. **THE REV. G. K. A. BELL, M.A.,**
Domestic Chaplain to the Archbishop of Canterbury.

Collections for the Westminster Abbey Poorer Benefices.

3 p.m. **THE REV. H. R. GAMBLE, M.A.,**
Canon in residence.

7 p.m. **THE RIGHT REV. BERTRAM POLLOCK, D.D.,**
Lord Bishop of Norwich.

The Preacher at 3 p.m. on St. Peter's Day, June 29th, will be the Rev.
H. D. A. Major, M.A., Rector of Copgrove.

VACHER & SONS, LTD., Westminster House, Great Smith Street, S.W.1.—62876.

Not to be taken away at Morning or Afternoon Service.

Westminster Abbey.

NATIVITY OF ST. JOHN BAPTIST, JUNE 24th, 1917.

Morning—10 o'clock.

GARRETT IN D.

Anthem *Bridge*

God's goodness hath been great to thee,
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.
Shakespeare.

Sermon after the Anthem by

THE RIGHT REV. W. BOYD CARPENTER, D.D.,

Sub-Dean; Canon in residence.

Collection after the Sermon for the Metropolitan Hospital Sunday Fund.

Hymn A. & M. 415

The great forerunner of the morn,
The Herald of the Word, is born:
And faithful hearts shall never fail
With thanks and praise his light to hail.
With heavenly message Gabriel came,
That John should be that herald's name,
And with prophetic utterance told
His actions great and manifold.

Of woman-born shall never be
A greater Prophet than was he,
Whose mighty deeds exalt his fame
To greater than a Prophet's name.

But why should mortal accents raise
The hymn of John the Baptist's praise?
Of whom, or e'er his course was run,
Thus spake the Father to the Son:

"Behold My herald, who shall go
Before Thy Face Thy way to show,
And shine, as with the day-star's gleam,
Before Thine own eternal beam."

All praise to God the Father be,
All praise, Eternal Son, to Thee,
Whom with the Spirit we adore
For ever and for evermore. Amen.

J. M. Neale, from the Venerable Bede.

The Blessing.

A plain Celebration of Holy Communion will follow.

Afternoon—3 o'clock.

GARRETT IN D.

Anthem 122 Wise

Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places shall be made plain. And the glory of the Lord shall be revealed, and all flesh shall see it together. And the voice said, Cry. What shall I cry? All flesh is grass, and the goodness thereof is as the flower that is in the field. The grass withereth, the flower fadeth: but the word of the Lord shall stand fast for ever.

O Zion, that bringest glad tidings, get thee up into the mountains: O Jerusalem, that bringest glad tidings, lift up thy voice with strength, and say unto Judah, Behold thy God.

Sermon by

THE REV. M. G. GLAZEBROOK, D.D.,

Canon of Ely.

Collection after the Sermon for the Metropolitan Hospital Sunday Fund.

Hymn E. H. 402.

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No foes shall stay his might,
Though he with giants fight:
He will make good his right
To be a pilgrim.

Since, Lord, Thou dost defend
Us with Thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
To be a pilgrim. Amen.

J. Bunyan and others.

Evening—7 o'clock.

Hymn 52

On Jordan's bank the Baptist's cry
Announces that the Lord is nigh:
Come then and hearken, for he brings
Glad tidings from the King of kings.

Then cleansed be every Christian breast,
And furnished for so great a guest;
Yea, let us each our hearts prepare
For Christ to come and enter there.

For Thou art our salvation, Lord,
Our refuge, and our great reward;
Without Thy grace our souls must fade,
And wither like a flower decayed.

Stretch forth Thine hand to heal our sore,
And make us rise, to fall no more;
Once more upon Thy people shine,
And fill the world with love Divine.

To Him, Who left the throne of Heaven
To save Mankind, all praise be given:
Like praise be to the Father done,
And Holy Spirit, Three in One. Amen.

C. Coffin. Tr. J. Chandler.

The Litany.

Hymn A. & M. 540

Fight the good fight with all thy might,
Christ is thy Strength, and Christ thy Right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes, and seek His Face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, His Arms are near,
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee. Amen.

J. S. B. Monsell.

The Lesson.

Anthem 1365

Stainer

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation; that saith unto Zion, thy God reigneth!

3. Ethics - Right relation

of life
of life duties

See the Society

Mortality of Poet vs N. 1

act to have, work
after XI. Dyer & the Stone

this is the meaning of our Sun

Reset - Cure of Veras

has pigment

God's purpose in creating man

But after

But the rainbow is perfect

with time, till a new rainbow is set

2. Heart & Poet
Plutarch
metaph.

Heather poet

Good
12e not discovered

Fourth or thousand language
of all words
Power on Brins, But
amend! - Gold Ome
not more like - no crime
Sin = a good omitted
Vitality of negatives
It - brain cell person
phys. framework
all record omniscience

man 32 - 68 23
Ruben - 4 ad.

Be sure you sin -
moral law of life
Certainty of law of God
in moral and
natural law
Sin is never a dead thing
It follows in you
& links
sleeps not & rises
Sin is evil having
an origin - Coleridge
Vital pulsing power
of sin

act
clay
dust
Fountain & Spring for a tree with bark
a life in
a life in
a life in

3rd Stage Psalmist
No thought of seeing or
hearing - but with less
real Ps 139
Appearance to Job.

First shows that the
highest faith feels God
present without looking
for visible manifestation
Science of attitude - Pat.
Prophecy of Christ.
True vision - Emmanuel and
+ in the end -

Gen 28
Jacob's dream
1st stage of Hebrew relig. later
Hebrew of Jehovah visible
as object of the faith
2nd Prophecy - Emmanuel
+ in the end -
Vision of Is - not looking
for a deity as
changing the whole course
of human life -
Prophecy had revealed that
the patriarchs

British grit + character - Kipling.

If you can dream + not make dreams
your master

If you can think + not make thoughts
your aim

If you can meet with triumph
+ disaster

And treat those two imposters
just the same

If you can fill the unforgiving minute
with sixty seconds worth of distance
run

Yours is the earth and everything
that's in it

And, which is more, you'll be
a man, my son.

From The Field -
30/3/18.

Human Life

R. L. Stephenson

Our business in life is not to ^{try to} succeed but to continue to fail in good spirit.

There is but one test for a good life: that a man should continue to grow more difficult about his own behaviour. That is to be good: there is no other virtue attainable.

A man is one thing & he must be exercised in all his faculties. Whatever side of you is neglected whether it is the muscles, or the taste for art or the desire for virtue that which is cultivated will suffer in proportion.

A chief part of education is to exercise one set of faculties & to train the other, since we have not the time to practice all; thus the dilettante misses the kernel of the matter & the man who has brought forth the secret of one part of life knows more about the other

than he who has tepidly circum-
navigated all.

This one must be your power
the others can only be your
delights.

Quakers

X

Courage is the princ. virtue
for all others presuppose it

turned me from one whose business
was to drift, into one whose
business was to strive & persevere.

I was never conscious of a
struggle - I came about like
a well-handled ship - There
stood at the wheel that
unknown Steersman
whom we call God

(There's a divinity etc)

Enjoyment of unpleasant things
Human life (parts)
Modern Student - 1 1/2 hrs
Apology for Siller
El Dorado

Person - from Cal. readers
Pt. of view
Conversations
Habits
Education
Religion 2 hrs

El Dorado
So brave hopefully
is better than to
arrive + the true
success is to
labour

The son of all sons
 Then out of the
 hand of the
 me as one of the
 little ones
 seeking entrance to
 see & worship the son
 of the man
 the son of the
 the son of the
 had the spirit of
 father that had seen
 father in all ages
 the son of the
 3. Relation of man to
 the father
 to the father
 to the father

in the experience of life
 2. Also, find out the law
 of the father
 No prohibition
 on the part of son
 1. Respect the person
 of the father
 the father in himself
 than himself in himself
 about his own law
 in himself
 the demand for duty
 of man on heart
 by the father the authority

is that we do not
 strive to be like the
 Father sent into
 His Spirit
 It comes into them
 that are in
 the world of harmony
 Absent from life
 of the father

The one
 inevitable
 relationship
 The one thing
 Son of my father I
 am
 & will be my
 will -
 Love our lives
 as his children
 and all things

3. The family path
 2nd son - free divine
 1st a little one
 One miserable delusion
 the belief that
 friendship can be
 built up out of pleasure
 - never!
 - of common care, work
 enterprise, common
 sorrow -
 appreciation of home
 Imperial influence
 of old home

Luke 15-11 June 10/17
 Relation of individual to
 others given in these
 Relig. comes to add
 to the richness of human life
 Relations deeper more
 lasting than relations to
 home, city, country, world
 these are transient
 Deep & real relationship
 out of which come the
 others - Relation of
 Father to me, as his son

will be well
 with you

3	6	7	10	11	2
14	15	18	19	22	23
26	27	30	31	34	35
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*dear
 as
 for
 with
 happy*

49	51	53	55	57	59
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M^{rs} E. H. Botterell.

1078 Sherbrooke Street

2nd 3rd 4th Thursdays.

If I am deceived, I am; for he who is not cannot be deceived, and if I am deceived, by this token I am. And since I am, if I am deceived, how am I deceived in believing that I am, for it is certain that I am if I am deceived. Since therefore I, the person deceived, should be even if I were deceived, certainly I am not deceived in the knowledge that I am. Consequently neither am I deceived in knowing that I know; for as I know that I am, so I know this also, that I know.

Antares	4.4	light years.	
Sirius	8.8	"	"
Capella	27	"	"
Vega	27.	"	"
Polaris	47	"	"
Arcturus	140.	"	"

Values from Laby & Kays.

Israel. those people that 7.6.

Thus at the weaving
loom of time I ply
And weave for God
The Garments then
see'd Him by -

Religion is not the
perception of the
Infinite it is
having the infinite
within ourselves.

Immortality is
not the end
of life but at the
heart of it, its center
& its control.

Being in tune with
the infiniteness

being in touch
with the vicinity of
every minute.

Y, LTD

TELEPHONE N° (40 LINES)
PARK-ONE

TELEGRAMS.
"WHITELEY, LONDON."

Mr. J. J. J. J.
The City
London

. 21st. 1917.

He that wd enjoy life & act with
freedom must have the work of
a day continually before his eyes
& yesterdays work look full into
his again; nor tomorrow but he
become a vision - not that we
end with the day wch is worldly work.
we get that only wh remains to eternity
for by it he cannot shape his actions.
Happy is the man who can recognize
in the work of today a connected portion
of the work of life or an embodiment of
the work of eternity. The foundations

of his confidence are unchangeable for
he has been made a partaker of Infinity.
He & eternally works out his being
in long years. He is the present & future
being for a possession.

There ought Man to be an imperfection
of the divine process of Nature, it show
forth the union of the infinite with the
finite not slighting his temporal existence
remembering that in it only is a duty
action possible; nor yet shutting out from
his view that wh is eternal knowing that
God is a mystery wh man cannot

Guidance to contemplate
until eternal truth
only then it.

1854

Clerk Maxwell - 23 yrs

A Sure Hold.

He keeps the stars in their courses,
And the sun in his march through space.
He keeps the world revolving,
And running its wondrous race:
And throughout the stormy heavens,
And the vastness of infinity,
'Tis He who the whole upholdeth,
And surely He can keep me!
J. Complin.

The revelation of beauty and the
revelation of duty are the two words
which of God which appeal furthest
to the natural man.

So should we live, that every hour
may die as dies the natural flower
A self-renewing thing of power;—
That every thought and every deed
may hold within itself the seed
of future good + future need.
J. R. Russell.

To watch the corn grow and the blossom
set; to draw breath over ploughshare
or spade; to read, to think, to love, to
hope, to pray; these are the things
that make men happy - Ruskin.

There is no solemnity so deep, to a
right thinking creature, as that of dawn.
Ruskin.

Nature has perfections in order to
show that she is the image of God,
and defects in order to show that
she is only his image. Pascal.

Study the book of nature that God
hath spread out before thee, and so
thou wilt store up knowledge in thy
brain and peace within thine heart.
Euripides.

Study geology, and you will rise up
awestruck, and cling to God. Huxley.

There is music in the rushing of a mill;
music in the creaking of a millstone.

There is music with the rushing of a reed;
there is music in all things of man's
hand.



17TH (SER) BTH NORTHUMBERLAND FUSILIERS.
(N.E.R. PIONEERS.)

Prokin : -

In order to teach men how to be satisfied, it is necessary fully to understand the art & joy of humble life, - this, at present of all arts or sciences being the one most needing study. Humble life - that is to say, proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of foresight but wholly of fore-sorrow, and to have no troublous thoughts for coming days; so also not excluding the idea of providence or provision but wholly of accumulation; the life of domestic affection and domestic peace, full of sensitiveness to all elements of comfort and kind pleasures, there for, chiefly to the loveliness of the natural world -

To a
Butterfly

Trailiest of all earth's lovely things,
Uncertain wanderers, that swings
Upon those gandy, rose-leaf wings
I'd yonder sky,
What of the blight that Autumn brings
To thee bye & by?

Half helpless in the summer wind
The sport of wanton breezes there
How, thoughtless creature, shalt thou bear
The ruthless blast
That, with the chill of time & care,
Strikes thee at last?

Flushed & gossamed thou hadst thy day,
Thy morn & noon of sunny play;
And, sportive creature, tell me, pray
What more have we?

We flutter too, & pass away,
Bright things, like thee.

James M'Carroll.

To realize the Charm of the Sphinx
one must read the classic and oft-
quoted description of Kinglake, who, in a
passage of incomparable prose, has succeeded
where so many writers have failed:—

"And near the Pyramids, more
wondrous and more awful than all else
in the land of Egypt, there sits the
lonely Sphinx. Lonely the Creature is,
but the comeliness is not of this world.
The once worshipped beast is a deformity
and a monster to this generation;
and yet you can see that those lips, so
thick and heavy, were fashioned according
to some ancient ~~form~~ ^{mould} of beauty, — some
mould of beauty now ~~forgot~~ ^{forgotten}, — forgotten because
that Greece drew forth Cythera from the
flashing form of the Aegean, and in her image
created new forms of beauty, and made it a
law among ~~men~~ men that the short and
proudly wreathed lips should stand for the
sign and the main conditions of loveliness
through all generations to come. Yet still
there lives on the race of those who were
beautiful in the fashion of the elder world;
and Christian souls of Coptic blood will look

Songs of a Sourdough - Robert W. Service.

The Three Voices

But the starn throng out in their glory
And they sing of the God in man
They sing of the mighty-Master
Of the loom His fingers span
Where a star or a soul is a part of the whole
And weft in the wondrous plan.

Remember, three things come not back:

The arrow sent upon its track —
It will not swerve it will not stay
Its speed, it flies to wound or slay;
The spoken word so soon forgot
By thee, but it will perish not;
In other hearts 'tis living still
And doing ~~good~~^{work} for good or ill,
And the lost opportunity
That cometh back no more to thee,
In vain thou wepest, in vain dost ^{wee} yearn,
Those three will never more
return.

from the Arabic,
found in J.R. Miller's Book of
Comfort. Dec. 22nd 1913 G.V.D.

God's Angels

Alone on the mountain at sunset
I gaze on the glowing skies,
And my spirit fills with glory,
as the changy splendour dies;
And the infinite longing within me
finds answer to its prayer:
"Is the gate of heaven before me
and the angels of God are there."

Alone in the silent desert
in the watches of the night,
With only the heavens above me,
and only the stars for light;
Yet out of the boundless silence
comes a thought dispelling care:
I am not alone in the desert, for
the angels of God are there.

Alone in the forest at dawn,
when the day is beginning to break,
When the mists of the night are fading
and the early birds are awake,
In the rosy tints of sunrise,
in the breath of morning air,
A mystic presence surrounds me,
for the angels of God are there.

G. O. Leavitt.

Long fellows

Ah! what a wondrous thing it is
to note how many wheels of trial
One thought, one word, can set in motion

Bldg. of the ship

The good deed thro' the ages, Long in historic pages
But grows & flames anew - Union by north or south
Horn Burn

Our feelings & our thoughts
Send ever on and rest not in the Press.
sp-student

If thou wouldst read - Lesson that will keep
thy heart from fainting & thy soul from sleep
Go to the woods & hills - no tears
Down the sweet look that Nature wears.
smile on the Hill

Hark! how the loud & ponderous mace
of Time
Knocks at the golden portals of the day.
sp-st.

In Memoriam

Strong Song of God 4c.

Thou wilt not leave us in the dust
Thou maddest man - he knows not why
He thinks he was not made to die
And thou hast made him: thou art just.

Thou seemest human & divine
The highest & best manhood thou
Our wills are ours we know not how
Our wills are ours to make them thine
Our little systems have their day
They have their day & cease to be
They are but broken lights of Thee
And thou, O Lord art more than they -

Forgive what seemed my sin in one
What seemed my worth since I began
For men's lives from man to man
And not from man, O Lord, to thee - ?

Forgive my grief for one removed
Thy creature whom I found so fair
I trust he lives in thee and there
I find him worthier to be loved -

For though the Giant Ages leave the hill
And break the thorn & evermore
Make & break & work their will
Through world on world in myriad myriads, roll
Round us, each with different powers
And other forms of life than ours
What know we greater than the soul?

Procession of Stars & Souls.

Thos. Buchanan Reed.

I stood upon the open Caravansary
and looked upon the night
and saw the westward-going stars
Pass slowly out of sight.

Slowly, the bright procession
Went down the gleaming arch
And my soul discerned the music
Of the long triumphal march;

Till the great celestial army
Stretching far beyond the poles
Became the eternal symbol
Of the mighty march of souls.

Upward forever onward. Red Mars led on his clan
And the moon, like a mailed maiden, was riding in the van
and some were bright in beauty, and some were faint & small
But these might be, in their great heights, the noblest of them all.

Downward, forever downward Behind earth's dusky shore
They passed into the unknown night, they passed, and were no more
no more! Oh, say not so! And downward is not part;
For the sight is weak & the sense is dim that looks through heated dirt.

The stars & the mailed moon. Though they seem to fall & die
Still sweep in their untroubled lines, an endless reach of sky.

And though the hills of Death may hide the bright array,
The marshalled brotherhood of souls, still keeps its onward way.

Upward, forever upward. I see their march sublime,
and hear the glorious music of the conquerors of Time.

And long let me remember that the palest fainting one
May to diviner vision be a bright & blazing sun.

Leamy

I yearn to breathe the air of heaven
That often meet me here

I muse on joy that will not cease
Pure spaces clothed in living beams
Pure lilies of eternal peace
Whose odours haunt my dreams.

Allie Westbrook Douglas



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Man's strength for Man's Distress.

1. Father in heaven, who lovest all,
O, help thy children when they call;
That they may build from age to age
An undefiled heritage.
2. Teach us to rule ourselves always,
Controlled and cleanly night and day;
That we may bring, if need arise,
Not maimed or worthless sacrifice.
3. Teach us to look in all our cord,
On Thee for Judge and not our friends;
That we with Thee may walk uncovered
By fear or favour of the crowd.
4. Teach us the strength that cannot seek
By deed or thought to hurt the weak;
That under Thee we may possess
Man's strength to comfort man's distress.
5. Teach us delight in simple things
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men, 'neath the sun.

By
Rudyard Kipling

Samson Agonistes

"Light, the prince work of God

"Shon art become (O woe of
imprisonment!) The dungeon
of thyself.

"Aft' words have power to
swage the tumult of a
troubled mind, and are an
balm to festered wounds.

The Two Ideals,

Now with the full year Memory hold her breath
Heavy with such a tale of bitter loss
As never Earth has suffered since the Christ
Hung for us on the Cross.

O God, O Kaiser, makes the vision plain;
Shows you on some lone Calvary to see
The Man of Sorrows Who endured the pain
And died to set us free —

How will you face beneath the crown of thorn
That feigns shock against the smoking skew?
The arms outstretched, the sacred head forlorn,
And those reproachful eyes?

How dare compare the false quest with the
Or think what gulfs between the ideals lie
Of Him Who died that men might live —
Who live that men may die?

Sir Owen Seaman
Ed. of Punch

If I am deceived, I am; for he who
is not cannot be deceived, & if I am
deceived, by this I know that I am.
And if I am, if I am deceived, how
can I be deceived in believing that
I am, for it is certain that I
am if I am deceived - Therefore
since I, the person deceived,
would be even if I were
deceived, I am certainly not
deceived in believing that I am.
And as I know that I am so
I know this also, that I know.

Augustine's answer to the question,
What if you are deceived in believing you exist.

Ontological - 11th to riches is fallacious?
Creative Activity - Bergson or Eucken?

• Nature conceals God }
Man reveals God } Jacobi
Is there any philosopher on the opposite
side? Rom. 1.

I think ∴ I am -
Unconscious existence? a stone eg.
I think of it ∴ it is (?)

Agnosticism - Poisoned in its face
Knowledge of something always stated.

Space -

① Life is real, Life is earnest!
Lumpkin

Where there is opportunity -
there is duty.

② To their own self be true
Shak.

③ Be serious be earnest
don't trifle. H. Martin.

④ The noblest mind the
best contentment has.
Spencer.

⑤ Self-reverence, self-knowledge,
self-control
these three alone lead life to
sovereign power.
Lumpkin

⑥ Because right is right, to
follow right
were wisdom in the scorn of
consequence. Lumpkin.

⑦ Earn well the thrifty months
Lumpkin

More things are wrought by prayer
than this world dreams of
Lumpkin

⑧ Some work of noble note, may yet
be done
Lumpkin

⑨ To strive to seek, to find, & not to
yield
Lumpkin

⑩ Stand thou four-square to every
wind that blows
Lumpkin

⑪ Act, that each to-morrow
Smile us further than to-day
Lumpkin

P. 3.

1. Explorator nuntia
2. Galli dixerunt
3. hlicunt Caesar
4. Non-~~adventus~~
non advent^{isse}

P. 4.

1. Labienus timui
hostium cognos^{ne}
2. Caesar timuit
3. Labienus porta
~~non~~ occupabi
4. Caesar timuit

P. 5.

1. Legatus ~~dux~~ s
insulae res pe
2. Caesar scrips.
exercitum in
3. Consul ^{collegi} condit
mora castra r
4. ^{Ob} ~~Cum~~ inopiam ^{te} ~~at~~
tenere non pot

P. 7.

1. Caesar absente
2. Cum homines m
Caesar oppidum
3. Callia superata
Gallos perterret

(23)

The courage we desire & prize is not the courage to die decently, but to live manfully. Carlyle.

(24)

Difficulties are things that show what men are. Epictetus.

(25)

Difficulties strengthen the mind, as labour does the body. Seneca.

(26)

He has not learned the lesson of life who does not every day summit a fear. Emerson.

(27)

I will pass through the world as a conqueror should, shaping mine ends out of unkindly hours. M. Byron.

(28)

Heroism does not mean the absence of fear, but the conquest of it. H. van Dyke.

(29)

Every day is a fresh beginning, take heart with the day, & begin again. Coolidge.

(30)

From the cradle to the grave, fighting mightily understood, is the real, highest, honestest business, of every son of man. Tho. Hughes.

(31)

~~Man should live to struggle~~

(31)

Our acts our angels are, or good or ill, our fatal shadows, that walk by us still. Nothing can bring you peace but the triumph of principles. Emerson.

over

L. F. a centurion & those who had
all were surrounded & slain &
M. Petronius a centurion of
whom he had ^{tried} begun to burst the gate, being
le and in despair since he had
wounded & since his ^{men} followers who
been overcome, cried "Since I am
with you I will ^{look} hope for your lives
if I being led on by the desire
to danger. When an opportunity
presented." At the same time
of the enemy & having killed two, he
bit from the gate. While trying
he cried "You ^{try to} save my life.
You ^{who have} already lost blood. Go far off
quity, retreat to the legion.
He ^{fell} away ~~farther~~ and
his men.

It is not what we read but what
we remember that makes us
learn. It is not what we think
but what we do that makes us wise.
It is not what we say but what we
do that makes us a man.

ere prevent on account of his
 as not now powerful on his
 need about on a vehical.
 re made since some pitied him
 ng-standing fame of the old man,
 led worthy ~~with~~ the suspicion of
 ce, chiefly because he had stood
 He's ^{written} ~~written~~ in ^{the case of} ~~the~~ ^{his} ~~By this an~~
 or speaking concerning the ^{matter} ~~very~~ ^{it}
 Jury from thence having been
 awful being done - drew 11 men
 accustomed by public custom to ^{pleas} ~~consider~~
 way in death. Euphyletus was
 had friendship. Weeping he said
 preserved punishment ^{is} ~~is~~ ^{not} ~~not ^{worth} ~~worth~~ ^{the} ~~the~~ ^{man} ~~man~~.
 Therisius ^{was} ~~was~~ ^{not} ~~not~~ ^{to} ~~to~~ ^{have} ~~have~~
 to the end. " In this indeed
 the people, so that no ^{free person} ~~one~~
 as a freeman Accordingly -
 a servant.~~

Q. E. D.

- 12
A man's reach should
exceed his grasp. Browning.
- 13
Where duty calls
To brazen walls.
How base the slave who flinches
C. Kingsley
- 14
So travel hopefully is better
than to arrive and the true
success is to labour. R.L.S.
- 15
Sincerity + simplicity! how
I reverence them. A.E.B.
- 16
To only improve the present, it is thine
Longfellow
- 17
What is the best form of government? That
which best teaches a man to govern
himself
Goethe.
- 18
My sole fear was the fear of doing any
unrighteous or unholy thing Socrates
- 19
Every power of both earth & heaven
is friendly to a noble & courageous
activity
Burroughs.
- 20
Is it worth while to live?
Be of good cheer;
Love casts out fear;
Rise up. Achieve! C. Rossetti
- 21
The only failure a man need fear
is failure in cleaving to the purpose
he sees to be best
Geo. Eliot.
- 22
Nor deem the act heroic wait on chance
The man's whole life precludes the single
deed
Lowell

To the "Quest" R. Y. S.

O little "Quest," sail on! sail on!
Though he who sailed with you be gone,
Your leader; he whose heart was true;
Of whom "to strive, to seek, to find"
Reveals the key-note of his mind,
The purpose of his life: — on you
I devolve the task to see it through!

O little ship, sail on! sail on!
The unknown South before you lies,
Auroral curtains drape the skies,
And stately ice-bergs point the way
That leads you to the long, cold day
Of Southern summer. Soon your eyes
Will see the great ice-barrier rise,
And you will hear the mighty roar
Of grinding, crashing, shattering ice
Holding the earth as in a vice
For full ten thousand lonely miles.

Yours is the task to carry through
The work your chief had planned to do.
But when the rocks to you unfold
And ocean, ice, and air have told
Their secrets; when you cease to roam
O little ship, sail home! sail home!
Warm hearts will greet you 'neath the skies
Of England; and ~~your~~ this enterprise
Will live in page and memories' store
As do the brave, wild deeds of yore!

Mr Superintendent and Members of
this Sunday School -

I feel very guilty of that atrocious
Crime spoken of by the Earl of Chatham
because I find myself addressing
those to whom I should be
listening and to whom I have
listened for the last 10 years
in this School.

Their influence has been very
great and to the boys and
girls I might say study their
characters and then as
Lord Nelson remarks in his
diary "Go Thou and Do
Likewise".

② However if those who are older will bear with me I shall make a few remarks to the boys and girls who sit now where I sat 10 yrs ago.

In his Essay on the English Thomas Carlyle begins thus:-

"And yet ----- Assurance"

Assurance and Hope

What is our assurance at this time when innocence is being trampled down by a ruthless power - To quote

③ Carlyle again - "In the Center
--- God". And the first
attribute of that God or world
Spirit is that He is a
God of infinite justice.
The Poet puts the matter well -
"Truth --- That is Bel.

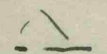
--- own. (Lowell)
Therefore this is our assurance
that God is and ^{that} God is Just,
Our Hope lies in this that
we get ~~a clear~~ it clearly
into our heads that the
business of each one of us


④ is to work for the State.


Today it is ~~for us~~ ~~us~~ - tomorrow
Old England will look to you -
Whether to ~~set~~ fight or to build
Up a great law abiding
God fearing nation - which is a
far harder ^(+ a far nobler) task.


Therefore keep before you
the ideal State, remembering
that the state is made up
of individuals - and the
quality of the state will be
high only as the quality of
the individual is high. And
Therefore you as individuals


⑤ must strive without ceasing
to become as perfect physically
mentally and spiritually as
you can, ~~and~~ and you
can but strive to these ends (as far as you
can)
by following in the footsteps
of our peerless example
Jesus Christ the man.

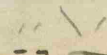
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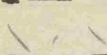
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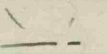
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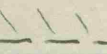
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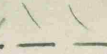
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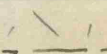
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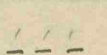
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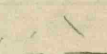
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A belief in immortality or otherwise has a profound effect throughout life on a man's actions & thoughts. There are no satisfactory proofs of immortality - we must beware of egotism in this regard. Jesus Christ is our proof & we have immortality through Him.

(1) Immortality in the cause, though often the unrealized cause, of most self-sacrifice - It is this conscious or it may be sub-conscious belief, that awakens man's conscience to a recognition of duty. There is no sadder or more mysterious spectacle in the moral universe than to see a life of complete self-sacrifice when the person's spirit becomes day by day more sordid until their very life & deeds though self-sacrificial, are sordid & bitter and aesthetically valueless. But God who values the ethic above the aesthetic can see through the sordid crust & values even such service. (2) In regard to the thousands of young lives cut off in battle - some prepared some unprepared, some worse - can we say that the one supreme act of self-sacrifice outweighs all former sins & justifies them before God? Such an idea is born of an overpowering desire for comfort & consolation, and is unchristian.