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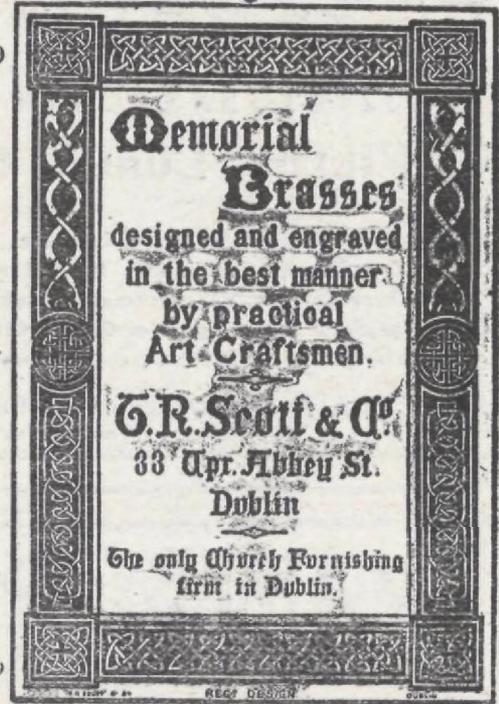
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CONTENTS.

	PAGE
The Week ...	771
Thanksgiving ...	773
For Quiet Moments ...	775
Belfast Notes ...	776
Parliament and People ...	778
Public Health ...	778
The Laity in Council ...	781
Our London Letter ...	782
Missionary Intelligence ...	782
Diocesan News ...	786
Correspondence ...	786
Sunday Services. Sunday next before Advent, 24th November, 1918 ...	788

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The Week.

The Church and the King.

The Primate, having telegraphed to His Majesty the King the loyal and heartfelt congratulations of the Church of Ireland on the attainment of victory and peace to follow, has received the following gracious reply:—"Accept my warmest thanks for those words of loyalty and congratulations which you have conveyed to me in the name of the Church of Ireland on the glorious victory which has brought us within sight of peace. My thankfulness is made greater by the knowledge that, in times of joy as well as in sorrow, the hearts of my people are with me.—GEORGE R.I." They are no fair-weather congratulations which the Primate, in the name of our Church, has sent to the King. Our Church has earned the right to offer them. As the Archbishop of Dublin said in the letter which was read in the churches of his diocese at the Thanksgiving Services last Sunday, "during the weary and dreadful years that are past we Church-folk have never faltered in our loyalty and service. We have given of our best, unflinchingly, ungrudgingly, and we do well to be proud of our splendid youth, who have borne themselves so gallantly in the great crusade."

* * *

Our Share in Victory.

The thoughts of Church people in the hour of victory so far as their own share in that victory is concerned were well

expressed by Dean White in his sermon in Christ Church Cathedral. "As regards our native land," he said, "we Irish Church people did our part in the great war, in a way which can never be forgotten by the Empire and our Allies. When war was declared we tried to walk in the way of righteousness. No equal numbers of people in the Empire did better than our section of the Irish people. We took up our hard task without flinching, and gave of our best; and we do not intend to be deprived of the flag under which our boys died. Today the Union Jack flies in token of victory from our church tower. Rightly so. It represents the standard under which lived and fought the men who built this church many centuries ago, whose successors rebuilt, and had maintained it. Here in Ireland we stand. Here we shall remain. We shall not 'go out' of our native country or 'go under' in it. But I shall not conclude with that note, though it is a right one. Speaking to you, on this day of thankfulness and hope, from the pulpit of our ancient cathedral, I am sure that I express the feelings of the clergy and lay people of the Irish Church, when I say that we neither possess, nor wish for, any kind of ascendancy over our fellow-citizens. We earnestly desire to be at peace with all sorts and conditions of our fellow-Christians and fellow-countrymen, in so far as it is consistent with loyalty to the King, to the Empire, and to the permanent interests of Ireland. There have been many surprises, joyful as well as sad, in the war. God may be preparing for us a joyful surprise in sending reconciliation and peace to our distracted land. Let us hopefully pray that it may be so—that we may be led by our

Father in the way of righteousness; that He may make His way plain before our faces."

* *

The Government's Irish Policy.

We share the hope which the Dean expressed in the closing passage of his sermon; but we fear that little prospect is visible of its early realisation. On the contrary, the outlook in Ireland was rarely more dark. The turmoil of a General Election is now to be added to our political confusion. We deal elsewhere with the Coalition Government's appeal to the country in its larger aspect. Here we are concerned with the statement of its Irish policy contained in the letter from the Prime Minister to Mr. Bonar Law. The Coalition policy in general is based on compromises and its Irish policy contains all the worst vices of compromise. It holds no prospect for this country but one of continued unsettlement. It is a policy of deferred Home Rule and partition. Mr. Lloyd George starts from the position that "there will be no political peace either in the United Kingdom or the Empire so long as the present state of affairs continues." He proceeds to say that "the situation in Ireland is governed by two fundamental facts—the first, that the Home Rule Act is on the Statute Book; the second, that, in accordance with the pledge which has been given by me, and, indeed, by all party leaders, I can support no settlement which would involve the forcible coercion of Ulster." The Prime Minister, therefore, "claims the right" to bring into effect a settlement based on the alternative which he proposed when the Irish Convention assembled—namely, to bring Home Rule into operation, excluding the six northern counties of Ulster, but setting up at the same time a Joint Council which would be empowered to extend the legislation of the Irish Parliament to Ulster. He "recognises, however, that in the present condition of Ireland such an attempt could not succeed, and that it must be postponed until the condition of Ireland makes it possible." It is doubtless convenient to the Government to shelve the Irish question in this way for the time being; but the effect in Ireland of the uncertainty thus created must obviously be almost wholly bad. The Government's Irish policy has this one redeeming feature—that it gives all Irish parties an opportunity for reflection on the disastrous situation into which their country is drifting. That policy, however, must be regarded as it stands as one of Home Rule and partition. Even though these be deferred indefinitely, we cannot leave our attitude towards it in a moment's doubt. We have never left any obscurity about the attitude of this paper as an organ of the Church of Ireland, and we shall not do so now. We base ourselves in the positions of the Church of Ireland as a National Church, one and indivisible. We can support no political settlement which degrades it from one National Church into two shabby provincial sects. The very life of the Church of Ireland is bound up with the unity of Ireland. That unity on which the life of the Church depends can most easily be preserved, as it is now preserved, by the Legislative Union. If the Act of Union is to be abrogated, it can only be abrogated by a settlement of consent in favour of some other form of government, within the Empire, for a united Ireland. A united Ireland is, and must be, the first postulate of all Irish Churchmen who are Churchmen first; for a divided Ireland means death to their Church.

The Training College Question.

We regret that, in this connection, the report on the vitally important question raised at the annual meeting of the governors of the Church of Ireland Training College on Wednesday reaches us too late for more than the briefest treatment in this issue. We hope to return to it next week. The Churchmen of Unionist Ulster desire to break away from the existing system of primary education and to strike local rates in aid of their schools. We have consistently supported the justice of this claim, perhaps the most essential of the matters in which the Protestant industrial North feels a justified sense of grievance at the disadvantages of what is, in effect, a state of suspended animation between the Union and Home Rule. We are quite unable to see, however, that this involves, as some Northern Churchmen seem to think, the need of a separate Training College for Church teachers in the north-eastern counties. At the present time the Kildare Place Training College in Dublin is not full, and the latest report points out that there are neither schools nor students for more than a single training college for Church teachers. The Archbishop of Dublin made a reasoned criticism of the project of a separate northern college at Wednesday's meeting. He said that in his view the proposal was not one that ought to commend itself either to the Treasury, or to the country, or to the Church. In the first place, the expense of establishing another training college when the existing training colleges of this country were not filled would be a very serious consideration for the Treasury. In the next place it would mean the extinction of Marlborough Street Training College, which, although it did not work on the lines exactly of Kildare Place College, always worked in harmony with it, and had done most valuable service for the country for many years—to extinguish that without good reason would be a serious matter, more particularly as large sums of public money had been spent upon its equipment, and on a residence house, in recent years. But the thing touched them there much more nearly. He thought that it would be a very serious injury to Kildare Place College if a training college were to be established in Belfast, which would attract their Church teachers from the North and would divert them from the association with their southern fellow-countrymen, which they enjoyed in Kildare Place College. It would mean the raising of another barrier between Ulster and the rest of Ireland, and that he should deprecate. As it was, there was too much provincialism in Ireland, in teaching as well as other directions. Provincialism in teachers meant a narrow spirit in the children whom they taught. He had the greatest sympathy with the aims which some Belfast merchants had before them in their desire to provide a liberal curriculum of training for their teachers, but it seemed to him, from the Church point of view, that a very much better plan would be to enlarge the scope of their operations in Dublin, which they could do very well when they got the sympathy of Church people and the great University at their doors. They should try to associate themselves in some way with Dublin University, even only to require their teachers to get a diploma in education there. That would tend to keep the teachers of the Irish Church together, and that was a great matter, not only for the South, but for the North. They were too small a Church to be split up into halves.

Ireland and Missions.

A letter appears in the *Guardian* of last week from the Rev. L. A. Handy in which he urges that the Church of Ireland ought to "have her own Missionary Society, and cease to be a mere tributary." The reason he gives for this contention is the somewhat academic one, that "there is now no Irish succession in any part of the mission field." He complains that the Church of England fails in courtesy by never paying "her older though smaller and poorer, sister" the compliment of asking an Irish Archbishop or Bishop to consecrate even an Irishman in Irish Orders to a Missionary See. We may say that we have no sympathy with this kind of ecclesiastical *Sinn Féin*. Nor do we see that the great cause of missions in this country would be advanced in the slightest by a secession of Irish missionaries or the withdrawal of Irish money from the great societies, which are a bond of union between the two Churches. The C.M.S. and the S.P.G. have both great traditions which Irishmen have helped to create, and which we all are proud to share. In face of the vast problems and difficulties by which we are faced in the evangelisation of the world, there is no room for multiplying agencies and weakening effort; and at the present moment when reunion is in the air at home, we should not tolerate the thought of further division abroad. Union is strength in missionary effort as well as in every other, and the larger the organisation the greater its power of adaptation and the possibility of large statesmanship.

* *

The Diaconate.

The Bishop of Chelmsford has been drawing attention to the unsatisfactory character of the diaconate under modern parochial conditions. He maintains that Deacons are given too much work to do, far too many sermons to preach, too little direct teaching and too little time for reading. In most English and in some Irish parishes this criticism is not far wide of the mark. The fact is, there are many parishes to which a Deacon ought not to be ordained. The pressure of work makes it inevitable that he must be called to do more than he ought, while the demand for addresses makes it inevitable that he must speak more than is good for either him or his people. Through no fault of their own many Rectors are unable to give time to the training of the Deacon, who is left to pick up knowledge of his craft as best he may. It is neither fair to Rector or Curate to be placed in such a relationship. In Ireland on the other hand, men are sometimes ordained to Curacies where there is no reasonable scope for training, and where the danger lies not in trying to overtake work, but in trying to put in the time. A very easy week alternating with a Sunday spent in a whirlwind is not an uncommon situation for a young man just left College. It is clear that, in the interests of the clergy, such parishes are unfitted for young and inexperienced men. For some time these obvious difficulties have been recognised in some of the English dioceses, where Deacons are only permitted by the Bishop to preach a limited number of sermons, and where Rectors are not in all cases permitted to give titles for ordination. It has been often suggested that a permanent diaconate, or, as an alternative, ordination to the minor order during the days of studentship might prove of value; but we do not think either plan is likely to be adopted.

THANKSGIVING.

(A Sermon preached in St. Patriek's Cathedral, on November 17th, by the REV. DR. McNEILE.)

"That which thou sowest is not quickened except it die."—1 COR. xv. 36.
 "If it die it bringeth forth much fruit."—ST. JOHN xii. 24.

THERE was once a devoted Christian named Epaphroditus; and St. Paul says of him that for the sake of the Lord's work he very nearly died, having gambled with his life to do a service to the Apostle. Could we find a better description of the splendid army of young men who have passed from us into the greater life? For the sake of the Lord's work, for the assertion of right against wrong, they went to their death, having gambled with their life to do us service. St. Paul tells the Philippians to hold such men in honour. We do not need the reminder. We honour them with an honour so great that words are helpless. We want, if we could, to pour out to them a torrent of reverent thanks. But we can do better; we can ask God to thank them, and bless them and keep them near Him in peace and joy and spiritual growth till we are allowed to see them again.

When a gallant soldier fell in battle, his fellow-soldiers said that he had gone West. What the origin of that expression we I do not know. But think what we can make it mean. Those who have gone West have gone with the sun; they are in the radiance of God's more immediate presence, while those who mourn them are for a little moment left behind in the dark night of sorrow. But who would keep them from the glory of that radiance? They are those whom the King delighteth to honour by holding them near to Himself. They gambled with their life, and have gained wealth untold. "If it die it bringeth forth much fruit."

And when we turn to earth again we do not forget to honour the many others who, for the sake of the Lord's work, gambled with their life, and drew very near to death to do us service. But the Lord's work required that they should come back to us alive, and they can join with us in our rejoicing.

And what a joy it is! It is like sudden and complete relief after acute pain; the patient revels in a luxury which those who have never felt acute pain cannot know. If words cannot express our thanks to the noble dead, still less can they express our thanks to God. But again we can do better; we can ask the Holy Spirit to thank for us. If He maketh intercession for us with unuttered groanings, He will also make thanksgivings for us with unuttered paeans of joy.

But then we ask, Why? That uncomfortable question which children have to ask so often—Why? What exactly are the blessings for which we are praising Him? Are we saying Praise ye the Lord for having bruised with a rod of iron the Germans, Austrians, Turks and Bulgarians, and broken in pieces like a potter's vessel the military power of Prussia? Are we thanking Him merely for turning the brutal barbarians out of their colonies, and out of Belgium, Serbia, Alsace and Lorraine, Mesopotamia and Palestine? Do we hang out our flags and hold our Thanksgiving Services merely because we have won the

greatest war in human history? If that is all, what do we more than others would have done? Would not even the Germans have done the same? If they had taken Paris and the Channel ports, and starved us out, and raised the throne of brute force over our prostrate lives, and carried captive our daughters to a slavery worse than any death, and imposed terms which would have crushed and crippled us and the rest of Europe for a century, would they not have hung out their flags and held Thanksgiving Services, and praised God for being on their side, as they always said He was? What, then, is the difference between the thanks that they would probably have uttered and the thanks that we ought to utter? The difference is this:—Our thanks ought to be inspired by some motive which can be called Christ-like—something that will free it from pride and vainglory, from vindictiveness and revenge, from the unholy satisfaction of gloating over the humiliation and agony of a fallen foe. If we are not Christ-like in our rejoicings, we are un-Christian.

We ought to be able to think of the Germans as God thinks of them—sinful souls indeed, but souls whom He nevertheless loves as He loves us, whom He died to save as He died to save us, whom He wants to dwell, with us, in the eternal joy of His heavenly Kingdom.

Now, how can we think of them thus, and at the same time praise Him for their utter, crushing defeat?

We can do it only if we remember the great principle that we are studying—That which thou sowest is not quickened except it die. The crushing defeat, the pricking of the vast bubble which their military caste had blown to its utmost volume and dangled before the eyes of their nation, the terrible downfall of their hideous pride, the awful failure of all their plans for world conquest, everything that has punished them, or will punish them, for their crimes innumerable and unspeakable—it is all necessary as a means for the working out of God's purposes of love for them as well as for us. Prussia must die, in order that she may have the chance of being quickened to new life; the super-man who claimed to be beyond good and evil, must die, that the Divine Man may have the chance of being formed within him.

Their death-throes are not yet over, and we still have to watch them with a stern pity. But if we are striving to be Christ-like we shall go on praying, with all the energy that we can put into our prayer, that Prussia may not have died in vain; that Germany and all the other States and Powers that have died may, by means of death, rise to newness of life—because the Church of Christ, the great city of God, is incomplete without them. That is the primary motive of all missionary work, and intercession for the heathen. Christ's Body is incomplete without them. And to pray now for the enemy is, in the deepest sense, missionary work—that those whom we have conquered may be quickened because they have died—that the time may come when Germany will be sitting at the feet of Jesus, clothed and in its right mind, with its legion of devils cast out for ever.

And let us pray also for the conquerors. They are not exempt from the universal law that no living thing can be quickened except it die. Have we suffered enough to produce spiritual newness of life? Pain and sorrow, strain and heartache, and a fierce and helpless indignation against the crimes that

were wrought in the name of war—will they do what they are capable of doing? Will they prove to be a death by which our Empire is quickened to a higher moral and spiritual life? "If it die, it bringeth forth much fruit." Brethren, pray for it; because if that result did not follow, our sufferings would have been in vain.

Let us now look forward and see a vision of the future. One death is not enough for any nation or any man. We must, like St. Paul, die daily, by penitence, self-discipline, strain and struggle, watchfulness and prayer, that the life that is quickened from each death may be a growing life, a life that is always being quickened afresh, a life that consists of a continual advance. For this purpose we can take quite a different picture. Ezekiel, who is called "Son of man" nearly 100 times in his book of prophecies, can be a symbol and type of all mankind, and of every man.

He was brought in a vision to the door of the temple, and there came forth from it a little stream of water. The nation, or the individual soul, is brought by God's mercy, to the very beginning of the stream of life, the life that has been quickened through death. It is only the beginning, only the tiniest trickle at first; but there is more to come. Then the angel went forth with Ezekiel along the stream 1,000 cubits. "And he caused me to pass through the waters," i.e., to see whether they had become deeper. "And the waters were up to the ankles." Just enough for cleansing, perhaps, but not nearly enough for real refreshment. That is where a great many Christians stop. It represents the low level of average Christianity; real as far as it goes, but terribly shallow. Oh, to think that millions of Christians are content with a spiritual life that is only ankle deep, and never try to get any deeper. They do not try, because advance means continual death, continual crucifixion with Christ, and crucifixion is not agreeable to them.

But Ezekiel was not satisfied. "Again he measured 1,000 cubits, and caused me to pass through the waters; and the waters were up to the knees." The influence of God, the river of the water of life clear as

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crystal, is becoming so cool and refreshing, in the midst of the parching heat of sin and sorrow.

But he is not satisfied yet; it is not half as deep as it might be. It draws him on and on with an attraction that nothing can stop. The Christian must mortify and kill his sinful self again and yet again, that he may be quickened with more and yet more abundant life. "Again he measured 1,000 cubits, and caused me to pass through the waters, and the waters were up to the loins." Deeper and ever deeper he goes: "On, on, my Lord is dearer far to-day than yesterday." "After that he measured 1,000 cubits, and it was a river that I could not pass through, for the waters were risen—waters to swim in."

And this wonderful picture of progress, of increasing life quickened through continual dying, is summed up in a beautiful verse in the book of Ecclesiasticus.

The Wisdom of God—that is the writer's term for the influence, the life, the quickening power of God in the soul—the Wisdom of God says, "I came out like a stream from a river, and as a channel into a garden. I said I will water my garden, I will water abundantly my garden bed. And lo, my stream became a river, and my river became a sea."

Let that be our increasing prayer for men and for nations. Lord, let us die, that we may be quickened with more and more abundant life, "till in the ocean of Thy love we lose ourselves in heaven above."

THANKSGIVING SERVICE AT ENNISKILLEN.

The news of victory reached Enniskillen at 6.45 a.m. on November 11th, when the wireless operator at the Barracks picked up Marshal Foch's message to the Allied Commanders announcing the armistice. The news was at once communicated to the Rector, and the bells of the parish church announced the glad tidings. Short Services of Thanksgiving were held at 8.30 and 10.30 a.m. The principal Service took place on Sunday afternoon, November 17th, when the Bishop preached the sermon. The church was crowded to the doors. Seats were reserved in the centre aisle for the High Sheriff (Mr. J. E. Fawcett), His Majesty's Lieutenant (Mr. J. E. F. Collum), General Ward, and the officers of the Garrison and the Deputy-Lieutenants of the county. In the North aisle seats were kept for wounded and discharged soldiers, and places were reserved in the South aisle for the near relatives of officers and men who have died in the Service. The Processional Hymn, "O God, our Help in ages past," was sung as the Bishop and clergy entered by the West door. The special Psalms were 107 and 150. The Lesson (Rev. xxi. 1 to 11, and 16 to end) was read by Lieut.-Colonel Lord George Scott, of the Lothians and Border Horse. After the Grace, the congregation stood in silence for a brief space, as a tribute to the memory of the men and women who had laid down their lives in the war. Afterwards the hymn "Come unto Me ye weary" was sung. The hymn after the sermon was "All hail the power of Jesus' Name." At the conclusion of the Service, the Te Deum was sung, to Woodward's setting. As the Bishop and clergy left the church, the organist (Mr. W. H. Pullan, F.G.C.M.) played Gounod's March, "The Silver Trumpets." The Service, which was choral throughout, was sung by a combination of the parochial and military choirs. The collection was for Red Cross Funds. The following clergy were present in their robes:—Revs. Canon Webb, W. B. Steele, A. Davis, A. McM. Yair, I. H. Pratt, B.D.; R. McTighe, LL.D.; W. I. Stewart, E. J. McKew, J. W. Dunlop and T. H. Scanlon.

At a meeting of the Board of Nomination for Dungarvan Parish (Diocese of Lismore), held on Friday, the 15th inst., at the Diocesan Office, Waterford, the Rev. John Going, M.A., Rector of Ballintemple (Dundrum), Diocese of Cashel, was appointed to the vacancy.

FROM EXAMINATION TO INSPECTION.

(Communicated.)

OUR readers will be likely to welcome some account of the principles involved in the developments and changes which the Dublin, Glendalough and Kildare Diocesan Board of Education desires to introduce in its system. The Report of the Board deals with the proposals in outline, and the speeches at the Joint Synod threw important light upon them from various points of view, but it will be an advantage to have the principles which govern the changes gathered together, and presented as a whole.

The English love of examinations has often been a subject of comment, and in this respect at any rate Irish opinion has been in union with English. We have not indeed attained to the level of China, where competitive examinations are the passport not only to the entrance, but to each advancing stage of public life; it was, however, true until comparatively recent years, that from infancy up to the close of the University period examination and preparation for examination summed up the whole of education.

There is no difficulty in tracing the steps which led up to this condition. Examinations have always been prominent features in our Universities; as will be shown presently, there is a reason for this arising from the nature of the case. It was natural that Secondary Schools, in preparing for the Universities, should follow suit. Originally their examinations partook of the nature of a review of the school; there was no special pressure, and small cause for complaint. But with the coming of the Oxford and the Cambridge Locals in England, and the Intermediate Examinations in Ireland, the schools were thrown into unhealthy competition, education was directed into stereotyped lines, and the desire for showing results gave birth to "cram," with its inherent ends of mental indigestion, and impaired physical vigour.

Quite naturally there followed an extension of examinations to Primary Schools; the radical differences in the cases, to which we shall return, were overlooked; the dangers of examinations, positive and negative, were as yet little understood; in consequence there was little but approval for Viscount Sherbrook when he introduced what is known as the "Results System," and inaugurated the detailed examination of every pupil in every subject, making the salaries of the teachers largely dependant upon the answers given.

Now that the "Results System" is remembered chiefly as a nightmare of the past, and the rigidity of examination has everywhere been replaced by the flexibility of inspection, there is no necessity for dwelling on the evils of the "Results System." But it is important for our purpose to note the radical difference already alluded to which made such an extension wholly unjustifiable.

When there is a prize of importance to be awarded examination finds the winner; similarly when candidates desire to undertake the cure of bodies, minds, or souls, their qualifications are tested by examination. These are the normal conditions in Universities, hence the prevalence of examinations there; in Secondary Schools the conditions obtain sufficiently to make at least a case for examination.

In Primary Schools the conditions are

almost completely absent. There are no large prizes to be won, and the fitness of the pupils in general for their work in life would not be revealed by their capacity for examination. The main reason for giving instruction in such subjects as can be included in the primary curriculum is that the people may attain to fulness of life, and intelligently take their part as citizens. As this has become more clearly understood the Examiner has changed into the Inspector. Instead of spending his time minutely enquiring into and measuring up the oddments of knowledge which each individual pupil possesses—a very unnecessary process, the official who visits the school thinks chiefly of the way the teaching is done:—How do the teachers teach? What is their influence upon the character of those taught? What is the tone of the school? Are the pupils likely to become intelligent and useful men and women? In short, *examination* has been replaced by *inspection*.

For some years the Diocesan Board, alive to the trend of educational progress, has been developing an excellent system of inspection in its schools. The inspector is no longer an examiner requiring each pupil to be screwed up to a uniform level if he is to "pass": instead he deals with the schools and classes as wholes. When he questions he questions all who are before him; his object is to gauge the general proficiency, and the value of the religious training given. What the Board now propose is to bring its work wholly into line with present educational thought by discontinuing examination altogether, and relying wholly on inspection. It ought not to be difficult to show that the change which has been generally welcomed in connection with secular work, may be expected to prove still more profitable in connection with religion.

Take as an illustration the qualifications which are expected in our clergy: they are twofold, those relating to men;—What do they know? What skill have they in using their knowledge?—these are matters which can be and are tested by examination: the other set of qualifications relate to God;—earnest character, sincere faith, fervent love; these things an examination cannot test; no Bishop would dream of pronouncing a man's qualification towards God to be satisfactory because he could say and expound the Creeds. Qualifications of this second kind are judged by a man's life, as it appears to those who know him.

If we apply our illustration to the religious studies of pupils in our schools it is plain that qualification towards man are not in question; the boys and girls are not preparing to be teachers of religion; there therefore is no field for examination. What we seek to promote is qualification towards God; it is a delicate and difficult mission; but at least we can remove anything which tends to hamper our progress, as do examinations with their apparatus of forcing, and their atmosphere of competition; and we shall have fair prospects of succeeding if our whole hearts are thrown into the work of helping and encouraging religious instruction, done apart from pressure, and under broad and liberal regulations; if, in a word, we have done with examination, and rely wholly on inspection. With universal approval examination has yielded to inspection, in connection with the secular work of the schools where the things of this life chiefly are in question. We must expect that the advantages will be still greater where the subjects concerned relate to religion and to God.

But why, it may be asked, does the Board

propose to accompany its Inspections with Prizes? This is a legitimate enquiry, and it may be granted at once that harm would result if the allocation of the prizes were to be solely governed by the inspector's questions, or, worse, if the present system of inspection was to be modified in a reactionary way, on account of the prize. With their eyes wide open to these dangers the Board have drawn up a series of regulations which are intended to minimise the difficulties which arise in connection with awarding prizes for instruction in religion. If the regulations fail in their object, and cannot be satisfactorily amended, there is an obvious remedy at hand—abolish the prizes. Such a step, however, ought not to become necessary; for while it is true that prizes for religious knowledge do harm, if awarded under unhealthy conditions, yet there is reason for hoping that it may be possible to make them a natural reward for those whose proficiency and good example have been as lights shining before men to the glory of their Father.

FELLOWSHIP IN SILENCE.

The weekly meeting for united silent prayer will be held in the Lady Chapel, St. Patrick's Cathedral, on Wednesday, 27th November, at 2.30. The leaflet suggesting general lines for prayer and meditation will read as follows:—

"SUBJECT: Confidence. MEDITATION: I can do all things through Christ which strengtheneth me. *Let us pray*, that each of us may trust in God always; that the Church may go forward to meet changing conditions in the sure confidence that things undertaken according to God's Will shall prosper; and that Irishmen and women may not shrink from responsibilities of service for Church or country, but may undertake all things trusting in the strength of Christ."

FOR QUIET MOMENTS.

THE SUNDAY NEXT BEFORE ADVENT.

THE POWER OF WORDS.

"The words of the wise are as goads, and as nails well fastened are the words of the masters of assemblies."—ECCLES. xii. 11.

The power of words was, in the mind of St. James, very real. We read in the second Lesson for this Sunday his description of the evil wrought by an ungoverned tongue. Like the bit in the mouth of a horse, like the rudder of a ship, it guides the life. By man's unassisted effort it cannot be controlled. A hasty, evil word can be as the tiny spark which sets a forest on fire. The description is so impassioned that we are at first inclined to think that it is exaggerated. And yet experience proves that all that St. James says is borne out by fact. Those who have read Edna Lyall's "Autobiography of a Slander" realise how a modern author is as fully convinced of the power of the tongue as the Apostle was. And we ourselves are conscious of it. Life is moulded by words. One hastily uttered, evil word may cause the shipwreck of a soul.

But the power of words does not manifest itself only in the direction of evil. There is the other and the brighter aspect of this power. In the first Lesson we have this thought set before us. Words wisely uttered are goads. They can prove to be as well-fastened nails. The two illustrations are full of interest. When the

Preacher describes wise words as goads, it does not seem as if it was of the power of the goad to hurt that he was thinking. There is a sense in which a bitter, scornful word pierces like the sharp-pointed goad. But this was not the idea in his mind. The goad was used as a means of directing an animal upon the right road. It was an incentive to make the animal move more quickly forward. And such is the power of words fitly spoken. Often a kindly word of counsel prevails to rescue a life from straying into some path of sin. Often such words help forward those who are growing disheartened in running the race set before them. With the Preacher's illustration of the goad we may compare the words of St. Paul, "Let no corrupt speech proceed out of your mouth; but such as is good for edifying," for "building up." Here, under a different form, we meet the thought of the power of words as a stimulus to progress. And words can be like well-fastened nails. They cling to the memory. Many a word uttered, and apparently long forgotten by the hearer, comes back at some hour of crisis. It was securely fastened in the recesses of thought. When the need arose, the word was there. It proved a reliable dependence when a far-reaching decision had to be made.

How apt we are to forget the power of words. When we pause at the close of a day, and call to mind the words uttered during the day, the record is often a record of regret. We are conscious of having spoken what our Lord calls "idle words," words utterly useless, words which could in no sense be described either as goads or well-fastened nails. And worse than this, we have to lament hasty, hurtful utterances:

The Cure of Consumption, Asthma, Bronchitis and Nasal Catarrh.

The Dr. Edwin W. Alabone Treatment.

In previous issues undeniable evidence from eminent professional men, nurses, men of science, and others has been furnished in regard to the invaluable nature of the inhalation system of treatment for consumption discovered by Dr. Edwin W. Alabone, of Highbury Quadrant, London, N. 5. His specific treatment is now universally known as the "Alabone" treatment of consumption and asthma.

A fact which fully demonstrates the especial value of the treatment in question is that from the time it was first introduced by its discoverer (now more than forty years ago) it has, simply by reason of its extraordinary efficaciousness, aroused an enormous amount of public interest.

Some of the letters which have been received give striking particulars of cases where patients in an apparently dying condition, and for whom all hope had been abandoned, have been entirely cured—in many instances after the so-called "open-air cure," as carried out in sanatoria, had miserably failed.

There have been great numbers of persons who have gone to the Alabone treatment as a last resort after leaving one of the open-air institutions, many of whom have completely recovered under this system.

Many letters have come from persons who felt it incumbent upon themselves to write in support of all that is claimed for this treatment. They declare that they possess personal knowledge as to the valuable nature of this inhalation system in dealing with

tuberculosis, having witnessed extreme cases entirely recover where it had been used.

Case after case could be mentioned where the "Alabone" treatment has proved successful after all other means had failed, and pages could be filled with letters which must convince the most sceptical that the statements brought forward by Dr. Alabone are undeniably genuine. We feel we cannot do better than recommend those of our readers who have an interest in the matter to communicate with the Secretary, The Dr. E. W. Alabone Treatment, Lynton House, Highbury Quadrant, London, N. 5. They may, however, be perfectly sure that in placing themselves under this treatment they will be adopting the best chance of cure that can at present be offered.

As has been frequently mentioned already, there is no doubt whatever that by the employment of the "Alabone" treatment it is possible to achieve much more permanent results than by the adoption of any other kind of treatment, not excepting even the much-vaunted "open-air cure."

The important treatise on tuberculosis, entitled "The Cure of Consumption, Asthma, Bronchitis, and other Diseases of the Chest," by Edwin W. Alabone, M.D. Phil., D.Sc., ex-M.R.C.S. Eng., is worth a careful perusal. It is illustrated by numerous cases pronounced "incurable" by the most eminent physicians, now in its forty-ninth edition, 174th thousand, and can be obtained for 2s. 6d. post free from Lynton House, 12, Highbury Quadrant, London, N. 5. The volume contains invaluable information upon this vital subject.

words harmful alike to those who listened to them, and to ourselves as we spoke them. Very often also we are conscious that through indifference we have neglected to put forth the power that tactful words possess. We find amongst the many prayers included in the Psalms some prayers which specially concern our words. As we realise the truth of St. James' warnings concerning the evil wrought by an un-governed tongue, the prayer comes to our mind, "Set a watch, O Lord, before my mouth; keep the door of my lips." Surely as we recognise the harmful power of words this prayer might well form part of our cry to God as we start each day. And when we remember how a word fitly spoken may prove an abiding help to those to whom we speak, the Psalmist's prayers suggest themselves, "Let the words of my mouth . . . be acceptable in Thy sight, O Lord, my Rock and my Redeemer," "O Lord, open Thou my lips, and my mouth shall show forth Thy praise."

The Preacher's comparison of words to the goad and the well-fastened nail only attain their full meaning when we read them in their connection with the words uttered by our Divine Lord. During His Life on earth men marvelled at His deeds of power. These deeds were to them a revelation of God, and a sign that our Lord had come from God, "We know that Thou art a teacher come from God; for no man can do these signs that Thou doest, except God be with him." But men equally marvelled as they hearkened to His words. "His word was with power." To many a wandering soul His words came to guide their feet into the way of peace. To many a faint and weary soul His words came instinct with new energy to lead them onward on the heavenward path. His words were as goads. But they were also well-fastened nails. Those who listened could never forget them. They were an enduring power moulding their entire life. What was true when our Lord uttered the words is equally true to-day. The lapse of time has taken nothing from the power of His words. They still come responsive to the deepest needs of our nature. The confession of humanity is, "Never man so spake."

In the Gospel for this Sunday the words occur "This He said to prove him." The words of our Saviour were not only as goads and nails; they form a Test. They reveal character. They are a means through which we can discern our true loyalty to Him. There were some who, as they listened to Him, cried, "This is a hard saying, who can hear it?" They felt only the pain of the sharp goad. But there were others who, as they hearkened to the self-same words, made their joyful confession, "Thou hast the words of eternal life; and we have believed and know that Thou art the Holy One of God." To-day we can thrust aside His words as claiming an impossible obedience. Or we can endeavour reverently to follow where He points out the way. His words are a test, and they are a model. They are spirit, and they are life.

5 Guineas !!!

At this price I offer to Clergymen JACKET SUITS of ALL WOOL, Grey Material, for hard wear.

These Suits are now well worth 6½ and 7 Guineas. I HAVE ONLY 2 PIECES OF THE MATERIAL.

J. M. M'ALERY, CLERICAL TAILOR,
27 ROSEMARY ST., BELFAST.

Belfast Notes.

Practically the whole of last week was given over to rejoicings on the part of the populace in Belfast. Mills, factories and warehouses were emptied of workpeople as soon as the glad news of the Signing of the Armistice was made known, and they remained empty of workpeople all week. Belfast has witnessed many stirring scenes within the past six years, but none more exciting than those which took place throughout last week. The ship-building yards, where work was being done with feverish haste, became silent as the sturdy ship-builders flocked out to join in the celebrations of victory, a victory to which they contributed in many ways. Now all thoughts are being directed to the time when the Belfast boys who have made a name for themselves in the glorious actions of the Ulster Division will return home. What a welcome awaits them!

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In the midst of the rejoicings, Belfast people are not forgetting the gallant lads who laid down their lives on the battlefields of France, Gallipoli, Palestine and Mesopotamia. On Thiepval Ridge, where the Ulster Division made history, it is proposed erecting a memorial commemorating the deeds of the Division, and already a considerable sum of money has been subscribed for the purpose. It was characteristic of Sir Edward Carson—whose visit, by the way, to Belfast last week added fuel to the enthusiasm of the celebrations—that one of his first acts should be to recall the gallant deeds of the Ulster Division, and particularly of those who have lost their lives in Flanders. In a practical manner he inaugurated the fund at the meeting of the delegates of the Ulster Unionist Council, with the result that a sum of £1,500 was immediately subscribed. There is no doubt that Sir Edward's appeal will meet with a generous response, that a memorial will shortly be erected, and that there will be a considerable balance for the Ulster Volunteer Force Patriotic Fund, which was formed at the commencement of the war for the purpose of assisting, if necessary, the families of men of the Ulster Volunteer Force who have fallen in battle or have been incapacitated by the war.

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At the recent Synod of Down and Connor and Dromore, the Bishop, in the course of his address, said the time was drawing nearer when they must build another section of their Cathedral in Belfast. It was suggested to him some time ago by Sir Edward Carson that they should connect in some special way the next portion of the Cathedral which they erected with the war, making it a monument of victory and a memorial of those heroic members of their community to whom victory was due. They had a large sum of money in hands and to be realised, principally legacies by the late Mr. Lynn, Miss M'Mann, the Misses Chaine, and Canon Stephen Campbell, a former clergyman of that diocese. They would not begin their effort with empty pockets. It was surely becoming more and more evident that what was needed most in the Cathedral now was more space. Hundreds were turned away from the doors on every special occasion. It was suggested that the great central crossing of the building and one transept should be attempted. He was permitted to say that that statement represented the considered opinion of the Cathedral Board. The cost, at present prices, would be somewhere between £30,000 and £40,000, of which amount about half was already in hands. They did not think of building as yet the great West front on Donegall Street. It was far more important to find space for worshippers than to erect a costly ornament. The time for adornment would come when the spiritual needs were provided for.

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The Bishop has followed up this statement with an appeal in the Press, and with the announcement that a very great encouragement has been given to the project by the generous promise of the sum of £1,000 by Sir Thomas and Lady Dixon. What is now proposed will provide necessary seating accommodation in the Cathedral. The Bishop mentioned, as an illustration of this need, that at the Thanksgiving Service on the evening of the day on which the armistice was signed, hundreds were unable to gain admission, and the Service was one of which a very short notice was given. In due course the Cathedral Board will make known the details of the architect's suggestions, and it is to be hoped that they will be such as will meet with the unanimous approval of the Church people in the diocese. It will be remembered that some time ago there was considerable controversy on the new plans submitted by the newly-appointed architect, whose chief triumphs have been in Scotland.

As I anticipated in my Notes last week, the suggestion of levying a rate in order to improve and increase the school accommodation in Belfast has not been received with much encouragement in quarters where clerical control of the education of the young is desired. At a meeting of the Roman Catholic clerical school managers, held under the presidency of the Roman Catholic Bishop, the question of the imposition of an educational rate for the purpose of improving Primary education in Belfast was considered. Resolutions were unanimously passed pointing out that the Roman Catholic community were prepared to provide ample school accommodation for their children, and that they could not agree to any scheme which would oblige them to contribute to the establishment or maintenance of schools of which they could not conscientiously avail. These resolutions were subsequently placed before the Chamber of Commerce by the Very Rev. Father Convery, P.P., Chairman of the Diocesan Clerical Managers' Association, and the Very Rev. Father D. M'Cashin, P.P., V.F.

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Meetings of school teachers, not under Roman Catholic clerical control, have unanimously supported the proposal to levy a rate, whilst the Ulster Unionist Party has decided to make the proposal a plank in their platform of constructive legislation, for Ulster at least. If the South and West determine to remain under the present educational system, it is no reason why Belfast school children should be deprived of educational facilities.

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Professor Henry, who, it will be remembered, was one of the strong supporters of the Roman Catholics for a separate Chair on "Scholastic Philosophy" in the undenominational "Queen's University, Belfast," has returned to the attack on the proposal for "local control" in Primary Education. He writes:—"I agree that the control of education ought in the last resort to be in the hands of the community; but the real question at issue is as to the method by which the control of the community ought to be exercised. We have had for years in Ireland a restricted form of 'State control' of both Primary and Secondary education. In both branches it has proved highly unsatisfactory, and two Vice-regal Committees are at present engaged in considering possible improvements in the system. Lately there has been put forward by some influential authorities a demand for 'local control' of Primary education in Belfast, and, I believe, in the Province of Ulster. This involves (a) the striking of a rate for educational purposes; (b) the transference to a locally-elected body of the control of schools in receipt of grants from the proceeds of the educational rate. It is possible, by supposing this change from the present system (which I cannot defend) to have been completely accomplished, to paint a very rosy picture of the results. But the change will not easily be accomplished, and I am afraid that the favourable results anticipated may have blinded the eyes of some of its advocates to the practical difficulties in their path. It is impossible to suppose that all managers will be ready to hand over the control of their schools to such a body—there is no means of compelling any of them to do so—and if any considerable number refuse, a delicate position will arise as to the relation of the schools under local control to those which decline to come under it. Besides, it is by no means certain that a local body can, if one excepts their power to make grants, control the schools more efficiently than they are controlled at present in many important respects. The education given under local control will not necessarily be better; the teacher will not necessarily have more freedom, be better paid, or possess greater efficiency. These matters are largely independent of the question of the control of particular schools, and no change in the management will of itself produce better teachers or better teaching. It will hardly be contended that these are not matters of importance, and for myself, I do not believe that any change which does not take account of them is really worth making."

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In the meantime, whilst the educational doctors differ, the unfortunate children in Belfast must suffer for want of school accommodation and educational facilities. If the denominations cannot provide accommodation, or refuse to be burdened with liabilities for teaching "secular education," then whose duty is it to provide the schools? The State or the Municipality?

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The late Mr. Thomas A. Clapham, who succumbed to an attack of pneumonia, following influenza, was a prominent member of St. Columba's Church, Knock, where he was a member of the Select Vestry for many years. This year he occupied the dual positions of Churchwarden and Secretary of the Vestry. Of a genial disposition, he was beloved by

all who knew him. His time and talents were always at the service of his fellow-man. He was a keen supporter of the Ulster Volunteer Force, and naturally took a prominent share in the work of the splendid Ulster Volunteer Force Hospital, as well as that of the Belfast Sailors' and Soldiers' Service Club, being a member of the Executive and Finance Committees of the latter. A touching tribute was paid to his memory by the Rev. F. W. Austin, M.A., Rector of St. Columba's. Sincere sympathy is felt for his widow and family.

Almost two hundred of the deaf people associated with the adult Deaf and Dumb Mission, College Square North, Belfast, assembled recently to welcome back the Superintendent of the Mission, Mr. Francis Maginn, B.D., after his serious illness. The speeches were all in the sign language, but the proceedings were, nevertheless, of a very enthusiastic character. Mr. Maginn, who has been for thirty years associated with the Mission, occupies a wonderful place in the affections of the deaf and dumb all over Ulster. He has a magnetic personality, especially amongst the deaf community, for whom he has laboured unceasingly. Mr. W. E. Harris, assistant Secretary of the Mission Hall, in his interesting speech, stated that he had been present at the first meeting Mr. Maginn held in Belfast, in St. Thomas's Schoolroom, when the present Bishop of Down was Curate of St. Thomas's Church, and acted as Chairman. He said Mr. Maginn had founded many organisations in Belfast for the deaf and dumb, and was widely known throughout the United Kingdom as an active and energetic missionary and a warm friend of the deaf of every denomination.

"Honour to whom honour is due." I am much obliged to the Rev. Thomas Stothers, Rector of Newtownsville, for brushing aside the "rather sweeping statement" contained in these Notes last week, with reference to record-breaking in the Diocese of Clogher by Honorary Licensed Lay Readers of the Diocese of Down. The "Belfast Notes" are evidently serving a purpose in eliciting interesting and useful information. The sweeping statements manage to bring many things to the surface, and not the least interesting has been the biographical sketch of Mr. McLaurin's Church career. I have the pleasure of knowing Mr. McLaurin, and something of his good work in the Parish of St. Philip's (Drew Memorial) Church, Belfast, amongst young men. A few weeks ago I observed that he was Chairman in the Clarence Place Hall at a lecture delivered under the auspices of the Church of Ireland Young Men's Society by Mr. George Hill Smith, K.C. Councillor McLaurin is the type of Irish Churchman one is glad to meet. In spite of his private and public duties, he never neglects the Church of his fathers. I congratulate him, and wish him many years of active service for the Church, as well as for the Municipality of which he is an honoured member.

I am afraid I must plead guilty to the "sweeping statement," and, in extenuation of the crime, state that it was based on the communication of a worthy Church dignitary to the local Press in Monaghan. Possibly it was meant for the first time in the history of the diocese a layman occupied the pulpit in Ballybay, or perhaps it was the first time a layman occupied the pulpit at a Harvest Thanksgiving Service in the Diocese of Clogher. If there is any other clergyman in the diocese who feels aggrieved at any of these statements, now is the time to rush into print and keep matters right for future reference.

May I, in conclusion, state that I happen to know Captain Storey, and something of his Church and public career. It may interest Rev. Thos. Stothers to know that Captain Storey's family has also been identified with a Clogher parish for many generations. In the churchyard of the ancient parish of Clones, which is the neighbouring town of Ballybay, his grandfather, great-grandfather and forefathers are buried. The parish records, which are kept in a splendid state of preservation, contain references to the Storey family right back to the early days of the parish. In an interesting booklet published some years ago, edited, I believe, by Canon Ruddell, a list of Churchwardens was given, and amongst the earliest names was that of a Storey. The Storey clan seems to have settled at an early date on the borders of Monaghan and Cavan, and to have been closely associated with Church work and with the Army. The McLaurins and Storeys of the present generation are, therefore, carrying on the traditions of their respective families.

THE POCKET TESTAMENT LEAGUE.

RESPONSIBILITIES OF PEACE.

Now that the war is at last happily and successfully over, it is well to remember with gratitude all that our brave men on sea and land have done for the liberation of mankind from the grinding yoke of militarism. It has been a long and hard fight; but the cause of righteousness has triumphed, and the men who, under God, made that victory possible ought never to be forgotten by their country. In thinking of the forms which our appreciation and gratitude have taken during more than four years of warfare, it should not be forgotten that Christian men and women have, all the way through, made the spiritual welfare of the troops their first and their principal concern.

There may be those who consider that the war having come to an end, this ministry must cease with it. That, however, is not so. Demobilisation must in the nature of things be slow; the Army will be maintained at strength for some considerable time to come. The Pocket Testament League has done a wonderful work for God since the first day of the war, and Miss MacGill, the Hon. Secretary,

suggests that the friends of the movement should express their thanksgiving for peace in a thank-offering for the continuation of the work. That would indeed be practical gratitude, and she believes that the hint will meet with a ready response. That the need for continuing supplies still exists is made clear by the numerous applications for grants which pour in from all quarters. A minister of Ireland says that the little League books he has given away have been carried to the ends of the earth, and have, he believes, been greatly blessed by God. It is obvious, therefore, that there can be no thought of slackening the present effort as long as the need continues to be so great.

All communications with regard to the work of the League, and all donations to its funds, should be addressed to the Hon. Secretary, Miss E. Wakefield MacGill, 24-25 Paternoster Row, London, E.C. 4.

ST. ANN'S CHURCH, DUBLIN.—The Archbishop of Dublin will give a course of Addresses in this church on Tuesday afternoons during Advent, at 5.30 p.m. His subject will be the Psalter.

"LEBANON IS A GRAVEYARD."

Mr. Marshall Fox, General Manager of the Syria and Palestine Relief Fund, cables from Jerusalem as follows:—

"Thankfulness and satisfaction universal concerning progress of events in Palestine. Government has called for **immediate medical relief**. We have sent Hospital Equipment and personnel to Nablus and Nazareth, **counting on homeland's generous support**. Hospitals in good condition. Responding to telegram from Governor, we have visited Haifa, opened two schools and are investigating other needs. **Enormous scarcity of food and clothing** has led to immorality in bigger towns, where many widows and children are totally unprovided for. There is consequently a demand for relief work-shops. Information from Beyrout states that **two out of every three civilians are beggars. Lebanon is a graveyard.** Administrative Committee urgently needs men, transport and financial guarantees."

WILL YOU NOT HELP THE SURVIVORS ?

We cannot give them the bare necessities of life without your help. They are in bitter need of everything.



(Registered under the War Charities Act, 1916.)

Please send your donation (marked "Palestine Relief Fund") to F. Batchelor, Esq., The Gables, Greystones, Co. Wicklow.

The Church of Ireland Gazette.

FRIDAY, NOVEMBER 22, 1918.

PARLIAMENT AND PEOPLE.

NEXT month the United Kingdom will be in the throes of a General Election. We deal elsewhere with the policy of the Government, which proposes to appeal to the electorate for a renewed mandate as a Coalition Government, in so far as that policy affects Ireland. But the circumstances of the election suggest a consideration of more fundamental things concerning the principles which govern, or should govern, the relations between Parliament and people. We live in days unexampled in European history, and the circumstances of this election are altogether unprecedented. The Coalition Government in its new form is to be a Coalition consisting of the bulk of the Unionist Party and that section of the Liberal Party which follows Mr. Lloyd George's leadership: it excludes the other section of the Liberal Party, which we may call the official Liberal Party, that still acknowledges Mr. Asquith as its leader, and it excludes the Labour Party. The Coalition between the Unionist Party and Mr. Lloyd George's wing of the Liberal Party is based upon a compromise between the leaders of these parties in regard to the outstanding questions in dispute between parties before the war, and, so based, it appeals to the country with a large, but vague, programme of social reconstruction.

It appeals to an electorate the greater part of which has never voted before, and a large part of which will not be able to vote now. Half the adult male population of Great Britain is in the Army, and only a fraction—perhaps not 20 *per cent.*—of the soldiers will be able to record their votes. Very many war workers, men and women, will be in the same condition of disfranchisement. Of the voters who will be in a position to exercise the franchise great numbers have but a superficial knowledge, some scarcely any knowledge at all, of the more important matters which will come up for decision in the governance of nations, internally and externally. The majority have not given definite allegiance to any particular party; the women are a specially uncertain element. The election comes, moreover, at a moment when the minds of the people are seething with unwonted excitement, arising not merely from the lifting of a burden which for years has oppressed them mentally and physically, but accentuated by the spectacle of strange popular uprisings in foreign lands, the overthrow of ancient dynasties, and the breaking-up of laws. The accumulation of sensations is not calculated to put them in the frame of mind needed for a calm judgment on the problems confronting them, and on the selection of the men best fitted to deal with them in the interests of the community as a whole.

In any consideration of British politics this European background of revolution must constantly be borne in mind. In the delicate and incalculable conditions of today, with Europe in disruption and a dangerous spirit abroad, faith in the honesty and efficiency of Parliament and Parliamentary government is the country's best bulwark against the tide of crude and violent ideas.

Before the war there was a visible tendency in wide sections of the people to revolt against the unreal strife of the orthodox political parties and the cumbrous working of the Parliamentary machine in dealing with the pressing and urgent questions of reform. Events not only in Ireland, but in the industrial world of Great Britain, were culminating, when the war broke out four years ago, in a situation in which political democracy was becoming an impolite fiction. If faith in Parliament and Parliamentary government is now weakened, and the spirit of revolution is strengthened, no matter who wins the General Election the country will have lost its greatest asset.

The Government, therefore, must clearly be careful to use no mandate which it may receive in this election in a manner which would amount to a usurpation. The Coalition Government of which Mr. Lloyd George is the head has just emerged triumphantly from a great war. The country is grateful to it; it is particularly and very justly grateful to Mr. Lloyd George. He will doubtless receive the national recognition to which he is entitled for his great services. But the problems of war are one thing, and the problems of peace are another. There remains, of course, the immediate legacy of the war: the disbandment of the armies, the return of the men to civil life, the provisioning of Europe, the negotiation of the terms of peace, the arrangement for their observance and enforcement. For all these matters arising directly out of the war and forming as it were its final chapter the men who have achieved success in the war are very probably the best qualified to deal. Since the country trusts them to deal with them the occasion for an appeal for a renewed mandate for this purpose is not clear. But no mandate given for this purpose can reasonably be construed to cover the vaster and more difficult problems which come after, internal problems to which the war has given rise or which it has made immensely more insistent. These are not yet fully developed, or even for the most part yet fully recognised; and a Government elected now, on the very morrow of the fighting, with the briefest possible period for discussion and consideration, with issues wholly confused by the stress of the war and by the atmosphere it has created, and with the majority of the soldier voters, above all, disfranchised, can have no lawful mandate to determine them.

Nothing could be worse for the future than the suspicion that the destinies of the people were being settled behind their backs by compacts between politicians. It is idle to suppose that a deal between any of the old parties is going to meet the needs of the times in the birth-pangs of the new order. Politics is an unending conflict of character, interest, high or low ideals, different outlooks upon life and human nature, in which all men have a right to independent opinions. It is not an object of public policy to attempt to stifle honest differences for the sake of an artificial unity, and any politician who should attempt it will not prosper. If there is anything to be gained by a General Election now, it is only to be gained on the understanding that the Government deriving its support from the new Parliament so elected, as soon as its immediate work of concluding peace and clearing up the mess of the war is accomplished, will appeal to the country in a fresh and honest election in which the men from the army can all vote and the issues of policy have emerged clearly, so that the

Government, whatever its form, which finally takes in hand the serious work of reconstruction will be a Government deriving an unequivocal authority from the people. Any other course will surely submerge Parliamentary government in very deep waters.

PUBLIC HEALTH.

THE epidemic of influenza—if influenza it be—which has been sweeping over the world has aroused a general if sometimes morbid interest in the cause, nature and prevention of epidemics; while some ugly statistics which have come to light with reference to the health of the men in the Army are directing public opinion to the subject of Public Health. It is a somewhat startling fact that out of every hundred men examined for the Army only thirty-seven have been placed in the Grade A1. In other words, sixty-three *per cent.* of the male population between eighteen and fifty years of age are below the average of normal health. People have at last come to grasp the simple fact that a vast mass of the disease in which they acquiesced as inevitable in this imperfect world is by no means inevitable; and people who understand the real nature of disease have moved away from the view which unfortunately is still retained in our Prayer Book.

For years medical men have been preaching the need of proper attention to the health of the community, and much useful work has been accomplished in the things which lie about sanitation. How much has been accomplished every reader of Dickens and Kingsley realises. But the bare statistics give the contrast even more vividly, when they tell us that during the last forty years "there has been at all ages up to forty-five a reduction in the death rate from all causes of from 42 to 50 *per cent.*" In fact, it has been ascertained that during this period there has been "an annual saving of 235,000 lives, 64 *per cent.* of which is ascribable to reduced mortality from acute and chronic infectious diseases." It is generally admitted that the death rate among young children is the best index of social and sanitary progress. During the past forty years the death rate of children has greatly diminished.

But in spite of all that has been done only the fringe of the matter has been touched. It is, therefore, with great satisfaction that we note Mr. Lloyd George's statement that in the reconstructed Government a place will be found for a Minister of Public Health, to whose care will be entrusted the most valuable asset of the nation. The prevention of disease is at last recognised to be a function of the State no less than the prevention of theft. We have heard it related that in China medical doctors are paid by their patients while in good health, but on the advent of illness the pay ceases. In other words, doctors are paid to keep people well, and penalised if they fail. With us the doctor is called in only when serious symptoms occur or when disease has developed far. He is looked upon as one who should cure illness when it occurs, rather than as one who should prevent illness coming at all.

The Report of the Medical Officer to the Local Government Board forms a valuable text book for all to whom the study of Public Health is a matter of interest. In this

(Continued on page 781.)

LITERARY SUPPLEMENT

TO THE

Church of Ireland Gazette.

DUBLIN, FRIDAY, NOVEMBER 22, 1918

FAITH AND FREEDOM.

We commend this book to the serious consideration of those of our readers who are anxious to grasp the way in which those who are pleading for a restatement of the faith, state the faith for themselves. It is a valuable sign that ardent minds who feel the full force of the disintegrating process of criticism, are setting their energies to the task of a new synthesis. The spirit in which the writers venture on their difficult work is admirable. Admitting that their efforts are only partial and tentative, they feel the urgent need of something of the kind. "The inability of most of the official leaders of the Church to attempt any restatement of the faith themselves is not surprising to anyone who knows what a modern bishop's life is like. But it is the more unfortunate that they have for the most part failed to countenance any genuine attempt by others, who have more leisure for reading and thought, or even to admit that there is need or room for any restatement at all." In the Introductory Essay the editor emphasises the new meaning given to the old doctrines of Creation, Incarnation, and Atonement by the light of evolutionary ideas, and the idea of God as "an endless growing idea." Mr. Fawkes writes in his fresh way on the "Development of Christian Institutions and Beliefs." The "original or birth sin of theology," he says, "is that, instead of constructing its conceptions out of its facts, it constructs its facts in accordance with its conceptions; by a *tour de force*, and with unhappy results. For it becomes the victim of a perverse and mis-applied logic; and false to its nature, it becomes a principle of exclusion, not a law of love." W. Scott Palmer faces the problem of "Creation and Providence" from the point of view of mysticism. It is in the idea of "Creative Evolution" that he finds the line along which many difficulties may find solution. "We Christians, still speaking of evolution, but having in mind that it is not unfolding or unpacking, but creative, shall see more clearly that the world in its evolution and living creatures in their development, both manifest, among other powers bestowed on them, the creative power of God." The writer accepts the "limited God." "God, in creating a world that is to manifest Himself, sets limits to Himself, as *manifesting*, and as *manifested*, which are not boundaries that arrest, but means of passing on. . . . Not He, but His showing forth in time, is limited and furthered by creation." In an essay on the Atonement the same writer approaches this difficult doctrine from the same point of view. "The innocent Christ did not suffer to quiet an angry Deity, but merely as co-operating, assisting, and uniting with that love of God, which desired our salvation. He did not suffer in *our Place or Stead*, but only on *our Account*, which is quite a different matter." Space will permit us to mention only one more of these stimulating essays. Mr. Clutton-Brock writing on the "Church and Morality" pleads for a clear

separation between the Church and Morality, on the ground that the religious conception of goodness is different from the merely moral conception. He claims that the function of the Church is to supersede morality with the sense of God. He maintains that the curse of the Church has been its imitation of the State, and that the Church should not punish nor have laws. The State makes laws but recognises that they are subject to change, but the Churches make laws and say they are not subject to change. The Rev. Harold Anson contributes a valuable essay on "Practicable Steps towards Reunion," in which he deprecates anything in the nature of opportunism, and finds the centre of unity in the Person of Christ.

"Faith and Freedom: Being constructive Essays in the application of Modernist principles to the doctrine of the Church." By Alfred Fawkes, W. Scott Palmer, Charles E. Raven, A. Clutton-Brock, Harold Anson, Winifred Mercier and C. H. S. Matthews (Editor). (Macmillan.) 6s.

THE RELIGION OF THE BEATITUDES

The volume before us contains a study of Christ's teaching, originally delivered in a series of addresses, but subsequently amplified. The treatment is designedly devotional and literary, and its value lies largely in the admirable illustrations from history, biography and literature by which the writer enforces the teaching. The writer rightly believes that many of the current difficulties with regard to religion spring from a mistaken valuation of Christianity, and sets himself to rectify common misconceptions. For example, discussing Christian meekness he says, "The Greek definition of it as

'the contrary habit to passion' is no less mistaken than the modern verdict which regards it as essentially an engine of middle-class industrial tyranny. . . . The difference between a domineering man and a man endowed with Christian meekness is not between tyranny and submissiveness, but between two kinds of strength: one using its power to fight for itself, the other using it in the service of God." For the writer again the peacemaker is something more than one who composes quarrels. "Peacemaking is an active virtue which does constructive work in the face of all opposition, and because right is right follows right with a wisdom which scorns consequences. It is the office of a spiritual diplomatist who will make no terms with anything that is false and untrue."

"The Religion of the Beatitudes." By the Rev. Minos Devine. (Macmillan.) 4s. 6d. net.

PREPARING THE WAY.

This book is an attempt to estimate the influence of the Judaism of the Greek period on the earliest developments of Christianity, and aims at exploring the quarries from which came the stones with which the New Jerusalem was built. The importance of the era after the Exile has only recently been adequately recognised, and its influence on the mind-content of the period comprised in the New Testament is in process of determination. The writer gives a brief account of how the Jews developed from the Exile to the time of Christ, and how much of the thought, form, and writing of the first century of Christianity is taken from these developments of Judaism. The importance of

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this study and of the Apocalyptic literature of this age is now manifest, and Sanday and Headlam go so far as to say in their "Römans" that "it is by a continuous and careful study of such works that any advance in the exegesis of the New Testament will be possible." It is from the Apocalyptic books, for example, that the New Testament writers get their conception of Angels and Demons, and such ideas as the Great Assize, Heaven and Hell. The whole subject is handled, as it ought to be, with reserve, and conclusions are not pressed. The latter part of this book is particularly useful, as it gives in some detail the verbal coincidences between the New Testament and the Apocryphal Books. "A minute examination of texts has produced an imposing list of over 700 parallels or resemblances. There are, too, 555 words which are common to the Apocrypha and the New Testament which are not found at all in the older books." The writer concludes fairly, "All this brings the feeling that, in one way or another, there is a marked influence of

the Apocrypha on the New Testament text; the express citations, the common thought and phraseology, are undeniable."

"Preparing the Way." By Frank Streatfield, B.D. (Macmillan.) 5s. net.

CONSCIENCE, CREEDS AND CRITICS.

This little book is a plea for liberty of criticism within the Church of England, and is an expansion of articles which have already appeared in the *Nineteenth Century*. The writer discusses the constant friction between authority and the movement of thought, and quotes largely from the history of the English Church during the past century to illustrate the failure of a policy of repression. He claims comprehension for those who, while retaining an open mind on the Virgin Birth and Physical Resurrection, believe the "essential doctrines." He draws a distinction between the "idea" which men feel at first hand and the "dogmatic" form in which it has from time to time clothed itself. "The corporate conscience of the Christian community confirms the validity of the idea, but this confirmation cannot be extended to cover the form." The book is a clear and able statement of the main position of the "liberal school."

"Conscience, Creeds and Critics." By the Rev. Cyril Emmett. (Macmillan.) 3s. net.

THE GOSPEL OF THE CROSS.

This book is the result of the work of five authors, who endeavour to express the message of a conference of the Swanwick Free Church Fellowship. "The first essential for the understanding of the Cross is to see it in history," they declare in their preface, and they set themselves not merely to describe the course of events which led to the Crucifixion, but to appreciate as far as possible their inner means to the persons concerned. This historical survey of the religious experience serves as an introduction to lead on to the consideration of the salvation of which they speak, the discussion of which leads directly to the living problems of our own day. The book is undogmatic, and approaches the great questions of sin, salvation and suffering along the road of the mystics. It is suitable for the use of Study Circles, and contains a study outline and useful bibliography.

"The Gospel of the Cross." (Macmillan.) 4s. 6d. net.

THE FAITH OF A MODERN CHURCHMAN.

This book is the first volume of the Modern Churchman's Library which has been appearing under the general editorship of the Rev. H. D. P. Major. The series aims at meeting the need for "clear, short, truthful books dealing with the Christian Religion" from the standpoint of those who while accepting the main results of modern research—scientific, historical, critical—yet remain believers in the Christian religion. The author's aim has been to present "something like a connected view of Church doctrine, as seen from the modern standpoint." Such a venture is something of adventure for the author, especially as the terms of his brief demand both simplicity of language and brevity. We admire the candour and courage with which he has accomplished his difficult task. We believe that this clear statement of the attitude of

a considerable section of the Church will come as a revelation to many, and may prove of value to that large number of thoughtful young men and women who are "on the borderland." In such a book the question of miracles is crucial. Canon Glazebrook says truly that "the *a priori* objection to miracles may, from the point of view of modern Churchmen, be disregarded." The matter is therefore a question of evidence. Under scientific tests, the author claims "the miracles of the Old Testament may be said to have dissolved away." Applied to the New Testament the author does not find the same degree of dissolution. Miracles of healing "are generally accepted as facts; but they are not miracles in the proper sense of the term." "In two instances Jesus is reported to have restored the dead to life. Each narrative depends upon the unsupported testimony of one writer." Of the Virgin birth "it is impossible to prove a negative." Of the Resurrection "those who follow St. Paul . . . believe that the recorded 'appearances' were actual events . . . the manifestation of a spiritual body to spiritual perception." Of "material" miracles *alii alia credunt*. In such brief space the writer is unfortunately unable to make the reservations he doubtless would and, we think ought, to make, and leaves the unhappy suspicion of giving away everything in order to save something; and we are not at all sure that Canon Glazebrook has not given away too much. With regard to the Creeds the author says, "Some clauses of the Apostles' Creed, which were unquestionably believed by the early Church to be literal statements of fact, are now regarded by Churchmen of all schools as purely symbolical; because modern knowledge has made their literal truth inconceivable to educated men." Considerable controversy has been aroused by this little volume, and we should advise readers to "hear the other side" in a criticism of the book in the current issue of the *Church Quarterly Review* by Canon Gouge.

"The Faith of a Modern Churchman." By M. G. Glazebrook, D.D. (John Murray.) 2s. 6d. net, cloth; 1s. 6d. net, paper.

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PUBLIC HEALTH.*(Continued from page 778.)*

Report the man who above all others is in a position to express an opinion points out that there are three conspicuous needs at the present time in this connection. The first is scientific research into the causation of disease on a far larger scale than has hitherto been attempted; with this a more adequate training of the medical profession in preventive medicine; and the ultimate ideal that each medical practitioner should become "a medical officer of health in the range of his own practice." The second need is the extension of communal action for the prevention and treatment of disease. Well administered expenditure on a national scale "would be the most profitable investment the State could make" for "the prompt and early detection and treatment of disease, in its widest definition, is one of the chief means for securing social efficiency." The third need is that of simplifying and strengthening administrative machinery. All over the country we find organisations overlapping, little attempt at co-ordination, lack of adequate service of nurses, nurses dependant on charity. As the Report sums up, "In the interests of the public health medical services should be readily available for all needing them . . . so far as essentials are concerned these services should be as efficient as those obtainable by the rich."

That the Church and the clergy should welcome this extension of the obligations of the State is, of course, obvious, for it is a clear proof that the Church has succeeded in teaching the State a lesson it was slow to learn. As in the matter of education, so in the matter of health, what the Church tried to do as charity the State has come to do as a matter of obligation. Churchmen are sometimes quick to deplore the secularisation of our institutions; but all through our modern secular society there is manifested a spirit of brotherhood, of care for the weak, of bearing one another's burdens, which shows that the ideals of our State are approximating to those of Christ; and it is a fact worth emphasising that the speeches on the great problems of war and peace that have been facing the world which most nearly approximate in spirit to the Gospel, have been delivered by the secular head of one of the most secular States. Even where it is least obtrusive the leaven of the Gospel has been at work, and in organising the crusade against disease and pain, and putting out fresh organised effort to prevent and alleviate sickness the State is but following the lead of the great Healer.

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The Laity in Council.

THE MEN'S SOCIETY.

S.M.M.S. writes us as follows:—"Knowing the interest with which many readers are following particulars, appearing in this column, of the working of the Men's Society, I beg to send you a brief account of an Enrolment Service held in a Dublin Church on Sunday last, 17th inst.

"Opening with Hymn No. 216, 'Come, Holy Ghost, etc.,' the Rector—who officiated—from the chancel steps, proceeded with the following extemporised service:—

"The Rector—Brethren, we are here assembled to admit you into the fellowship of the Church of Ireland Men's Society. This our Brotherhood binds Churchmen more closely together in a common effort by Prayer and Service to promote the glory of God and to help forward the work of His Church.

"Question—Do you desire to become a Member of the Church of Ireland Men's Society?

"Answer—I do.

"Question—Will you endeavour to the utmost of your power to keep the Rule of Life: To pray to God every day, and to do something to help forward the work of the Church?

"Answer—With God's help, I will.

"The Rector—Almighty God, Who hath given you this will to do these things; grant also unto you strength and power to perform the same; that He may accomplish His work which He hath begun in you; through Jesus Christ our Lord. Amen."

"The Members being formally admitted were exhorted to remember their Baptismal vow, and be not ashamed to confess the Faith of Christ crucified, but manfully to fight under His banner against sin, the world, and the devil, and continue Christ's faithful soldiers and servants unto their lives end.

"Prayers followed, including the Lord's Prayer and this Benediction—'May God Almighty, the Father, the Son, and the Holy Ghost bless you and sanctify your life

and work for Him, and grant you the grace of perseverance unto the end. Amen.'

"After enrolment the Members attended Holy Communion together.

"In his address the Rector laid emphasis on the appropriateness of holding a service of reconsecration to God and to Duty on the Sunday of Praise for Victory. Victory brings joy, but it also brings with it dangers and duties of an exceptionally urgent nature. The sailors and soldiers have done their work heroically, nobly and well. They have spared themselves nothing, many of them even unto the sacrifice of their lives. As God's instruments they now hand to us the dearly-bought gift of Victory. They look to us to use that gift aright for the glory of God in the carrying out of His great Purposes of Righteousness, Justice, Sobriety and Purity. Perhaps the following extract from the current issue of *The Spectator*, in a splendid article entitled 'Thanks be to God,' will best give the substance of the address:—'True peace and valid reconstruction demand—we know it is a hard saying—as much time, renunciation and self-sacrifice as the winning of the war. Indeed, it is a harder task, for superficially, at any rate, there can be none of the "rap-ture of the strife" which in war touches, and touches to fine issues, many of the nobler spirits. . . . Our soldiers must teach those who have remained at home the spiritual lessons of war, and prove to us once again that in all the great things of life it is the spiritual and not the material triumph that counts. As they served and saved us and the world by their unconquerable valour in the retreat from Mons, in the long-drawn agony of the Ypres Salient, in the deadly combats of last March, they must serve and save us now. They and our sailors in their long vigil have preserved for us all that make life worth living—Freedom and Honour. It is for them to teach us how to guard and keep unstained their priceless gift.'

"Mr. Lloyd George had something of interest to say about Brotherhood on last Saturday at the Lord Mayor's Banquet in London, thus—'We have had for nearly five years a great brotherhood of effort.

We have had a brotherhood of sorrow and of sacrifice, and now we have a brotherhood of joy. Let it not end here. Our task is not at an end even when the Treaty of peace is signed. It will only be beginning. . . . I appeal to you that, as we were united in war to achieve victory, we shall also unite in peace to lift up this country by our own efforts to a position such as it has never held in history.

"May not members of the Church of Ireland Men's Society take this appeal to heart for our own beloved land? What contribution are we going to make toward the great problems of Reconstruction?"

The Dublin Diocesan Committee have sent us a letter of invitation addressed to intending members of the C.I.M.S. by the Rev. Canon Day, M.A., St. Ann's Vicarage, Dublin, which, with matter appearing in our last issue, "The What and How of The Men's Society," and "How to Form a Branch," it is intended to circulate in leaflet form. We hope to include the letter in next issue.

Missionary Intelligence.

Hibernian Church Missionary Society.

Practical Christianity.—"Social service" in behalf of poor and ill-conditioned people is a practical expression of real Christianity, and the subject is making an increasing appeal to Indian students. We may adduce two instances. The Principal of St. Paul's College, Calcutta, after referring to the fact that twenty-eight out of 170 students had volunteered for the Defence Force, continued: "Still better is the training in citizenship afforded by our Social Service League. For this purpose the College has taken over as its special charge a neighbouring district which is inhabited by people who are considered amongst the very lowest. Dirt, drink, disease, and debt are rampant. Our students, on their own initiative, have established three night schools, a day school, and a girls' school. . . . In such movements, rather than in the thunder of political agitation, lies the real hope of India's growth to greatness." Again, the Principal of the C.M.S. High School at Srinagar, Kashmir, has for years been training successive batches of scholars in "social service," and in his last report, among other things his pupils had done, he notes: "One hundred and sixty-two persons, found in the streets and elsewhere, were taken to the C.M.S. hospital. Sixty parties of teachers and boys undertook manual labour in order to make money for the War Fund. The staff and boys collected and made numerous useful articles for the soldiers in Mesopotamia. Twelve lives were saved from drowning, which is rather above the average."

Society for the Propagation of the Gospel.

Eurasian Soldiers.—The Bishop of Singapore writes in his "Diocesan Magazine":—"The removal of men from the various congregations will naturally affect parts of the work in the Church; but the work amongst Eurasians, Chinese, and Tamils will not be affected, and it has to be remembered that though these form the poorer part of our congregations, still they are the more numerous, as according to the last census the Eurasian and Asiatic Christians surpassed the total number of Europeans in British Malaya in the proportion of four to one. Those who are interested in the progress of the Eurasian community will be glad that the Government has sanctioned the raising of a Eurasian Corps in Singapore. Many of the well-known Eurasian families in Singapore have had members fighting at the Front, of whom not a few have appeared in the casualty lists. We are glad that their relations here have now been given their right share in the defence of the Colony."

If you are already a "Church of Ireland Gazette" subscriber, what about your friends?

Our London Letter.

(From Our Own Correspondent.)

We have passed through days that will never be forgotten. Last week was a time of joyous thankfulness. God was not forgotten, and, in the words of a close observer who has mixed much with East and West Ends, "our people seem much more religious, now that they have won the war, than they were during the dark days." I see in this two facts that have not been fully grasped. The reticence of the British people is not recognised. To most observers it may seem a proof of deadness to great issues. In reality it is simply a national characteristic that objects to saying much when most is felt. I have found Londoners most silent when they felt most, and this runs through every department of life. It is most manifest in religion. When men are known inside out, and they feel they can be trusted, they will speak their inner thoughts in privacy. If they do not trust you—their silence will be sphynx-like. Again and again I have been astonished by the confidences of these strong, reticent men whose unhesitating faith in God puts those who preach to shame. One thing you must never do. You can never recur to the confidence if you wish to get any closer to the man's heart. He well remembers he has spoken, and if he desires to tell you more he will do so. That has kept the Englishman quiet during the days when the sun seemed as if it were blotted out of the sky.

Then the Kaiser is responsible for our silence. Nothing has moved the average Englishman more than the blasphemy of William II. His addresses to the Almighty as his peer, his claim that he was His ally, under His command, as Karl and Ferdinand were, and, above all, the boasting, braggart maegalomania making himself, as it were, the regent of the Divine, revolted our people. They would not say what they felt lest they might be accused of following the path marked in Hudibras—

"When the devil was sick, the devil a saint would be;

When the devil was well, the devil a saint was he."

They did not wish to appear hypocritical. Therefore they prayed in secret, and meditated apart from their fellows. When the strain was removed, and victory decisive beyond our fondest hopes was ours, then they gave expression to their thoughts. They thanked God, and showed unmistakably their gratitude to Him. They filled the churches on Monday night, they besought their clergy to hold special Services, and they complained bitterly when they went to the comparatively few churches that had no Service, for they expected that at least their parson would have recognised that at such a time God's House was the people's home, and that it should be opened for them to give thanks to Him. I confess I was not prepared for the spontaneity of this demonstration of trust in, and gratitude to, God. It has cheered many, and may be the beginning of a new epoch in our worship of God.

May I add a word of warning? More than once I have protested against the habit of attributing our defeats and our

victories to certain phases of our national life. Even Bishops have spoken of the war as a judgment for certain specific sins, ranging from non-Sunday observance to open vice. Others have asserted that our success is due entirely to our having had a national Day of Prayer on the anniversary of the war, and it is said that God would not hear us until we did this. All such contentions are foreign to the whole teaching of the New Testament. The victory was delayed, by the wisdom of God, for reasons that are now more or less plain. It could not have come earlier without certain incompleteness. It has been granted us at the right time, and we shall one day see the real reasons. Nothing can well be more killing to individual faith, if we once believe that God does not hear our prayer because some one else does not pray in another way, or because we call on Him as His children and not as members of the State. All these notions are the outcome of a false conception of God. Our Father has as much regard for the cry of a homeless street Arab as for King, Lords and Commons in one place. We urged a national Day of Prayer because it was right so to do, and in the discharge of our duty we do that which is pleasing in the sight of God.

What room would there be for the thoughts expressed in this letter from a man who, after facing death, was preserved, if everything depended on joint prayers of a particular kind? Writing to his mother, he said: "As I stood by in readiness for my orders, I overheard the news come through on the phone that war was over. You may imagine, far better than I can express, my feelings. But chiefest among them is that to your devotion and prayers I owe the fact that I have lived to see this day." I have been privileged to see this letter from one who certainly, as far as I can learn, could not have been described as openly religious, and was more or less a rare frequenter of public worship. He had learned, in my opinion, far more of the true spirit of the New Testament than those who are so wise as to be able to ascribe motives to the Deity. Here is another sidelight on the Front. A Canadian airman who heard in his hut that peace had come, sat up in his bed and said: "Look here, fellows. We who have lived to see this day, have lived because we've a work to do in the world. Let's look out for it and do it." I believe this youngster brought down an enemy plane thirty-six hours before he heard of the signing of the armistice. That is the spirit in which we should all face the future. It is more in accord with our Lord's will than irreverent excursions into Divine psychology.

The dissolution of Parliament has thrown out of office all the elected members of Convocation, and that means the Representative Church Council will not meet next week. I fancy that few outside the ranks of a number of enthusiasts regret this. There were very grave dangers of a premature split on matters that would not command the followers on either side of fundamental problems. The hurry of Life and Liberty would have, possibly, precipitated a crisis, have divided the Church, and have left most people wondering what it was all about. I do not think anyone will be the loser for the delay of public discus-

sion of these great questions until we know where we are and our minds have recovered from the strain of the past four years. A considerable number of folk are completely puzzled by the two voices spoken by Life and Liberty champions and the conscious or unconscious inability to expound the real character of the scheme of the Archbishops' Committee. Having been Secretary of a Committee to investigate its bearings, I certainly had many opportunities of understanding its character, but I certainly did not recognise any relation between it and the utterances of its advocates. Life and Liberty are great words, and they appear to have had a strange effect on the minds of many who thought "what I mean by Life and Liberty must be what everybody means."

**

The Revision of the Prayer Book scheme will also be deferred, as nothing can be done at present. This, too, will be an advantage, for it may be possible for our laity to know the proposals that, after all, interest them even more than the clergy. I have been surprised to see the depth of feeling roused by the Communion Service changes, and am convinced that if any changes be made of a structural or radical character in that Office the Church will be very much the poorer. The average layman and lay woman cannot understand why these alterations are being pressed unless they involve doctrinal changes, and this they will not have at any price. Surely at a time like the present, when our chief duty is to win the people who are ready now to listen to the Gospel, it is nothing short of a calamity to find an agitation at work that can only do injury to the highest interests of the Church of Christ. The men responsible for causing this trouble will have much to answer for, and it is to be feared that they are unconscious of their responsibilities. They blame those who oppose their action. It is the old story. The men who strive to alter what people believe to be right and true are angry when they are baulked by the people, and then, to escape condemnation, throw all the blame on their opponents. At any rate nothing will now be rushed behind the people's back. That is a great gain.

OFFICIAL.

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND.

The Representative Body met on Wednesday, the 20th inst. The Lord Primate presided. The other members present were:—Archbishop of Dublin, Bishop of Meath, Bishop of Cashel, Bishop of Down, Bishop of Limerick, Bishop of Clogher, Bishop of Cork, Bishop of Killaloe, Bishop of Tuam, Bishop of Kilmore, Bishop of Ossory, Archdeacon of Clogher, Hugh de Fellenberg Montgomery, Esq., D.L.; Archdeacon of Meath, Gustavus Rochfort Hyde, Esq.; Colonel Charles Pepper, D.L.; Archdeacon of Derry, Captain William Knox, D.L.; J. Merrick Lloyd, Esq., D.L.; James Willoughby Bond, Esq., D.L.; Sir Malby Crofton, Bart., D.L.; Dean of Kildare, John Arthur Maconchy, Esq.; Archdeacon of Emly, Richard Bagwell, Esq., D.L.; Captain Andrew M. Carden, D.L.; Henry D. Conner, Esq., K.C.; Archdeacon of Clonfert, Lord Inchiquin, D.L.; Cecil Ernest Vandeleur, Esq., D.L.; Major MacGillycuddy, D.L.; Sir Algernon Coote, Bart., H.M.L.; Dean of Armagh, Gerald FitzGibbon, Esq., K.C.; Sir William J. Goulding, Bart., D.L.; Sir Plunket Barton, Bart.; Sir Ralph Benson. Having transacted business, the Representative Body adjourned until Wednesday, the 18th of December.

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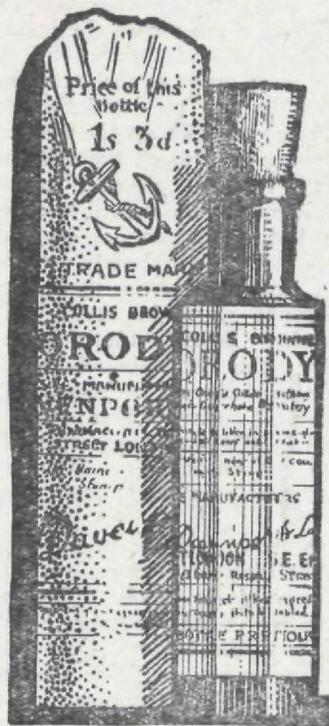
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IN MEMORIAM.

ARTHUR OULTON.

What a happy chance—if chance it was—that Arthur Oulton entered into Life within the Octave of All Saints' Day, for no one was more fit to be associate with the company of the Saints than he; and what a happy chance, if chance it was, that Sylvia should go with him.

I knew him first as curate at St. Stephen's. We were a little afraid of him before he came. He was so big, so prodigal, so joyful always, so intense, so exuberant, so crammed with the most explosive kind of life. St. Stephen's was a quiet, decorous church, the church of quiet, decorous people, and we could not picture him a curate there; indeed we found it hard to picture him a curate anywhere at all.

Then there was the monotonous drudgery of the parish to be considered. It was a particularly well run parish, full of an elaborate machinery which ran always well and smoothly, but which did so because it was well and carefully attended to. Would Arthur ever settle down to drudgery of that kind? It was full of very poor people too. We loved our back streets and courts and lanes and tenements. It was our boast that we knew intimately every man, woman and child in the slums around St. Stephen's. Would Arthur take cheerfully to grubbing?

How little we knew the dear man. God bless him! What fools we were. Why, there never was such a curate as he. He took to it all as a duck to water. Everything he had to do he did better than anybody else. He generally did it in a different way from anybody else, but it was always a better way. He plunged with an immense relish into the trivial round of parish life; he tasted it all to the full, and loved it. Nothing came amiss to him. He played the hymns on the wheezy harmonium in the schools with apparently as great a delight as he played a cathedral organ at a Festival. His playing at the monthly parish concerts was as brilliant as when he played for Plunket Greene at his London Recitals, or to a distinguished company at the Castle, and to all appearances the one gave him as much pleasure as the other.

With the poor and the sick Arthur was—as in everything else—amazing. They loved him one and all. You might see him flying down Holles Street or Denzille Street or Grant's Row at any hour; it might be 10 o'clock in the morning or it might be 10 o'clock at night. It never seemed to matter. They loved him always. He would sing hymns to them. They told me many a time of how he would sit down and sing all their favourite hymns to them. I doubt if he ever left a room without kneeling down and praying with them. He could do that sort of thing so naturally, so easily, that it would have seemed strange if he had not knelt down and prayed. He must have quickened many souls in that district.

With individual cases where special care was needed he spent himself with utter and complete self-sacrifice. I wish I could tell you of how he once set about the saving of a certain notorious drunkard; you would laugh and cry with the same breath if you heard it, and you would praise God all through.

But perhaps it was in church we loved him best of all. Arthur celebrating the Holy Communion brought you straightway high up into heavenly places. He was always as a man transfigured at the Altar: his beautiful hushed voice, his rapt and radiant face, his quiet, devout, and profoundly reverent postures made an impression on you that you could never forget; you saw the real Arthur there, the Priest of the most High God.

Surely it was a happy chance that he should leave us within the Octave of All Saints' Day. He was, indeed, gifted in many beautiful ways: whether he played or sang, or talked or preached, you knew at once that he was brilliant above us all; but his greatest and loveliest possession was his pure and innocent and child-like heart. He was, above all else, one in whom there was no guile.

And how beautiful that Sylvia—no one ever called them anything but "Arthur and Sylvia"—should go with him. "Lovely and pleasant in their lives, in death they are not divided."

Wherever they are, there must be many hearts the happier, the better for their being there.

God grant them Eternal Rest, and may Light perpetual shine upon them. H. B. D.

RECONSTRUCTION IN THE AMERICAN SUNDAY SCHOOL.

(By GEORGE TOWNSHEND.)

WITHIN the last fifteen years the Sunday School in America has been reconstructed. The need of change was great. The methods of the Sunday School were behind those of secular schools. Religious education was the least efficient class of education to be found in the country. An immense amount of genius, learning and effort was concentrated on the problem. All the leading communions shared in the task. Various plans and systems were submitted to the test of use. By degrees the main difficulties were met. An approximate solution was reached. To-day the accuracy of the new principles is universally accepted, and the new methods have been already installed in every progressive community.

A knowledge of these principles and methods may perhaps be turned to good account in Ireland. Changes have been suggested in our system of religious education, and in some parishes a reconstruction of the Sunday School has already been initiated. The experience of our Church in America may therefore at this time have a meaning and a value for ourselves. I offer this sketch of the "Forward Movement" in America for what it may be worth, basing my account chiefly on my personal experience as an American incumbent.

In America the Sunday School shares with the home the whole burden of the religious education of the American people. There are some schools belonging to one communion or another in which religion is taught. But the proportion of these to the total number of State schools is so small that their influence is slight. In all State schools throughout the Union religious instruction is prohibited. National education is strictly secularised, and on the Sunday schools rests a responsibility which in practice is often undivided even with the home.

Sporadic efforts to improve Sunday School methods were made in the latter part of last century. In the '70's and the '80's the Dioceses began to take up the cause of reform. The modern study of the child and modern pedagogy had enabled secular teachers to produce in their field excellent results. Would the Church let progress pass by her, or permit secularists to show an enthusiasm and energy in their work which she did not show in hers? The Rochester Sunday School Institute was founded in 1875; the Pennsylvania Sunday School Association followed in 1877. The American Church Sunday School Institute was established in 1884 (41 years after that of the Church of England). The Joint Diocesan Lesson Committee dates from 1887.

It was not, however, till the beginning of this century that interest in these questions seized the Church as a whole. The year 1904 marked an era in the American Sunday School. That year the General Convention of the Church appointed a Joint Commission on Sunday School Instruction, and the two Reports of this body (issued in 1907 and in 1910) are among the most illuminating and important documents on Sunday School instruction available for Churchmen. The speedy growth of interest in the subject may be judged from the single fact that the local Sunday School Institutes and Commissions of the Church, which were few enough

in 1899, had by 1910 exceeded the number of 150. Meantime other Christian bodies had not been inactive. Much work of originality and thoroughness was done by Methodists, Presbyterians and by others, as well as by a great national society known as the Religious Educational Association.

Perhaps I may mention that I found the Latter-day Saints (better known as Mormons) to lay an extraordinary emphasis on the Sunday School. They pay more attention to the Sunday Schools than to any other Church activity save missionary work. The school meets in the morning, lasts for an hour and a half or more, and is conducted with a care and an attention to detail that would surprise any traveller.

In the year 1910 the Church, by Canon, organised itself for the purpose of unifying and developing the work of religious instruction. It appointed a General Board of Religious Education which was to make a triennial report to the Church of its progress. Auxiliary to this there was formed in each of the six Missionary Departments (roughly resembling our "Provinces") a Sunday School Convention. The special duty of these Conventions was to promote the holding of meetings in the interest of the Sunday School and to foster religious education in the Department in every way possible. Each Convention had a Department Secretary who worked under the direction of the Board—so that the central Board and the local Conventions were closely connected. A number of distinct problems confronted the new Board. The most urgent of these was the equipment of the teacher. For ten years past the Church in America has required preparation in Christian pedagogy on the part of all candidates for the ministry. But it does not appear that this preparation was always given with any thoroughness. The General Board established a Course for Teacher Training which—it has been claimed—sets the highest standard on record. It requires 120 hours of work spread through a three years' curriculum for the earning of a complete diploma. There are eleven subjects in this Course—Principles of Sunday School Training, Child Study, History and Organisation of the Sunday School, the Old Testament, the Land of the Bible, the Gospels and the Life of Christ, the Acts and the Epistles, Church History (including Missions), the Church Catechism and Christian Doctrine, the Prayer Book and Christian Worship, and lastly, the Christian Year.

This Course has now, I believe, been established in full or in part in a number of Dioceses. But clearly it is too ambitious to be installed save in the strongholds of the Church, and in less favoured localities other methods of teacher-training have to be employed. In many centres Extension Training Classes have been successfully conducted. A lecturer is engaged to give a series of 12 or 15 addresses, usually one a week, and examinations are held in connection with these addresses. When even this method is beyond local resources, a parish will call a special meeting of teachers and of young people who might become teachers and arrange with the authorities for an address by some enthusiastic speaker who will start the class on a course of study and map out a series of lectures and examinations to be conducted by the rector. Or, again, a clergyman or superintendent may use some of the admirable text books now on the market, and himself conduct a full course of ten or twenty lectures. Arrange-

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ments, too, have been made for Home Reading Courses, which enable the teacher to do his work at home and secure a diploma by passing an examination or giving the diocesan examiners other evidence of proficiency. And in some cases the training is conducted by correspondence, the Standard Course above mentioned being the basis of the work.

The problem of teacher-training which the Church has thus vigorously sought to solve is by common consent the primary problem in the Sunday School. But work not less remarkable has been accomplished within, as well as without, the Church in the important matter of providing Sunday Schools with suitable lesson courses. In America it is now accepted as a principle that not only should the scholars of a Sunday School be graded or grouped, but that the lessons also should be graded. This principle is, of course, comparatively new. Its application in practice has led to the production of numerous series of lessons. Few if any of these can be said to be in final shape. The stage of experiment is scarcely passed. But all show a great and significant advance over the lesson material in use fifteen years ago.

Certain characteristics are common to all the modern lesson systems. The work is taken seriously. The pupils are given text books to be studied at home and brought for recitation to class. Topics are arranged in definite sequence, the purpose being always to meet the best response on the part of the child by following the child's developing needs and interests. An exact knowledge of child-nature and child-growth is evidently necessary for the elaboration of any such lesson course, and it becomes clear from a study of these courses alone that the reconstruction of the Sunday School is a problem needing expert advice and diagnosis hardly less than a case of law or medicine.

Among the best known lesson systems now before the public are the Guynne Series, the International Series, the Series published by the University of Chicago Press, the Completely Graded Series (origi-

nated by Blakeslee), the New York Sunday School Commission Series, and the new Christian Nurture Series. Each one of these is the result of a great deal of learning, thought, and experimentation, and the study of any one of them would demonstrate the astonishing progress made in Christian pedagogy during the last fifteen years.

I have space here to do little more than mention these courses. In my own work in America I used for a time, as far back as 1904, the Blakeslee Series, but discarded this soon because it was not Churchly. After trying another system—now I think extinct, the Leeper Lesson Series—I used the text books of the New York Commission. The excellence of these was to me at the time a surprise and a delight. The programme for a Sunday School of moderate size would, under the Commission system, be as follows:—Children from 4-9 years of age would be taught stories from the Old Testament and New Testament; children from 9-11 would be given in the first year Old Testament stories, Catechism, and Christian Year, in the second year Old Testament stories and Prayer Book; children in the next grade, from 11-13, would be given first a Junior Life of Christ, and in the second year Christian Ethics; the next grade, ages 13-15, would study first Christian Missions, and next a Senior Life of Christ; pupils from 15-18 would take in the first year Church Doctrine, in the second the Apostolic Church and Church History, and in the third Advanced Old Testament Biography or History. The Sunday School would include also a graduate school for students up to the age of twenty-one. Text books, teachers' helps and materials for all these courses are provided by the Commission.

Let me conclude with a brief account of the Christian Nurture Series, the official series of our Church, recently inaugurated and published by the General Board of Religious Education. Probably the best description of the series will be given by a few quotations, however brief, from a pamphlet issued by the Board itself.

"Christian Nurture, as understood in

this series, is committed to two fundamental principles. First, it believes in putting the child in the centre; in other words, it recognises the law of growth as the highest consideration. The plan of teaching is determined more by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied. Secondly, Christian Nurture recognises a training in religion which is more than mere teaching. This training includes, but does not end with, instruction in truth. There must be a development of loyalty to the Church, a fostering of inner spiritual life, and a constant practice in Christian helpfulness."

"Care has been taken to secure an orderly advance from course to course, each one being built upon previous instruction, and leading up to that which follows. Each lesson has a specific aim stated, and these aims in succession make a clearly defined pathway up which the child is led to the goal appropriate to each period of his development."

"The Series provides, for the first time in the history of the Church, definite material which aims primarily to make the teacher conscious of his own Christian life. A teacher can give only that which he has. The Christian Nurture Series, therefore, presents to every teacher the initial challenge to find within himself the revelation of Christ through the life of his Church."

This slight and cursory review of a vast field may perhaps suggest something of the amount and the character of the work done by American education in the cause of the Sunday School. I am convinced that a more general knowledge of the work of our fellow-Churchmen in America could be turned to account at home, and that a thorough study of the principles of the Forward Movement would conduce to the success of any reconstruction which our leaders may contemplate.

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Diocesan News.

MEATH.

West Meath Clerical Society.

The monthly meeting of the above Society was held in the Masonic Hall, Mullingar, on November 12th, the Rev. Dr. Seymour presiding. There were also present:—The Rev. A. E. Crotty, A. E. L. Stuart, B. H. T. Gahan, M. H. M. Given, Frank Bonyngue and L. W. H. Dickson. Acts ix. 23 to end was studied, and Mr. Bonyngue read a Paper, kindly prepared at short notice, on "Compromise in Daily Life." It was resolved to return next year to the original hours of meeting.

BERRY AND RAPHOE.

Diocesan Council.

The first meeting of the newly-elected Diocesan Council was held on November 13th, to elect the various Committees. The results of the elections are practically the same as last year. On the motion of Sir Frederick Heygate the following resolution of sympathy was passed, all the members standing:—"That this Council desires to express the great loss it has sustained by the death of E. T. Herdman, D.L., who was one of its oldest and most valued members, and also wishes to extend its sympathy to the members of his family."

DOWN AND CONNOR AND DROMORE.

Rev. C. C. Manning, M.C.

The Rev. C. C. Manning, M.C., M.A., who has recently completed four years' service as a chaplain to the Forces, and who was instituted by the Bishop of the diocese, on the 8th inst., to the Incumbency of the Parish of Drumbeg, in succession to the Rev. Canon Ryder, D.D., resigned, has been appointed by the War Office, "in recognition of his services," Honorary Chaplain to the Forces.

TUAM, KILLALA AND ACHONRY.

Thanksgiving Service.

On Sunday last there was a very stately and impressive Service in the old Collegiate Church of St. Nicholas, Galway. A large detachment of sailors from the Galway Naval Base and the ships belonging to it, under Commander Hanon, D.S.O., R.N., and the troops of the Depot of the Connaught Rangers, under Colonel Chamier, and the Battalion of the Surrey Yeomanry, under Colonel Fisher Rowe, attended. The Presbyterian and Methodist Churches were closed, and their congregations joined in a great united expression of thankfulness and praise. The first Lesson was read by the Rev. J. W. Foster, Methodist clergyman; and the second by the Rev. W. Young, Presbyterian clergyman. The two hymns ("O God, our Help in ages past," and "Onward, Christian Soldiers") were very heartily sung by the sailors and soldiers, accompanied by the organ and the bands of the Connaught Rangers and Surrey Yeomanry. After the sermon, the "Hallelujah Chorus" was sung; and the combined bands, after a very impressive fanfare as a prelude, accompanied the enthusiastic singing of the National Anthem, and the bugles sounded the Revellie. One of the special prayers was a portion of a very beautiful one found in the pocket of Lieut.-Colonel Saltron Willet when he was killed in action just a year ago: "Oh, Father, may this war be mankind's last appeal to force; grant us from the stricken earth, sown with Thy dead, an everlasting flower of Peace shall spring, and all Thy world become a garden where this flower of Christ shall grow, and this we beg for our dear Elder Brother's sake, Who gave Himself for those he loved, Jesus Christ our Lord." The large congregation left the church to the strains of the organ and the chiming of the old peal of bells, and the combined bands struck up outside the church, while the Union Jack floated from a flagstaff on the tower. The Rector, Rev. Canon Fleetwood Berry, preaching from Judges v. 2, "Praise the Lord for the avenging of Israel, when the people willingly offered themselves," said, in the course of his sermon, that he was proud to say that from that parish every man who could go and should go "came to the help of the Lord against the mighty."

DUBLIN, GLENDALOUGH & KILDARE.

Dublin.

Pastoral Letter.

The following letter from the Archbishop of Dublin was read during Morning Service last Sunday in the Dublin churches:—
MY DEAR PEOPLE,—In this great hour of national rejoicing, I am constrained to send you a brief mes-

sage. For the same thing is an all our hearts. We have prayed for victory, and victory has come, and come with a completeness for which many did not dare to hope. Victory has come to us, and our Allies, in our great struggle for the world's freedom, and we thank God, Who is the only Giver of Victory. Our hearts are full of joy and pride and thankfulness and hope. During the weary and dreadful years that are past, we, Church-folk, have never faltered in our loyalty and service. We have given of our best, unflinchingly, ungrudgingly, and we do well to be proud of our splendid youth, who have borne themselves so gallantly in the great crusade. We are thankful that they have proved themselves as men. Some of them will not come back to us. We have paid a great price for victory, so great a price that it is hard to rejoice. Yet lift up your hearts, beloved in Christ. They did not die in vain. It is by their sacrifice that deliverance and victory have been achieved. And, although they cannot come back to us, we shall see them again, please God, in His good time and by the mercy of Christ our Saviour. Lift up your hearts. As you rejoice, look forward in hope to the new world that is being fashioned before our eyes. No man can tell what the future of Europe will be. The final treaties of peace have not yet been signed. But it is for us all to set ourselves, with hope and courage, to do what we can in our several stations to make the world a better world than it was before, and thus to hasten the day when the kingdoms of this world shall be the Kingdom of our Lord and of His Christ.—I am, your faithful friend and chief pastor,

JOHN DUBLIN.

OSORY, FERNS AND LEIGHLIN.

Ferna.

Death of Mrs. Latham.

We deeply regret to hear of the death of Mrs. Latham, and desire to tender to the Archdeacon of Ferns our deep sympathy with him in his great loss. During the forty years she spent in Wexford Mrs. Latham was zealous and foremost in every good work, especially in connection with the Jews' Society and the Y.W.C.A. Her loss will be greatly felt by her many friends in Wexford and throughout the diocese.

CASHEL, EMLY, WATERFORD AND LISMORE.

Poor Parish Fund.

The Bishop has sent a circular to all the Incumbents of the diocese asking that, if not already done, a collection be made in every church in aid of the Poor Parish Fund, and the amount remitted to the Bank of Ireland, Waterford, before the 3rd of December, the day of the meeting of the Diocesan Council.

C.M.S.

Miss Forsythe, of "German" East Africa, has addressed several meetings in the diocese in connection with the Church Missionary Society. Her addresses were greatly appreciated, and the collections at the meetings very generous.

CORK, CLOYNE AND ROSS.

Castlemartyr.

The Board of Nomination for the Parish of Castlemartyr met at the Diocesan Offices, 52 South Mall, on the 13th inst., and appointed the Rev. F. J. Allen (ex-Sch.), M.A., formerly Curate of Queenstown, and now temporary chaplain to the Forces, to the vacant Incumbency.

Thanksgiving Sunday.

Sunday last was observed throughout the diocese as a Day of Solemn Thanksgiving to Almighty God for the victory vouchsafed to the Allied Forces. During the previous week Thanksgiving was also offered up at the various Intercession Services. Arrangements are being made for a special Service to be held in St. Fin Barre's Cathedral on Wednesday, the 27th inst.

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Correspondence.

THE GAZETTE—AN APPRECIATION.

SIR,—Four readers in places far apart have each expressed to me within the past week their growing interest in the *Gazette*, which, in their opinion and mine, is not only maintaining a high standard, but has really become excellent.

As laymen we all deplore the acrimonious disputes which occasionally spoil the feast of good things. I refer to "Cyprian's" letters. His attacks are mainly directed against the laymen's Bishop—his Lordship of Down and Connor—whose manly treatment on the idea of "A League of Churches" you rightly give a prominent place in last week's issue. Please inform "Cyprian" we want his full name and address attached to future correspondence. Meantime he must lie under the suspicion of being "a dyspeptic parson with little to do," whom healthy-minded men, clerical and lay, would alike repudiate.

I trust the clergy will profit by the appeal from "Ashamed and Grieved" in your last issue. Without doubt some Councils, in distributing Bonuses, have shown less consideration to those most in need of help than have others. The senior clergy may only be blameworthy in so far as they were consenting parties. Would that the time had come for the laity to take entire charge both of the collection and distribution of the Church's funds, thus sparing the clergy from the common taunt that they are "always looking for money." One result may at least be expected—a clear statement of clerical incomes. The Dean of Ardferret writes: "No stipend under the 'Financial plan' in this diocese exceeds £300." I have referred to the "Church of Ireland Directory," to find under that scheme one of his Rectors paid £50 per annum; but in reality he receives at least £195. Yet I am sure the Dean does not mean to deceive. So much for the laity who may wish to know who is paid and who under-paid.

As regards "The Clergy Stipend Augmentation Fund," all, or nearly all, the dioceses have, I understand, left the matter to laymen. So there should be no excuse for holding back subscriptions on the ground that certain mixed Councils have acted unfairly.—Yours, etc.,

GEORGE EDWARDS.

November 18th, 1918.

"THE FAILURE OF THE CHURCH."

SIR,—Without referring particularly to any one of the recent letters on this subject, I should like to air an idea which might help (though not, perhaps, in the immediate future) towards improving the stipends of the junior clergy.

It starts from the principle of paying a man according to his efficiency—efficiency which would have, in some cases, no doubt, to be assumed. E.g., a curate is, for the first year, not very efficient: he is a deacon for one thing, he has much to learn; in three years he should be more efficient, give him a rise of, say, £5; in another period he should be more efficient, and, even if in the same parish, give him another rise, and so on.

Then, at the other end of the line, a clergyman who has reached 65 years of age is less efficient, presumably, than he was at his prime; he cannot be so active. If he is married (which should also belong to his prime) and has children, they should be out in the world; he would probably have one of the Long Service Grants. Let a small sum be deducted from his stipend, and when he becomes eligible for retirement, a larger sum. These sums would go towards augmenting the curates at the foot of the list.

This would mean that a man of 70 would say, "I had better retire, because I shall lose if I stay on." Thus an inducement would be given, without, I think, any great hardship, for men to retire by a method of pressure which would help the younger clergy by providing for their increase of stipend and adding to the opportunities for their promotion. Of course, if all who are eligible at the present time were to retire at once, the Superannuation Fund would not bear the charges. But one may hope for a strengthening of the Fund as time goes on; it is one of the most urgent problems of Church finance.

Another thing I should like to suggest. A curate's first year is often a very hard one financially. He has the expense of an outfit, he requires many books, he gets no pay till quarter-day comes—that is, perhaps, for two or nearly three months. If the Bishop of each diocese had a fund from which he could give a newly ordained curate £10 or so, it would be of inestimable value.

These proposals may seem very crude, but if

deferred till later they would probably not be made at all.—Yours, etc.,

A. E. BOR,
Archdeacon of Leighlin.

November 11th, 1918.

SIR,—I did not intend to trespass any further on your space in connection with the discussion on "The Failure (?) of the Church." I feel, however, that I must, in common courtesy, make some reply to the appeal of "A Layman, Grieved and Ashamed."

"Dissatisfied Junior" wrote to say that "practically" in all our dioceses the management and control of funds is entirely in the hands of the senior clergy, who are accustomed to exploit those funds unfairly and dishonourably for their own sole benefit. "They are," he wrote, "the true *Sinn Feiners*, whose motto is 'Ourselves alone.'"

I knew that this statement was without justification—was, in fact, simply untrue. It was quite evident that it made a grave and most injurious charge of want of honour, or even honesty, against the senior clergy. I fail, therefore, to see how the two words from the Church Catechism which I used to characterise the statement in question are inapplicable.

I am quite willing to believe that "Dissatisfied Junior" wrote hastily, and without wrongful intention; that he failed to recognise his own incompetence to form a judgment on the matter, and also failed to realise the gravity of the charge he was making against his brethren. He now admits that his assertion was too sweeping—i.e., that it was not strictly true. With more extended experience he will, no doubt, be ready to admit that he was wholly mistaken.

Frankly, I cannot understand the attitude of your correspondent, "Layman, Grieved and Ashamed," if he has really read the letter in question with any care.

Apparently he is not "grieved and ashamed"—as I was—that a young clergyman should publish (anonymously), in a popular journal, a letter couched in language somewhat wanting in refinement and containing statements not quite in accordance with facts, and more or less calumnious in character;—please note that I am trying to use dignified Archidiaconal language, instead of the vulgar tongue of the Church Catechism;—but he is grieved that I should, in plain, straightforward language, make my protest, simply stating facts.

Your correspondent's question, "What about the Diocese of Ardferd?" has been already dealt with by Dean Power and Mr. Cooper. But yet, I must ask for space to mention one or two relevant facts. Our scheme for distribution of saved Commutation Capital—our principal fund for augmentations, etc.—was formulated several years ago by a Committee delegated by the Council, and consisting entirely of laymen. The Diocesan Council and Diocesan Synod have since made some minor modification in this scheme, but for all practical purposes it stands as it came from the hands of the lay sub-Committee. To specify two minor changes. The Council, controlled, of course, by the senior clergy, altered the date for Long Service Grants from fifteen to ten years' service.

The lay Committee allocated a stipend of £25 a year to the Archdeacon of Ardferd, which was drawn for some years by my predecessor in that dignity. This year—funds having become available—two prominent laymen brought forward, and carried in our Synod, a resolution allocating similar small stipends to the Dean of Ardferd and Archdeacon of Aghadoe. So much for the views of laymen in matters of ecclesiastical finance.—Yours, etc.,

WM. M. FOLEY,
Archdeacon of Ardferd.

Tralee, November 18th, 1918.

ADVENT.

SIR,—Now that the season of Advent once more approaches, ought we not to remind one another of all the bright and eternal hopes that that season stands for? It has ever been the Church's goal, and its promises the sustenance and inspiration of God's people. Too often the blessed season is let slip by with scarcely an allusion to its great theme.

Some, possibly many, turn away from the contemplation of the great goal of our pilgrimage because they are bewildered by conflicting interpretation of prophecy. But surely there is no need that this should be so. The great outstanding Advent Promises admit of no two interpretations. At the Ascension of our Lord from Olivet the promise was made of His Return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Who can require a plainer statement than this? Equally plain are the Advent Promises of Reception (1 Thess. iv. 16, 17), of Resurrection (St. John xi.

23), of Judgment (2 Cor. v. 10), of the Reign (St. Luke i. 32, 33) and Kingdom (St. Matt. xxv. 31, 32) of Christ, of Glory (St. Matt. xix. 28), and of Home (St. John xiv. 1-3). The same promises are given in many other unmistakable passages.

With the mighty problems of reconstructing a war-devastated world before our people, how can we inspire them more to high and holy ideals than by pointing them to these exceeding great and precious promises, and urging them to prepare the way for the Coming of the King of kings?—Yours, etc.,

WILLIAM BAILLIE.

S. Matthias's Rectory, Dublin,
November 18th, 1918.

THE CHURCH HYMNAL.

SIR,—In reply to your correspondent in last week's *Gazette*, I write to say that the Hymnal Committee completed the work entrusted to them more than a year ago. The words and music of the Hymnal are all in type. The publication of the book is in the hands of the A.P.C.K. The price and scarcity of suitable paper is the only cause of delay in the publication of this book, which is much needed.—Yours, etc.,

DAVID F. R. WILSON,
Hon. Sec. to the Hymnal Committee.
November 18th, 1918.

DIOCESAN ROLLS OF HONOUR.

SIR,—May I suggest that the Bishops of the different dioceses in Ireland should prepare a Roll of Honour of the clergy and their sons who have laid down their lives for their King and country, and have same put up in every cathedral? I understand every Public School is doing this. Why not every diocese?—Yours, etc.,

"A NORTHMAN."

November 18th, 1918.

CHRISTMAS CAROLS.

SIR,—I have had so many applications for the classified list of Carols that it will be some time before I can reply to all applicants; but I will send replies as promptly as I can.—Yours, etc.,

I. P. BARNES.

The Vicarage, Ballycastle,
November 12th, 1918.

A GERMAN VIEW OF CHRIST.

SIR,—In your issue of November 8th you published a sermon by the Archbishop of Dublin, in which he said, if correctly reported, "In the Germany before the war there was a revolt against the Liberalism, the Rationalism which had been put forward as a substitute for the Christian Faith. The leader of the revolt, Schweitzer, startled Germany by proclaiming that Christianity was not merely a code of ethics, but a mystical spirit; that Christ was not a mere prudent teacher, but the herald of an all-adventurous faith. And that was true."

It is instructive, in view of the marvellous collapse of the Kaiser, to read Schweitzer's words regarding our Lord, whom he (Schweitzer) represents all through his work as a mistaken prophet, a self-deluded fanatic. He said that Jesus desired to "lay hold of the wheel of the world to set it moving on that last revolution which is to bring all ordinary history to a close. It refuses to turn, and He throws Himself upon it. Then it does turn, and crushes Him. . . The wheel rolls onward, and the mangled body of the one immeasurably great man, who was strong enough to think of Himself as the spiritual Ruler of mankind, and to bend history to His purpose, is hanging on it still." Surely this is to represent our Lord as a baffled hero, a moral Samson crushed and defeated. Schweitzer opposed the methods of a certain form of Rationalism as regards the historical Christ and the Gospel story; but surely we are not going to substitute his methods for that of St. Paul and the Apostolic writers who approached the life of his Divine Master from its own standpoints as than of the Son of God incarnate on earth for man's salvation.—Yours, etc.,

F. R. MONTGOMERY HITCHCOCK, D.D.
Kinnitty, November 12th, 1918.

"OPUS OPERATUM."

SIR,—Mr. Malley must not expect me to follow him into the controversy against his neo-Roman or "Catholic" theology. If he wishes to read the Protestant argument, I refer him to the excellent tracts of the Protestant Alliance. Every statement he makes is anti-Protestant and anti-Scriptural. As a Reformed Church we have repudiated the "*Opus Operatum*" theory, the "Real Objective Presence," which is but transubstantiation in masquerade, and all the other paraphernalia of medievalism. Let Mr. Malley look up other Collects and Prayers, and he will see that his application of the adverb "so"

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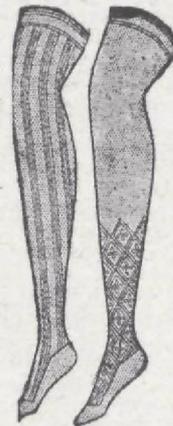


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in Prayer of Access is mistaken. Baptism puts souls into the Covenant of God in Christ, and we renew the Covenant in the Holy Supper, and thereby assure our union and communion with the Lord.

This party always traduces our Reformers, who won liberty and spiritual faith for us all. Luther and Calvin taught what St. Paul taught—that we are saved by grace through faith, and no “priest” can help or hinder that salvation except by his personal influence as a Christian or a non-Christian. *Apripos* of the “Real Objective Presence,” we have a supposed missionary Bishop in East Africa, writing a book arguing that as God was supposed by the superstitious Hebrews (in the early period of their development) to dwell in the Holy of Holies of the Tabernacle and Temple, so He continues to do so in the “Tabernacle” on his Lordship’s “altar.” The common form of African belief is fetishism—the removable presence of the Divine in inanimate objects. The Bishop is propagating a Christian fetishism, for it is all one whether the Divinity is in a bit of biscuit or in a bit of stick, stone, rag, etc.

Not by such teachings can Christians be reunited, or the world evangelised, and baptised into the Divine Spirit. Anyhow, it seems to me great effrontery to bring out this “Catholic” teaching (which has rent and ruined the Church of England so) in our Protestant Church of Ireland.—Yours, etc.,

November 18th, 1918.

W. H. COLGAN.

ISLAND OF TRISTAN DA CUNHA.

SIR,—As I was the writer of the unsigned article, in your issue of the 8th inst., on the “Island of Tristan da Cunha,” I should be obliged if you would allow me to correct a misprint which rather spoils the sense. Instead of “No other island in the British Empire could have been left for twelve months without an opportunity of receiving a mail from England,” read “twelve years.” During that period two or three mails were, I believe made up from Cape Town, but there were none from England.—Yours, etc.,

B. R. BALFOUR.

Townley Hall, Drogheda,

THE VALUE OF GLEBES.

SIR,—In my letter dealing with the statement of “Clericus” re the value of Glebe land I purposely made no allusion to the main object of his letter, as if I did I could hardly avoid being drawn into a lengthy correspondence for which I feel no inclination. I will only say now that it is not surprising that the monstrous suggestions of “Clericus” have evoked no discussion. Surely the suggestion that a clergyman should give the best years of his life to the service of the Church of England and then come back to Ireland and say “I should not receive my pension from the wealthy Church which I have served, but from the poor Church of Ireland” is not open to discussion.

Now I come to the purport of my last letter; and again I say I want hard facts, and not dreamland theories such as “Clericus” again presents us with. It is quite true that “another matter which ought to be kept in mind,” whether true or not, makes no difference to the principle “Clericus” endeavours to enforce; but I dealt with this other matter by itself, considering that statements of such a character, which have no foundation whatever in fact, should not be left unchallenged when the effect of them upon credulous souls may be positively injurious. “Clericus” now adduces what he calls “hard facts,” and I will deal with them *seriatim*.

First, he says: “If it be true that land has greatly increased in value, it naturally follows, as night to day, that the clergy who have little land do not get that increase, and that those who have much do get it.” As this statement is unintelligible, I presume what “Clericus” intended to express was that the clergymen who have little land do not get as large an increase to their incomes on account of the increased value of the land as those do who have much land. (I wish he had defined what he means by “much land”; only one clergyman in Ardferd Diocese has more than 20 statute acres). As “hard fact” is here clearly a misnomer, I will, as promised, show how this theory is illusive.

“Increased value of the land” is a vague expression conveying no definite meaning. If land has increased in value to the farmer, that is no reason for saying it has increased in value to the parson. I fear the contrary is the truth. Last week I heard a woman corrected by our grocer when she said, “Oh, what money those who have a large number of hens must be making now.” “Madam,” said the grocer, “the price of eggs has gone up to four times the pre-war price, but the price of Indian meal has gone up to five times the pre-war price, so all is not gold that glitters.” She didn’t say her conclusion followed from her premisses as night the day, or she probably would have received a sterner rebuke.

The theory of “Clericus” is this: If x acres of land produce £7 in profit, then x plus 1 acres will produce a larger profit; but he omits the fact that to make x acres produce £7 in profit he must expend a certain amount on labour, and that if he attempt to make x plus 1 acres produce a larger profit he must expend so much more on labour as will reduce his profit to nil. This is the illusion here.

“Sleep,” says Sancho Panza, “covers a man all over like a mantle of comfort.”

I mentioned in my last letter that my pre-war labouring boy is now getting £2 8s. 6d. per week as a labouring boy. I find, on verification, my informant was a few shillings in error. The boy I referred to is getting £2 4s. per week, and there are not less than forty other labourers in my neighbourhood receiving the same wages, and some more. Another labouring boy I had is now living in a thatched cottage with his father. He himself is getting 30s. per week, and his father £2 6s. per week, as labourers; that is £200 per annum, with no Income Tax, no war tax, no rates practically, and no servants. “Clericus” will surely see from this that labour has gone up higher in proportion to pre-war levels than has the value of land.

Now I will deal with the second “hard fact” of “Clericus.” He says a Rector who has plenty of time to look after his land can do so and make a profit out of it, or he can let it out. Here we have a double illusion—first, that the land can be made to pay if looked after; and second, that the land can be let out. These are only phantasms of the imagination, and have no relationship with hard facts. As I am situated, and I feel sure the majority of country Rectors are the same, I provide the Services in two churches, six miles apart, every Sunday. I must not only go myself, but drive the lady organist with me. How does “Clericus” propose that I should do this without a horse and car? There are no cars which can be hired. Some lady farmers living beside me here pay their man £1 per week, indoor; and his board must cost close on another £1 per week. He has not been very long with them, and now he has given notice, saying he must have more because he really cannot live on such a pittance, and that the Government will support him in his claim for £1 5s. *Tempora mutantur*.

May I now appeal through your columns—knowing that your paper is read in the remotest parts, and throughout our land—to my brother clergy to write to your paper over their own names and let us know if they have been able to keep a horse and car and make their land pay if under 20 acres? Such communications, if not produced from dreamland, but accompanied by figures, will, I can assure them, be read with interest, with instruction, and with profit by many a one like myself who finds he cannot keep a horse and car and make a profit out of his land. While thanking “Clericus” for his good wishes, I should have preferred that he had waited until I had expressed some desire for an increase of income. No one ever heard the remotest suggestion from me of any such desire. The most miserable people I have known are those with big incomes, and we have only to read last week’s papers to learn that £25,000 per annum is not necessarily a concomitant of happiness, nor *vice versa*.—Yours, etc.,

E. A. HACKETT.

Kilgobbin Rectory,

November 18th, 1918.

DUBLIN WOMEN’S SHELTER,

20 JAMES’S STREET.

SIR,—May I again call the attention of your readers to an important and deserving charity, the Dublin Women’s Shelter, which for the past eighteen years has been ministering to countless homeless women and children? The clergy and Christian workers among the very poor of the city know well the moral depravity resulting from women and children sleeping in passages and doorways of tenement houses. To help to mitigate this appalling state of things, the Shelter was founded. When taken over by the present Committee, in 1910, it was with the strong hope that the Protestant Churches would give their support and encouragement, practical as well as spiritual. More than a million beds have been supplied since the opening in 1901. A small charge is made (for we do not believe in pauperising) of one penny to fourpence a night for a comfortable bed and the use of a well-equipped washing-house, hot baths, a cooking range, etc.; while good hot food can be bought for one half-penny upwards at the bar. Needless to say, our lodgers cannot afford to pay present-day prices, and, as we have not increased ours, we are working at a considerable loss. Many devoted friends give, during the winter, free suppers and teas, as well as entertainments, for which we are deeply grateful. The short Evening Service conducted by various members of the Protestant Churches of the city are well attended

(though, of course, this is not compulsory). Our funds are now very low, for with the strictest economy the annual upkeep of the Institution amounts to nearly £800 (of which sum about £380 is contributed by the payments of the women). There is now a deficit of £150, which, if wiped off, would take a load of care from our minds.

It is not very much to ask from the members of our city churches, especially when we remember that the Shelter succours those who are exposed to great temptations, from poverty, ignorance, and neglect. These are the lost ones our Lord came to seek and to save. Space forbids our telling of young girls, little boys, as well as older women, who, through the influence and sympathy radiating from the only home they have known, are now self-respecting citizens. What they might have become if they had been left to themselves, with no outstretched hand of pity and love drawing them into safety, is not pleasant to contemplate.

Our annual meeting takes place at the end of the month, and it would be a great encouragement, and an answer to many prayers, if the existing debt were cleared. The Shelter is open to visitors every day.—Yours, etc.,

SARAH EDMUNDS BELL (Hon. Sec.)

CHARLES E. JACOB, J.P. (Hon. Treas.)

November 18th, 1918.

SUNDAY SERVICES.

SUNDAY, 24TH NOVEMBER, 1918, SUNDAY NEXT BEFORE ADVENT.

ST. PATRICK’S CATHEDRAL, DUBLIN.

Holy Communion at 8 a.m.; Matins at 11.15 a.m.; Psalms: cxvii., cxviii.; Service, Te Deum and Benedictus, Stainer in A; Anthem, “The nations are now the Lord’s,” Mendelssohn (No. 699); Hymn; Preacher, Very Rev. J. M. Aldridge, M.A., Prebendary of Tipperkevin; Holy Communion at 12.15 p.m.; Offertory, Stainer (2) 17, 18; At Communion, Hymn No. 590. (Offerings for Dublin Distressed Protestant Society). Evensong at 3.15 p.m. (Cantor’s Week); Service, Magnificat and Nunc Dimittis, Elvey in A; 1st Anthem, “Holy Spirit, come,” Martin (No. 826); Hymn; 2nd Anthem, “Praise the Lord with harp and tongue,” Handel (No. 584); “God Save the King”; Preacher, Very Rev. J. M. Aldridge, M.A., Prebendary of Tipperkevin. (Offerings for Dublin Distressed Protestant Society).

ST. PATRICK’S CATHEDRAL, ARMAGH.

Morning Prayer and Holy Communion at 11 a.m.; Service, Te Deum and Jubilate, King in C; Anthem, “O, saving Victim,” Blaxland; Communion Office, Harwood; Preacher, Rev. F. M. Moeran, M.A., Prebendary of Tynan. Evening Prayer at 3.15 p.m.; Service, Magnificat and Nunc Dimittis, Smart in B flat; Anthem, “I was glad when they said unto me,” Elvey.

CHRIST CHURCH CATHEDRAL, DUBLIN.

DIOCESAN CATHEDRAL OF DUBLIN AND GLENDALOUGH. Cantoris Week; Matins (followed by Choral Celebration) at 11 a.m.; Service, Te Deum and Jubilate, Croft in A; Introit, “O hearken Thou,” Elgar; Communion Office, Stanford in B flat; Preacher, Rev. Canon Jennings; Hymn No. 361. Evensong at 3.30 p.m.; Service, Magnificat and Nunc Dimittis, Somervell in G; Anthem, “Remember now thy Creator,” Steggall (No. 885); Litany; Hymn No. 35.

CHAPEL ROYAL, DUBLIN.

Morning Service at 11.30 a.m.; Venite, No. 140; Chant for Psalm, No. 141; Service, Te Deum, Sullivan in D; Anthem, “Come unto Him,” Gounod (No. 117); Hymn before Sermon, No. 114 (Army Book); Hymn after Sermon, No. 121 (Army Book); Preacher, Rev. Dr. Lawlor. The Chapel is open to the public.

ST. ANNE’S CATHEDRAL, BELFAST.

Holy Communion at 8 a.m. and 10.45 a.m.; Morning Prayer, Litany and Holy Communion at 11.30 a.m.; Service, West in B flat, and Brewer in B flat; Anthem, “Our Blest Redeemer,” Collis; Hymns, Nos. 33, 571; Preacher, Rev. Gordon Hannon, M.A. Evening Prayer at 3.30 p.m.; Service, Winchester in F; Anthem, “The Lord hath done great things,” West; Hymns, Nos. 332, 310; Preacher, Rev. W. C. Simpson, M.A. Evening Prayer at 7 p.m.; Preacher, Rev. Gordon Hannon, M.A. (Collections in aid of T.C.D. Mission in Belfast).

DERRY CATHEDRAL.

Holy Communion at 8 a.m.; Matins and Holy Communion at 11 a.m.; Service, Te Deum, Brewer in E flat; Hymns, Nos. 353, 204, 508. Evensong at 6 p.m.; Processional Hymn, “O Strength and Stay”; Service, Brewer in E flat; Anthem, “Blessed be the God,” Wesley; Hymns, Nos. 395, 328.

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