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The Week.

The Church and the King.

Owing to the current difficulties 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." These 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, unalteringly, ungrudgingly, and we do well to be proud of our splendid youth, who have borne themselves so gallantly in the great crusade."

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 number 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 re-built, 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 pulpits 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 ascendency 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 dis-tracted 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."9

The Government's Irish Policy.

We share the hope which the Dean expressed in the passage of his sermon; but we fear that little prospect is visible of its early realization. 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 Covenant of 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. 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 man a man just left College. It is clear that, in a provincial diocesan training college which a Deacon ought not to be ordained. The pressure of work makes it inevitable that Deacons are given too much work to do, far 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 Bishop of Chelmsford has been drawing attention to the diocesan character of the disaccout under modern parochial conditions. He maintains that Deacons are too burdened with the aims which some Belfast merchants had before them in their desire to provide a single training college for Church teachers. He had the greatest sympathy with the views of the Church of Ireland's Provincial Synod and with the aims which the Synod has been pressing on the English Government. He calls the attention of the Department of Education to the desirability that deacons in a training college should of course be given a share in the work of the college as well. He thinks that a Deacon should be given a share in the work of the college as well. He thinks that a Deacon should be called to do more than he can do in the present state of affairs. 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." It has been often suggested that a permanent diocesan ordination, or, as an alternative, ordination to the minor order during the days of study, might be a fair compromise; but we do not think such a plan is likely to be adopted.
THANKSGIVING.

(A Sermon preached in St. Patrick's Cathedral, on November 17th, by the Rev. Dr. McNeill.)

"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 Epaphras; 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 lives to do our 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 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 neverthe-less loves as He loves us; souls whom He neverthe-less would 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 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 unscalable—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 the enemy may have been prepared to begin a 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, is incomplete without them. And to try now for the enemy is, in the deepest sense, missionary work—that those whom we have conquered may be quickened except it die. Have they suffered enough to produce spiritual newness of life? Pain and sorrow, strain and labor, have been 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 their Empire be quickened to a higher moral and spiritual life? If it die, it bringeth forth much fruit. Brethren, pray for it; because the result of that triumph, 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. Deaths 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 at 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;" etc.

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 has been disposed to introduce into its system. The Report of the Board deals with the proposals in outline, and the speeches at the Joint Synod threw important light on 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. Education was directed not indeed to the level of China, where competitive examinations are the passport only to the entrance, but to each advancing student towards 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 been a prominent feature 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 and Universities, should follow suit. Originally their examinations partook of the nature of a review of the school; there was no special 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 examination has been applied; the dangers of examinations, positive and negative, were as yet too little understood; in consequence there was little but approval for "cram," with its inherent ends of mental indigestion, and impaired physical vigour.

What is the "Results System," and what is known as the "Results System," and how have they been introduced to the schools and classes as wholes. When he questions he questions all who are before him; his object is to gauge the general result, and to test his knowledge. What the teacher teaches? What are the pupils taught? How do they learn?—What is his 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 formulating 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. 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 result, and to test his knowledge. What the teacher teaches? What are the pupils taught? How do they learn?—What is his 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?

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 Board of Education desires to introduce examinations into religious instruction, done apart from pressure, and relying wholly on inspection. It ought not to be difficult to show that the change which has been generally welcomed in connection with secondary work, may prove still more profitable in connection with religion.

If we apply our illustration to the religious studies of pupils in our schools it is plain that qualification towards man is 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 the same time we can الرقم إنخفاض من جمالية وصحة الإملاءات.
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.

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.

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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 letters 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 touchful words possess. We find amongst the many purposes which our Divine Lord assigned to His word, that which specially concern our words. As we realise the truth of St. James' warnings concerning the evil wrought by an unguarded tongue, it becomes evident to us that our words are potent factors in the making of our life—\( \text{Words of our Saviour were not only as} \)

*Sanctifying, inspiring, governing, sanctifying, they were an enduring power moulding our thoughts, our actions, our character, our very wills. His word was the word of our Rock and Redeemer, and by our Divine Lord. During His Life on earth, He used His word as His sword, to DISARM the armistice of Satan, to the armistice of Satan, to the armistice of evil. As we make a solemn vow to revere the commands of our Lord, we will keep the armistice of our words.  

Practically the whole of last week was given over to rejoicing on the part of the populace in Belfast. Mills, factories and warehouses were emptied of goods and the news of the Armistice was made known, and they remained empty of workpeople all week. Belfast was left with the winning of the war. After six years, but not more exciting than those which took place throughout last week. The ship-building yards, which had been feverish haste, became silent as the ship-builders broke their oars and celebrated the victory to which they contributed in many ways. Now all thoughts are being directed to the time when the best boys have made a name for themselves in the glorious actions of the Ulster Division and will return home. What a welcome awaits them. **

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, and the most to the present time, and of the Ulster Division, and particularly of those who have lost their lives in Flanders. In a practical way, it is the duty of every one of us to recall the gallant first division of the Ulster Division, and already a considerable sum of money has been subscribed for the purpose. It was charged against Lord Carson—whose visit, by the way, to Belfast last week added fuel to the enthusiasm of the celebration—that one of the main objects of the Armistice was done with feverish haste, became silent as the ship-builders broke their oars and celebrated the victory to which they contributed in many ways. Now all thoughts are being directed to the time when the best boys have made a name for themselves in the glorious actions of the Ulster Division and will return home. What a welcome awaits them. **

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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 programme of constructive legislation, for Ulster at least. If the South and West determine to remain under the present educational system, then these children should be deprived of educational facilities.

Professor Henry, who, it will be remembered, was one of the strong supporters of the Roman Catholics for a separate Chair on the Scholastic Philosophy Commission of the Queen's University, Belfast, has returned to the attack on the proposal to levy a rate for Public 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 is as to the method by which the control of the community ought to be exercised. We have had for years in Ireland restricted by the Education Act of 1870, Primary and Secondary education. In both branches it has been found impossible to provide sufficient accommodation in the schools of the community, and therefore an appeal was made to the enthusiasm of the celebrations—that one of the main objects of the Armistice was done with feverish haste, became silent as the ship-builders broke their oars and celebrated the victory to which they contributed in many ways. Now all thoughts are being directed to the time when the best boys have made a name for themselves in the glorious actions of the Ulster Division and will return home. What a welcome awaits them. **

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Almost two hundred of the deaf people associated with the adult Deaf and Dumb Mission, College Square North, Belfast, assembled recently to welcome back Mr. Francis Maginn, B.D., after his serious illness. 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 Newtownabbey, 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 Dyren. 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, yet the least interesting has been the biographical sketch of Mr. McLaurin's Church career. I have the pleasure of knowing Mr. McLaurin for something of his good work. The Parish of St. Philip's (Drew Memorial) Church, Belfast, amongst young men. A few weeks ago I observed that he was Chairman of the Adult Deaf and Dumb Mission, 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 the type of Irish Churchman one is glad to meet.

I am afraid I must plead guilty to the "sweeping statement" in my last column. I do not think it is debatable 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 churchyard of the ancient parish of Clogher, in the neighbouring town of Ballybay, his grandfather, great-grandfather, and four fathers 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 bookedit, I believe, by Canon Ruddell, a list of Churchwardens was given, and amongst the earliest names was that of a Storey, the very name that the present authors have been interested in for many years. I believe the storey family have been 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 tyranny 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 coming 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 Pateroster 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 Psalmist.**

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"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 Beyrouth states that two out of every three civilians are beggars. Lebanon is a graveyard. Administrative Committee urgently needs men, transport and financial guarantees."

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**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.

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**IRAQ AND PALESTINE RELIEF FUND**

(Registered under the War Charities Act. 10th.)

Please send your donation (marked "Palestine Relief Fund") to F. Batchelor, Esq., The Gables, Greystones, Co. Wicklow.
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 cumbersome working of the Parliamentary machinery and to look for solutions of 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 impotent fiction. If faith in Parliament and Parliamentary government is internal and external. The majority not calculated to put them in the frame of position to exercise the franchise. Great Britain is in the Army, and only a now. Half the adult male population of parties before the war, and, so based, it call the official Liberal Party, that still have not given definite allegiance to any party the Liberal wing of the Liberal Party which sponsors to Mr. Lloyd George's leadership: it excludes the other section of the Liberal Party, which may call it a Labour Liberal Party, that still acknowledges Mr. Lloyd George 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 larger 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 sagacious official Liberal Party that still understand the real nature of disease, which is诊治 give the contrast even more vividly, when they tell us that during the last forty years 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 234,000 lives, 64 of which is ascribable to reduced mortality from acute and chronic infectious diseases. Yet, in the same period, the number of deaths is not reduced. It is generally admitted that the death rate has not fallen to the new low, which is the most satisfactory 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 health of the people. The prevention of disease is 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. The public is called on 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 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 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. The situation is in the throes of a General Election. We must constantly be borne in mind. In the other words, sixty-three per cent. of the adult male population of 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 hospital, the unit of which they acquires as inevitable in this imperfect world is by no means inevitable; and people who understand the real nature of disease have allowed themselves to be misled. With the Army now en route to the East, it is fortunately 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 reminds us. But the 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.

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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 new. The following is in the text book for all to whom the study of Public Health is new. The following is in
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 may plead solution 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, not forgetting 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 itself 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 extenuate doctrine from the same point of view. 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 Introduction the editor emphasizes the new meaning given to the old doctrines of Creation, Incarnation, and Atone ment by the light of evolutionary ideas, God as “an endless growing idea.” Mr. Fawkes writes in the fresh way on the “Development of Christian Institutions and Beliefs.” The “original or birth sin of theology,” he says, “is that, instead of resting upon 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 be traced back to the same point of view. 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 doctrine of the Incarnation, in the form which is to manifest Himself, sets limits to Himself, as manifesting, and as manifested, which are not boundaries that arrest, but merely points of departure. Not He, but His showing forth in time, is limited and furthered by creation.” In an essay on the Atonement the same writer approaches the problem of the Redemption, in its relation to the doctrine of Creation, Incarnation, and Providence. The writer is always concerned with the permanent elements of the faith, so that these papers have a value independently of the occasions to which they owe their origin. The book throughout gives the impression of mingled wisdom and profound simplicity. "The Religion of the Beatitudes.”

This volume before us contains a study of Christ’s teaching, originally delivered in a series of addresses, but subsequently amplified. This is essentially a 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 mis-appropriation of the Church and Morality.”


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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 the history of the Jews from the time of Christ, and how much of the thought and form, and writing of the first century of Christianity is taken from these developments of Judaism.

FROM MOWBRAY'S LIST.

THE BISHOP OF OXFORD'S NEW BOOK.

DOMINANT IDEAS AND CORRECTIVE PRINCIPLES. By the Right Rev. Charles Gore, D.D. Cloth 2s. 6d. net.

Contains Important Utensions on the Education Question and the Women's Question, together with other Sermons and Papers.

The writer is always concerned with the permanent elements of the faith, so that these papers have a value independently of the occasions to which they owe their origin. The book throughout gives the impression of mingled wisdom and profound simplicity. "The Religion of the Beatitudes.”

THE MYSTIC KEY. “A Taste of Heaven in Daily Life.”

By Horace G. Hutchinson. 1s. 6d. net.

A book which challenges attention even when it provokes criticism."—The Record.

Christ and the Church. By the Rev. Canon Deane shows how by the outlay of a few pounds the Churchman can obtain an invaluable library of religious books.

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SACRIFICE—and Some of its Difficulties. By the Rev. Walter Longridge, M.A., Vicar of All Saints', Ealing-revere, and Hon. Canon of Worcester Cathedral, 1s. 6d. net. "Christ and the Church. By the Rev. Canon Deane shows how by the outlay of a few pounds the Churchman can obtain an invaluable library of religious books.

SPIRITUALISM AND CHRISTIANITY. By the Rev. George Longridge, CBE. 1s. net.

What harm is in Spiritualism? May I not seek through it comfort and assurance about my dear ones rest from me?” Mr. Longridge shows how such questions should be answered by Churchpeople.
this study and of the Apocalyptic literature of the age is the most recent, and Sunday and Headlam are go so far as to say that their "Romans" is that it is by a continuous and careful study of such works that any advance in the exegesis of the New Testament will be made. It is from the Apocryphal 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 impressive list of over parallels or recompilations. 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; the exact citations, the common thought and phraseology, are undeniable."

"Preparing the Way." By Frank Streitfield, 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 recognizes the 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 policy in 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. Christian science of the science 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 Emmott. (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 and in their prefecture, 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 of 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 the book is concerned. The discussion, which leads directly to the living problems of our day. The book is unorthodox, and approaches the great questions of sin, salvation and the Church 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 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," and the standpoint of those who, while accepting the main results of modern research — scientific, historical, critical — yet remain believers in the Christian religion. The series has been described by H. B. Gamble, Dean of Exeter, Crown 8vo. 5s. net. "A thoughtful little book."

ST. DIONYSIUS OF ALEXANDRIA.

This volume is one of the useful series of "Translations of Early Christian Literature," and contains the letters and treatises of the great head of the Catechetical School of Alexandria. The introduction gives an account of his life and an estimate of his philosophy and theology.

"St. Dionysius of Alexandria: Letters and Festivals." By C. L. Feltoe. (S.P.C.K.) 3s. 6d. net.

THE LAUSIAC HISTORY OF PAPALUS.

This volume is in the same series as the foregoing, and is a thoughtful reading for those interested in monasticism. The admirable introduction discusses the main features of early Egyptian monasticism and gags, and contains the letters and treatises of the great head of the Catechetical School of Alexandria. The introduction gives an account of his life and an estimate of his philosophy and theology.

PUBLIC HEALTH.

Report the man who above all others is in a position to express an opinion points out that the atmosphere of the present time in connection. The first is scientific research into the causation of disease on a far larger scale than has hitherto been attempted; with this we have adequate training of the medical profession in preventive medicine; and the ultimate ideal that each medical practitioner should become the 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 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 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.

THE COMING OF PEACE

gives cause for unfeigned gratitude to God for the mercies of the past years, and to our gallant defenders by Land, Sea, and Air.

Will you make us the medium for THANKOFFERING, so that we can meet urgent calls from HOSPITAL CHAPLAINS, TRAINING CAMP WORKERS, and others at Home and Abroad.

Contributions may be sent to the Editor, "Church of Ireland Gazette," 61 Midd. Abbey St., Dublin, or Miss E. WAKEFIELD MACGILL, Hon. Sec., Pocket Testament League, 24-25, Paternoster Row, London, E.C. 4.

The Laity in Council.

S.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 use 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 hast given 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 promise, and to 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 rightly 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:—"Thus 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 "rapture of the strife" which in war touches, and touches to fine issues, many of the noble 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 unsealed 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 this be the end. 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, so shall we unite in peace in our country by our own efforts to a position such as it has never held in history.

"May no member 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" is the expression 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 many of 170 students who 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, under 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.I.M.S. School at Sinagga, Kashmir, has for years been training successive batches of scholars in "social service," and in his last report, among other things, he wrote: "One hundred and sixty-two persons, found in the streets and elsewhere, were taken to the C.I.M.S. hospital. Sixty parties of teachers and boys undertook manual labour in order to make money for the War Fund. The students 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 the work of the Church; but amongst Eurasians, Chinese, and Tamils will not be affected, and it has to be remembered that they form the poorer part of our congregations, still they are the more numerous, as according to the last census Asiatic Christians comprised the total number of Europeans in British Malaya in the proportion of four to ten. In all of us, the community of interest which is good will be the Eurasian community will be glad that the Government has sanctioned the raising of a Eurasian Church. Many of the well-known Eurasian families in Singapore have members fighting at the Front, of whom not a few are named 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 close words of a closed observer mixed 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 now 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 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, bragging magaolomina making himself, as it were, the regent of the Divine, revolted our people. They kept the Englishman quiet during the days when the sun seemed as if it were blotted out of the sky.

They thanked God, and showed unmistakably their gratitude to Him. They filled their hearts with joy by saying: "This day 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 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 Thanksgiving in the year 1915. 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 a price, and in our time to 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 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.
N ovember 22, 1918,

CHURCH OF IRELAND GAZETTE.

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COUGHS, Colds, Asthma, Bronchitis.

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Of all Chemists. Prices in England, 1/3, 3/-. In lieu of the Government Stamp, the bottles will carry a label bearing a likeness of the Inventor, Dr. J. Collis Browne, together with the Trade Mark (an anchor).

OFFICIAL.

THE REPRESENTATIVE BODY OF THE
CHURCH OF IRELAND.


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 aroused 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 sodality 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 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.

The Revision 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'.

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Arthur Oulton entered into Life within the Octave associate with the company of the Saints than he; the church of quiet, decorous people, and we could exuberant, so crammed with the most explosive kind our back streets and courts and lanes and tenements. It was our boast that we knew intimately St. Stephen’s. Would Arthur take cheerfully to better way. He plunged with an immense relish into the trivial round of parish life; he tasted it all delight as he placed a cathedral organ at a festival. With the poor and the sick Arthur was—as in every other church—abundant. He cared for individual cases where special care was needed. He was not inactive. Much work of this kind was done 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; but 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 as an indication of the way in which I should go over my account chiefly on my personal experience as an American incumbent.

In America the Sunday School shares the whole burden of 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 practice is often undivided even with the home. Sporadic efforts to improve Sunday schools were made in the second half of last century. It was not, however, till the beginning of the 1870’s that the Dioceses began to take up the cause of reform. The modern study of the child and modern methods of teacher-training have to be emulated in the schools. National education as it stands is at variance with the teaching of the Bible, and in some cases where special care was needed, he cared for individual cases where special care was needed. He was not inactive. Much work of this kind was done 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; but 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 as an indication of the way in which I should go over my account chiefly on my personal experience as an American incumbent.

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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 and child-growth methods. The early experiments are a problem needing expert advice and diagnosis more than a case of law or medicine.

Among the best known lesson systems now before the public are the Gayton Series, the International Series, the Series published by the University of Chicago Press, the Completely Graded Series (originated 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 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 Series. 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 the Prayer Book; 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, next year, would be given first a Junior Life of Christ, and in the second year Christian Ethics; the study of any one of these, 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 recognizes 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 recognizes 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.
MEATH.
West Meath Diocesan Society.
The monthly meeting of the above Society was held in the House, Mullingar, on November 14th, the Rev. Dr. Seymour presiding. There were also present—Mrs. J. B. Kelly, A. E. L. Stanfield, Rev. T. H. Gahan, M. H. M. Given, Frank Cargory and L. W. H. Dickson. Acts 23 to 25 were read, and a book recently received was laid before the meeting. It was resolved to return next year to the original hours of meeting.

BERRY AND RAPHOE.
Diocesan Council.
The meeting of the newly-elected Diocesan Council was held on November 13th, to elect the various Committees. The results of the elections are given in the above Society.

DOWN ANDCONNOR AND DROMORE.
Rev. G. F. L. Manning, M.A.
The Rev. C. C. Manning, M.A., M.A., who has recently completed formal residence in the diocese as a candidate for the vacant Incumbency, who was instituted by the Bishop of the diocese, on the 8th inst., to the Presentation of the Deans of the Diocese and Archdeacon of Down, to the Rev. Walter T. Ross, D.D., Bishop of Down and Dromore, 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 Commandant Hainin, D.S.O., R.N., and the troops of the Argyll and Sutherland Highlanders under Commandant Langan, were present, and the services of the Presbyterian and Methodist clergy, who were present, and their congregations, joined in a great united expression of thankfulness and joy.

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.

CASHEL, EMLY, WATERFORD AND LISMORE.
Death of Mrs. L. H. Ferm.
We deeply regret to hear of the death of Mrs. L. H. Ferm, of Fermoy, Co. Cork, on November 18th, 1918.

GODFREY AND LEIGHLIN.
Ferns.
Peap Parish Fund.
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CORK, CLOYNE AND ROSS.
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A Good House
For Gentlemen's Rotatory and Standing Shirts—Always lowest Cash Prices.
GRANDY'S
STEPHEN'S GREEN.

GRANDY'S
STEPHEN'S GREEN.

Dublin.
Pastoral Letter.
The following letter from the Archbishop of Dublin was read by the Rev. Canon Fitzgibbon, Vicar of St. Anne's, in the Diocesan Church.

To My Dear People.—In this great hour of national rejoicing, I am constrained to send you a brief message. For the same thing is an all our hearts. We have prayed for victory, and victory has come, and come with which no one dare to hope. Victory has come to us, and our Allies, in our great struggle for the world's freedom, and for the sake of Christ. Our hearts are full of joy and pride and thankfulness and hope. During the weary and dreadful years that are past, we, Church-dwellers, have never faltered in our loyalty and service. We have given of our best, unalteringly, 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 faith and hope. Yet lift up your hearts, beloved in Christ. They did not die in vain. 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 place, and thus to hasten the day when the kingdoms of this world shall be converted into the Kingdom of Christ.—I am, your faithful friend and chief pastor,

John Dunluce,
deferred till later they would probably not be made at all.—Yours, etc.,
A. E. Bos.

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 the event, make some reply to the appeal of "A Layman, Grieved and Ashamed." "Disaffected Junior" wrote that "practically" in all our dioceses the management and control of funds are entirely in the hands of the senior clergy, who are accustomed to exploit funds unfairly and dishonourably for their own sole benefit. "They assert," he wrote, "true Sinn Feiners, whose motto is 'Ourselves alone.'"

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

I am quite willing to believe that "Disaffected 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, "A 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 manifestly less honourable in character; please note that I am trying to use dignified Archiislangucal language, instead of the vulgar tongue of the Church. He is grieved that I should, in plain, straightforward language, make my protest, simply stating facts.

Your correspondent asks, "What about the Diocese of Ardfert?" has been already dealt with by Dean Power and Mr. Cooper. But yet, I must point out that I am trying to use dignified Archiislangucal language, instead of the vulgar tongue of the Church. He is grieved that I should, in plain, straightforward language, make my protest, simply stating facts.

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

This party always traducres our Reformers, who would either negatively destroy or positively maintain, by all the weight of his person, and by all the influence except by his saved by grace through faith, and no " priest " souls into the Covenant of God in Christ, and we ship's " altar." The common form of African supposed by the superstitious Hebrews (in the early made no allusion to the main object of his letter, as evoked no discussion. Surely the suggestion that a if I did I could hardly avoid being drawn into a " Clericus " British Empire could have been left for twelve tion. I twill only say now that it is not surprising 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 some clerics, the Church of Ireland " is not open to discussion.

No content to my purport of the last letter; and again I say I want hard facts, and not dreamland theories such as " Clericus " again presents us. If " Clericus " speaks of which ought to be kept in mind, " whether true or not, makes no difference to the principle," and has " expanded this with another matter by itself, considering that statements of such a character, a foundation whatever in fact should not be left unchallenged when the effect of them upon credulous souls may be called injurious. " Clericus " now adds what he calls " hard facts," and I will deal with them. 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 to increase, and that those who have much do get to increase."

As this statement is unintelligible, I presume what " Clericus " intended to express was that the clergy who have little land do not get as large an increase to their incomes on account of the increased value of land, as the law of towns have his definition what he means by " much land;" only one clergyman in England.

" Distressed Protestant Society). Evensong at 3.15 p.m.; Service, Magnificat and Nunc Dimittis, Smart in A, used by the Women's Shelter, which for the past eighteen years has been ministering to countless homeless women and children. We know that among the very poor of the city know well the moral depravity resulting from women and children sleeping in public places and under the open sky. To help to mitigate this appalling state of things, the Shelter was founded. When taking up the question of the destitution of the poor, and with the strong we may 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, go well with profit by many a one like myself who finds myself that the Government will support him if under £15 p.a. I say I want hard facts, and not dreamland theories such as " Clericus " presents us. If " Clericus " speaks of which ought to be kept in mind, " whether true or not, makes no difference to the principle," and has " expanded this with another matter by itself, considering that statements of such a character, a foundation whatever in fact should not be left unchallenged when the effect of them upon credulous souls may be called injurious. " Clericus " now adds what he calls " hard facts," and I will deal with them. 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 to increase, and that those who have much do get to increase."

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