

The Church of Ireland Gazette

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DUBLIN, FRIDAY, AUGUST 7, 1914.

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Death.

ATKINSON.—July 28th, 1914, at Templeshambo Rectory, Ferns (suddenly), the Rev. Henry Kyle Atkinson, M.A., Rector, eldest son of the late Charles Atkinson, of Green Hall, Armagh, and 1 Montpelier Parade, Monkstown.

Clerical Duty.

GENERAL AND TUTORIAL ADVERTISEMENTS (Prepaid), up to 8 lines, 2s. 6d.
If not prepaid, 3s.

Clerical Duty can be taken by Clergyman in Portarlington. Apply, Rector, Portarlington.

Curate Wanted.—The Curacy of Nenagh Union, Diocese of Killaloe, is now vacant. Full Orders; single, loyal, earnest, Evangelical Churchman; diligent visitor; good reader and preacher; one interested in work among young men, and a temperance worker. Large and interesting sphere. Stipend, £150. A title might be given to a desirable candidate with Degree and Testimonium. Apply, with references, to Rev. Canon Thomas, the Rectory, Nenagh.

Incumbent in Southern diocese desires exchange to good curacy or parish where there are educational advantages. All particulars given. Apply, "Beta," this Office.

Two Curate Assistants wanted for Parish of St. Mary's, Dublin; £140-£160, according to experience; title given to suitable candidate. Apply, Rev. Gage Dougherty, 39 Rutland Square, W.

Wanted.—Curate (worker and preacher); outskirts of London; stipend, £150, to increase to £190; Title may be given, £130 to £100; work most interesting. Apply, Rev. J. Russell, Holy Trinity Vicarage, Barking Road, Essex.

DIOCESE OF FERNS.

UNION OF CROSSPATRICK AND KILCOMMON.

A meeting of the Board of Nomination will be held in the Church Institute, Enniscorthy, on 13th August, to appoint an Incumbent. For particulars apply to Rev. Canon Rennison, Kilpatrick Rectory, Wexford.

PARISH OF TEMPLESHANBO.

A meeting of the Board of Nomination will be held in the Church Institute, Enniscorthy, on 13th August, to appoint an Incumbent. For particulars apply to Rev. Canon Rennison, Kilpatrick Rectory, Wexford.

Miscellaneous. (Prepaid.)

Clergyman, M.A., T.C.D., highly experienced teacher; most successful in preparing boys for University, has vacancy for a third pupil. Special individual attention for backward boys. Classics, Mathematics, French, English literature; delightful Rectory, home comforts; bracing air. Hockey, tennis, golf, fishing, nice companionship; 36 miles, Dublin. Apply, "X," this Office.

Schoolmistress (I.C.), N.B.; highly classed; wishes a School immediately; would accept small with local aid and residence; certified vocal and instrumental music (R.I.A.) train and conduct choir; highest testimonials and reference. Address, "Mistress," this Office.

Wanted.—For post of trust Matron with some experience of children and household management. Apply, for terms, with references, to Miss L'Estrange, Kevinsfort, Sligo.

Housekeeper wanted for business house; state name and references. Apply, sending copies of testimonials to George Fawcett, Roscrea.

Ecclesiastical Embroidery—Orders taken for Frontals, Hangings, Fair-linen Cloths, Stoles (embroidered or plain), etc., etc.; designs and estimates on application; lessons given. Miss Hill Wilson, Embroidery Studio, 20 Molesworth Street, Dublin.

St. John's School of Embroidery—All Church Embroideries, etc., undertaken; Altar Linen, Confirmation Veils, repairs executed, lessons given; estimates, price lists, free on application to Sister Edith Mary, St. John's Home, Sandymount, Dublin.

Miscellaneous—continued.

Boarders.—To increase number of Boarders, Head Master of Endowed Grammar School can receive boys, under fourteen years of age, after the vacation, at an inclusive charge of Thirty-four Pounds a year. Address, "Magister," this office.

Wanted.—A Lady Teacher (I.C.) to act as substitute for Principal of small mixed school, for two months, from 1st November. Apply, "Clara," this office.

Wanted on 1st October, Junior Assistant Mistress, N. Board; must be musical. Apply, stating age, references, and experience (if any) to Canon Macbeth, Killeghy Parsonage, Enniscorthy.

Under the Patronage of the Archbishops and Bishops.

IRISH AUXILIARY, Society for the Propagation of the Gospel in Foreign Parts, 27 MOLESWORTH STREET, DUBLIN.

The Society works not only among the heathen, but also among our own kith and kin beyond the seas. It brings the ministrations of the Church to the very doors of those scattered Colonists, who, without its help, would be left to fall away into practical heathenism. There is no heathen so bad as a white heathen.

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Full, candid, and most interesting discussion on Missionary progress, difficulties and problems is to be found in "The East and the West," a Quarterly Review, 1s. per number. "The Mission Field," 1d. (by post, 2d.); "King's Messengers," 1d. (by post, 1d.); and "The Church Abroad," 1s. per hundred, post free, are the monthly publications of the Society. They are full of information, and are profusely illustrated.

"The East and the West" may be had at the A.P.C.K., 37 Dawson Street, Dublin. All the publications of the Society are sold at the Dublin Office, and by W. Erskine Mayne, Donegall Square, West Belfast.

Help is urgently needed. Cheques should be made payable to the Secretary, and should be crossed "Royal Bank of Ireland."

Under the Patronage of the Archbishops and Bishops.

HIBERNIAN AUXILIARY OF CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

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The Society has at present 65 Stations and employs 228 Missionaries in Home and Local connection, 71 Assistant Missionaries, and 1,000 Bible-Women and Teachers.

It has 74 fully-equipped Hospitals and 43 Dispensaries. Over 300,000 cases were treated last year.

The Magazines of the Society: "India's Women and China's Daughters," published Monthly (price 1d.); "Day-break," quarterly (1d.); "Homes of the East," quarterly (1d.).

Donations and Subscriptions are much needed.

Hon. Treasurer—G. W. PLACE, Esq. Hon. Central Secretary—MRS. NEWCOMBE. Secretary—Miss H. M. RUSSELL. Office of the Hibernian Auxiliary—19 Kildare Street, Dublin. Hours 10.30 to 3.

THE CHURCH OF IRELAND JUBILEE FUND.

For promoting the Education of the Sons and Daughters of the Clergy of the Church of Ireland, being the Church of Ireland Memorial of the Fiftieth Year of the Reign of Her late Gracious Majesty Queen Victoria.

The Board of the Church of Ireland Jubilee Fund will meet in November for the election of Beneficiaries for the year 1915.

"Every application for a grant shall be made on the prescribed form, and shall be lodged with the Secretary on or before the 1st of September" (By-Law iii.).

Forms of application will be sent in reply to a letter or post-card addressed to:—

THE SECRETARY,
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Advertisements intended for this column must reach the Office not later than WEDNESDAY morning. The address for replies must appear in advertisement. No replies received at the Office.

Situations Vacant.

Can Lady recommend House Parlourmaid (I.C.); help given; also Laundry maid; care few fowl; country place; King's Co. Particulars to Mrs. Jaspas Joly, "Montrose," Church Road, Greystones.

Can any Lady recommend Young Girl (I.C.); to be trained as nurse housemaid; one boy of 3. Apply, Mrs. Gillman, Rectory, Lucan.

Housemaid (I.C.) wanted; middle of August, for country; must thoroughly understand her duties; two in family. Reply, stating age, wages expected, and enclosing copies of discharges to Mrs. Hamilton Browne, "Brookfield," Tullamore, King's Co.

Kitchenmaid wanted (I.C.), some experience; quiet country situation; scullery maid kept. Apply, Lady Charlotte Stopford, Courtown House, Gorey, Co. Wexford.

Wanted.—Experienced House and Parlourmaid (I.C.); wages, £20 per annum. Apply, Mrs. Liddell, Winona, Dunacloney, Co. Down.

Wanted.—A General Man (I.C.) with large family. Apply, Mrs. Falkiner, Mount Falcon, Birrskane, Co. Tipperary.

Wanted.—A respectable Girl (I.C.), as Housemaid; country; good wages to capable girl. Apply, to Stewart, Rectory, Newmarket, Co. Cork.

Wanted.—Farm hand (I.C.), with family; good house, land, etc.; excellent place for honest, sober man. Apply, Rev. Lloyd Morris, Corbally, Rectory, Roscrea.

Wanted.—House Parlourmaid (I.C.); some experience for small house; quiet country place; must be well recommended. Apply, Miss Irvine, Goblusk, Ballinamallard.

Wanted.—Boy (I.C.), 16-19, work in garden; act as Sexton, make himself generally useful; small place; easy situation. Apply, Rev. J. Armstrong, Clonfert, Co. Galway.

Mother's Help (I.C.), early in September; five children; nurse housemaid and cook kept; must have good references. Apply, Shea, Sunbury, Church Road, Greystones.

Wanted.—Nursery Governess for three young children; must be healthy, refined, and fond of children; experience not essential. Apply, giving full particulars to G. Armstrong, Gustenard, Listowel, Kerry.

Situations Wanted.

Wanted.—Young Man (I.C.), as Groom; Single; indoor; able to ride, and drive single harness; understands plain gardening, and make himself generally useful; total abstainer. Apply, stating terms, to Rev. Canon Thomas, the Rectory, Nenagh.

Working Cook Housekeeper (I.C.), seeks situation where a maid is also kept. Wages, £16. Apply, Mrs. Martin, Rectory, Killeshandra.

Young Married Man (I.C.), can milk, care horse and trap; mind cattle; general man; can be well recommended. Apply to Rev. F. Samuels, D.D., Rectory, Kilbarron.

Wanted.—The Rev. Robt. Warren, Moynalty, strongly recommends most respectable Widow (I.C.) for employment as caretaker of farm or sextoness; two children.

Wanted.—General Man (I.C.); willing to act as Herd; accustomed to tillage; able to drive; married; small family; total abstainer. Apply, Mrs. Gordon Thomson, Kilnaleck Post Office, Co. Cavan.

Education.

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MOUNTMELLICK, QUEEN'S COUNTY
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OPEN TO PUPILS OF OTHER DENOMINATIONS.
For full particulars apply to the Head Mistress,
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Illustrated Prospectus on application to the Principal, Miss WADE.

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UNIVERSITY COLLEGE, CORK—2 Entrance Exhibitions.
INTERMEDIATE EXAMINATIONS—9 Exhibitions. 4 Medals. 9 Prizes.
RELIGIOUS KNOWLEDGE EXAMINATIONS—The Hackett Memorial. 83 Prizes. 69 Certificates.
ATHLETICS—The Leinster Schools Senior Football Cup.
During the past year several successes in Civil Service and Commercial Dept. have been secured by Past and Present Pupils, as—Customs and Excise, Irish Lights, Brewery, Bank of Ireland, and Canadian Bank.
School Fees, inclusive, from £32 to £42 per annum.
Boarders return Tuesday, 1st September, and full work will (D.V.) be resumed on the 2nd.
New pupils will be received on 28th August and 1st September between 10 and 1 o'clock.
Particulars from Headmaster,
REV. WILLIAM ANDERSON,
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TIPPERARY GRAMMAR SCHOOL.

A PUBLIC SCHOOL WITH A BRILLIANT RECORD.

Boys prepared for the Intermediate, the Army and the Universities. During the last five years the following distinctions have been won:—

In T.C.D.—6 Scholarships, 4 Senior Moderatorships, 1 Junior Moderatorship, 9 Junior Exhibitions.
In the Intermediate.—10 Exhibitions, 1 Medal, 9 Prizes.

The School Premises have lately been put in thorough repair, and many improvements effected.

A pupil who has been three years at this School is entitled to compete for the Erasmus Smith Exhibitions, tenable at Trinity College, Dublin.

These Exhibitions are extremely valuable.

Prospectus, and further information, may be obtained from the Headmaster,

G. FITZGERALD STEEDE, M.A.

Ex-Scholar of Trinity College, Dublin, and of Hertford College, Oxford.
THE ABBEY, TIPPERARY.

GRAMMAR SCHOOL, DROGHEDA.

FOUNDED A.D. 1669.

Head Master:

THE REV. FREDERIC S. ALDHOUSE, M.A.,
Late Open Scholar, Exhibitioner and High Classical Honorman, Hertford College, Oxford.
Prospectus and full information on application to the HEAD MASTER.

The present vacation terminates on TUESDAY, SEPTEMBER 1st, 1914.

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AND BELFAST, CORK, AND DERRY.

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ALL THE DUBLIN SUCCESSES.

PREVIOUS EXAM. APRIL, 1913.—11 OF THE 14 IRISH SUCCESSES, including 2nd Place United Kingdom—First in Ireland, & Third Fourth, & Fifth Irish Places.

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Proprietors:—SKERRY'S COLLEGE (IRELAND), LTD.

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Prospectus, List of recent Distinctions, and full Particulars may be obtained on application to—

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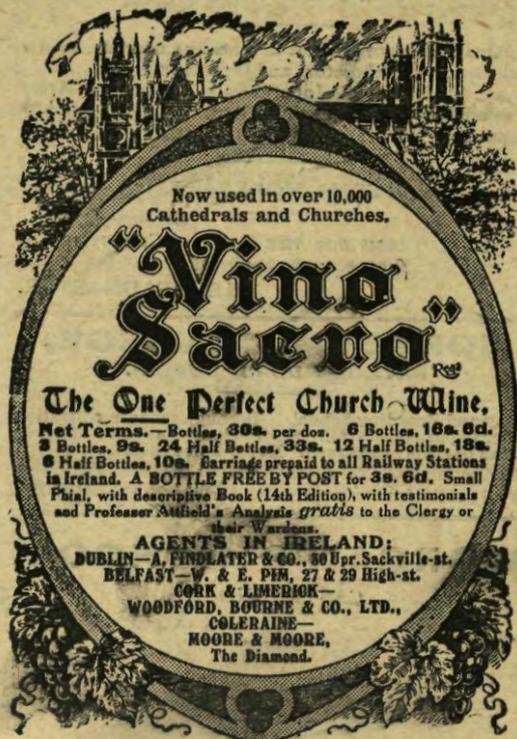
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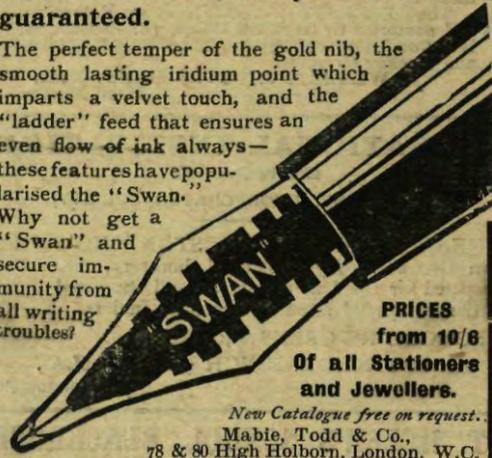
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Church of Ireland Gazette

A CHURCH PAPER FOR CHURCH PEOPLE.

CONTENTS.

	PAGE
The Week	665
The Star of Bethlehem	667
A Living Thankoffering	669
Civic Exhibition	671
The War and Ireland	672
An Irish History	672
The Honeymoon	673
Our London Letter	674
Diocesan News	675
Sunday Services. 9th Sunday after Trinity, August 9th, 1914	677
The Epistles of Shebna the Scribe	678
Notes from the North	679
"A Saving Sense of Humour"—I.	680
Correspondence	682

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Correspondents are requested to write as legibly as possible, and on one side of the paper only, and not to write on Post Cards.

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THE MANAGER

Would earnestly appeal to the readers and friends of this Paper to be so good as to mention the name of the CHURCH OF IRELAND GAZETTE when communicating with the houses advertising in its columns. The Manager is sure our readers and their friends will kindly assist us in this matter when they learn that the Gazette will thereby be considerably benefited.

The Week.

Wales and the Church.

Evidence as to Nonconformist petitions against the Disendowment clauses of the Welsh Church has been given before the special Committee of the House of Lords. The witnesses examined were from South Wales, and generally described themselves as adherents of one or other of the Welsh dissenting bodies, and were emphatically of the opinion that the Disendowment of the Church in Wales would be bad for the religious and social welfare of the people. One witness affirmed, in the course of examination, that a number of ministers signed the protest privately, presumably for fear that a public expression of opinion might cause trouble among their congregations, for the witness added significantly, "A Nonconformist minister's livelihood depends on the goodwill of his congregation." He also declared that the Protest Committee offered to submit to Mr. Asquith evidence of organised pressure exercised by the Free Church Council to prevent the signing of petitions against the Bill. In all sixteen ministers signed privately and eighteen publicly. The total of thirty-four included thirteen Wesleyans, eight Congregationalists, seven Baptists, five Calvinistic Methodists, and one Presbyterian. In addition, thirty-four Nonconformist lay preachers

signed. The Committee asked the Prime Minister to receive a deputation. They told him they had evidence of an organised system of pressure applied throughout South Wales and Monmouthshire at the instigation of the Free Church Council to prevent the signing of the protest, and they declared that if a referendum were taken a majority of Nonconformists against Disendowment would appear. Mr. Asquith refused, however, to grant an interview.

* *

Lord Gorell withdrew his Matrimonial Causes Bill, but not before it had elicited a debate of tragic interest. Lord Gorell said that at present a man was able to obtain a divorce on the ground of adultery alone, but a woman was not. The time, he thought, was ripe for removing what was felt by women to be a very bitter grievance, and equalising their position with that of men. Lord Braye objected strongly to extending divorce facilities. A few weeks ago he read in a newspaper of a man whose funeral in New York was attended by his seven wives—wives at different periods, he presumed. The other day he read of a wedding breakfast in Switzerland at which the bride and bridegroom were accompanied by four bridesmaids, consisting of former wives of the bridegroom. Perhaps the most interesting speech was that by the Arch-

bishop of York, who stated that while he objected to divorce *in toto*, he did not therefore feel precluded from attempting to mitigate the mischief it could do. As to the inequality of the sexes, anyone acquainted with human nature knew that there was a difference between men and women. But he felt that this difference did not justify the assertion in our statute law of a different standard of morality between men and women. It was said that the lapse of the woman introduced confusion into the family. It was forgotten that the lapse of the man might introduce confusion into another man's family. It was evident that little good could be done by attempting to carry the Bill this session, and Lord Gorell wisely withdrew it.

* *

Our Food Supplies.

There is no real ground for any apprehension as to the interruption of the stream of food supplies which flows along the great ocean routes. It is true that there was a danger that the difficulty of insurance might lead ship-owners to refuse to take the risk of adventuring their vessels on the high seas. The unwillingness of the underwriters to quote rates against dangers which they deemed incalculable threatened to bring about at least a partial suspension of maritime traffic. But after the statement made by Mr. Lloyd George we may consider this danger at an end. The Government is guaranteeing war risks on wheat and flour shipped from North American ports under existing contracts. Their scheme, however, is not limited to vessels carrying foodstuffs. It is providing insurance, backed by the credit of the State, for all the seaborne traffic of the country, so as to guard not only against the cutting off of the food supplies of the people but also against any serious restriction of the imports of raw material which are essential to the industries of the country.

* *

Finance and War.

At such an hour of trial as this both the great banks and the public have a duty to perform in the matter of their money. Neglect of it must aggravate the nation's burden. For the public it is a duty to examine the situation, to convince themselves, as they will, that the credit system of the country is perfectly sound, and to refrain from increasing their own troubles by causeless fears. The banks have equal duties; they are to seek no private gain from the public difficulties. It is probable that the suspension of the Bank Charter Act will be found desirable. As on former occasions, the mere fact of the suspension may serve to allay public anxiety without any further action. The Act once suspended, the size of the gold reserve ceases to be a matter of vital moment to our credit system.

Ireland and the War.

At this moment the heart of every Irishman is thrilled by the knowledge that North and South have declared that they will throw in their lot with the Empire in the hour of our great peril. It is satisfactory, in the midst of our anxieties, to know that Unionist and Nationalist have merged their differences in their anxiety to range themselves against the foe of liberty. All honour to Mr. Redmond for the public-spirited speech he made in the House of Commons. All honour to Sir Edward Carson for his determination to place loyalty to the King first. There is reason to think that Germany counted on disaffection in our own land as an important means towards gaining her ends. Irishmen of all classes have magnificently shown that true patriotism will at the present juncture swallow up all other 'isms. It is good to see that a Unionist candidate, Mr. Bryan Cooper, has joined the National Volunteers, and it is good to see that two Unionist peers—Lord Bessborough and Lord Monteagle—are urging support to the Volunteer Movement.

* *

Our National Duty.

In this grave crisis of our fate it behoves us all to be true to the traditions of our race. Now that the country is really face to face with the grim ideal of war, there need be no fear as to the attitude of the mass of the people. All ranks and classes will give unflinching support to the Government in all steps that may be necessary to uphold the honour and interests of Great Britain and Ireland, and to achieve victory for ourselves and our allies. No one in this country wished for war. But now that we have been forced to draw the sword by the aggression of other Powers, our people will enter on the struggle with the high courage and steadfast resolution which they have ever displayed in similar emergency. And, as Sir Edward Grey reminded the House, we have every reason to await with hope and confidence the result of the appeal to the arbitrament of arms. There was probably never a time when the British Navy was better equipped, either in point of numbers or in efficiency, for securing the command of the sea.

* *

The late Bishop Tucker.

The *Record* informs us that the news of Bishop Tucker's death was telegraphed to Central Africa, and on the day of his funeral at Durham a memorial service was held in the capital of Uganda, which was attended by a large number of native chiefs. King Daudi wrote to a member of the C.M.S. Committee:—"We are all in mourning here in Uganda. The sad news reached us on Wednesday last that Bishop Tucker died on the 15th of this month. The loss to this country is very great. Although he left this country in 1911, yet he never

ceased to think of this country and to help us as much as he could. All native Christians in Uganda are very grieved, and this was evidenced by the large crowd that attended the memorial service held in the pro-Cathedral yesterday. May God Almighty help and comfort poor Mrs. Tucker in her sorrow." We observe that the former Vicar of Hull, Canon Lillingston, has been appointed to a vacant canonry in Durham, a position held during the past three years by Bishop Nickson, as also by Bishop Tucker.

* *

Lambeth Conference.

The Consultative Body of the Lambeth Conference has been in session at Lambeth Palace. We are informed that it has before it many different subjects for consideration, one of them being the Kikuyu Conference, respecting which the Archbishop of Canterbury is asking the advice of the representative Bishops of whom the Body consists. The periodical meetings of the Consultative Body are altogether private, and no publicity has ever been given to its proceedings. This rule will be adhered to in the present instance, but the Archbishop of Canterbury will when the session of this week is concluded, make some communication to the Press. The only members of the Body who are unable to be present are the Archbishop of Sydney and the Bishop of St. Alban's. However private the deliberations, the opinions expressed and ultimately published in some resolutions will be eagerly awaited by the public. No resolution will be of a disciplinary character. The Consultative Body does not exist for the purpose of passing laws, but its advice will be useful to the Archbishop of Canterbury in the formation of any opinion which he may subsequently deliver.

* *

The Birmingham Church Congress.

This year's Congress meets in Birmingham on October 6, 7, 8, 9, and, as usual, its formal gathering will be preceded by a municipal reception at the Council House. Following the official welcome in the Town Hall one Archbishop and three Bishops are to preach the official sermons. The meetings will be held in the famous Bingley Hall, which will be specially prepared for the reception of Congress visitors. The opening subject will be "The Church Established and yet Free," and subsequent meetings will deal with problems that are now in everybody's mind:—"Creeds and Modern Thought," "The Labour World," and "Changing Standards of Life and Conduct," as well as the relation between the Church and other Christian Societies. The devotional and missionary gatherings will conclude the Congress, which offers an up-to-date and generally attractive programme, which ought to make the Midland Capital the centre of Church interest. It will be remembered that Mr. McKenna did not see the necessity of Convocation now that we have the Church Congress as an established English institution.

THE STAR OF BETHLEHEM.

(By J. HARVEY.)

I REGRET that I am obliged, under the conditions of our meeting, to confine myself to a twenty-minutes reading of this paper, and feel that I cannot do all the justice to the subject that it deserves, in that time. But the effort will be made. We begin by making ourselves thoroughly familiar with the narrative (Matthew ii. 1-17) and as far as possible in the original Greek.

The first question we ask ourselves is—Who were these Wise Men that visited our Lord? "Wise Men" is the loose translation of μάγοι (magi) who were of a sect of occult scientists of Persia and Media. Essentially, they were astrologers, i.e., they professed to predict events from the positions of the planets. During the Middle Ages—that period of fiction and romance—these Magi of St. Matthew were called Wise Men, and were actually canonised as the patron saints of travellers, the Cathedral of St. Sophia (whence its name) at Constantinople being the first in Europe to be dedicated to their honour, in which their bones—obtained by no one knows whom and no one knows whence—were deposited, to be removed subsequently to Milan, and finally to Cologne, "where they now lie as the greatest of its treasures." Is it not likely then, that this legend of the idea of Wisdom, attributed to these particular Magi in the Middle Ages, should have so coloured our English translation as to style them Wise Men, for which the Greek word either in St. Matthew's narrative or elsewhere in the New Testament gives us no warrant? We should not, therefore, at the outset, be influenced by the term Wise Men as meaning a body at all comparable with the Greek philosophers, for instance, who held the name of μάγοι in contempt as a class of imposters, dealing in the occult sciences of magic, divination, astrology, etc. In all Sanskritic languages the word has been translated *jōtishi* [one who is concerned about the lights (of heaven)] or astrologer, with reference to these Magi.

This so-called science of Astrology had to do, exclusively, with the movements of the seven planets which from the earliest ages gave their names to our days of the week—viz., the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, respectively, in relation to each other as also to the particular Sign of the Zodiac in which at the time they may happen to be. No other part of the heavens but the belt of the Zodiac, and no other heavenly bodies whatever, were regarded in astrology. As it was practised in ancient times so it still is in India, after precisely the same procedure and regulates the life and routine of millions of his majesty's subjects at the present day. It is averred by the Brahmin astrologer that whatever happens on earth on any date is written in the heavens by means of these seven planets, and only requires to be read and interpreted correctly.

In this explanation there is not the slightest intention of inviting any study of astrology. It was forbidden in Scripture, and for very good reasons. But what is intended to be conveyed to us in this narrative of St. Matthew's is that the Magi professed it, and that Herod the king knew they did. We learn this from the fact that having heard their enquiry and the means by which they had gained their information, he questioned them closely and in private audience as to the precise date of the star

[τὸν χρόνον τοῦ φαινόμενου ἀστέρος], on which date he also relied, as we are told, when he ordered the massacre of the Bethlehem infants.

To grasp all this we must understand clearly when and how they saw the star that induced their journey to Jerusalem. The narrative is quite explicit in informing us that they saw it ἐν τῇ ἀνατολῇ, "in the East," which however some conceive to mean in the eastern part of the heavens, as a guide. But this cannot possibly be correct, for as they came ἀπὸ ἀνατολῶν "from the East," or more correctly from eastern parts, to Jerusalem, their journey thither was westward, in which case it would have been behind and not before them. If it be contended that they might have followed it when it went to the west—as all stars do—not only would that idea dispel a conception of its miraculous nature at once and admit its astronomical aspect, but the phrase ἐν τῇ ἀνατολῇ loses its significance. As we read also that they were disappointed at Jerusalem, the capital and royal city of the Jews, in their search for the young Child, it is a legitimate inference that they were not guided there. As a matter of absolute fact, therefore, there is not the slightest hint given us that they were under stellar guidance from their own country to Jerusalem.

But under what influence of the star, then, should we think they took their journey to Jerusalem? Under the influence that is clearly told us—the knowledge of the date of the Saviour's birth, which the star, a planetary conjunction, pointed out to them from their observation of it in their eastern country. As astrologers they discovered from planets that a remarkable personage was born whom it was worth visiting, and being sure they would find that personage in His royal city of Jerusalem, they set out for it in a well-known direction. On arrival they were disappointed and were perhaps perplexed at the inscrutable reason, well-founded though it was, that led them to leave their own country to adore a sovereign unknown in His.

Now, someone may object—how can the word "star" be interpreted to mean planetary conjunction so as to be astrologically read? There is absolutely no difficulty with reference to the Greek word ἀστήρ, nor in the words *staras* and *sitāra* of the cognate Sanskrit and Persian languages, respectively, as indicative of any light of heaven, including planetary conjunction. Still we ought to be better satisfied that the journey to Jerusalem was performed only upon the knowledge of a planetary conjunction and not by astral guidance. Then let us notice the two words εἶδομεν and ἦλθομεν, and see what they tell us. The first has been correctly recast in our Revised Version as "we saw" from the incorrect rendering in the Authorised Version "we have seen"; for the tense is aorist, and is thus throwing the action back into the past. Should we not then be surprised to find ἦλθομεν, also aorist, left uncorrected as "we are come" instead of its true rendering, "we came?" Does it make any difference to us in our understanding of the narrative? Of course it does, for it also throws back the action into the past, as it implies that it took place in their own country as εἶδομεν does, rather than signifying arrival in Jerusalem, which "we are come" decidedly suggests.

And yet, how are we to account for the fact of the star being mentioned in the story as in the nature of a guide? We have no need to draw on our imagination here, for

the record distinctly tells us that its aspect as an index was presented to them, not on the way from the East to Jerusalem, but only with reference to Bethlehem itself, and even then there is not the slightest evidence given us that it guided them from Jerusalem thither. They positively went at Herod's direction along a well-known road to a well-known town only a few miles off, where, inferentially at any rate, there was no need of guidance. But as we read that the star was an index to a particular house we can only conclude that being scarcely needed for the road, its indicative nature must have occurred in the vicinity of Bethlehem to be of the use it was. This being so, its aspect as an index was certainly quite unanticipated by the Magi; but was it on that account a miraculous phenomenon? Wonderful it certainly was to have been seen by them as an index from the position it must have occupied relatively to them and the town. But in all reverence, it certainly was not miraculous, as we understand the term, for it was after all recognised by them as the same they had seen in their own country, presumably months before, which had heretofore only disclosed the date of the birth of the King of the Jews, but had never acted as an index until they neared Bethlehem.

If we enquire what particular planetary conjunction it may have been, we have our attention invited to an interesting astronomical incident. In the year B.C. 7, which is by chronologists now said to be really about the date of our Lord's birth, there occurred a remarkable conjunction of the planets Jupiter and Saturn. Conjunctions of planets occur, and naturally where the Sun and Moon are concerned, often each year, so that the circumstance is quite an ordinary one. But the above-mentioned conjunction of Jupiter and Saturn, traced by the great astronomer Kepler to have taken place, first in 1640 B.C. (or during the Israelite oppression in Egypt) and once again in B.C. 7, since which it has not recurred in the same aspect, was most extraordinary, inasmuch as it happened three times in each of those years. Kepler surmised that this must have had a very special interest for astrologers, and suggested that it may have been the star of the Magi: (we must remember that the discovery of Kepler was made long before chronologists began to agree, from historical sources, about B.C. 7 being the probable year of our Lord's birth). He hinted, indeed, that the first conjunction in May might have declared the date of the birth, the second in September to have been seen by the Wise Men *en route* to Jerusalem, and the third in December on the day they arrived at Bethlehem. The Brahmin astrologer of India, to whom this story is read, though he may never have heard it before—as was often the case in my own experience—has not the slightest difficulty in understanding it right through. He is profoundly impressed by the incident of Kepler's triplicated conjunction, which he is quite aware is possible. But he cannot calculate back to the date from present conditions, nor has he any record of it. He readily admits the appropriateness of Jupiter being one of the constituents in a conjunction of such sovereign portent, but is sceptical about Saturn, the most malefic influence of all, having anything to do with such an auspicious event. When he learns further how the life of the young Child was fraught with danger which was averted, and that though while yet in the prime of life He was cruelly put to death, he still insists

upon it that the malefic influence of Saturn must have been counteracted by more benefic influences than Jupiter's alone, of which Kepler was astrologically unaware, to have yielded a favourable verdict at all. He declares, moreover, that if the triplicated conjunction were the star in question, the Magi must have been aware of all the details which could not but have impressed them as a magnificent portent. In fact he is of opinion that it must have been overpoweringly impressive.

But what interests the Brahmin most in this story is just what we should never notice—and had it not been for his explanation I should not have thought or ventured on any—the transcendent nature of its aspect at its last appearance to the Magi, over Bethlehem. He says that once the Magi had seen the position of the duplication, the recurrence of the conjunction as a triplication must have been positively anticipated, and the *shagan* or omen of success guaranteed to them beforehand. The verdict of an observation is called a *mahurat*, but every *mahurat* is accompanied by a *shagan*, or omen of confirmation or success. The *shagan* may be quite independent of the astrological verdict, but it is always to be looked for as a sign of personal encouragement. If we contemplate the story of Joseph in Egypt we find something analogous to this procedure. When Joseph had heard Pharaoh's dreams he interpreted them as signifying the same thing, i.e., seven years of plenty followed by seven years of famine. That was the *mahurat* or verdict of the dreams. But there was something more that Joseph told Pharaoh (Gen. xli. 32), independent of this verdict. He pointed out to him that the doubling of the dream was an infallible sign of confirmation, necessitating the commencement of action at once. That answered to the *shagan* or omen of fulfilment which accompanies the *mahurat* or verdict. The Brahmin does not hesitate to affirm that in the case of Kepler's star it must have yielded a very impressive *mahurat* if it were the star of the Wise Men: that if it were so also its duplication was markedly a confirmation, and that the triplication must indeed have been a supreme confirmation, and probably guaranteed to them beforehand at its duplication. It was therefore most likely anticipated and its date calculable from that time. But in this last instance he is quick to recognise it, in addition, as a transcendent omen, because its aspect then served the purpose of an index to the house where the young Child was, if on the day the Magi reached Bethlehem the conjunction was at its triplication. For that was a peculiar use made of it which they could not have anticipated, nor known by any law of either astronomy or astrology.

It may be asked how such an extraordinary aspect of the phenomenon could come about, if it were but a conjunction of ordinary heavenly bodies. It could only have come about in one way. The road, the same road for ages, leads in almost a due south direction from Jerusalem to Bethlehem, and one would therefore expect it to enter the latter from the north. But this is not the case. It pursues its direction, running somewhat parallel to the town, up to Rachel's tomb (about half a mile or so from it) and then turns eastwards towards it. Rachel's tomb, then, being on the ridge parallel to Bethlehem, the road thence descends a slight declivity into a valley before ascending again to the gate of the town. Now, when we realise that the aspect of the conjunction up to this point could not

have acted as a guide to the Magi, for as they had been going from north to south its astronomical course would be across their path, if they saw it in relation to the road at all, we are compelled to admit that its aspect as an index to any part of Bethlehem could not have been practicable till they turned that corner at Rachel's tomb. From the statistics furnished us of this conjunction on the 3rd December B.C. 7, the date of its triplication, we know that the star rose at about 2 p.m. and that the sun set at 5 p.m. If therefore the Magi had left Jerusalem at about 2.30 p.m. on that day they may have arrived at Rachel's tomb at 4 p.m. or so. We realise that as the star was a planetary conjunction it was more conspicuous than a single planet. When the Magi turned eastward to Bethlehem we may well imagine how their thoughts turned to the star now in front of them, as it were, and if at its triplication, we can quite understand how they took its new aspect over Bethlehem as a propitious omen of success. But, behold, as they descended the slope, the star before them of necessity gradually dipped nearer and nearer to the hill of Bethlehem, until as they reached the lowest ground before rising to the town, it probably showed close above some building upon it. Let us ponder, without any undue exaggeration of sentiment, what import such an aspect of it must have had on the minds of such a class of men! Its entirely new aspect which they could not have anticipated, surely supplies us with the reason of their "exceeding great joy" as they saw it now. But as they realised, from its nature, that it could not long continue in that particular aspect what is more probable than that they took the bearings of the house, found it, and in it the young Child they sought, without further enquiry?

It may be interesting to know how a duplication or even a triplication of a planetary conjunction takes place. To our vision every planet in some part of its course appears to go back upon it; that is to say, supposing we have noticed the planet Jupiter passing the fixed star Spica in the Sign of Virgo, we know that he must go on and into the next Sign, Libra. But, instead of doing so, if he repasses Spica, what should we think?—That he has gone back? This we know from the laws of astronomy that he cannot do but must always go forward. The retrograde movement, therefore, is only apparent and not real, and must be explained to be intelligible. It is the result of our earth's annual orbit being performed in more or less time than that of the other planets—more, in the case of the inner, Mercury and Venus, and less in the case of the outer, Mars, Jupiter, Saturn, etc. If we experiment simply on a graduated sheet of paper, say from Whittaker's Almanac, the result sooner or later assumes the form of a loop for each planet. And so we can realise that if the loops of any two intersect each other there will be a shortly recurring conjunction, signifying duplication, or even triplication, under certain rare conditions. So that a triplication of the conjunction of Jupiter and Saturn in B.C. 7 would not strain our imagination. Of course it will have been quite understood that Kepler's calculations of these conjunctions of that date have been fully tested and verified.

Yet the star is said to have actually "stood over the house where the young Child was," giving us perhaps to understand that it continued to do so until they found the house and entered it. But why

should we think so when we are not actually told so? For the following reasons are sufficient to show us that it could not have done so. If it were a heavenly body, as we understand the term star, it was impracticable, unless of course under the same conditions in which it had already acted as an index, but which would become so complicated on a nearer approach as to have been improbable. Again, if it were some other miraculously luminous body, called a star, for want of a better term, the Magi could scarcely have recognised it as the same from which they had deduced the date of the birth of the King of the Jews, possible only in the case of planets. And again, if it had been other than an ordinary heavenly object it would have been publicly noticed, whereas it would appear that no one knew of it, or even of the Magi's visit, for they seem to have discovered the house without enquiry and to have left the town unnoticed and unknown.

Such however is the weight of opinion against the occult sciences that prejudice against an astrological import might easily be entertained, as well as the doubt that the Apostle Matthew could have countenanced such a procedure by narrating it. The Indian Brahmin's opinion is that the author of the record could have known nothing of astrology to have recorded it as he did. The reasonable inference is that St. Matthew heard the story of the Magi's visit to the house at Bethlehem, long afterwards, from Joseph or Mary to whom they may have imparted the means by which they found the house, on their surprising arrival: for the circumstances appear to have been kept profoundly secret at the time.

And now to recapitulate. What have we learned from this narrative of St. Matthew's? We learn:—

1. That the Magi were astrologers, not only from their name but from what they said about themselves. They must, therefore, have found out what they knew from a conjunction of planets.
2. That as astrologers they discovered the date of the birth of the young Child from planets, before leaving their own land. We learn this from the phrase *ἐν τῇ ἀνατολῇ* and the two aorists *εἶδομεν* and *ἤλθομεν*.
3. That they were not guided to Jerusalem by the star.
 - (a) Because the narrative does not say so.
 - (b) Because the east where they said they saw it was behind them on their journey thither.
 - (c) Because if it be insisted that they may have followed it when it went to the west, as all stars do, its astronomical and not miraculous nature is not only admitted, but it would no longer be in the east where they said they saw it, with reference to their journey.
 - (d) Because as they failed in finding the young Child in Jerusalem, it is a legitimate inference that they had no stellar guidance to that city.
4. That they were not guided from Jerusalem to Bethlehem by the star.
 - (a) Because they were sent by Herod.
 - (b) Because, reasonably, there was no need of guidance along a well-known road, for only 6 miles, to a well-known town.
 - (c) Because, as it was a planetary conjunction it could not guide them from north to south, as it would be moving across their road.
5. That its aspect as a guide must there-

fore have been on some part of the road, not north and south.

6. That it was not a miraculous phenomenon.

- (a) Because in that case they would not have recognised it as the same (planetary conjunction) from which they had deduced the date of birth.
- (b) As it was a planetary conjunction, it was quite possible to be seen over Bethlehem, but only from Rachel's tomb onward.
- (c) Because if it had been a miraculous phenomenon it would surely have been seen of other eyes than theirs alone.

7. That as they were strangers to the country the purpose of its last aspect must have been quite unexpected by them: for earlier or later on that particular road they could not have seen it in that aspect. This then explains their "exceeding great joy," accountable only as a consequence of a transcendent omen of success when seen in that aspect.

In the above argument there is no attempt to assert that Kepler's conjunction in B.C. 7 was the star of the Magi. It is only suggested that as its date is said to be synchronous with that of our Lord's birth, it may have been. But this assertion is made that it is to a natural phenomenon of the same nature that we are bound to refer the Star spoken of by St. Matthew.

Let us, then, hear the conclusion of the whole matter.

The date of our Lord's birth was astrologically deduced from an astronomical conjunction of planets, the aspect of which as an index was practicable on an approach to Bethlehem.

No one has any right to adduce conclusions from what is not stated. No one is justified in rejecting conclusions from what is stated. Therefore—as no other aspect of the phenomenon is admissible from the narrative which does not allow it to have been astronomical in its nature and astrological in its interpretation, it follows that its indicative application must be capable of practicable demonstration, which is the case.

CITY PROMOTION.

The Presidents of the Dublin Chamber of Commerce, the Irish Industrial Development Association, the Rotary Club, the Dublin Industrial Development Association, the Dublin Mercantile Association, and the Secretary of the Department of Agriculture and Technical Instruction, have issued invitations to all the principal bodies and organisations, employers and business men in Ireland, to a conference on "City Promotion," to be held at the Civic Exhibition on August 7th, 8th and 10th.

The past few years have seen the rapid development of a science of City Promotion through the discovery that the massed industry of a city and district can be advanced just as strongly and surely as the most successful single business enterprise, and that the laws of this progress are much the same, viz., the careful scrutiny of conditions and opportunities, and the application to them of continuous organised effort acting in a systematic way. The opportunity created by this new science has been grasped by a few cities only, and it is these cities that have led in growth and prosperity all the other cities of the world. One such city, for example, in a country as old as Ireland, has doubled its population and tripled its commerce in a decade, and another is bringing a half score of new industries within its borders every year.

It is to stimulate the application of these scientific methods in Ireland, and the forming of strong organisations to utilise them, that this Conference is called.

A LIVING THANKOFFERING.

THE GREYSTONES SUMMER SCHOOL,
JUNE 12th-20th, 1914.

(By KATHLEEN HUGGARD, B.A.)

Six years ago, at the Pan-Anglican Congress, a phrase was coined by Bishop Boutflower to express the need of the hour—A Living Thankoffering. Within the last few weeks it has acquired in C.M.S. circles a wider currency and a deeper significance. To the five hundred and fifty people who gathered at Greystones—that quiet little seaside place, which formed such a perfect setting for the fourth Irish Summer School—we would venture to say that the words, a Living Thankoffering, are no mere phrase, but an inspiring watchword, crystallizing the teaching of those sunny June days.

Such a message came with peculiar appropriateness in this year of grace, 1914—the *annus mirabilis* of the C.M.S., as the chairman of the School, Bishop Ingham, described it at the opening meeting. For the realisation of the hopes raised by the Swanwick Conference, which made it possible at this Summer School, for the first time for many years, to give prominence to the appeal for candidates, influenced our gathering also in another way. It helped to create an atmosphere of praise which will always be associated in our thoughts with those days at Greystones.

To those of us, rather more than three-quarters of the roll of "scholars," whose homes lay on the Irish side of the Channel, there was a very special cause for thankfulness to the Giver of all Good in this Centenary year of the Hibernian C.M.S. History proved indeed a "tonic for drooping spirits," as we were reminded again and again of God's wonderful dealing with us as a Society and as a Church in the past hundred years, and, as we saw, in that series of addresses on "The Irish Church and Foreign Missions," how large a share her sons and daughters had been permitted to take in the Great Enterprise, from the days of Columba and Aidan down, through the centuries, to Robert and Louis Stewart, George Pilkington and others, too numerous to mention, from among those Irish missionaries, nearly three hundred in number, who have served abroad under C.M.S. during the hundred years.

And there is no more eloquent witness to the fact that the Church of Ireland to-day is true to those ancient missionary traditions, from which, for a time, she so sadly lapsed, than the appearance upon the platform of the Summer School, during a week which, to them, was particularly full of business meetings, of the Primate and the Archbishop of Dublin, and of the Bishops of Meath, Clogher, Ossory, Cork and Killaloe. The Bishop of Cork testified to the same fact as he pointed out that the Irish Church before Disestablishment had counted the sum of nearly £7,000, a record contribution. This year, with a decreased Church population, and with heavier financial responsibilities for her own home work, over £30,000 had been raised to celebrate the Hibernian C.M.S. Centenary. It was a great inspiration also to hear from the Bishop of Killaloe of the splendid missionary enthusiasm shown in some of the country parishes of his diocese, with their tiny scattered congregations—an earnest of what could be done if the Church of Ire-

land, as a whole, were only alive to the need.

So much for the past and the present. But what of the future? For a Summer School is meant above everything to be a form of "Commencements," a starting-point for those perpetual new beginnings which have been said to be the secret of growth. And in this year 1914 some were inclined to shrink from the thought of the future. It was felt that the months which lie immediately ahead are likely to be a critical time, not merely for the Irish Church, but also for the whole Society. More than once we were reminded of the danger of reaction, of slipping back from the vantage ground which had been gained in the past year.

We were brought back in thought by our Chairman to another critical year long ago, "the year that King Uzziah died," and to the vision which then came to one whom God was calling to a life of service. Isaiah "saw the Lord sitting upon a throne, high and lifted up." At Greystones where He was calling men and women to make their lives a Living Thankoffering, we, too, "saw the Lord." For that vision, as Prebendary Burroughs showed us in his Bible-readings on "The making of a missionary," the vision which came to Jacob at Bethel, to Saul on the road to Damascus, must come to each of us if we are truly to serve Him. And as we saw Him revealed in His Holy Word, in history and in nature, working out His purposes through the ages, working in the world to-day, anxious thoughts about the future became sheer faithlessness. As the Rev. Hubert Brooke reminded us in that one Bible-reading, so full of inspiration, which he was able to give before loss of voice interrupted the series, God's great power is just as available to-day and to-morrow as in the past. He is unchanging in His purposes and unfailing in His presence; and so the prospects of the future are "as bright as the promises of God."

Our vision of God, however, is incomplete if we see Him only as a God of Power. "There is only one sight," the Rev. W. E. S. Holland has said, "which will move us to the uttermost sacrifice of our lives for God." It came to us as we saw Him looking out to-day upon the world which He so loved, grieving over its sin and sorrow and pain; limiting Himself, with all His great power, to seek our co-operation in His work; longing that those whom He has bought with such a price should yield themselves wholly to Him, should sanctify Him in their hearts as Lord, and reveal Him to the world in their lives.

As Isaiah, seeing the Lord, cried, "Woe is me!" so here again the vision of a God of perfect holiness and love brought with it a vision of our own utter unworthiness for His service. Such moments of self-revelation are necessary for our spiritual growth—so Prebendary Burroughs taught us in one of that series of Bible-readings to which we have already referred. But God, Who could transform a Jacob into an Israel, can also change our dispositions, and enable us to build up a new character. Men may rise on stepping-stones of their dead selves to higher things."

The same lesson was emphasised by the Rev. R. Bulstrode as he spoke of the sort of men and women who are wanted as missionaries. To despair and to hold back from God's service because we are not "fit" is to ignore the power of the Spirit of God to transfigure our human person-

ality. Jesus Christ we were reminded, was able to manifest His glory at Cana of Galilee by means of six stone water-pots. To-day, too, He can use the humblest tools for His great purposes, if they are wholly passive in His hand, wholly consecrated to His use.

Thus we saw what have been called "the unmeasured possibilities for evangelisation that lie in a single life wholly yielded to God." As grains of sand, insignificant in themselves, can, when massed, form a barrier against which the ocean beats in vain, so each individual soul has its own significance in the work of the Church of Christ. A little chain of argument, quoted one day in this connection, proved such a very great inspiration to many that it may be well to pass it on:—

I am only one,
But I am one:
I cannot do everything,
But I can do something:
What I can do I ought to do;
And what I ought to do,
By the grace of God, I will do.

So there came the vision of service; we saw the need for men and women who will be "missionaries" at home and abroad. And we saw, too, that in God's sight it is the motive that is all-important. There are no two standards of value between home and foreign service. All work done out of love to Him, in the place of His choosing, is equally precious in His eyes.

It was not forgotten that for perhaps the majority of the scholars service at the front would probably not be part of the great plan. And the vision of the need of the Home Base, which came to us, was very clear and definite.

We saw how the Home Church is hindering the spread of the Gospel abroad by her apathy and materialism, and how sorely she needs the service of those who have wholly consecrated their lives to God. We saw how to-day, when the impact of our civilisation, the influence of our social, intellectual, and political life, may be so strong a force for good or evil in non-Christian countries, every effort to remove the reproach of our nominal Christianity, to right our social wrongs will tell directly in the mission field.

We saw the intense need for those in the homeland who will "give themselves"—literally—to the ministry of intercession—the need which Dr. J. R. Mott has declared to be the primary one, which, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day."

We saw, too, the urgent need for strengthening and broadening the Home Base of Missions. For that advance abroad to which, in the words of the Bishop of Cork, we are "called by every possible call," will only be possible as we rise to a higher ideal of corporate and individual self-sacrifice, as "every single soul" who calls Christ Master co-operates in the task of winning the world for him.

In a special series of addresses each morning on "Some Aspects of Home Work," given by the headquarters staff of the G.U., the Y.P.U., and the M.M.A., the Study Department, and by local workers in Ireland, we were shown how we can best help forward the interests of the C.M.S. in our own parishes. And we saw that this work of home organisation demands from us our highest thought and effort, our deepest devotion; that in it every "talent" can find fullest scope.

We saw, in a word, that those whom God has called, either directly or through the voice of circumstances, to work for Him in Great Britain, can just as truly, though not perhaps so obviously, make their lives, by His grace, a Living Thank-offering, as those whom He calls to the uttermost parts of the earth.

The urgency of the need abroad demanded, however, that the chief emphasis should be laid at Greystones upon that other aspect of service which, with a too narrow application of the word, we are accustomed to call "missionary." The Swanwick Offering was still incomplete until the "accumulated deficits" of past years in the supply of candidates had been made good. It was therefore the vision of the need for men and women to serve abroad which remained with the majority of us as our most vivid impression of the School.

In the words of Bishop Ingham, at the opening meeting, the Voice, "Whom shall We send, and who will go for Us?" had been "made insistent by God's blessing on the finances of the Society." This same note was struck by almost every speaker at that meeting, and more especially by Mr. C. R. Walsh, of New South Wales, as he told us of the twenty-one men and women who had offered themselves for missionary service after the Austinmer School last January.

It was heard very distinctly the following morning as the Rev. R. Bulstrode appealed for candidates to fill those gaps in the fighting line, and thus to restore the *status quo* of ten years ago, as a necessary preliminary to that advance for which there is such an urgent need. And so on, day by day, like the principal *motif* in some great symphony, the missionary call was sounded out in address and Bible-reading, re-echoed in hymn and prayer, from the first meeting in the tent to the closing Thanksgiving Service in Greystones Church, where it was, perhaps, loudest of all.

As we look back upon that splendid series of addresses on the situation abroad, given by missionaries whose record of work lent weight to their words (we are proud to think that so many of them were Irish)! we are reminded of some lines by Stratford Collins, himself one of Ireland's greatest missionaries in modern times, in a poem which proved to be his last message to his Church and country:—

Could ye but see—pray God may loose your eyes!—
How the fierce fight prevails, how backward now,
Though only step by step, still giving place
Before that onset stern, the foe recoil—
How onward, ever onward, step by step
Press on the hosts of light
Ye would press in, nor men be wanting there.

In those days of the Summer School we did "see." Country by country the vision of the world was brought before us, this world where, to-day, in the words of the Bishop of Durham, not only are doors everywhere open for the messengers of Christ, but they are "thronged with wistful faces, and loud with welcoming voices."

These words seemed indeed to be literally true as we listened to the Rev. A. B. Fisher's thrilling story of pioneer work in Central Africa. In two stirring addresses, full of verve and enthusiasm, he called us to go in and take possession in Pagan Africa. As citizens of the Empire, this

Continent, where so many lives have been laid down for Great Britain, has a very special claim upon us. As members of a Church which has given so many great names to build up the Empire of the King of kings in Africa, we have an even more sacred duty. To-day we have an opportunity of realising Krapf's "dream of missions" by planting a chain of mission stations in the form of a cross right across Africa, following the lines of those great railroad connection, which are fast linking up North with South, and East with West.

We in the C.M.S. are called very specially to advance from that strategic base in the heart of Africa—that country so wonderfully won for Christ—and to make it as the source from which shall flow, with the waters of the Nile, the life-giving stream of Christianity, or as the "high lantern" of the Dark Continent. The Church of Uganda is doing its part to realise this ideal, with splendid missionary enthusiasm which puts us to shame. From that "no man's land," north of the Protectorate, which it is so urgently necessary to occupy before Islam, spreading southward with the Sudanese troops, takes possession, constant appeals for Christian teachers are coming from the chiefs. The Government in this part gives a most practical backing to the work of the missionary, eagerly favouring the spread of Christian education. Yet in only too many cases requests must be refused, opportunities must be lost, because there is no one to send.

If Africa to-day is a Continent in the Balance, trembling between Islam and Christianity, it is not because of the strength and vitality of Islam, which, north of Khartoum, seem to be waning; it is because the men and women are lacking who could turn the scale in favour of Christianity. The news, which came three days later, that one of the greatest of those Empire makers in Africa, Bishop Tucker, had been called to higher service, gave an added emphasis to Mr. Fisher's powerful appeal.

Opportunity and encouragement were once again the keynote as the Bishop of Travancore and the Rev. J. A. Cullen, of Bengal, dealt with the progress of Christian missions in India, as shown in the glad acceptance of Christ by the outcaste and the leper; the numerical increase in the Christian population in the last ten years; the development of the Indian Church; and the widespread acceptance of Christian ideas. Once again there came also the vision of the urgent need to strengthen our work, both in rural districts and in the large towns, where our higher educational work offers such scope for development. Most of all, perhaps, we are called to greater efforts among those millions of outcastes, whom the Spirit of God is stirring, all over India, from their apathy and degradation to seek for Christian teaching, the ingathering of whom into the Church will ultimately be the most powerful witness to India of the power of the Gospel.

To-day we are seeing "one of the days of the Son of Man." For in the uplifting of these depressed classes a moral miracle is being worked, as great as those which our Lord wrought in the days of His flesh. Hindu and Moslem are already alive to this "danger." Schools are springing up, born of the spirit of opposition to Christianity and of the desire to gain political influence through the Panchama vote. But the privilege and the opportunity are still ours to send out the men and women who can train up a great army of Indian teachers,

so that when that "avalanche" comes upon us in the next few years—the Christward movement of those sixty millions—we may not be obliged to "send the multitude away."

In his brief survey of C.M.S. work in China, the Rev. W. P. Williams, of the Dublin University Fukien Mission, showed the same need for development in every branch of activity in the various missions; and especially in that educational work which has been so wonderfully fruitful in raising up men for the service of the Christian Church. The present demand for primary education must be met by an enormous increase in the number of Christian day schools; while the accessibility of the student classes, who will be the leaders of to-morrow, is a challenge to the Society to take advantage of this opportunity, which may be so short-lived, by setting apart special workers of the highest stamp.

Miss Stott, of Chekiang, brought home with great force the urgent need for recruits to reinforce the women's work in that province, where the burden of unreached opportunities is, in her own words, the "only hardship" of the missionary life.

Mr. Williams, speaking again on "China, a Vision of the Future," showed the wonderful possibilities of a great Chinese nation, wholly consecrated to China, bringing all its glory and honour into the City of God, contributing to the Church Universal a new view of the meaning of the "Communion of Saints."

The vision of service abroad came with ever greater vividness as yet another call from the Far East was put before us by the Rev. C. T. Warren and the Rev. L. P. Hill. Again the chief emphasis was laid upon the need for men and women to reinforce the present staff, who are straining every nerve—in many cases overstraining—in the desperate effort to cope with the fulness of the "renewed opportunity" in Japan to-day. With eighty per cent. of the population still unreached, the task before us is very great. But long years of spade work, in school and home and preaching hall, have had their effect. Walls of prejudice and opposition on the part of Government and of the individual have slowly been undermined; and the Japanese have come to realise that Christianity possesses the power, so sadly lacking in their own religions, to translate ethical teaching into moral living; to realise their own ideal of an Era of Great Righteousness. The Port Arthur of Christianity in the Far East is now ready to fall if the soldiers of the Cross will give their lives for one great united effort, in the next few years, to take it by assault.

The Rev. J. H. Linton's survey of the Moslem world, its vastness, its variety, its need for the uplifting power of Christianity, taught the same lesson, the urgent call for an adequate number of missionaries with special training to devote themselves entirely to this work. Side by side with that ardent missionary zeal in Islam, which is manifesting itself in organised opposition to Christian missions, there is an accessibility, born partly of the sense of need, the pessimism of Islam, and partly the result of that better understanding of the Christian religion which has been gained by Moslems in our schools and hospitals. Enormous opportunities exist for following up this advantage by evangelistic and pastoral work, and by educating and training those converts, whose witness for Christ, at such tremendous personal cost, has been so effective.

In his second address on "The Challenge from Persia," Mr. Linton showed how the failure of Islam as the foundation of the social order is evidenced in the lack of public conscience or of private morality; in the growth of the opium habit; in the degradation of women; and in the appalling disregard of the value of human life. The need of Persia, morally and spiritually, for the Gospel of Christ; the development of widespread opportunity in that land within the last five years; the results which have been out of all proportion to the efforts made; the steadfastness of those who have been won for Christ—all these challenge us to a new crusade. Men were not wanting to lay down their lives to win Persia for the empire of an Alexander or a Cyrus. Shall we hold back when the call comes to gain the crown of Persia for the King of kings?

Medical Missions had a powerful advocate in another representative of Moslem work, the Rev. E. E. Lavy, whose own profound belief in their value had led him home from his station in Turkish Arabia to take his doctor's degree. As we listened to the newly-made Bachelor of Medicine, for his brilliant medical course in Trinity College only closed the first day of the Summer School, there came once again a deep sense of the need in the non-Christian world to-day for men and women equipped with medical training to interpret the love of Christ, by caring for the suffering bodies of those who know Him not.

The vision of the needs of the world even yet was not complete. To most of us North-Canada is perhaps the least familiar of all our Society's missions. But the Rev. E. W. T. Greenshield, whose name and work, at least, were not unknown, left us no excuse for ignorance or lack of enthusiasm in future. Although the work of the C.M.S. is gradually passing over to the Canadian Church, Mr. Greenshield showed us very clearly that there is still a call for men, filled with the constraining love of Christ, to shepherd the Indian congregations; to reach those tribes which are still unevangelised; to minister to the needs, both physical and spiritual, of those scattered Eskimos, who have responded so splendidly to the Gospel Message; and to establish the Church of Christ fully in their midst by training up leaders from among their own people.

Such was the vision of service.

As we met in Greystones Church for the last time, Prebendary Burroughs brought us as his parting thought the certainty of God's guidance as to His Will: "It shall be told thee what thou must do." Even now, we believe that those who listened to him that night are proving the truth of these words, that God is showing them where and when and how He would have them work out the message of the School.

And in that new chapter in the history of the C.M.S., which began at Swanwick, and which is being written from day to day, the fourth Irish Summer School may be a landmark. It will be, if only those solemn words with which the preacher closed that night—those words which are so often upon our lips—are henceforth to become literally true in the lives of each one of us:—"And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies." It may be that for many of us they will have the same significance as other words which were often in our thoughts that week, the words with which Isaiah responded to his vision of service: "Here am I. Send me."

—The C.M.S. Gazette.

CIVIC EXHIBITION.

To take advantage of the opportunity afforded of attracting holiday makers to Ireland (which, in the words of Sir Edward Grey is "the one bright spot") the Executive Committee of the Civic Exhibition, called a special meeting in the Concert hall of the Exhibition, to consider and adopt the best means of inducing holiday travellers to visit Ireland. There was a large attendance representing Railway companies, Steam Packet companies, hotels and business houses. After discussion it was resolved, on the motion of George Fletcher, M.R.I.A., seconded by Mr. William Fry, J.P., that a letter be addressed to the English Press calling attention to the advantages offered to visitors to Ireland.

A General Committee was formed among whom were:—Mrs. Hill Tickell, William Fry, J.P.; Geo. Fletcher, M.R.I.A.; Mr. H. T. Kilby, Mr. John Moore, Councillor O'Hara, with the Executive Officers of the Exhibition, and Miss O'Connor, Secretary.

The newly-formed Committee met subsequently, when arrangements were made for the issuance of the following letter, and a special "wire" to the various tourist agencies in England, the American Embassy, and Consuls and English Press.

Dublin, 4th August, 1914.

Sir,—At this moment when so many people on the eve of their holidays have been prevented from going to the Continent, we desire to bring before our fellow citizens in England and Scotland and Over Sea visitors the claims of this "one bright spot," as the safest and most attractive part of the United Kingdom. To all in search of rest or sport, or health, or natural beauty, this country must appeal. It is perfectly lovely at present. Its hotels are good and comfortable. The railways offer an excellent service. The people are courteous, and welcome visitors. Ireland to-day is at once the most interesting and safe spot in the British Isles. Those who had intended visiting other scenes can now come over here, and we are confident that they will not be disappointed. Ireland is now at its best, and those who come will want to come again.

We are, Sir,

Yours faithfully,

(Signed) LORCAN G. SHERLOCK,
Lord Mayor of Dublin.

CHARLES A. JAMES,
High Sheriff of Dublin.

RICHARD K. GAMBLE,
President, Dublin Chamber
of Commerce,

JOHN HOLLWEY,
Chairman, Dublin Port and
Docks Board.

WINNIPEG'S NEW HOSPITAL.

The recent addition to the General Hospital at Winnipeg, completed at a cost of £140,000, enables that institution to take a place in the front rank in the Dominion as one of the finest and most up-to-date of its kind. The addition has added 95 wards to the hospital, which practically doubles the capacity of the institution. One of the special features is the comprehensive telephone call system installed. On each corridor, for example, placed against a wall, is a box with glass panels, on the sides of which appears the number of each doctor. If a nurse requires a particular medical officer she simply presses a button, when a light immediately appears over his number, and in this way he gets into communication with that part of the hospital where he is required, or even outside if necessary. A similar signal system is in operation for the communication of patients with the staff. A swinging switch is suspended over each bed, and when the patient requires a nurse he presses the button, when a red light appears over the door, and at the nurse's station; it is also relaid into the diet kitchen and the service room. The light cannot be turned off except at the bedside of the patient. A casual inspection of the whole building proves how the advance of science has been availed of to assist in the work of alleviating pain. Here is the home of the latest developments in the art of healing, and it needs but a short time to be spent in the X-ray department to note how alive the surgical staff are to the most recent discoveries in the operating room and the laboratory.

The Church of Ireland Gazette.

FRIDAY, AUGUST 7, 1914.

THE WAR AND IRELAND.

FOR hard upon a hundred years—since the days of Napoleon—no such momentous news has been broken to the people of Ireland as that which they learned on Wednesday morning. Armageddon has come upon us. Great Britain, not because she would, but because she must, in defence of her most vital interests, has declared war upon Germany. One by one the Powers have been drawn into a struggle which will shake European civilisation to its foundation. The original issues have long receded into the background, and it appears, indeed, that Germany and Austria were determined upon war, and that they would have found another pretext even if Austria's quarrel with Servia had not provided one. The sequence of events has been anxious. Russia and Austria, the first protagonists in the struggle, are, as we write, not yet officially at war. Germany precipitated the general war by demanding that Russia should cease her mobilisation. Her declaration of war followed upon Russia's refusal, and thus—but not until Monday night, after French territory had actually been invaded—she declared war on France. Her invasion of Belgium led, as she knew it was bound to lead, to Great Britain's declaration of war upon her. It is now almost certain that Italy will be drawn into the struggle, and all the six Powers of Europe will be at war in the Triple *Entente* against the Triple Alliance.

This terrible war is none of our seeking. The people of the United Kingdom will enter upon it soberly and devoutly, confident in their cause and resolute in spirit, but with no levity or boastfulness. We go into the awful tribunal of war with clean hands. As Sir Edward Grey has said, Great Britain worked for peace—worked perseveringly, resolutely and fearlessly—up to the last moment and beyond it. The sword, in spite of all our efforts, is drawn, and no man dare foretell how or when it will be sheathed. Imagination turns aghast from the vision of this war of the nations. Forces are loose for destruction that have never been tried before. The Dreadnought, the submarine, the airship and the aeroplane—all these engines of destruction must make the carnage of earlier wars fall into insignificance. There seems to be a general expectation that the conflict will be short. We pray that it may be. It is possible that the prophecy of Mr. H. G. Wells may be realised, that the nations will turn with dread and loathing from the handiwork of their hate, and that this great war will

be the last to spoil the fair face of the world.

We have compared these fateful days to the days of Napoleon. The comparison is faulty. It is not only that the numbers engaged in the war of to-day are vastly greater and their capacity for destruction enormously increased. The fabric of civilisation is incomparably more complex and more delicate in our time than it has ever been before, and the war must shake it as no war has even shaken it—shake it in incalculable ways. Already we have experienced a financial crisis of the first magnitude. But the efforts of the Government have successfully overcome it, and the crisis has brought into evidence fine qualities in the Irish public. There has been no sign of panic as yet, and we hope that there will not be now. There is no need for panic—which would, indeed, be a crime against the common weal. The temporary monetary stringency will pass, and is in fact passing already; Ireland's financial position is more immediately strong than that of Great Britain. Ireland, indeed, is very happily circumstanced in this crisis. As predominantly an agricultural community, we have food resources which, if they are carefully conserved, ought to be sufficient for our needs for a lengthy period. There must inevitably, of course, be a rise in the price of foodstuffs, and, as commerce and industry are to some extent dislocated, there may be increasing unemployment. The result, it is to be feared, is that the large percentage of our population, particularly in Dublin, who in normal times are barely above the poverty line, will fall definitely below it. Adequate arrangements will, no doubt, be made for such a distribution of food supplies as will safeguard the interests of the poorest classes. Discretion and common-sense will readily overcome all our immediate difficulties. Nothing disastrous can occur in Ireland unless Great Britain loses command of the sea, and, with our great Navy, we refuse to believe that that calamity can overtake us.

The only other danger to Ireland seems to lie in a foreign invasion, though, provided that we hold the seas, it is difficult to see how there could well be more than an inconsiderable raid. As a bulwark against that danger we have our citizen army—the Ulster Volunteers and the National Volunteers. The events of this week have more than justified Sir Edward Grey's description of Ireland as "the one bright spot in the situation." At the higher call of their common patriotism the rival armies in this country have sunk their political differences and are ready to unite for the protection of the Motherland against aggression from without or disorders from within. May we not, without touching upon politics, hope that this common impulse may have some lasting affect upon the dissensions which for many years have divided Ireland against itself? All such questions,

however, are for the future. Till the shadows of war flee away, we must face manfully our present responsibilities. Everyone of us, at this time of trial, has to quit himself like a man in his own sphere of duty, for God and for the King.

AN IRISH HISTORY.

IT was the distinction of the late Bishop Creighton to be regarded as a singularly impartial historian, though he dealt with the subject of the Papacy and collateral topics bristling with controversy. "He wrote true history" was what the Bishop desired should be remembered.

Within a smaller and less momentous range of history it would be difficult to suggest any subject more difficult to treat of dispassionately than the history of Ireland. The vast social and political vicissitudes which have swept over it century after century, the utterly irreligious manner in which religious changes have been attempted, all have left their mark on the history of the Irish race, and have engendered antagonisms as strongly felt at the present day as at any period of her history. Canon Kingsmill Moore has accordingly set himself a task of profound difficulty in writing an "Irish History for Young Readers," published by Macmillan. To write a history which would please everybody would be impossible, to write a history which would pass the varying shades and discriminations of political and ecclesiastical opinion represented on the National Board of Education would seem almost as vain a hope. Yet we venture to think that Dr. Moore has almost succeeded in achieving the impossible. In a singularly detached and tolerant spirit he has surveyed the whole course of Irish history. Bishop Creighton, a representative of both English Universities, has been blamed by Lord Acton because his generosity and toleration endured even the intolerance of Popes for whose redeeming merits little could be said. Partisans may blame Dr. Moore for a like aloofness, yet his work in its tolerance of spirit and breadth of outlook is not unworthy of the great University of Oxford, of which he is a distinguished graduate. The history is, in the main, a history of Ireland, and not one of its ecclesiastical fortunes, but the writer deals skilfully with the period of the Conquest, when the Irish Church suffered strange and sudden reverses, as well as with the vexed period of the Reformation, when "God refreshed His inheritance, for it was weary."

The results of the Anglo-Norman Invasion are briefly and clearly summarised:—"King Henry spent the winter in making provision for governing his new Kingdom in accordance with English ideals. The Irish princes were allowed to hold their possessions in subservience to Henry as their feudal lord;

governors were appointed in the towns; provision was made for the introduction of English law; and a Council was held at Cashel where the Irish Church was brought into harmony with the discipline and requirements of the Church of Rome. Having thus put an end both to the civil and religious independence of Ireland, Henry sailed away in the Spring of 1172."

An admirable chapter deals with the mistakes of the Plantagenet policy in Ireland, and with the inherent defects of the Statute of Kilkenny. What the Duke of Clarence found "was an Ireland in which the descendants of the English settlers were uniting with the Celts in a common indifference, if not hostility, to English rule. Instead of going to the root of the matter and endeavouring to blend all together under a government benevolent in its intentions and firm in its administration, he fell back upon a counsel of despair, and by the Statute of Kilkenny, passed in 1367, he endeavoured to keep the two races permanently apart, with the object of profiting by their intentions. The attempt was vain. The separatist provisions of the Statute were never really observed; perhaps their only active effect was to accentuate the general hostility to England."

The Religious Policy of the Tudors is well dealt with in another period. Dr. Moore knows how to reduce within a clear compass the leading facts of troublous periods. Of Elizabeth he records that her accession "again promoted the work of reformation. The Queen was made supreme Governor, and the English service was enjoined by law. Wherever English influence was strong many of the clergy and some of the laity obeyed, and with some exceptions the bishops who attended the Parliament of 1560 probably took the required oaths."

Those who have studied the history of the 1560 Parliament, and measured its significance as an ecclesiastical landmark, which has been pelted with the stones of angry criticism, will be ready to appreciate the skilfulness of a summary which does not say too much, and yet succeeds in saying what is sufficient in a history intended for young readers. The different plantations and the consequent land troubles are clearly described. Strafford's rule and its momentous consequences are vigorously dealt with—"Himself imperious and intolerant of opposition, Strafford was impartial and firm as a ruler; in Ireland there must be only one tyrant—himself."

The Rebellion of 1641, the sieges of Londonderry and Limerick, the violated Treaty and the Penal Laws are all told of with graphic interest. It would scarcely be fair to quarrel with Dr. Moore for some omissions. Historical facts, which ought to make for peace in Ireland, often make men ready to battle. Possibly a knowledge of the fact confines Dr. Moore's admirable observations on the Penal Laws to those of the 17th century. But there were Penal

Laws promoted by the Anglo-Normans and the Anglo-Norman Church in the 14th and 15th century, as cruel as any of later days. A recollection of the fact may perhaps soften the resentment which is often expressed at the spirit of the Penal Laws which succeeded the Battle of the Boyne. In a few words Dr. Moore shows how thoroughly he understands their purposes and their failure. "While it is true that the intolerance of the age naturally suggested a Penal Code, the Irish Laws stand out as particularly inexcusable because they were a direct violation of the Treaty of Limerick. The one fact in connection with them which can be recalled without pain is the general unwillingness of the Protestants either to profit by them or to put them into force against their neighbours. . . . Even when the Laws were repealed their evil traces remained—the hatred they inspired is not yet dead." Daniel O'Connell and his attitude towards the Union, and the growth of the desire for separation bring readers to a concluding chapter on English efforts for Irish improvement.

Impartiality is not the only merit of this work. The whole narrative is of interest, and the writer displays a picturesque sensibility of style which is fittingly accompanied by many attractive portraits and pictures. A good index has been provided, and Dr. Moore has succeeded by spacing and paragraphing in making the salient features of his narrative unmistakably clear. Each chapter is clearly headed, and each paragraph has an indication of its purpose in large black type.

We can most cordially commend this work. It admirably fulfils its purpose, and we sincerely hope that it may be generally used as an historical reader in our schools.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

MISS KIRBY writes from Jabalpur:—One day we went to a place where a weekly market is held; we chose the market day because we knew that several people from other villages would be going there then. We left our tent at about 8.30 a.m., intending to make a long day of it. Until the market began we went round the village and visited the people, and also the boys' school. After this we went a little way out of the village and had a very refreshing meal under a big, shady tree near a stream.

When we went back the market was in full swing. We took up our stand under a tree just in front of a Hindu shrine. By the time we had finished a hymn, we were surrounded on all sides by people curious to know why we were there, and what we were going to do. Miss Hall and the Bible-woman spoke alternately, until there were nearly hoarse. A crowd remained round us all the time though it was constantly changing.

The result of our visiting the school in the morning was that the schoolmaster, who is a Mohammedan, and several boys came down, bringing chairs for us to sit on. We sold a Testament to the schoolmaster, and several *bhajan* books to the boys.

One of the listeners, a *Pandit* who is very much respected by all, was so anxious that Miss Hall should start a girls' school there, which he said quite fifty girls would attend. It seemed such an opportunity, if only we had the workers, but nothing could be promised.

THE HONEYMOON.

(By the REV. E. J. HARDY, M.A., Author of
"How to be Happy Though Married.")

THE honeymoon has been defined by Dr. Johnson as "the month after marriage which is full of tenderness and happiness." That is what it ought to be, but even the honeymoon may be spoiled. This is done when it is either too long drawn out or filled too full of excitement.

When the honeymoon is too prolonged the parties become bored. Suppose they go to a sea-side place in winter or early spring, what are they to do? They read all the books in the little library of the place, and then there is nothing to do but look at the old sailor searching all day with a telescope for imaginary smugglers. I have heard of a business man in the City of London, who, growing weary of a prolonged honeymoon, telegraphed to his office for one of his ledgers to be sent down to him and amused himself with it. Of course he was a brute, for all his books should have been the looks of the lady; still, there was a great deal of human nature in *Punch's* sketches of the waning of the honeymoon. In one of them a bride says, "Wouldn't it be nice, Algy dear," or "Algy darling," or whatever she called him, "if an old friend were to turn up?" "Yes," he growled, or even an enemy!" So it is that we may have too much of a good thing, and that a honeymoon may become a treacle-moon, and pall from excessive sweetness.

During his honeymoon Walter Savage Landor was reading some of his poetry to his bride. The lady seems to have been a little tired of the honeymoon in general, and of the reading in particular (though Landor read beautifully), for she let go the arm of her husband, jumped up, and ran to the window to see "dear delightful *Punch*," which was being performed in the street. It was a bad beginning, to show so little interest in her husband's work; but little quarrels are sure to take place when people honeymoon not too wisely but too well.

It is a mistake also to have too much excitement in a honeymoon, to undertake, for instance, to see in a short month all the churches, all the picture galleries, and all the waterfalls in Europe. Trunks are troublesome to pack, trains do not go at the hour wished, and there are many little mishaps trying to the nerves and causing quarrels which would not have taken place nearly so soon if the honeymoon had been spent in a calmer way. We know the riddle—What is the difference between a honeycomb and a honeymoon? One consists of many small cells, the other of one big sell. This need not, and ought not to be the case.

Where shall we spend our honeymoon? That depends upon people's tastes, the season of the year, and the time and money at their disposal. If the pair are in love with each other, and have not been much together, they will want a place far from the maddening crowd, where they can get to know each other, and tell all their secrets.

People generally think that they are very clever in finding a place where they can hide their newly-married condition, and not be detected during the honeymoon. It does not need a Sherlock Holmes however,

to discover them. They may think that they do not know any one in the neighbourhood, but someone is sure to claim their acquaintance. And does not the newness of their luggage and clothes give them away, as also their habit of saying every moment, "my husband," "my wife?" I knew a shy man who went to honeymoon in a quiet corner, where, as he thought, no one could know about him or his bride. Judge of his disgust then, when next day the head-waiter of the little hotel, at which he was staying, brought him a newspaper with an account of his wedding, and said with a benevolent smile:—"There is something in this, sir, that will interest you."

I have asked the opinion of many people as to the best place in which to spend a honeymoon. An unmarried lady of uncertain age said that the question was not so much where shall I spend the honeymoon, as, shall I have a honeymoon to spend?

A man who was fortunate enough to have a honeymoon said, that as it was his first he did not feel capable of saying which is the best place to go to at that critical time. I should, he suggested, consult someone who had married early and often, and added that it was a pity Bigham Young was dead for he could have told me all about it. Several people whom I consulted said that it was better not to cross the sea during the honeymoon, because if the innocents abroad, and in matrimony too, were green before, they would be still more so when sea sick, and might even lose respect for each other.

Honeymooning in an automobile on the fine roads of France was advocated by a few, while one man said, or sung, in answer to my question, "Up in a balloon, boys!" Is there not, however, motor and balloon sickness as well as sea-sickness?

Taking for granted that honeymooners would cross the ocean, an American replied to my question that the best thing the pair could do would be to "jump overboard and stay there." More chivalrous was the reply of another man. Speaking of himself and his wife he said, "We have honeymooned everywhere we have been since our marriage, which took place years ago."

Our London Letter.

(From Our Own Correspondent.)

The nightmare of years that haunted all responsible foreign ministers has become a sober fact, and London has passed through days of numbing intensity, that made thought impossible and puzzled even the wisest. War has suddenly changed all values. What seemed of the utmost importance a few weeks back is absolutely forgotten. The great questions of the past month have become trivial, and, faced by a struggle, unequalled and unparalleled in history, we look on and wonder what will next take place. Writing on Monday no one knows what the morrow has in store. Holiday humour is thrown on one side by those who see beneath the surface, and realise what is at stake. The mass of the people dimly understand that something unprecedented is taking place, and, as they can do nothing to help or hinder they do not see why their plans should be disturbed. This phlegmatic disposition of the English nation is the great source of its strength at times of crises. Other nations grow wild with excitement—England in the mass remains unmoved, and at a time like the present the best and truest patriots are the men and women who go about their business and do their best to discharge it faithfully, altering—save in the matter of self-denial—their ways as little as possible, relying on those in authority to do their best to meet difficulties, and to see that the food supply be not interfered with. Privations must fall on many—they will be the greater if they are added to by panic driven householders sending orders for that which cannot be immediately consumed. True Christianity consists in seeing one's neighbour's condition as well as our own, and on an occasion like the present the less we modify our plans the better all round.

Holiday makers on the Continent have had a bad time. Those who had accepted chaplaincies had, in many instances, started for their destination and could not get back in time to avoid being held up by mobilisa-

tion. The chaplaincies have had to be abandoned, and everything connected with continental holiday-making is in a state of confusion. The position of English clergy in foreign towns will not be greatly interfered with, and they will probably be permitted to make their way out of the countries at war. The uprising of Europe has been so sudden that no plans could be made by anyone abroad, and this means that the maximum of inconvenience will be caused. It may, however, safely be said that all property devoted to religious purposes will be carefully guarded against possible harm, and when the storm has passed then a return may be made to old quarters. When will this be? Nobody has the least idea of this course of the war; the manner in which it will be pursued. We are in the presence of a calamity which drives back civilisation, and shows us how little we are removed from barbarism. It is still true that force is the *ultima ratio*, and that the strong battalions engage with a confidence denied to their weaker adversaries. Force can do much when directed with skill, but when force has said its last word, and the battlefields are silent, save for the moans of the bereaved visiting the places where their loved ones lie, it is certain that civilised life and happy surroundings can only be assured when law and administration are founded upon justice. Now, we see nothing but red ruin, and the breaking up of laws. The day after to-morrow, as time goes, we shall see the troops returning, and the countries, devastated by war, being placed under cultivation. Let us all do nothing, and think nothing that will make the work of pacification more difficult.

* * *

Churchmen are asking—Is war justifiable? It seems so thoroughly anti-Christian for men to strive to kill one another in deadly conflict that the question may be justified. Time was when men justified every war of aggression and expansion. Now, the Spirit of Christ has taken possession of thinkers, and the awful responsibility of beginning war is so great that unless there is a moral basis for attack or defence by arms, war cannot be justified. At times the moral sense strikes undoubtedly a strong note against war, and at others the best minds of the nation are in perfect harmony in the decision that war must be undertaken in the interests of humanity and for the sake of self-preservation. It is a brutal recourse to brutal means to attain certain ends. We may do our utmost to conceal this—we cannot do so. The root facts remain that men are massed against one another as representatives of their nations for the purpose of killing one another in order that one or other nation may get its way for the attainment of an end that is deemed necessary. Common sense would say let the courts decide, or set up a Board to arbitrate. But there are certain things which nations and individuals will not submit to arbitration. These concern either the holding of what nations have, or the enlarging of the borders of states. In the present crisis back of everything is the determination of Austria to have under its sway territory in the Balkans which will give access to the sea and secure her predominance in Slav districts. It is the inevitable result of the secular policy of Austria seeking its end that we see in the outbreak that has begun, and behind all this is the dream of certain nations that the hour has come for them to assert their predominance in Europe. It is

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a conflict between racial and National ideals. Woe to those who started unnecessarily the struggle.

**

But is war justifiable? We are a Christian nation—at least we profess ourselves to be Christian. We believe that as a nation we have a destiny to fulfil, and have done our best to fulfil this destiny. In no country in the world are laws more justly administered, or is the liberty of the subject better guaranteed. We have our over-sea Empire with the many millions dependent on us for righteous judgment, and we have colonies—now dominions—founded by our sons in the best portions of the not over-populated world. We have done our best to do justice among the people. We have our own homes and our own ways of managing our affairs. We see clearly that if the war goes against those with whom we are allied by closest ties of common interest that we shall before long be subject to an alien government; be moulded into systems that are the reverse of those we have grown up to consider part of our life. We see the greed of territory and the avarice of power asserting themselves, and then if we stand aside we shall as surely, as the night follows the day, be absorbed by the victor, and lose not only the position we have but the regard of those who have won and of those who have been heated. We gave our word, and we cannot be accused of playing false to friends in their day of trial, and on this account, for the sake of self-preservation, for the well-being of our subject races and our colonies, we are bound as Christians to play our part in a struggle that will bring misery to us all, and make many homes sad and lonely. It is not a time for entering upon war with a light heart. Never was war undertaken with such a full realisation of what it means and involves. Nothing but the pressure of unavoidable necessity could have brought us to the brink of war. Here we are, and we can only pray God to guide us safely through the dangers that lie before us, and to give victory to the cause that will advance His holy Will, and do most for the welfare of humanity.

**

The war has diverted attention from the most important of ecclesiastical subjects. Men pray for peace and prepare against eventualities far more eagerly than the squabble about theological points. Accordingly, very little has been said about the discussions on Kikuyu at Lambeth Palace. Announcements are made that the Bishops of Mombasa and Uganda will publish very soon a statement of their case, and that the Bishop of Zanzibar will do likewise. The appearance of Canon Mason's interesting *Catena* of quotations has made very little stir. It contains nothing new, and is a handy volume of reference to isolated extracts from Anglican Divines. They owe their value to their historical setting which is not given, and not one of them had in view the present condition of the Church of England in the midst of non-Episcopal churches in the mission field. No one who advocates co-operation and federation wishes the Church of England to abandon Episcopacy. Theories of Episcopacy are a very different thing from possession of the episcopate, and the real struggle lies between a certain theory of the origin and necessity of the Episcopate and the validity of non-episcopal ministries. Nothing is heard on the subject at this crisis, but one day or other

we shall see it once more made the battleground for conflicting views.

**

The London United Council for Sunday Defence is doing its utmost to grapple with a very grave problem. Sunday is disappearing as a day of rest. We have forced upon us the duty of defending the day from further secular inroads, and the task is yearly becoming more difficult. To many it seems that the only efficient basis is the religious, for opinions differ so greatly among people as to what constitutes rest and recreation that there is little hope of fighting for the day on humanitarian lines. How far is convenience that saves exertion and forethought a greater relief to the buyer than it is a burden to the seller? If men choose to arrange for six days' work a week, and one of the working days be Sunday, why then should we worry about depriving others of rest when they have one day a week off? Observations of this type are heard everywhere, and although we are a humanitarian people we find it so easy to balance the results of pleasure and pain caused by a certain course of conduct that it is hard to determine which side has the better. The real explanation of the decay of Sunday observance is the slackening hold religious convictions has on vast masses. Until religion asserts itself we shall find that Sunday trading and travelling will increase.

TRUE EDUCATION.

By JOSEPH LEE, M.D., President Playground and Recreation Association of America.

Our schools must call out the creative instinct, the instinct to shape material in obedience to imagination, that causes the child to make mud pies and palaces, and that later finds satisfaction in composition of all kinds, whether in words or tones or colours—even in the building of hypothesis, the instinct that is the germ of all creative work, without the exercise of which the creative soul of man cannot itself be born.

We must, through music, literature, give scope to the splendid rhythmic instinct that sets the small child skipping, marching, chanting—which during the earlier period of growth sets the whole world to music—which, married to the creative faculty, is parent of all the arts, and, in the satisfaction of which, more than in their so-called serious pursuits, men often find their life.

We must give wider scope to the important instinct of curiosity with its lessons in discovery, experiment, exploration. We must develop the nurturing instinct which so largely constitutes the spiritual life of girls—and of boys, too, to a greater extent than is generally realised—by means of school gardens, and by giving older children responsibility toward younger.

We must continue to see the instinct of competition, which is so large an element in the famous Jesuit system of education. Some educators seem to think there is something vulgar about competition. If so, mankind must be hopelessly vulgarised from the beginning, in all its manifestations, from war to minstrelsy, from theology to baseball.

We must use to the full the basic belonging instinct which unites the gang, but has also made all nations and all associations of men, from Adam's domestic circle down to the latest college fraternity. There must be team play in study as well as on the ball field, and gradual suggestion of the civic and patriotic extension of the team.

Education, in short, must bring out in each child the common life of humanity of which he is the product.—*The Mother's Magazine.*

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Diocesan News.

ARMAGH.

The Lord Primate.

The Lord Primate was away in London during last week attending the Committee at Lambeth Palace in connection with the Kikuyu controversy. On Sunday, August 2nd, he preached at Holy Trinity Church, Cowes, making reference to the appalling outlook in Europe. He is expected to return to the Palace early next week.

Portadown.

It is with regret we record the illness of Canon Hobson. He was away for a holiday and had to return incapacitated. The Lord Primate will be able to provide some assistance for a few Sundays, after which it is hoped Canon Hobson may be able to resume work.

DOWN AND CONNOR AND DROMORE.

Protestant Orphan Society.

The Executive Committee of the Protestant Orphan Society for Antrim and Down met on Thursday in the office, Clarence Place Hall, Belfast. Mr. W. A. Ferrar, J.P., presided, and there were also present:—Archdeacon Benson, Mr. J. R. Macoun, Mr. J. J. Pim, and Rev. C. E. Quin (Honorary Secretary). The chairman then referred to the good work done for the society by the late Archdeacon Spence, and the Hon. Secretary was instructed to convey to the relatives of the late Archdeacon the deep sympathy of the committee. The question of funds was then considered, and it was decided to appeal to the rectors of all parishes in the diocese for increased support, so that the committee may be enabled to elect a larger number of orphans in future. The number of orphans at present on the roll of the society is 1,107, and to continue the present grants to these orphans an annual income of more than £6,000 is required.

Ballycastle.

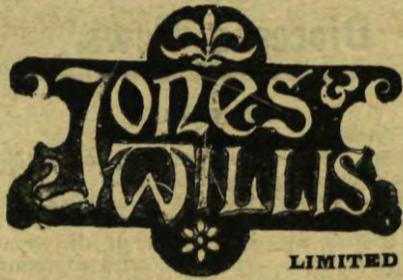
A commemoration service in connection with the fortieth anniversary of the institution of Rev. I. P. Barnes, B.A., of Ballycastle, took place in Ballycastle Church on Tuesday evening. There was a large congregation. The Right Rev. Dr. D'Arcy, Bishop of Down and Connor and Dromore, preceded by twelve clergy, Rev. Canon Frizell Bishop's chaplain, carrying the pastoral staff, entered by the west door, and was conducted to his seat. The clergy present included:—Rev. I. P. Barnes, B.A., Ballycastle; Rev. T. Cox, M.A., Ramoan; Rev. R. J. Black, B.A., Ramoan; Rev. S. T. Thorpe, Cushendall; Rev. William Matchette, Ballintoy; Rev. Chancellor Benson, Ballymoney; Rev. R. M. Morrow, Billy; Rev. J. P. R. Breakey, Armoay; Rev. W. E. French, Drumtullagh; Rev. F. Medcalf, Dunluce; Rev. T. R. Hughes, Dunseverick. The Right Rev. Dr. D'Arcy preached a powerful sermon, taking for his text, "Send out thy light and thy truth, let them lead me to thy holy hill and to thy tabernacle." He dwelt on the instinctive religious feeling of mankind, manifesting itself in the desire for beauty and dignity in the forms of Divine worship. In conclusion he reminded his hearers of the forty years' faithful service of their vicar, which they were assembled to commemorate. He spoke of his uplifting influence and cheerful helpfulness, which were well known to his brother clergy, and ended with a prayer that he might long be spared to continue his work amongst them. The service was conducted by the Rev. I. P. Barnes and Rev. T. Cox. The collection was in aid of the debt remaining on the Quay Road School. After the service a social meeting was held in the Quay Road School. Tea was provided for the entire company by Rev. Mr. and Mrs. Barnes.

TUAM, KILLALA, AND ACHONRY.

Killala and Achonry.

Clerical Meeting.

The monthly clerical meeting was held in Knox Street, Ballina, on Monday last, 3rd inst., Rev. Canon Perdue in the chair. The consecutive subject was, "Life and Times of Samuel, and Origin of the Monarchy," which was opened up in a clear and practical way by the Secretary, Rev. A. J. Pike. The special subject was "The Place of Miracles in the Christian Faith." This was undertaken by Rev. G. F. Hamilton, who, while keeping his remarks in a clearly defined course, yet treated his subject very fully, and in a non-technical manner. The usual time at the disposal of the meeting was not sufficiently long to allow for the full discussion of the subject, in which all present joined. Though the day was inclement there was a good attendance. A vote of thanks was passed to Mr. Hamilton.



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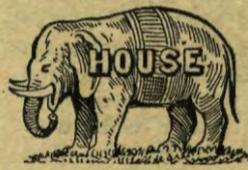
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St. Mark's Parish.

The 2nd Dublin Co. Boys' Brigade have just returned from a most enjoyable combined Camp with the 17th Co. (St. Matthew's, Irishtown), at Rogerstown, Rush. Lieutenant Walter Blackwell was in charge. Scenery, weather, and commissariat department gave every satisfaction.

OSSORY, FERNS, AND LEIGHLIN.
Ossory.

Clerical Society.

The next monthly meeting of the Ossory Clerical Society will be held at Castleview, Kilkenny, on the invitation of the Rev. W. A. Shaw, on behalf of the Junior clergy, on Tuesday, August 18th, at 12.30. The Scripture subject will be Rom. viii. A paper will be read by the Rev. Canon Wills on the Synoptic problem.

Seirkieran.

A new silver Flagon has been obtained and was used for the first time on July 5th. It has been specially made to match the existing pair of chalices and paten of Georgian silver, and the parishioners of Seirkieran have every reason to be proud of their beautiful Communion plate.

Diocesan Board of Religious Education.

The annual Sunday School examinations were held by the Diocesan Board of Religious Education in June at the appointed centre. The examiners consider that, on the whole, the answering was satisfactory; 461 children were examined; 312 gained prizes, and 80 were granted certificates.

Wexford.

The Rev. George K. Birmingham, M.A., has been appointed Curate of Wexford, and will enter upon his duties there in September.

CORK, CLOYNE, AND ROSS.

The Present Crisis.

On Saturday the Bishop of Cork directed the following letter to the clergy of the United Dioceses:—"Rev. and Dear Brother,—Owing to the disturbed state of European affairs it is most desirable that united prayer should be offered on behalf of Peace, at all our Services. To this end will you, during the present period of anxiety bid your people to pray by saying (immediately after the third Collect), 'Let us pray for the peace of our country and of the world,' using then the present Collect beginning, 'O God whose never failing Providence,' and directly after it, the Collect for the 5th Sunday after Trinity. Trusting that God may hear the cry of His Church, and that He may give to all nations 'Unity, Peace and Concord.'—I am, Yours faithfully.—CHARLES CORK."

Cork Grammar School.

The City of Cork Church School Board met on Thursday, July 30th, and elected Mr. Claude Blakely Armstrong, Headmaster. Mr. Armstrong is a distinguished graduate of Trinity College, Dublin; being a Senior Moderator and gold medallist in Classics and Philosophy. Since graduating he has been awarded prizes at the Fellowship examination on three occasions. Mr. Armstrong held, for some time, the post of first Classical master at St. Stephen's Green School, Dublin, and has had considerable experience in school and University teaching. Under his direction the School Board look forward with confidence for a continuation of the present high standard of work in the Cork Grammar School.

The Rev. E. G. Seale.

On Thursday morning, July 30th, a largely attended meeting of the friends of the Rev. E. G. Seale was held in the Gregg Hall, Cork, for the purpose of presenting an address and testimonium to Rev. E. G. Seale, M.A., the late Headmaster of Cork Grammar School, who is leaving to take up the Headmastership of Kilkenny College. The Bishop of Cork presided, and made the presentation, which consisted of a substantial cheque and an album containing the names of the subscribers. Colonel E. H. Pickwood, Hon. Sec. Testimonial Committee, Canon Flewett, Rev. Dr. Hearn, Messrs. J. H. Bennett, and T. Farrington spoke in the highest possible terms of Mr. Seale's work during his term of office as Headmaster of Cork Grammar School. Mr. Seale having replied in suitable terms the proceedings terminated.

KILLALOE, KILFENORA, CLONFERT, AND KILMACDUAGH.

The Rev. A. S. Rice.

Great regret is felt in Nenagh at the departure of Mr. Rice, who is resigning the curacy, and taking up work in the Diocese of Bath and Wells, England. During his sojourn in Nenagh, amongst other things, Mr. Rice did splendid work for the

missionary cause, and was most energetic in starting C.M.S. "Study Circles," not alone in his own parish, but also in the whole diocese. He is one of the Hon. Secretaries of the forthcoming East Killaloe C.M.S. Missionary Exhibition, which is to be held in Nenagh on 22nd October, and the Committee will have some difficulty in finding a substitute for him. His many friends in the diocese wish him every blessing in his home in England.

Borrisokane Parish.

The annual Sale of Work was held on Thursday, July 16th. It was opened by General Roche, D.S.O. There were seven stalls in the school, outside a large tea tent was erected. Half-hour concerts were held in the Rectory, and the "attractions" on the Rectory grounds included an American Tennis Tournament, rifle range, clock golf, etc. A sum of £58 was realised.

SUNDAY SERVICES.

ST. PATRICK'S CATHEDRAL, DUBLIN.

August 9th, 1914 (9th Sunday after Trinity); Holy Communion at 8 a.m.; Matins at 11.15 a.m.; Service, Te Deum and Jubilate (Smart) in F; Anthem, "Seek ye the Lord" (Roberts), No. 887; Offertory, 9, 15 (Martin); Holy Communion at 12 noon; Service, Kyrie and Credo (Smart); Preacher, Rev. Canon Holmes, LL.D.; Prebendary of Howth. Evensong at 3.15 p.m. (Decani Week); Service, Magnificat and Nunc Dimittis (Martin) in A; 1st Anthem, "Lord, for Thy tender mercy's sake" (Farrant) No. 346; 2nd Anthem, "The radiant morn" (Woodward) No. 22*; Hymn, "Soldiers of Christ, arise," No. 377; Preacher, Rev. Canon Holmes, LL.D., Prebendary of Howth.

CATHEDRAL CHURCH OF THE HOLY TRINITY COMMONLY CALLED CHRIST CHURCH, DUBLIN.

August 9th, 1914 (9th Sunday after Trinity); (Cantor's Week); Matins (followed by Choral Celebration) at 11.15 a.m.; Service, Te Deum and Benedictus (Lloyd) in E flat; Anthem, "If thou shalt confess" (Rom. x. 9-13), (Stanford); Communion Office (Lloyd) in E flat; Preacher, Rev. A. E. Smith, M.A. Hymn No. 361. Evensong at 4 p.m.; Service, Magnificat and Nunc Dimittis (Harwood) in A flat; Anthem, "The Wilderness" (Goss) No. 717; Preacher, Rev. W. Ross Browne, M.A.; Hymn No. 90.

ST. ANNE'S CATHEDRAL, BELFAST.

August 9th, 1914 (9th Sunday after Trinity); Holy Communion at 8 a.m.; Morning Prayer, Litany and Holy Communion at 11.30 a.m.; Service (Sullivan) in D; Anthem, "The Lord is my strength" (Monk); Hymns Nos. 332 and 491; Preacher, Rev. A. S. Woodward, M.A. Evening Prayer at 3.30 p.m.; Service (Marks) in D; Anthem, "From the rising of the sun" (Quoseley); Hymns Nos. 14 and 290; Preacher, Rev. H. Lindsay; Evening Prayer at 7 p.m.; Preacher, Rev. G. R. C. Olden, M.A.

TORONTO'S OPEN AIR SCHOOL.

A very lively interest in the health of school children is an outstanding feature in Ontario. In Toronto, for instance, they have what is known as the "Forest School," which takes its name from the fact that the teaching of the children is conducted under the trees in the parks of the city. The plan of operation is very simple. Boys and girls who are run down in health, and who will be benefited by a prolonged open air treatment, are taken each day from their homes by private car to the park, where their day is divided into school, rest and recreation periods. This system means that for almost six months of the year they are under the same course of treatment and are obliged to follow a definite line of action for that period of the time. All their work is taken out of doors; plain and wholesome meals are provided for them and a regular rest insisted upon. The health of the child is vastly improved, and the all-round effect is most satisfactory.

TRADE UNIONISM AND ITS SOCIALIST RAMIFICATIONS.

(By ROBERT D. PARKER, M.A., Midleton College.)

I hold it truth with him who sings
To one clear harp in divers tones
That men may rise on stepping stones
Of their dead selves to higher things.

—ALFRED LORD TENNYSON.

THE struggle for existence, whether the state of existence be such as was enjoyed by primitive man, or a higher state of social and intellectual existence, is the essential determining factor in all human progress. We develop our powers and faculties as we strive after some desired end. Even the capacity for the full enjoyment of our acquisitions comes under the category of acquired taste. Place a primitive Britisher in the full possession of all that we prize most highly in our present social order. Is he at all likely to enjoy it? As well might we expect a Kaffir to enjoy himself in the atmosphere and comparative refinement of a decent though humble British home. It is here contended that the acquisition of wealth and power has involved us at each stage in a degree of self-realisation. Great prizes have also made great men. Wealth may thus be designated the essential accident, but a highly developed community the essence of greatness. Self the product and a measure of wealth, the very essential by-product.

In the athletic world the prize is zealously guarded for the individual who runs best, and his pace becomes a law to those who follow. Such is the progress of a great nation in the struggle for the realisation of its own power.

Fine houses, great factories, mighty ships, extensive colonies, universities, statescraft—all these pre-suppose human talents in varying degrees of development. Remove wealth, dignity and honour from the highest to the lowest and you encourage talents to remain latent. From the mere commercial standpoint you degrade not elevate a people. The young apprentice need no longer seek to become a skilled craftsman, the shop assistant proprietor, the schoolboy a scholar. So much for the logic of high places.

An old proverb states that "contentment is better than riches." Yet there are various degrees of contentment from what Professor Green calls in his Ethics "The contentment of a contented pig" to the more rational form of contentment which a man enjoys who has in a measure actualised the potentialities of his nature. There is also that rational discontent which arises from a sense of personal worth and the desire of the individual to better his position and which, being an innate principle, may be designated the lever of ambition.

As contrasted with the latter the discontent which the Socialist Trades Union leader tries to stir up may be called artificial, in so far as it arises from no innate

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desire for self-realisation and attendant material advancement.

It is the discontent of the schoolboy, who sulks because his class mate has secured the prize, as contrasted with the discontent of the athlete who accepts the well-proved conditions of training and strives to increase his pace.

It would thus seem that a measure of discontent is as necessary at the bottom rung of the ladder of progress, as great prizes are at the top. This being of the nature of "cold comfort," might be called the philosophy of the lower rung.

Our Socialist also clamours against initial advantage and hereditary wealth. A nation's progress, however, is not represented by the work of one generation, and it is difficult to see why the progress of a father should not be the stepping stone for his son. If every generation had to re-start the old world would only be marking time, and England of to-day little better than in the year 100 A.D.

The law under which hereditary wealth was acquired may have been little short of pillage and plunder, yet under such conditions it was those who strove hardest won, and the super-structure—our national prestige and commercial greatness—justifies the possession.

The Socialist would also seem to ignore the importance of individual initiative as a factor in the history of national progress. To revert to our metaphor—the lives of those who led in the race and so became a law to those who followed. Our nation has not developed like the baker's dough, in which each element adheres to its neighbour and retards as much as it promotes the swelling process. In some of the recent

labour disputes men who were quite satisfied with their position and pay were obliged to throw in their lot with the throng and suffer in consequence. This is a species of freedom which, if carried to its logical issue, must involve the class it is intended to benefit in absolute tyranny. So that the working man must ere long face a new and almost impregnable barrier—the meshes of the Socialist net. Capital would seem to be the *bête noir* of the platform Socialist, and the man who hates capital must dislike with added zest his fellow-worker in affluence. Few will maintain that the Socialist leaders are men possessed of no moral sense, and that the working man has no grievance. The remedy for such wrongs must be found within the existing social order and not without. Popular Socialism ignores the history of human progress and confuses potential with actual equality. Its methods can only succeed in removing the burden from the striving man's shoulders to place it on his feet.

But who shall so forecast the years
And find in loss a gain to match,
Or reach a hand through time to catch
The far-off interest of tears?

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THE EPISTLE OF SHEBNA THE SCRIBE.

ULSTER TROUBLES A CENTURY AGO.

DEAR SIR,

I lately came on a somewhat rare book—the Narrative of the Rev. William Steele Dickson, D.D., who was implicated in the '98 Insurrection in Ulster. It was published in 1812, the printer being J. Stockdale, of 71 Abbey Street, Dublin. Dr. Dickson's name occurs in the records of the actions of the United Irishmen of the period. The Government failed to procure evidence that would bring about his conviction, but he was imprisoned, first in Belfast, afterwards in Fort George, Inverness, for three years and seven months. The Narrative which, he intended as a vindication of his character, was written in his old age when he was minister at Keady, and perhaps it reflects the bitterness that his sufferings caused. At any rate the book reveals him as an irascible pugnacious individual, who gave full vent to his skill in saying unpleasant things about his opponents. A reader does not derive from it a prepossessing idea of his disposition. Withal he seems to have been a man of strong convictions and dogged courage. He maintained his tenets to the last and refused at any cost to compromise. He also appears to have been gifted with considerable talents. The Narrative leaves the impression that the author did not reveal so candidly as he pretends his share in the inner councils of the promoters of the Rebellion.

* * *

Dr. Dickson does not give the date or place of his birth. His boyish years were spent, he writes, "in the usual and, I am

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have been appearing in attacks made on it by the official organ of the R. C. Church in Ireland, the *Irish Catholic* and also by the Dominicans' weekly paper, *The Leader*.

We quote a few of these testimonies to show what the leaders of Romanism think of the extent and fruitfulness of the I. C. M. work, and of the activity and earnestness of its agents:—

"As far as the children are concerned, the 'pious' subscribers to this society are getting value for their money. . . . If he pursues his investigations amongst the grown-ups, who as children have attended these Schools, he will find them fully fledged Protestants. . . . What the yearly leakage (from Romanism to Christ) is in this way God alone knows." (*Irish Catholic*, April 26th, 1913).

"Thousands, or mayhap tens of thousands, of Catholic children are lost (to Romanism) through our negligence or indolence. . . . This leakage caused by proselytism is a perpetual running sore on the Catholic Body. . . . The result of our apathy is the Protestantising of over a thousand of our Catholic children, year by year, in Dublin alone. . . . In face of the figures quoted in your last issue, it cannot be contended that the reduced percentage of Catholics in Ireland is due entirely to emigration. The proselytisers in their hearts claim a share in the reduction, and THE CLAIM MUST BE ALLOWED." (*Irish Catholic*, May 3rd, 1913).

"The work Catholics should have done and which they neglected was undertaken by the Soupers (all who preach the Gospel to Irish Romanists are 'Soupers'), who by sheer industry, organisation and business capacity have made it A MAGNIFICENT SUCCESS. They have done the work in their own way and according to their own lights and they have succeeded. . . . From that day (1885) until now, probably 30,000 (Roman) Catholic children and adults, if not many thousands more, have been lost to the (Roman) Catholic Faith in Dublin alone." (*The Leader*, May 31st, 1913).

Will you help us to carry on this great work of winning souls for Christ in Ireland, by the CIRCULATION of the Holy Scriptures; the PROCLAMATION of the Gospel; and the EDUCATION of the children in the truths of God's Holy Word?

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sorry to add, almost useless routine of Irish country schools." He owed the best part of his early instruction to Rev. Robert White, then Presbyterian minister of Templepatrick, who taught him Latin and Greek, also "logic metaphysics, morals and natural theology. In fact, he first taught me not only to reason but to think." After studying in Glasgow University he was ordained in 1771 for Ballyhalbert Presbyterian congregation in the Ards, Co. Down. He was afterwards transferred to Portaferry, and was minister of the latter place at the time of his arrest. Towards the end of the 18th century great numbers of the Protestants of the North were seething with discontent against the Government and meditating armed resistance. The very strange thing is that then they were in the opposite camp from to-day. They were working in co-operation with the malcontent Roman Catholics. The democracy clergy and landed gentry were largely united in the movement. Such names in the North Down district as Crawford, Blackwood, Montgomery, Ker Kennedy of Cultra, were in the black books of the military governors. These men's descendants are now leaders again for different ideals. The change of populace and gentry is one that would bear interesting investigation. Belfast was then a centre of the United Irishmen propaganda and of revolutionary zeal. At Antrim, Ballynahinch and Saintfield sanguinary struggles took place. The popular agitation warmly espoused the removing of the unfair penal disabilities on Roman Catholics. The Rebellion which, in Ulster, aimed at reform, had the result of extinguishing the Irish Parliament. Dr. Dickson's account, written in the rotund style of his time, of the Volunteers, has curious resemblances to present-day happenings. "Every city, town and village swarmed with volunteers. In the country the plough, the loom, and every other implement of useful arts, lent their youth, strength and vigour to the standard of the nation. Industry forewent a portion of its usual rest, whilst idleness betook itself to labour, and profligacy became sober; that they might be enabled by their earnings or their savings to appear in arms, and in uniform among their brethren; the idea of profession seemed to be obliterated. Physician, surgeon and apothecary; lawyer and attorney—all were soldiers. Even the Presbyterian ministers were so fully inspired with the patriotism of the day that in several places the rusty black was exchanged for the glowing scarlet and the title of 'Reverend' for that of 'Captain.' In a word such was the prevailing spirit that in a short time a self-created, self-arranged and self-supported army presented itself which strangers contemplated with wonder, enemies with fear, and friends with pride, exultation, and confidence." Of course this refers to the Volunteer Movement, twenty years before the Rebellion. Those who were prominent as Volunteers and received the thanks of the Irish Parliament, would not countenance the '98 futility and atrocities. In 1782 Robert Stewart, afterwards the famous Lord Castlereagh, then only thirteen years of age, took part in a sham fight at Belfast. He commanded the Ards Independents, of which his father was Colonel.

* *

In those days Dickson was a staunch supporter of the Stewarts, and did much to win the parliamentary election of Down for

young Stewart in 1790 against the Hill interest. The years soon brought changes which found Castlereagh the head of the Irish Government that placed Dickson in prison. The minister tells that when Castlereagh was remonstrated with for keeping him in prison, without evidence of his guilt, he answered—"From his popularity in the year '90 I know he would be a very dangerous person to leave at liberty now." In Volunteer assemblies at Belfast and Dungannon Dr. Dickson took a leading part. He gives a minute account of his doings, and the people he spoke to, at Newtownards, Belfast, Saintfield, Downpatrick, Balee, Portaferry, in the days before his arrest at Ballynahinch, on the 5th June, 1798. His object is to show that the Government accusation that he was appointed Adjutant General of the United Irishmen for Co. Down, was unfounded. Yet here he is undoubtedly disingenuous. Although he was so fortunate that the authorities could not prove the fact, there is no doubt their suspicion was correct. The chief evidence against him was his own foolish statements to fellow-members who were in the Government's pay. He does not absolutely deny his appointment, though he at wearisome length criticises the hostile evidence. He writes in the following cryptic style:—"Yet I may have been a General for aught that appears to the contrary; and I may not have been a General though people said I was." He came off better than his neighbour, the Rev. James Porter, Presbyterian minister of Greyabbey, who was hanged before his own church door for his part in connection with the Saintfield fight. A Presbyterian probationer was also hanged in Kirkcubbin. The Government authorities by arresting Dickson and other leaders, helped to incapacitate the plans of the Rebellion that broke out a couple of days later, but the step probably saved the arrested men's lives. One of the officials who failed to secure the needed evidence against them said, regretfully, that if Dickson "had been left to himself two days longer it might have been different."

* *

A dreadful account is given of the ill-treatment of the prisoners in Belfast. Their state in the Black Hole there, the Prevoist prison, and a Guardship in the "Pool of Garmoyle three miles from Belfast," almost equals the worst we read of Russian prisons. The conditions of sanitation, food, air, etc., were shocking. In the ship a multitude were confined below deck in an apartment, four feet eight inches high, some without even straw to lie on, and so crowded that their bodies were heaped together when sleeping. Grievous complaints are made of their treatment by officials, although recognition is frequently given of kindness received from individual officers. When Dr. Dickson was removed to Scotland he waxed enthusiastic over the courtesy, food and accommodation provided there. All his Irish sufferings he traces to his enemy, Lord Castlereagh. He has a special hatred too for an agent of the Londonderry family, Rev. John Cleland, rector of Newtownards, who was zealous to accumulate evidence against him. He inserts all discreditable rumours he can amass against the latter person. Twenty prisoners were deported to Fort George. It is noteworthy that of these four were Roman Catholics, six Presbyterians, and the remainder members of the Church of Ireland. Amongst them were—

M'Nevin, Neilson, Simms Tennent, T. A. Emmet, Arthur O'Connor, Dowling, Russell.

* *

Dr. Dickson suffered heavily for his share in the Insurrection. He was fifty-three years old when arrested. His wife was an invalid. He was the father of six children. Like several clergymen then, he added to his income by keeping a school at Portaferry, from which he obtained £100 a year. When he was liberated he found another had been placed in charge of his congregation, and he would not allow the new minister to resign in his favour. His eldest son was dead; his home was broken up and property destroyed. He calculates his losses at £3,618, and against that places—"By compensation, £0000 0 0." Eventually he was chosen to be minister of a small congregation at Keady, but was refused the Regium Donum grant. His circumstances must have been narrow. In 1811 he was attacked and badly beaten when returning from a Roman Catholic meeting in Armagh. Though he did not know his assailants, yet he incurred animosity because with characteristic perversity he refused to correct a newspaper statement that they were Orangemen. He conducted a vigorous criticism against the leaders in his own church after his return. The Synod of Ulster severely condemned the Rebellion. After his book was published, failing health compelled him to resign his office. A friend gave him a house rent-free in Belfast. He died in obscurity and was buried in a pauper grave in Clifton Street Cemetery. His life shows the sad results of the misapplication of undoubted abilities.

Yours faithfully,

SHEBNA THE SCRIBE.

Cave Hill.

Notes from the North.

The Bishop of Down, Connor, and Dro-more has appointed the Rev. Chancellor Benson, Rector of Ballymoney, to be Archdeacon of Connor, in the room of the late Dr. Spence.

The new Archdeacon has spent his entire ministerial career in the diocese. He was ordained in 1874 for the curacy of Donacloy (Waringstown). Afterwards he became Vicar of Scarva, and in 1880 was appointed to the incumbency of Ballymoney. He has been a busy worker in many organisations of the diocese and in general church activities. His knowledge of finance has made him prominent in the administration of the diocese. He has been a member of the Diocesan Council and its Finance Committee since 1898, and of the General Synod since 1903. He was rural dean of Ballymena from 1893 to 1898, and of Coleraine since the latter date. There are scarcely any of the diocesan committees on which he is not a valuable helper. Bishop Welland gave him a canonry in 1898; the Primate (Dr. Crozier) when Bishop of the diocese promoted him to the Chancellorship of Connor. Twice during his incumbency the parish church has been restored, and recently a fine three-manual organ has been installed. Archdeacon Benson has been an active member of the Hymnal Revision Committee. His musical knowledge has been of service in the editing of the tunes. His fellow-churchmen congratulate him heartily

on his new appointment. They trust he may long be spared to fulfill the duties of the position.

The Bishop of Down has appointed the Rev. Benjamin Banks, M.A., T.C.D., to the Chancellorship of Connor, in succession to Archdeacon Benson.

The new canon was ordained for the curacy of St. Thomas', Belfast, on the nomination of the late Bishop Welland in the year 1875, and two years later was appointed rector of the parish of Lambeg, where, for the past 37 years, he has laboured with much success, and is greatly esteemed by all sections in his parish. During the bishopric of the present Primate (Dr. Crozier) in this diocese, Canon Banks was one of his chaplains, and when the Primate took up residence in Armagh, Canon Banks continued to act as domestic chaplain. He is also one of the chaplains of the present bishop (Dr. D'Arcy). For many years he has acted as Secretary of the Belfast Clerical Society, which owes much of its success to his tact and business capacity. His preferment will be the occasion of much congratulation throughout the diocese, and especially in the district where he has spent the entire years of his ministry. No appointment could be more generally popular.

An interesting service was held last week in Ballycastle to commemorate the fortieth anniversary of the Rev. I. P. Barnes' pastorate there. The Bishop of Down was the special preacher, and paid a warm tribute to Mr. Barnes' cheerful brotherliness and uplifting helpfulness. There was a large attendance of all the clergy in the neighbourhood. A reception was afterwards given by Mr. and Mrs. Barnes. Mr. Barnes is not only highly esteemed by his own people but by many visitors from different parts of Ireland and Great Britain, who appreciate the beautiful and reverent worship in Ballycastle Church. This is one of our favourite seaside resorts where our Church services win admiration.

At a meeting of the Board of Trustees for St. Mary's Parish, Belfast, held on Tuesday, the Rev. J. E. Browne, B.D., Rector of St. Stephen's, Belfast, was unanimously appointed incumbent in succession to the late Ven. Archdeacon Spence. The Bishop presided, and the other trustees present were:—Sir William Ewart, Bart.; Mr. J. Blakiston Houston, D.L.; Mr. Henry Seaver, C.E.; Mr. H. L. M'Creedy. The new rector has succeeded remarkably in the difficult Parish of St. Stephen's. A better choice for a successor to the lamented Archdeacon Spence could not have been made. Mr. Brownie possesses organising power of a high order. His skill in this way has been often proven, e.g., in the Secretaryship of the Belfast May Meetings and the recent General Mission. He is one of the most genial and unselfish of men, and always ready to help in any undertaking. He now is called to a sphere where the utmost demands will be made on his strength and devotion and wisdom.

The Very Rev. William Dowse, Rector of St. Thomas' Parish and Dean of Connor, was married, on 4th inst., to Miss Ward, daughter of Mr. J. T. Ward, of Cherry-hill, Belfast.

I.—"A SAVING SENSE OF HUMOUR."

(By PRECENTOR COURTENAY MOORE, M.A.)

THIS is a very happy form of expression, for a sense of humour is "saving" in various ways; it saves persons who possess it from making themselves silly and ridiculous, from placing themselves in false and equivocal positions; from making absurd and grotesque statements. It also brightens life as a whole very largely to be able to see the humorous side of life as we pass through it. It is largely an Irish gift, for which we have much reason to be thankful. We say, and say truly of ourselves, that "if we are poor we are pleasant." English people have in comparison little or no share of it. Scottish people have it though in rather a hard and dry way. Sidney Smyth said "it required a surgical operation to get a joke into a Scotsman's head," but we greatly doubt this. Carlyle had a great deal of humour though of a dry kind; but he certainly had it. Burns, too, abounds in it, as anyone who has read "The Holy Fair and Holy Willie's Prayer," is well aware. It is unnecessary to enlarge upon and elaborate this. But when Carlyle said "Malebranche saw all things in God and Neckar saw all things in Neckar," he said something very humorous. We all know Swift was a great humourist, but, indeed, all of us Irish are more or less; as a Nation we decidedly possess a sense of humour. This is a National characteristic which no human power could deprive us of.

We once had an English clerical friend, Rector of a parish in the town of Colchester, then in the Diocese of Rochester, now probably in the Diocese of St. Alban's or Chelmsford. Well, no matter for that—his name was Bullock, and all the people called him "the Rev. Bullock!" and they never saw the fun of it, not they! They had no saving sense of humour. We believe it is an English custom to call a clergyman the Rev. Wood, or the Rev. Stone; the Rev. Steele or the Rev. Silver or Rev. Gold, as the case may be; they don't see the fun of it. We once heard a story of an Irish Bishop who put forth a riddle at the house of one of his clergy while at dinner with him. "Why is this room like a menagerie?" Strange to say, every one gave it up. "Well, because we have at table at present, a Fox, a Coote and a Peacock." Another Irish Bishop once said in a Visitation charge to his clergy, "Let each one of you be a Sunbeam, be an Anvil"; there is something recondite here, the metaphors at least are rather mixed. The first illustration is simple enough, everyone can understand what it is to be a Sunbeam, but it is quite another thing to be an Anvil. What is the point of that? Dr. Johnson was called "the literary anvil" because people beat out literary questions on him; but what is it to be a clerical anvil? We are inclined to give it up, does it mean that a clergyman should take parochial hammering quietly, as he is pretty sure to get his share of it. The anvil, no doubt, occasionally rings. Certainly the saying is suggestive and pregnant—we offer it for further consideration. Then there is the combination—

"be a Sunbeam, be an Anvil"—what is the connection? Mr. Birrell is a striking instance and illustration of the value of "A Saving Sense of Humour." Some people, his political opponents no doubt among the number, accuse him of frivolity and cynicism because of it. Yet such a gift has its own value even in "the House." John Wesley had a keen sense of humour. A rude, hulking fellow once turned him off the footpath, with the remark, "I never give way to a fool." "I always do," replied Wesley, quietly yielding. Is there not some severe irony in the following entry in his journal:—March 24th, 1752. We rode by a fine seat, the owner of which, not much above fourscore years old, says he desires only to live thirty years longer; ten to hunt; ten to get money (having at present but £20,000 a year); and ten years to repent. O that God may not say unto him: "Thou fool, this night shall thy soul be required of thee."

A sense of humour sometimes shows itself in Punning. In a certain period of English Church history it was said that "preachers punned sinners into repentance." It was a bad practice, and is happily extinct, or nearly so. But we once knew a clerical punster who had punned on nearly every word in the English language, the custom became stale and wearisome, the more so as he repeated many of his puns and demanded attention to them; the quantity being excessive, the quality was bound to become, and did become, bad. But a few specimens must be given. He said to a teetotal friend at dinner, "Ah, you must have strong sympathies with Rome, for I see you always drink wholly (holy) water." During the Fenian rising some one asked him were the Fenians encamped on some mountains in the Galtees, in the neighbourhood. "No, sir, they are all to a man Ultramontanes." It will be observed that his puns had a controversial flavour. He had been reading Morning Service in a southern Cathedral, and after Service the Bishop of the Diocese, who had been one of the congregation, said to him, "Dr. I hear you never open your mouth without making a pun." "Ah, my Lord how can you say that, have you not just heard me read Morning Prayer?" We once pointed out to him that an eminent layman, a noble Lord, indeed a belted Earl, addressing a large public meeting in Cork (at which we were both present) mixed up Origen and Celsus, making Origen the heretic! He reflected for a moment, and then said, "Ah! that sells us;" this was one of his best or worst.

It must be admitted that one can have too much even of a good thing, and when a person feels he has a reputation as a joker or a story-teller to sustain, and in cold blood manufactures such, the effect is terrible; there must be spontaneity and originality. This was the great charm of Father Healy's jokes. They were always so fresh and simple and natural. Once you heard them your feeling was, why did this never strike me, or occur to me, before. Some time ago there were two railway guards in the

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writer's district—Ned and Bob. Ned for a time disappeared.

"Bob, where's Ned these times?"
 "Where would he be?"
 "I don't know, therefore, I ask you—"
 "Ah, it's well ye know it—" Ah, galong!
 "No, I don't."
 "Well, if ye must know it, he's in the asylum."
 "The asylum. What took him there?"
 "What would take him there—go long wid ye—ye know it well."
 "I don't."
 "Well, it was whiskey took him there. Whiskey was Ned's belief."

Could anything in the way of speech be more crisp and concise than this last half sentence—"Whiskey was Ned's belief."

It is really one of the delights of Irish life to live among people who say such things as this daily and hourly, who are always so fresh, so original. This meets us everywhere. A friend of ours, Rev. J. W. Horne, lately touring in Kerry found a tomb in the Churchyard of Nohoval, Diocese of Ardfer, with the following inscription:—
 "Here lies the body of John Harnett, who departed this life Jan. 8th., 1816, aged 52 years. Trusts in God he lived an honest man and fair sportsman, also died as he lived in peace with Mankind!"

Take one more instance. The writer has a parishioner, a spinster, an old-age pensioner, who lodges with an R. C. family, the mother of which is a young woman with young children, a very kindly and clever woman. Some time since the aged spinster was ill, her landlady advised plenty of nourishment, a shin of beef to begin with for soup! This treatment was successful, and was repeated, a second shin being provided. The cure being not yet quite complete, the landlady prescribed a third shin, with the observation, "Hethan, begannies ye'll have her married out of the third shin, ye'll make her take the sacrament before ye stop." The sacrament here meant was the sacrament of matrimony!

What a delightful country Ireland is to live in to be sure, for people gifted with "A Saving Sense of Humour."

(To be continued.)

THE IDEAL CLERGYMAN.

(A Paper read by the REV. L. G. DAVIS, M.A., Castleconnell, at a meeting of the Killaloe Central Clerical Union, held at Killaloe on Wednesday, 22nd July, 1914.)

"May the Giftie grant us sight
 To see ourselves as others see us."

WITH some few exceptions, the laity are not very exacting in what they look for from their clergy. Is this because we are up to the mark of our high calling, is it indifference, or is it that our lay brothers have come to the conclusion that it is folly to expect the divine in the human? Of course it is absurd to expect perfection, nevertheless it is true we ought to aim at it. Consequently our Church does not at hazard take a man—no matter how good his character may be—and immediately ordain him for the sacred ministry. No, he must be fitted and equipped, drilled and trained, taught and polished in order to make him a leader and pioneer in the army of the Cross. For this purpose most of us have had the advantage of a 'Varsity education, combining with it Divinity School instruction. And so fitted and prepared for the sacred ministry of the Church we come forth for our Ordination as Deacons for the minimum period of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop). Having proved ourselves, for this short period, faithful and diligent, we may be admitted to the Order of Priesthood.

How very important are those years when we serve at Curate-Assistants. Take it for granted that the young ordinand has a high ideal of what his ministry will be, yet, should his Rector turn out a "slacker," more than probably this will have a lasting effect on the Curate's character. And if the Rector be a man of real earnestness and tact the result on his assistant's character will be most marked.

Frequently it happens that a man spends his curate days all in one parish. Now, surely, this is a mistake. In many ways he is most likely to become narrow-minded and warped in his ideas. If he is led by his Rector he may follow too closely in his footsteps, be they desirable or otherwise; and if he is of an independent turn of mind the probability is he will "become a law unto himself." If possible "the Ideal Clergyman" should serve for nine or ten years as a curate—with, say, three years in three different parishes—and of these, one curacy

should be a large town one, and one a country one, and then he ought to be, if he has honestly tried, properly equipped to take up his duty in that state of life unto which it shall please God to call him. Undoubtedly "the Ideal Clergyman" has a very difficult life to live up to. It has three phases:—
 (1) Home Life. (2) Parochial and Social Life. (3) The Sacerdotal Life.

1. The Home Life.—The rectory generally is looked up to for an example of what Home Life should be, therefore it is most important that it should be in conformity with the "pulpit." Many a time it has been said in effect—"It was not what you preached, which so told on me, but what you were." It is that *imitatio Christi* which is as attractive as it is arousing. It should be seen in the conduct of Home Life, in the choice of friends, choice of society, in the regulation of pursuits and hobbies, in the unworldly discharge of needful world-work, in the choice of recreations, as well as in the combating of weaknesses and the conflict with sins.

"The Ideal Clergyman" must be all of one piece. The life should agree with the lip, the practice with the profession. *Semper idem* is the right minister's motto. And men mark whether we live up to it or not. They judge by the eye quite as much as by the ear. They have a shrewd idea as to what we ought to be, and how we ought to act in certain circumstances.

The rectory should be a *Dulce Domum* to every parishioner. Sometimes the "Lady of the House" through anxiety to have everything "correct," without meaning to do so, causes a stiffness and starchiness here which should not exist. How often this has deterred some who wanted "a quiet talk," an afternoon or evening's harmless recreation at the rectory instead of at a worse place, we never can tell. As a clergyman comes in contact with "all sorts and conditions of men" his line of study must be very broad, by no means only theological. He should be able to enter

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into and at all events have a slight knowledge of all that is going on. Politics (without taking part in them), agriculture and gardening, photography, poultry and bee-keeping, carpentry and mechanism of motoring and aviation; all sorts of sports—fishing and shooting, golf, cricket, tennis, pugilism, horse-racing, etc., etc., for if he is not a *man* he is liable to be regarded as a *muff*! We must be able to sympathise with the sportsman as well as with the invalid. We must be able to keep up the tone of the one as well as to point out the path to Heaven for the other.

2. Parochial and Social.—Pastor in Parochia. This is, of course, where we most come in evidence—What do our people expect of us? "He went about doing good." This is what is expected of us also. "To visit the fatherless and afflicted," to pour in the oil of human kindness, not to "pass by on the other side"; sympathy is the most Christ-like of all things. Sympathy is love, and love conquers all things.

Manner, of course, counts for much. A complaint is sometimes made that some clergymen are "too high and mighty" in their manner—that when they are saluted by respectful poor, or working class people, they barely acknowledge this politeness, this haughtiness is felt very keenly—these people say, "There's not much humility in that man, he thinks himself somebody very great!"

Sometimes the clergyman's manner is "breezy" and kindly, at once he appeals to the people. Others can talk and talk well to their people, but alas! they spoil all by taking a final parting shot which is meant to wound and does wound the listener, and it rankles.

"The Ideal Clergyman" requires very frequently to pray that short prayer—"Let the words of my lips, and the meditations of my heart be always acceptable."

The writer of this paper asked some laymen lately what they expected from the clergy. Some of the replies were to this effect:—"We want a *man* who will come among us as an uplifting friend and not so pronouncedly the professional clergyman; to this end we would prefer that he discarded that silly wide-awake hat, and perhaps also the clerical collar. By all means let him be soberly dressed, but why so remarkably? You parsons are too professional both in dress and manner. If anything you spend too much time with the 'good people' who do not require your services, and too little time with those who do. You ought to seek them out—even in their haunts."

"The Ideal Clergyman" should study the character of his people, and so adapt his plan of campaign.

3. The Sacerdotal Life.—Here, of course, we touch the top note. How clear, refined, and in tune it should be. The priestly office requires fervent prayer and diligent care. Unfortunately much depends upon him personally as to the effect of his ministrations. It is well nigh impossible to submerge the *man* when listening to the *priest*. Is his whole life consistent with his holy office? This is the thought of the great majority of his flock; probably they know, or, at all events they think they know, and therefore either he is a beneficent clergyman or otherwise.

Of course, it is said—the man in the priest does not effect the value of the office—perhaps not in one way, but it certainly does in another. Religion may be defined as sentiment—sentiment put into practice, and practice put into sentiment. Music and scenery undoubtedly help us in our devotions; we cannot help being influenced by them, even if we did not desire to be. So also is the personal influence of the officiating priest over the worshippers. The Ideal Priest will then strive in every way to be a help and not a hindrance. Mannerisms are hard to eradicate, peculiar pronunciation, facial grimaces, a lounging careless expression and attitude, an overdone priestly effeminate manner. An unnatural voice, and want of reverence, irritate and cause wandering thoughts among the congregation. All these things the Ideal Priest has to guard against; and if his wife is a real helpmeet she will be able to give him many hints which even friends would not dare to do.

Our Prayer Book directs (Holy Communion Exhortation) that any who are troubled in conscience should come to their own priest or to some other discreet and learned minister of God's Word and open their grief in order to receive the benefit of absolution, etc. Now, how often does this really happen? Seldom. Is it because our people are very seldom troubled in conscience? No. Why then? Perhaps, because we are too difficult for shy sinners to approach, we are not like unto fathers of our flock, we do not enter sufficiently into their home life or bring them into ours. Perhaps we are taken up too much with "serving tables" and the things of this world in our daily ministrations. Perhaps our preaching has been too platitudinal instead of teaching and exhorting and winning over by the style of the Sermon on the Mount.

If it is our heartfelt wish and desire to

be Ideal Clergymen we must seek Him by intercourse with our people, intercourse with our fellow-clergy, intercourse with our God. And then shall we grow ourselves in grace, whilst those who come under our influence shall grow also. Then shall we be Ideal Clergymen.

Correspondence.

OPEN CHURCHES.

Sir,—The enclosed cutting is taken from the June number of the *Visitor*, the organ of the Church of Ireland Temperance Society. Its publication in your paper may help to draw the attention of the clergy to the need for open churches. We are now in the middle of the holiday season, our seaside and holiday resorts have many visitors. Among them are, we may be sure, many who desire a "place of quiet" for prayer which it is difficult to find in crowded lodgings. What more suitable place to turn to for that quiet, but the House of God? How sad to find the door locked, the stranger shut out. Our clergy sometimes complain that they can do little. They can unlock the church door.—Yours, etc.,

W. E. VANDELEUR.

Malahide.

"Some years ago it was my lot to administer to a dying man, who, in the exercise of his employment as a commercial traveller, was exposed to grave temptation to strong drink. He told me he had struggled hard against it, and he tried when, as was often the case, he had some time to wait for trains, to make a practice of seeking refuge from his temptation in any church that was open. Practically, for him, there were two 'public' houses—God's and the licensed victualler's—and he told me his distress when, too often, he found the church closed. Even one isolated fact like this should give pause to those clergy who imagine they have fulfilled their duty by holding occasional services in their churches, and then close the door sometimes even from Sunday to Sunday. To shut out from his Father's house one of the least even of His children would seem to me perilously near coming within the range of a terrible denunciation."

SHORTAGE OF CLERGY.

Sir,—Our Bishops have been drawing attention to the shortage of candidates for ordination. I venture to predict that the shortage will be considerably increased by a new rule of the Divinity School. Up to this an undergraduate of T.C.D. could join the school when he had passed his "Little-Go." From this on he will not be allowed to do so until he has completed his Junior Sophister year. Surely this is not a time to add another year to the college course with the corresponding expense? I hope it is not too late to agitate for its withdrawal, and that some of our influential readers will help.—Yours, etc.,

S. C. ARMSTRONG (Canon).

1st August, 1914.

[Owing to pressure on our space a number of letters are unavoidably held over.—Ed.]

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DUBLIN, FRIDAY, AUGUST 7, 1914.

DIOCESAN SYNODS.

KILLALA AND ACHONRY.

The annual Synod for the United Dioceses of Killala and Achonry was held in the Parochial Hall, Ballina. There was Holy Communion in the Parish Church, Ardnaree, at 11 o'clock. The chair was taken at the Synod at 12 o'clock by the Right Rev. the Hon. B. J. Plunket, Bishop of Tuam, Killala, and Achonry, and the opening prayers were recited by the Ven. Archdeacon Landy.

Archdeacon Landy and Mr. J. Pratt, D.L., J.P., were re-elected Hon. Secretaries, on the motion of Rev. G. G. Glenn, seconded by Rev. J. W. Morrow. The other officers were also re-elected.

THE REPORT.

The report of the Diocesan Council for the year 1913-14, submitted by the Secretary, the Archdeacon of Achonry, stated that no change occurred in the capital to credit of the Stipend Fund during the year 1913, the amount to credit being £72,023 16s. The receipts on account of the fund showed an increase for the past year. The total receipts to the end of 1913 were £5,967 2s. 8d., against £5,804 14s. 8d. for 1912. The increase was chiefly derived from the amount of parochial contributions received for assessment. The balance to credit of the several diocesan accounts on 31st December, 1913, amounted to £112,474 18s. 8d., as compared with £111,500 2s. 5d. for 1912, making an increase for the year amounting to £974 16s. 3d. Of this increase £924 14s. 3d. was for the assessment capital, £25 for the reduction of charges on Kilmoremy Glebe, and the balance to miscellaneous funds. The Council had before them the following resolution from the Diocesan Synod at its last session:—

That the Synod authorises the Council to take into consideration the question of the revision of assessments and amalgamation in those parishes which, obviously, are not able to keep up their present assessments, and to draw up a scheme to be presented to the Synod at its next annual meeting. Having carefully investigated the circumstances of the several parishes which have been unable to meet their assessments for some time, the Council consider the assessments of certain parishes should be reduced.

PRESIDENT'S ADDRESS.

The President, who was warmly applauded, said—Brethren, we opened our Synod to-day by a Service of very special intercession on behalf of our own beloved country. Indeed, for many months past, the Church has been engaged in offering up her prayers that peace and righteousness may prevail in our land. The prosperity of Ireland has always been the concern of her National Church. The Church of Ireland, being free from any outside or foreign control, has no other interest to serve than that of her own land. She is not a missionary appendix of the Church of England or Ireland—as some people so erroneously imagine—charged with the duty of Anglicising the Irish race. Associated in communion with other branches of the Catholic Church, we are no isolated unit, but on purpose of existence we are here just as St. Patrick left us, with the single object of uplifting and blessing the national life of Ireland. Yes, our Church is the inherited possession of the Irish people—so completely their own that she is the sharer of their every joy or sorrow. Brethren, it is because this is our position that we meet to-day with

saddened and anxious hearts. As Irishmen, we hold within our breasts great aspirations for the future welfare of our country. We long to see her united, prosperous, and happy. (Hear, hear.) But to-day our hopes for this happier and more united Ireland seem sadly crushed and withered. It is hard, with these dark clouds above us, to speak with any certainty about the future of Church or fatherland. The path before us leads through what seems an unknown country. And yet for the Church I have no fear. It is God's Church, and the circumstances we have to meet are of His making. The other matter that I refer to is the recommendation of your Council for the reduction of assessment and the union of benefices on certain districts. As chairman, it is not for me to influence you in forming your opinion or to anticipate the vote which you will be called upon to give on this resolution. I merely wish to emphasise three salient points in that report. First, that the proposed changes are no sign of weakness in the Church. (Hear, hear.) They are indications rather of her adaptability to suit herself to present-day requirements. We must keep up to date. We cannot afford to stand still. We must be moving with the times. The assessment of a parish or boundaries of a cure, fixed some 30 or 40 years ago, need not necessarily be the right or the fair ones to-day. Secondly, I want you to realise that no parish is forced into this scheme against its own will. (Hear, hear.) There is a wise provision which makes it possible for any parish threatened with a reduction of assessment, or amalgamation, to make the scheme inoperative in its own case. If a parish wishes to remain as it is, it does so by the simple expedient of keeping its assessment account out of debt. Thirdly, let no one think that these proposals are some sudden, impromptu action on the part of your Council. They have ripened slowly. They are the result of thought and consideration, not of months, but of years.

THE CASE OF THE SCHOOL CHILDREN.

Before I sit down there is just one other matter that I wish to bring before the Synod. It is one of very vital importance to the interests of the Church, and is causing me no little alarm and uneasiness. From the returns furnished to me by the rural deans, I find that 28 per cent. of the Church of Ireland children in this diocese are receiving their primary education in schools under Roman Catholic management. In Ireland we have a system of education that is intensely denominational. The Government support denominational training colleges for the teachers, and the teachers are required to give denominational teaching as part of the school course. The managers of schools are in most cases the clergy—either Roman Catholic, Church of Ireland, or Presbyterian. Now, whether this system be right or wrong, we have to accept it as a present fact. At any rate, we are thankful that the schools of our country are religious schools, and that education in Ireland is something more than mere secular learning. It is a real effort to train character and plant the fear of God in the heart of every Irish boy and girl. But to guard against any attempt at proselytism we have what is called a "conscience clause," and this means that no child may receive religious instruction except from a teacher of the child's own denomination. And here is our grievance, not that the faith of our children is being

directly tampered with in these Roman Catholic schools, but that during school hours they receive no religious instruction at all. Because they are in the minority they have to be penalised and left without the advantages given by the Government to the Roman Catholic majority. Now, here we have a question that demands our most anxious consideration. I mention it in Synod because I desire to enlist the co-operation of the clergy and laity in making strenuous efforts to improve, as far as possible, this unsatisfactory element of Church life in this diocese. First, let me call your attention to the new rules of the National Board regarding the establishing and maintaining of small schools.

DIOCESAN BOARD OF EDUCATION.

Then there is another direction in which I hope the diocese will move. The fact that over a quarter of our children receive school education of only a secular character makes the work of our Diocesan Board of Education of paramount importance. It is to this body that the Synod entrusts the control of religious education in the diocese. But the activities of the Board are sadly handicapped by want of money. Great things might be done if only we had the means to do them. I desire to see the collection made on "Education" Sunday in our several parishes largely increased. It is little to the credit of the diocese that last year these collections represented a contribution of only twopence per head of our Church population. And, lastly, in view of what I have stated that 28 per cent. of our children are to be found in Roman Catholic schools, let us hail with thankfulness the action of the General Synod in agreeing to give the Church a revised Sunday School calendar. The new calendar, while still making the Bible that central text book of our Church's teaching, will provide for our children receiving very clear and definite instruction on the history of the Church of Ireland, the Roman controversy, the origin of the Prayer Book, and the authenticity of Holy Scripture. For each of these four subjects are now in course of preparation. At last, and, to my mind, not a day too soon, the Church is awakening to the fact that our children need to be specially armed for the battle of modern life. (Applause.) There has been too much nominal Churchmanship amongst us.

ELECTION OF DIOCESAN COUNCIL.

The following were elected on the Diocesan Council:—

Clerical members—Canon Allen, 20 votes; Rev. Mr. Nash, 20; Canon McCormick, 17; Canon Perdue, 15; Rev. Mr. Pike, 13; Rev. Mr. Glenn, 12. Supplemental members—Canon Jackson, Rev. J. W. Morrow, Rev. Mr. Symons. Lay members—Messrs. John Garvey, D.L., C.S., 21; T. Livingston, 20; Major O'Hara, H.M.L., 20; Captain B. Cooper, 19; Colonel Saunders Knox Gore, D.L., J.P., 19; Major Fair, J.P., 18; C. Graham, J.P., 18; F. W. O'Hara, 18; E. Knox, 16; R. H. Knox, 16; C. Wilson, 16; Captain Kirkwood, 12. Supplemental—J. Perkins, 6; —Crichton, 3; W. Dorren, 2.

AMALGAMATION OF PARISHES.

Sir Malby Crofton proposed, in accordance with notice of motion, "That the Synod do now approve and pass a scheme for revision of assessments and amalgamation of parishes, as drawn up by the Diocesan Council."

Mr. J. Garvey, D.L., C.S., seconded. Several amendments were proposed, but all were rejected, save one proposed by Canon

Allen, which, the President said, merely expressed in clearer form the intentions of those who prepared the scheme.

The resolution as amended was then adopted.

Canon Allen, in proposing that the report of the Temperance Committee be adopted, said that the embargo on cattle had a very deleterious effect on their country. Fourteen millions per year was the amount gained by the exportation of cattle, and a similar sum was expended in intoxicating liquors, which was caused by another species of foot-and-mouth disease, because it was by their feet people were led to the public-houses, and by their mouths they imbibed the drink. (Laughter.)

The report was adopted.

KILLALOE AND KILFENORA.

The annual Synod of the Dioceses of Killaloe and Kilmacduagh was held in the Diocesan Hall, Pery street, Limerick. Hitherto the ordinary Synod has always been held at Killaloe, but on this occasion, owing to the election to a Canonry in St. Patrick's Cathedral, Dublin, caused by the resignation of the Rev. Canon Hemphill, of Birr, Limerick was decided on as the most convenient centre for the assemblage of the United Synods of Killaloe, Kilmacduagh, Clonfert, and Kilmacduagh.

The Right Rev. Dr. Berry, Bishop, presided, and the Archdeacon of Killaloe opened the proceedings, by reading a portion of Scripture and offering prayer.

The President announced that he had nominated Mr. H. V. Macnamara, D.L., Ennistymon, to act as his Assessor.

The following clerical and lay representatives answered their names at roll call:—

The Dean of Killaloe, Revs. H. R. B. Gillespie, M.A., Roscrea; H. Percival Norris, Nenagh; Webb B. Jones, B.A., Birr; Francis J. Costello, Ballymackey; J. Williamson Camier, B.A., Toomevara; J. Hobson, Birr; Brittain Longhead, M.A., Borrisokane; T. J. P. Westropp, M.A., Finneroe; T. Stevenson, B.D., Bownry; J. F. Nicholson, Castletown; Ven. L. O'Sullivan, D.D., Archdeacon of Killaloe; D. W. M. A. Elliott, B.A., Cloughjordan; Lloyd Morris, B.A., Corbally; G. A. Earle, Dunkerrin; Canon Lee, D.D., Brosna; F. S. Samuels, D.D., Kilbarron; F. R. M. Hitchcock, D.D., Kinnitty; R. N. Perane, Lorrha; Canon Thomas, Nenagh; A. N. S. Rice, M.A., Nenagh; F. R. Lawrence, M.A., Roscrea; E. J. Rainsford, B.D., Shinrone; C. W. McDowell, M.A., Templemore; Canon Waugh, Kildysart; J. W. Grainger, B.A., Ennis; H. V. S. Daly, M.A., Kilmacduagh; Canon Blood-Smyth, M.A., Kilmacduagh; Canon Birch, M.A., Sixmilecross; Canon Stanistreet, Newmarket-on-Fergus; Canon Armstrong, B.A., Kilmacduagh; Chancellor Gillespie, D.D., Clonlara; W. H. Brown, B.A., Quinn; Leslie G. Davis, M.A., Castleconnell; R. T. MacLaurin, M.A., Tomgraney; J. B. Dollar, B.A., Castleconnell.

Lay Synodsmen:—

Mr. G. W. Drought, Danganreagh, Roscrea; Lord Dunalley, H.M.L., Kilboy, Nenagh; Hon. Crosby G. Trench, Sopwell Hall, Cloughjordan; Messrs. John Mounsey, Riverlawn, Nenagh; Robert Powell, Blean, Toomevara; Hugh Dennison, Kyle Park, Borrisokane; D. McBride, Ballyhedon, do.; A. V. Grosso, Gamblin House, Roscrea; Capt. G. Robinson Ashmead, do.; Anthony J. Parker, Ballyvalley, Killaloe; Ludlow M. Jones, Cloughjordan; Robert Dann, Ballynavin, Borrisokane; James Willington, St. Kieran's, Birr; Herbert H. Brereton, Clongowna, do.; Lancelot J. Studholme, Ballycaghan House, Birr; G. Buster Stoney, Portland Park, do.; G. E. Kent, Emville, Terryglass, Borrisokane; Captain J. H. Poë, Riverstown, Nenagh; Adam Hodges, do.; Henry P. Bridge, Rocket Head, Roscrea; J. T. Stoney, Ewell Castle, Cloughjordan; Edward Frend, Silver Hills, Cloughjordan; James Wakely, Mount Shannon; Colonel Tottenham, Mount Callan, Inagh; R. G. E. Ellis, Seaview, Miltown-Malbay; R. G. Parker, Ballyvalley, Killaloe; R. E. White, Kincora, do.; F. C. Henry, Fort Henry, do.; Henry Iefroy, Cambrac, do.; Henry V. Macnamara, Ennistymon House; H. W. A. Fitzgerald, Newmarket-on-Fergus; Colonel Bentley, Broadford; Richard S. Welsh, Newtown, Clonlara; Maurice G. S. Walsh, Runard, do.; R. O'Brien Studdert, Cullane, Kilkisheen; Lord Massy, Castleconnell; S. O. Vansittart, Coolbawn, do.; and Robert Johnson, Scariff.

PRESIDENT'S ADDRESS.

The President, in the course of his annual address, said since the last meeting of the Synod they had lost the Rev. R. H. Bennett, Rector of Kilmurry, one of the few remaining clergy ordained before Disestablishment. They had also lost Lord Dunboyne, who, until his health failed, was active in the work

of the Church in this diocese. The Rev. William Richardson, Rector of Dorrha, has retired on a superannuation allowance. The Rev. J. S. Wylie vacated the Parish of Stradbally on his appointment to Newtownmountkennedy, in the Diocese of Glendalough; and within the last few months the acceptance of the Chaplaincy of the Magdalen Asylum in Dublin by the Rev. Samuel Hemphill, D.D., had deprived that diocese of his faithful services. They all deeply regretted his departure. During the twenty-two years in which he held the Incumbency of Birr he won, by his devoted labours and courageous fearlessness, the respect and affection not only of his parishioners, but also of his many friends amongst the clergy and laity of the diocese. Their hearty good wishes and earnest prayers go with him to the new sphere of work to which he has now been called.

There was only one point in regard to their financial position to which he felt it necessary to refer—namely, to the number of parishes, specially in Killaloe East, in which the assessment or a portion of it is paid in after the accounts have closed. This was most undesirable, and he was confident that if parochial collectors set about the gathering in of subscriptions earlier in the year a far larger amount could be paid in to the diocesan account before December 1st. Thus their accounts would be simplified, and a needless drain on the diocesan stipend fund would be avoided.

THE PRESENT CRISIS.

Continuing, his Lordship said:—It would be impossible on such an occasion as this to omit a reference to the very grave crisis through which just now we are passing. Surely with our whole heart we shall pray for the peace of our country, for the averting of the horrible calamity of civil strife, for the maintenance of that spirit of love which forms the very centre of our Christian faith. War, under any circumstances is an evil, the extent of which we can scarcely contemplate. But when war takes the form of civil war, when brother lifts up his hand against brother, then, indeed, we stand face to face, not only with an unparalleled calamity, but with a sin so deadly that no circumstances can possibly justify it. There are two further matters in this connection which I desire to touch briefly. First, when an Act of Parliament becomes the law of the land, it is our clear duty to accept and obey it. The teaching of the New Testament is absolutely plain on this subject. It is set before us by Our Lord Himself, when He said:—"Render unto Caesar the things that are Caesar's." It is expressed by St. Paul in his direction to the Christians at Rome—"Let every soul be in subjection to the higher powers, for there is no power but of God; and the powers that be are ordained of God. Therefore, he that resisteth the power withstandeth the ordinance of God, and they that withstand shall receive to themselves the judgment." It will enable us to realise that to this principle the Apostle would have admitted no exception, if we remember that in the first instance it was addressed to those who were under the immediate rule of the infamous Nero. Obedience to the law of the land is not a matter of political expediency, it is a moral, a Christian duty. I would in the second place appeal to my lay brethren, should the proposed changes in the government of this country take effect, neither hastily to sever their connection with this land by going to reside elsewhere, nor, if they remain, to stand aloof from the new order which these altered conditions would involve. I believe that as the present crisis passes a time will succeed in which your co-operation will be welcomed. I say this because I am convinced that the dominant majority in this part of the country who differ from us in faith do not desire either to drive us away nor to interfere with our liberties. This may possibly seem to you hopeless optimism. But my conviction is the result of personal experience. During all my ministry I have lived on terms of friendship with my neighbours—the clergy and the laity of the Roman Catholic Church. And I know by the testimony of many of the clergy of these united dioceses that what has been my experience has been theirs also. If, however, we take up an attitude of aloofness or of suspicion we can scarcely expect friendliness from those

to whom we are unfriendly ourselves. Above all—and this concerns clergy and laity alike—let us go forth to our work and to our future experiences in this land steadfast in faith, joyful through hope, and rooted in charity, assured that the never-failing Providence of God will keep from us, from our Church, our country, ourselves, all hurtful things, and that He will lead us to all things profitable to our salvation.

DIOCESAN REPORT.

The Archdeacon of Killaloe, in moving the adoption of the diocesan report, said the diocese was in a satisfactory position financially, though that did not really appear on the face of the report. This was due to the fact that several parishes did not send in the whole, or the greater proportion, of their assessment for some five or six weeks later than they should, and so their amounts could not appear in the report. The amount in default was over £800, and this was embarrassing the financial position of the Synod, and he suggested that some means should be devised for penalising these defaulting parishes. A great deal of this was carelessness, as many of the parishes had the money actually in hands, but did not send it in until too late.

Dr. Hitchcock seconded the adoption of the report.

BIRR PARISH.

It was unanimously agreed to adopt the recommendation of the Joint Council that the assessment of the Birr Parish be reduced to £235 per annum, thus securing a stipend of £400 per annum for the diocesan scheme under the scale in Clause 2; to this being added the endowed stipend of £142, the total parish income being £542, to be divided thus—incumbent, £392; curate, £150.

DIOCESAN COUNCIL.

The election of members of the Diocesan Council resulted as follows:—

Killaloe, East, clerical members—Revs. G. A. Earle, F. J. Costello, F. S. Samuels, Lloyd Morris, Dr. Hitchcock, B. Perdue. Supplemental—Rev. C. McDowell, F. Rainsford, and F. Lawrence. Lay members:—Hon. Crosby Trench, Messrs. S. J. J. Parker-Hutchinson, J. Willington, C. M. Carroll, L. M. Jones, Earl of Ross, Captain Hill Poë, Messrs. H. P. Bridge, G. F. Kent, W. H. Atkinson, F. Smallman, L. J. Studholme. Supplemental—Messrs. C. Butler Stoney, R. Wallace, and A. V. Grosso.

Killaloe, West, and Kilmacduagh, clerical members—Rev. W. Waugh, R. F. McLaurin, Canon King, and Rev. J. W. Abiahall. Supplemental—Canon Armstrong, Canon Gillespie, Rev. Leslie Davis.

Lay members—Capt. Vanistart, Col. Bentley, Col. O'Callaghan Westropp, Lord Inchiquin Capt. Studert, and Messrs. H. V. Macnamara, F. F. Cullinan, W. W. FitzGerald. Supplemental—Mr. R. F. Hibbert, Lord Massy, and Mr. G. Ellis.

CANON OF ST. PATRICK'S.

The ordinary business of the Synod having been concluded, a Synod of the combined dioceses of Killaloe and Kilmacduagh and Clonfert, and Kilmacduagh was held for the purpose of electing a Canon of St. Patrick's Cathedral. The roll was called of the two later dioceses by Archdeacon Daly, Rector of Gort, who announced that while there was a *quorum* of clerical, but not lay members present, no election could take place.

Archdeacon Daly said that on a former occasion he suggested that the appointment should be left to the President, but, in deference to his lordship's wishes, he had endeavoured to get a *quorum* of both clerical and lay members of the United Diocese of Clonfert and Kilmacduagh to attend that Synod, but had not succeeded.

The President said he regretted very much there was not a *quorum* present, as he very much preferred that the appointment should be made by the Synod, rather than left in his hands. However, he had now no option, as, unless an adjourned meeting was convened, the appointment would revert to him. He had no power to act until after three months had elapsed from the date of Canon Hemphill's resignation, and if no meeting of the Synod was held before the 23rd August he would make the appointment, and he only hoped they would not then regret the failure of the proceedings that day.

The proceedings concluded with the pronouncement of the Benediction by the President.

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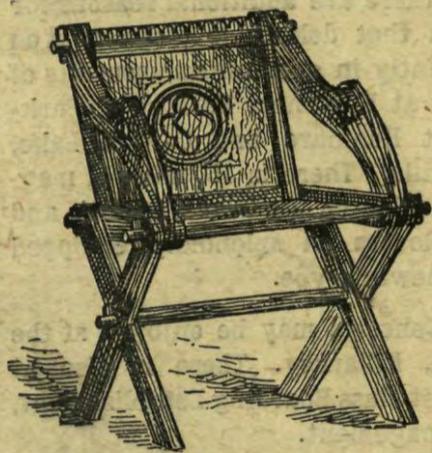
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