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The Week.

Evidence as to Nonconformist petitions against the Disendowment clauses of the Welsh 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 Protestant Committee offered to submit to Mr. Asquith evidence of organised pressure exercised by 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 Equal Divorce for Wives. Lord Gorell refused to submit to Mr. Asquith evidence of organised pressure exercised by 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 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 Brayne objected strongly to extending divorce facilities. A few weeks ago he 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 Brayne 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-
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 priests, Lord Bessborough and Lord Monteagle—are urging support to the Volunteer Movement.

At such an hour of trial as this 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 which 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 is more anxious 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 emergencies. 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 arbitration 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 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 Kane, who is a member of the C.M.S. Committee, says:—"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 attendance 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.

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.

This year's Congress meets in Birmingham on October 6, 7, 8, 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 subjects that are now in everyone'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, and generally attractive programme, which ought to make the Midland Capital the centre of Church interest.

The Birmingham Annual Church Conference.®
THE STAR OF BETHLEHEM.

(By J. HARVEY.)

I regret that I am obliged, under the conditions of the competition, to confine myself to a twenty-minutes reading of this paper, and feel that I cannot do all the justice to the subject which I desired. 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 with the circumstances of history from which it springs.

The first question we ask ourselves is: Who were these Wise Men that visited our Lord? "Wise Men" is the loose translation of μαγοί (magi) who were of a caste 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 travelers, the Cathedral of St. John Lateran being the seat of the Constitution being the first in Europe to dedicate 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 all Magi and the possessors of the greatest of all scripts." But under what influence of the star, which however some conceive to stand alone, did that idea dispel a conception of its miraculous nature at once and admit its astronomical aspect, but the phrase "to the East" 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 reason to think 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 birth, which the star, a planetary conjunction, pointed out to them from their observation of it in their eastern country, discovered to them 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 by the insurmountable reason, well-founded though it was, that led them to leave their own country to adore a sovereign unknown to His?

Now, several objects may come to the mind of the connoisseur. The word "star" was interpreted to mean planetary conjunction so as to be astrologically understood? but was it difficult with reference to the Greek word ἀστήρ, nor in the words ἀστεράς and σίδηρα 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 ἀστήρως and ἀστεροφέρω, 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 Authorized Version; we have seen; for the tense is aorist, and it is throwing the action back into the past. Should we not then be surprised to find ἀστεροβιβάσας, also aorist, left untranslated in English, 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 throws the action back into the past, as it implies that it took place in their own country as ἄστερως does, rather than 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 which was to bring disaster to the young Child. We have no need to draw on our imagination here, for the record distinctly tells us that its aspect was so auspicious that it appeared to guide the wise men 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 to show that it guided them to Jerusalem any other way than that of the road they were travelling on. They positively went at Herod's direction along a well-known road to a well-known city. The road, however, was a road inferred by the Wise Men as the road to Jerusalem. They were perplexed at the inscrutable action of the star, and the narrative had not been written by the Wise Men, but had never been put as an index until their journey to Bethlehem.
upon that the malefic influence of Saturn must have been counteracted by more benefic influences than Jupiter's alone, of which he has little or none. In short, we have yielded a favourable verdict at all. He declares, moreover, that if the triplicated conjunction of Jupiter and Saturn were the star, 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 the Magi must have been over-poweringly impressed.

But what interests the Brahmin most in this story is the way in which it never occur to him that 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 it astronomical course would have had no connection with the situation to the west. If they had been going on a road at all, we are compelled to admit that its aspect as an index to any part of the Magi's journey cannot have been practicable, till they turned, as it were, at Rachel's tomb. From the statistics furnished us of this conjunction on the 3rd December B.C. 7, the date of the fixed star, we know that the star rose at about 2 a.m. and that the sun set at 5 p.m. If therefore the Magi had left Jerusalem at 8 a.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 which necessarily drifted nearer and nearer to the town. And as they reached the lowest ground before rising to the town, it probably showed close above them. Building up their fears, 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. It is a new aspect which they could not have anticipated, surely supplies us with the reason of their exceeding joy and expectation. But as they realised, from its nature, that it could not long continue in that particular aspect what is most important to them, 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, we suppose we have noticed the planet Jupiter passing the fixed star Spica in the Sign of Virgo, and we must replace it on and into the next Sign, Libra. But, instead of doing so, if he repasses Spica, what should we say if 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 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 Whitaker's Almanac, the result sooner or later assumes the form of an ellipse. And so we can realise that if the loops of any two or three intersect other therers will be a shortly recurring conjunction, signifying a 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 have given their imagination. Of course it will have been reasonably 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 remained over the town until the house was found 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 been so. Firstly, as we understand the term star, it was impracticable, unless of course under the same conditions, to have provided an index, but which would become so complicated on a nearer approach as to have been impracticable. Again, if it were some other planet, the luminous body, called a star, we want of a better term, the Magi could scarcely have recognised it as the star they were looking for. It was 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 Kepler's calculations of the planetary conjunction would have been so complicated a procedure by narrating it. The Indian Brahmin's opinion is that the author of the Apocrypha, not being an astrologer, had advanced such a procedure by narrating it as he did. The reasonable inference is that St. Matthew heard the story of the Magi's visit to the heavens, and such a result from Joseph or Mary to whom they may have imparted the means by which they arrived, and fitted 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 "and大理石 the two anti-Magi and

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. We learn this from the phrase "and

(b) Because, as it was a planetary conjunction it could not guide them from north to south, as it could not guide them from east to west.

5. That its aspect as a guide must there-
August 7, 1914.

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

That it was not a miraculous phenomenon.

(a) Because in that case they would not have recognised it as the same phenomenon 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 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 place.

In the above argument there is no attempt to assert that Kepler's conjunction in a.e. 7 was the star of the Magi. It is only suggested that at its date it is said to be synonymous with that of our Lord's birth, it may have been. But this assertion is made that it is a natural phenomenon of the same nature as is ascribed 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 is 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 narrations -- it is to be assented to, 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 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 organizations, employers and business men in Ireland, to a conference on "City Promotion," to be held at the Civic Exhibition on August 7th, 8th and 9th.

The past few years have seen the rapid development of a scheme of City Promotion through the discovery that the industrial 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 full satisfaction of conditions and opportunities, and the application of the maximum of continuous organized effort acting in a systematic way. The opportunity created by this new science has been granted to few cities only, and it is those cities that have led in growth and prosperity in all the other cities of the world. One such city, for example, in old Ireland, has doubled its population and tripled its commerce in within the past few years only. It is to stimulate the application of these scientific methods in Ireland, and the forming of strong organizations to utilize them, that this Conference is called.

CHURCH OF IRELAND GAZETTE.

A LIVING THANKOFFERING.

THE GREYSTONES SUMMER SCHOOL, JUNE 18th-20th, 1914

(By Kathleen Huggard, B.A.)

Six years ago, at the Pan-Anglican Congress, a phrase was coined by Bishop Burroughs to express the feeling 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 little quiet 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, an year of anniversaries. As chairman of the School, Bishop Ingham, described it at the opening meeting. For the realization of the hopes raised by the Swanwick Conference, which made it possible at this Summer School, for the future—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 with our thoughts with those days at Greystones.

To those of us, rather more than three-quarters of whose lives, whose homes lay on the Irish side of the Channel, there was a very special cause for thankfulness. The Giver of all Good in this Centenary year of the Hibemian 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. History showed us in His Bible-readings 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, 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 today, anxious thoughts about our own unfaithfulness. As the Rev. Hubert Brookes 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 to­morrow 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 in the summer looking out to-day upon the world which He so loved, grieving over its sin and sorrow and pain and limits of usefulness. And in 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 "perspective of the world" and re-open up a new character. Men may rise on stepping­stones of their dead selves to higher things."

The same lesson was emphasised by the Rev. R. Bristow as he spoke of the demand of men and women who are wanted as missionaries. To despair and to hold back from the height of "our own strength, because we are not strong enough" is to ignore the power 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, we can see in the hands of great men for His great purposes, if they are wholly passive in His hand, wholly consecrated to His

Thus we saw what have been called "the unmeasured possibilities for evangelisation that lie in a single life wholly yielded to God." These are not to be overlooked; God is looking to these, consecrated in themselves, can, when massed, form a barrier against which the ocean beats in vain. Jesus Christ was the individual soul as 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: 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 "calledaries" 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 our home and foreign service. All work done out of love to Him, in the place of His choosing, is equally precious in His eyes. We were reminded of some lines by Stratford Collins, that so many of them were Irish, and to tell us of the twenty-one men and women who had offered themselves for missionary service after the Austerlitz School last January.

It was heard very distinctly the following morning as the Rev. R. Bulstrode appealed for candidates so full 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 by the most powerful witness to India of the spirit of opposition to Christ, and the longings of the people for Christian teaching, the ingathering of the leper; the numerical increase in 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 outcasts, 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 undoubtedly 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. There are thousands upon thousands of splendid 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. How, in ten addresses, he was filled with the word of God, and how full of verve and enthusiasm, he called us to go in and take possession in Pagan Africa. As citizens of the Empire, this

We saw, in a word, that those whom God has called, either directly or through the voice of circumstances, to work for Him and His Cause in Great Britain and with whom we are working, not perhaps so obviously, make their lives, by His grace, a Living Thank-offering, as some of those who serve to the uttermost part of the earth.

The urgency of the need abroad demanded, however, that the chief emphasis should be laid upon that other aspect of service which, with a too narrow application of the word, we are accustomed to call "missionary." The Swannick 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 in a new and louder voice for the finances of the Society." This same note was struck by almost every speaker at that meeting, 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 Austerlitz School last January.

We saw how the Home Church is hindered by 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 re-proach of our nominal Christianity, to right our social wrongs, will tell directly in the mission field.

We saw that the urgent need for those in the Home Church who will "give themselves," literally—to the ministry of intercession—the need which Dr. J. R. Moir has declared to be the primary one, which, if adequately supplied, will carry with it the mission of the Church of Ireland to others in Ireland, we were shown how we can use the impetus of great men for His great purposes, if they are wholly passive in His hand, wholly consecrated to His service.

In a special series of addresses each morning 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 were reminded of some lines by Stratford Collins, that so many of them were Irish, and to tell us of the twenty-one men and women who had offered themselves for missionary service after the Austerlitz School last January.

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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 Institute Mission, told us that the need for development in every branch of activity in the various missions; and especially in the 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 Chinese 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 Scott, of Chekiang, brought home with great force the urgent need for re-cognition of 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. She was speaking again on "China, a Vision of the Future," showed the wonderful possibilities of a great Chinese nation, which, "far from over-running 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 front 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 over-stretching—in the desperate effort to cope with the fullness of the "unreached opportunity" in Japan today. 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 street and teaching hall, had had their effect. Walls of prejudice and opposition on the part of Government and of the inhabitants, even in the missions, attest their desire to see Christianity possess the power, so sadly lacking in their own religions, to translate ethical teachings into moral living; to realise their own ideal of an Era of 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 address on Islam, illustrated in Allahabad, the C.M.S. is manifesting itself in organised opposition to Christian missions, there is an accessibility, being partly of the sense of need, the pessimism is partly the result of that better understanding of the Christian religion which has been gained by Moslems in other lands by the means of education. Opportunities exist for following up this advantage by evangelistic and pastoral work, and by educating and training those converts to the faith. Mr. C. T. Warren, who has done 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 and the collapse of world-wide cradle of pulsations of conscience or of privacy; in the growth of the opium habit; in the degradation of women; and in the appalling disregard of life. The need of Persia, morally and spiritually, for the Gospel of Christ; the development of widespread 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 Persia to take his doctor's degree. As we listened to the newly-made Bachelor of Medicine, for his brilliant medical training at a Sister 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 a body of medical men equipped with medical training to interpret the love of Christ, by caring for the suffering bodies of those who know not God. The vision of the needs of the world even yet was not complete. To most of us North-Canada is perhaps the most familiar part of all our Society's mission field. But the Rev. E. W. T. Greenshields, whose name and work, at least, were not unknown, left us no excuse for unbelief or of enthusiasm in future. Although the work of the C.M.S. is gradually passing over to the Canadian Church, Mr. Greenshields 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, whom he has corresponded so splendidly to; and to establish the Church of Christ fully in 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 those 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 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 meeting "our yesterdays are no longer a matter of our lips—are henceforth to become literally true in the lives of each one of us." And here we can appeal to the 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 written last week, the words with which Isaiah responded to his vision of service: "Here am I. Send me."—The C.M.S. Gazette.
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 Serbia 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 possibly, the rest of the 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 frank and heartfelt forebodings that if they be driven 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 last moment and beyond it. The sword, in its foundation. The original issues have been tried before. The Dreadnought, insignificance. There seems to the submarine, the airship and the aero-plane—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 ever 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 seed 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 encompassed in this crisis. As predominantly an agricultural community, we have food resources which, if they are carefully preserved, 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 sea, it is difficult to see how there could well be more than an inconceivable risk. 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 effect upon the dispositions 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 this work has almost achieved 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 inclined him to the impatience and “papistical” proneness. The Bishop’s work, on the contrary, is a genuine Christian history. He has successfully overcome his antipathies toward his own country, and he has succeeded in rendering a work of such breadth of treatment that it will be of the best service to any one who studies the history of Ireland or the history of the world for fifteen hundred years. We would not, however, compare the history of Ireland with the history of the world; it is far from complete, and, as the Bishop himself says, “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 effect upon the dispositions 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.

The results of the Anglo-Norman Invasions 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 subervience 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 critique, written 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 1537, he endeavoured to separate the laity from the clergy by a strong line of separation. The Statute is a ruin; and the writer displays a picturesque 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 16th 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 any 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 possible sympathy, often make men ready to battle. Possibly the 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 and protest is perhaps swollen 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 succeeded 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 Protestant's 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 are read 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.

Miss Kavv 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 reciting to know who we were, and what we were going to do. Miss Hall and the Bible­women sang hymns until we were nearly horseless. A crowd remained round us all the time though it was constantly changing. The rest of our visiting the school in the morning was that the schoolmaster, who is a Methodist, and had been drawn, bringing chairs for us to sit on. We sold a Testament to the schoolmaster, and several baha a books to the boys.

One of the listeners, a Pandhi who is very much respected by all, was so anxious that Miss Hall should start the lesson there, which he said quite fifty girls would attend. It seemed such an opportunity, if we suggested a cahembu, but nothing could be promised.

The Honeymoon.

(Proceedings of the 192nd Meeting of the Irish Christian Missionary Society.)

Miss Hall 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 reciting to know who we were, and what we were going to do. Miss Hall and the Bible-women sang hymns until we were nearly horseless. A crowd remained round us all the time though it was constantly changing. The rest of our visiting the school in the morning was that the schoolmaster, who is a Methodist, and had been drawn, bringing chairs for us to sit on. We sold a Testament to the schoolmaster, and several baha a books to the boys.

One of the listeners, a Pandhi who is very much respected by all, was so anxious that Miss Hall should start the lesson there, which he said quite fifty girls would attend. It seemed such an opportunity, if we suggested a cahembu, but nothing could be promised.
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 plaguesome disposition of the English nation is the great source of its strength at times of crises. Other nations grow wild with excitement and are 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. An unmarried lady of uncertain age said that the question is 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 he did not feel capable of saying which is the best place to go to at that critical time.
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 there a better guarantee of property and life than in this country. We have our over-sea Empire with the many millions dependent on us for righteous judgment, and we have colonies—new dominions—founders of our sons in the best portions of the not over-populated world. We have done our best to do justice among our 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 are to be left too long a 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 itself themselves and the world and sides of the roads 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 are friends in some of theQA influx and others of the arts, and the real struggle lies between a bishop or Zanzibar will do likewise. The Bishop of Zanzibar will do likewise. The

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We must know the truth of all these things, but we must have the courage to know the truth and to believe in it. We must be prepared for the battle of life, not only in the school, but in the world.

We must think of the children of all ages. We must think of the children of every race. We must think of the children of every clime. We must think of the children of every country. We must think of the children of the world.

We must think of the children of the world. We must think of the children of the world. We must think of the children of the world. We must think of the children of the world.
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St. Mark’s Parish.
The and Dublin Co. Boys’ Brigade have just returned from a visit to Ireland, during which they were entertained at Kilclief (Co. Down) and Kilkenny, and visited the 17th Co. (St. Matthew’s, Tristoun), at Rostrerton, Rush. Lieutenant Walter Blackwell was in charge of the party, and the committee of the regiment gave every satisfaction.

CHURCH OF IRELAND GAZETTE.

OSSORY, FERNs, AND LEIGHLIN. Ossory.

Clerical Society.
The annual meeting of the Clerical Society will be held at Castievedge, Killeney, on the invitation of the Rev. W. Armstrong, r.i.c., who has served the pastorship of the latter place for a considerable period, under whose direction the School Board and the committee of the society have every reason to feel proud of the beautiful and wholesome results of their labours.

SUNDAY SERVICES.

ST. PATRICK’S CATHEDRAL, DUBLIN.
August 9th, 1914 (5th Sunday after Trinity), Holy Communion at 11 a.m., Service, Te Deum and Jubilate (St. Fin) in A; Anthem, Seek ye the Lord (Roberts), No. 307; Service, Kyrie and Credo (Stuart); Preacher, Rev. W. Armstrong, r.i.c., Prebendary of Howth. Evensong (2.15 p.m. (Tuesday) Service, Majestas Domini (Martin) in A, 1st Anthem, Lord, for thy tender e’ry sakes (Farran), No. 346; and Anthem, The radiant beauty (Wells), No. 337.

CATHEDRAL CHURCH OF THE HOLY TRINITY, commonly called Christ Church, Dublin.
August 9th, 1914 (5th Sunday after Trinity), Cantoris Week; Matins (followed by Choral Colation) at 11 a.m. (Low Mass in church), and Benedictus (Lord) in E at anthem; “If thou thridest through the wilderness” (Green) (Cathedral Committee); Communion Office (Lloyds) in E at anthem; Preacher, Rev. E. A. Smith, M.A., Hymn No. 236; Evensong at 4.30 p.m., Service, Magnificat and Nunc Dimittis (Harwood) in A at anthem; “The Wildernesses” (Green) No. 717; Preacher, Rev. W. Ross Brown, M.A.; Hymn No. 90.

ST. ANNE’S CATHEDRAL, BELFAST.
August 9th, 1914 (5th Sunday after Trinity), Holy Communion at 8 a.m.; Morning Prayer, the Sermon (Swinburne in D) to the Lord the strength of thy might (Moles); Hymn No. 33a and 491; Preacher, Rev. W. Woodcock, M.A., Prebendary of Howth, Evensong at 7.15 p.m. (Services) (Markus) in D at anthem; “From the house of the Lord” (Chaplin) No. 24 and 200; Preacher, Rev. H. Lindsay, Evening Prayer at 7 p.m.; Preacher, Rev. G. C. O. Olden, M.A.

TORONTO’S OPEN AIR SCHOOL.

An event of much 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 benefitted by a prolonged open air treatment, are taken each day from their homes by private car, each car being filled with the children to be treated, who are then taken to school, residence and recreation periods. This system means that for almost three 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 time. All their work is taken out of doors; plain and wholesome meals are provided for them and a regular course of study followed. The health of the child is vastly improved, and the all-round effect is most satisfactory.

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desire for self-realisation and attendant material advancement.

It is the descendant of the schoolboy, who sulls because his class mate has secured the prize, as contrasted with the descendant 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 as 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 restart the old world only being marked 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 see to 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 prize and plunder, yet under such the importance of individual initiative as a possession.

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 straining 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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sorry to add, almost useless routine of Irish councils, offered the study of Greek, ordained in 1711 for Ballyhalbert at the time of his arrest. Towards the end of the 18th century great numbers of working in co-operation with ministers were so fully inspired 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 in co-operation with the malcontent Roman Catholics. The democracy clergy and landed gentry were largely united in the Irish Parliament. Dr. Dickson's account, refers to the Volunteer Movement, twenty years before the Re却tion. Those who were prominent as Volunteers and received the thanks of the Irish Parliament, would not consider him as a friend to religion. In 1783 Robert Stewart, afterwards the famous Lord Castlereagh, then only thirty years of age, gave a signal service at a shunt fight at Belfast. He commanded the Ards Independent, 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 of Ossory. The death of the latter produced a great change which found Castlereagh the head of the Irish Government that placed Dickson in his position. The fact is, 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 Dublin, Adair, the N. R. O'Connor, was leading part. He gives a minute account of his doings, and the people he spoke to, at Newtownards, Belfast, Saintfield, Downpatrick, Ballykelly, Portaferry, in the days before his arrest at Ballynahinch, on the 5th June, 1798. His object is to show that the Government acculation that he was appointed Adjutant General of the United Irishmen for Co. Down, was unfounded. Yet here he is unhesitatingly disclaiming, though 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 the suspicious statements to fellow-members who were in the Government's pay. He does not absolutely deny his appointment at warrenmores made, on his treatment, criticism the hostile evidence. He writes in the following cryptic style:—"Yet I may have been a General for ought 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. He writes with the kind of self-arranged apology that history can only admire. 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."

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 many other Protestant leaders he trebled his income by keeping a school at Portaferry, from which he obtained £100 a year. When he arrived he learned that the Government 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 calculated his losses at £5,000 or £6,000. Eventually he was chosen to be minister of a small congregation at Keady, but was refused the Rectorship. The demands of his office must have been narrow. In 1811 he was attacked and badly beaten when returning from a Roman Catholic meeting in Armagh. This book did not know his assailants, yet he incurred animosity because with characteristic perversity he refused to correct a newspaper statement that they were Orange men. He conducted a vigorous criticism against the leaders in his own church after his return. The Synod of Ulster severely condemned him. After his book was published, failing health compelled him to resign his office. A friend gave him a house 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 misplacement of unquestioned ability.

Yours faithfully,
SHEBA THE Scribe.
Cave Hill.

Notes from the North.

The Bishop of Down, Connor, and Dromore has appointed the Rev. Chancellor Benson, Rector of Ballymoney, to be Archdeacon of Connor, in the room of the late Dr. Cave Hill.

The new Archdeacon has spent his entire ministerial career in the diocese. He was ordained in 1874 for the curacy of Killycloney (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 1868, and of the General Synod since 1893. 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, appointed him to the Chaplaincy of Connor. Twice during his incumbency the parish church has been restored, and recently a fine three-manual organ has been installed. Archdeacon Benson is an active member of the Hymnal Revision Committee. His musical knowledge has been of great 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 fulfil 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 Weldon in the House of Lords, 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 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 everywhere he will be received with very genuine satisfaction. It is unnecessary to enlarge upon and elaborate this. But when Carlyle said "Malebranche saw all things in God, and Necker 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 control.

We once had an English clerical friend, Rector of a parish in the town of Colchester, where the Rev. J. E. Browne, B.D., Rector of St. Stephen's, Belfast, was unanimously appointed incumbent in succession to the late Rev. 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.B.; Mr. H. L. M'Cready. 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. Browne possesses organising power of a high order. His skill in this way has been often proved, e.g., in the Secretarieship of the Belfast May Meetings and the recent General Mission. He is one of the most genial and winning 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. John's Parish and Dean of Connor, was married, on 4th inst., to Miss Ward, daughter of Mr. J. T. Ward, of Cherryhill, Belfast.

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**CHURCH OF IRELAND GAZETTE.**

I.—"A SAVING SENSE OF HUMOUR."  

(Parson 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 differ. It was John Wesley who said the greatest 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 Necker 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 control.

We once had an English clerical friend, Rector of a parish in the town of Colchester: 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: "What is it that one of his clergy while at dinner with him. Why is this room like a menagerie?" Strange to say, everyone gave it up. "Well, because we have at table a Penguin, a Fox, a Coon, and a Peacock." Another Irish Bishop once said in a Visitation charge to his clergy, "Let each one of you by 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 a great 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, so dull, occasionally rings. Carlyle had a grnat deal of 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." A saving sense of humour, people, his political opponents no doubt among the number, accuse him of frivolity and cynicism because of it. Yet such a gift as his own sense of it. John Wesley had a keen sense of humour. A rude, hollering 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 $40,000 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 Irish Church history it was pronounced that "preachers punned sinners into repentance." It was a bad practice, and is lamentable in a Church, or any human society, to have cameras, 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 from them; the quantity being excessive, the quality was found to become, and did become, bad. But a few specimens must be given. He said to a tete-a-tete at dinner. 'Ah, you must have strong sympathies with Rome, for I see that you 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 Catherdral, 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, Sir, that have you not read Morning Prayer?" We once pointed out to him that as eminent layman, a clergyman perhaps, is entitled to noise in a large public meeting in Cork (at which we were both present) mixed up Origen and Celsius, 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; these must be spontaneous and natural. This was the great charm of Father Healy's jokes. They were always so fresh and simple and natural. Once you heard them you wondered why he never strikes me, or occur to me, before. Some time ago there were two railway guards in the
The Church of Ireland Gazette.

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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 logical point. How clear, refined, and in tune it should be. The pious office requires fervent prayer and diligent care. Unfortunately, the clergyman often permits himself personally as to the effect of his ministration. It is well never impossible to submerge the man when listening to the perfect. 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. So also is the personal influence of the officiating priest over the worshiper. The Ideal Priest will arrive in every way to be a help and not a hindrance. Mannerisms are hard to eradicate, peculiar pronunciation, facial 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 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 preaching has been too platitudinal to produce, or because we are too difficult for shy sinners to approach, we are not like unto fathers and so adapt this?—Yours, etc.,

W. E. YANDERLE.

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, when, as often was 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 in the confectioner’s—and he told me his distress when, too often, he found the church closed. Even one isolated fact like this should go to prove 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 our doors for our Father the organ of the whole life consistent with his holy office?—Yours, etc.,

S. C. ARMSWORTH (Canon).

1st August, 1914.

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

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THE REGULAR SYNODS.

The annual Synod for the United Diocese of Killala and Achonry was held in the Parochial Hall, Ballina. There was Holy Communion in the Parish Church, Achonry, at 11 o'clock. The chair was taken at the Synod at 12 o'clock by the Right Rev. H. J. Plunket, Bishop of Tuam, Killala, and Achonry, and the opening prayers were read by the Very Rev. Ambrose Leamy, Archdeacon Leamy and Mr. J. Pratt, D.L., re-elected Hon. Secretaries.

THE REPORT.

The report of the Diocesan Council for the year 1913-1914, submitted by the Secretary, the Archdeacon of Achonry, stated that no change occurred in the episcopal revenues of the Diocesan Fund during the year 1913, the amount to credit being £5,056 15s. 4d. The receipts on account of the fund showed an increase for the past year. The total receipts to the end of 1913 were £5,697 2s. 8d., against £5,056 15s. 4d. for 1912. The increase was chiefly derived from the amount of parochial contributions received for assessment to the balance due of the several diocesan accounts on 31st December, 1913, amounted to £12,474 16s. 8d., as compared with £11,500 2s. 4d. for 1911, making an increase for the year amounting to £974 15s. 4d. Of this increase £939 15s. 4d. was for the assessment capital, £64 for the reduction of charge on Killimoon Gleece, and the balance £39 for the purchase of land at Killadeen, County Mayo.

The Synod authorizes the Council to take into consideration the advisability of the future assessments and amalgamation in those parishes where the income, for the last five years, is not sufficient to make the capital, and to draw a scheme in order to present to the Diocesan Council at its next meeting.

Having carefully investigated the circumstances, the several parishes which have been unable to meet their assessments for some time, the Council considers the assessments of certain parishes should be reduced.

PRESIDENT'S ADDRESS.

The President, who was warmly applauded, said—Brettenham, 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 safety may prevail. This movement has been paralleled by the whole Christian Church which, from the rising of the sun to the setting, has been imploring the Lord for this great deliverance. 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. It is not a missionary appendix of the Church of England, people here are not an incubus or an appendage. Associated in communion with other branches of the Catholic Church, we are no isolated body, but as a nation of existence, we are here just as St. Patrick left us, with the single object of applying ourselves to the national life of Ireland. Yes, our Church is the inherited possession of the Irish people—no completely their own that she is the sharer of their every joy or sorrow. Brettenham, it is because this is our position that we must to-day meet with

sadened 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 land, with those dark clouds ahead of us, to speak with any certainty about the future of Church or Fatherland. The path before us lies 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. There is another matter that I refer to in the recommendation of the 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 emphasize three salient points in this report. First, the proposed changes are for the reduction of weakness in the Church. (Hear, hear.) They are indications rather of the Church's desirability to suit the requirements of the 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 curacy, fixed some 30 or 60 years ago, used not necessarily be the right or the fair one to-day. Secondly, I want you to realize 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 operative in its own case. If a parish wishes to remain as it is, it does so by the simple expedient of keeping the 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 anxiety and uneasiness. From the returns furnished to me by the rural dean, I find that 20 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 appoints denominational national 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 of the 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 proselytized and left without the advantage 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 cooperation 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 establishment and maintaining of small schools.

DIOCESAN BOARD OF EDUCATION.

Then there is another direction in which I hope the Synod may co-operate with me. I refer to the amount of our Church education costs. For a quarter of our children receive school education of one kind or another per annum. It is the work of our Diocesan Board of Education of paramount importance. It is in this body that this Synod controls the quality 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 twenty per cent of our Church population. And, lastly, in view of what I have stated that 20 per cent. of the 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 will enable the children to take the central text book of our Church's teaching, will provide for our children receiving very clear and definite instruction on the works of the Church of Ireland, the Roman controversy, the origin of the Prayer Book, and the sanctity of Holy Scripture. For each of these works of four subjects a supplement is issued. 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 closed on the Diocesan Council:

General members—Canon Allen, 20 votes; Rev. Mr. Math, 20; Rev. Mr. Morgan, 16; Canon Murphy, 15; Mr. M'Gowan, 15; Rev. Mr. Construction, 12. Special members—Canon Jackson, Rev. W. M'Convery, Rev. Mr. Smyth, 7; A. L. M. W. 2; Rev. Mr. Osborn, 2; Rev. Mr. John Group, 2; R. O. S. 2; Rev. Mr. Leatan, 19; Mr. J. Doran, 19; Mr. J. J. M. M. 2; Mr. J. J. J. 2; D. T. C. 1; Mr. J. Craig, 1; Mr. J. J. J. 1; Mr. O'Flanagan, 16; E. Knox, 16; E. H. Knox, 16; C. Wilson, 16; G. H. Hume, 16; J. A. Hill, 16. Ordinary members—J. Perkins, 6; J. H. Crooksh, 3; W. Deren, 2.

AMALGAMATION OF PARISHES.

Sir Malby Crofton proposed, in accordance with notice, a scheme of amalgamation of parishes which had now improved and passed a scheme for revision of assessments and amalgamation of parishes, as drawn up by the National Board, and seconded by Mr. J. G. Glay, D.L., C.S., seconded.

Several amendments were proposed which all were rejected, save one proposed by Canon
SUPPLEMENT—CHURCH OF IRELAND GAZETTE.

August 7, 1914.

KILLALOE AND KILfenora.

The annual Synod of the Diocese of Killaloe and Kilfenora was held in the Diocesan Hall, River Street, Limerick. The following persons attended:—

The Dean of Killaloe, Rev. H. B. Gillen, M.A., Killaloe;

Rev. J. S. Kilbride, Kilfenora;

Rev. H. C. L. Donnell, Killaloe;

Rev. A. S. D. Macnamara, Killaloe;

Rev. H. W. Earle,

Rev. J. J. Macnamara, Killaloe;

Rev. W. L. L. Earle, Killaloe;

Rev. F. B. L. Earle, Killaloe;

Rev. H. F. O'Connell, Killaloe;

Rev. W. O'Connell, Killaloe;

Rev. H. H. O'Connell, Killaloe;

Rev. H. D. O'Connell, Killaloe;


The President announced that he had nominated Sir H. B. Macnamara, D.L., Kilfenora, to act as Synod Clerk.

The following clerical and lay representatives were admitted:

Rev. H. B. Gillen, Killaloe;

Rev. H. C. L. Donnell, Killaloe;

Rev. A. S. D. Macnamara, Killaloe;

Rev. H. W. Earle, Killaloe;

Rev. J. J. Macnamara, Killaloe;

Rev. F. B. L. Earle, Killaloe;

Rev. H. F. O'Connell, Killaloe;

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Rev. F. B. L. Earle, Killaloe;

Rev. H. F. O'Connell, Killaloe;

Rev. W. O'Connell, Killaloe;

Rev. H. H. O'Connell, Killaloe;

Rev. H. D. O'Connell, Killaloe;

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