



No. 2024—VOL. LX. [63rd Year].

DUBLIN, FRIDAY, NOVEMBER 15, 1918

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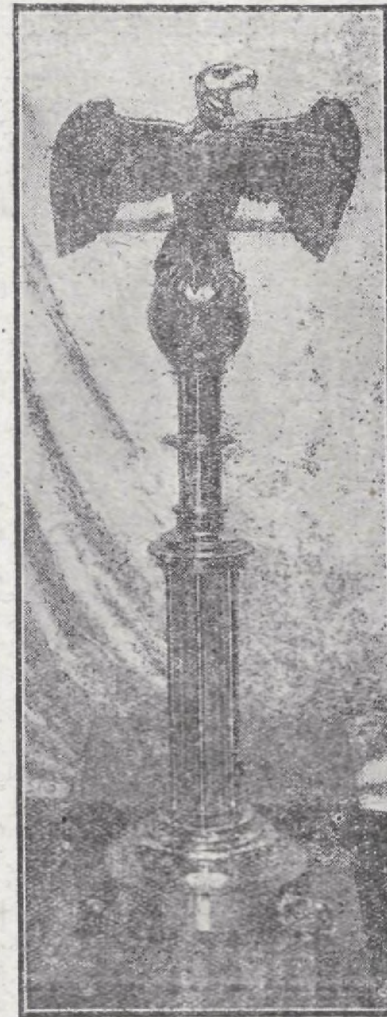
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Anonymous letters will not be refused publication, if they are otherwise fit for insertion; but no anonymous letter can be inserted unless accompanied by the name and address of the writer, as an evidence of good faith.

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No appeals for money (except in cases of general interest) can be inserted in our Correspondence column, unless the letter containing the appeal refers to an advertisement appearing in the same number.

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The Week.

Laus Deo.

"The glorious news which has reached us to-day of complete victory for the cause of honour and truth fills our hearts with gratitude and our mouth with praise. Let there be a special Thanksgiving Service in all our churches on Sunday morning next, and prayer to God that we may amend our lives and 'improve this great mercy to His glory, the advancement of His Gospel, the honour of our Sovereign, and in as much as in us lieth to the good of all mankind.' " We quote the words of the letter which the Lord Primate sent to all the clergy of his Diocese on Monday on the news that the armistice was signed. They reflect the solemn thoughts of all of us on this wonderful event in the world's history. Our first thought must be that of humble and reverent thanks to God for the mercy vouchsafed to us in this great deliverance. Our next thought must be that, by God's grace, we may use the victory aright.

**

The happy close of hostilities in this greatest and most terrible of all wars, fought for everything that we hold dear

and sacred, led the Prime Minister on Monday to move the adjournment of the House of Commons to St. Margaret's

Church, Westminster, there to give "humble and reverent thanks for the great deliverance of the world from its great peril." It was a fitting commemoration, in keeping with our national traditions, of the mercy vouchsafed to us. It was a homely Service at the Parish Church of the Houses of Parliament, but every one of its twenty-five minutes was impressive—far more impressive than an elaborately prepared Office. So soon as the choir and clergy had taken their places the Doxology was sung. After the Lord's Prayer there followed four Collects—the first of thanksgiving, the second a supplication for "a right judgment in all things" throughout the coming period of readjustment; the third for those bereaved by the war, and the fourth a petition for the establishment of God's Kingdom upon earth. Then the congregation joined in that general thanksgiving, so familiar to all Churchmen, which gives "humble and hearty thanks for all Thy goodness and loving-kindness to us and to all men." Psalm 46, "God is our hope and strength; a very present help in trouble," having been sung, the Archbishop took his place at the lectern and read from Isaiah 61, which begins: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the

opening of the prison to them that are bound." Truly an appropriate selection for such an occasion. Another grand hymn, "O God our Help in ages past," was sung; and the Primate, standing at the altar, pronounced the Benediction. Then the *Te Deum* was sung to the familiar Martin and Purcell chants. A short pause, and once more the voice of the congregation was lifted to the strains of the National Anthem. "God Save the King" were the last words of this Service—so brief, so simple, yet celebrating the most momentous event which has ever brought together the Mother of Parliaments in this historic place of worship. On Tuesday Ireland's national thanksgiving was offered at the National Cathedral of St. Patrick. It will be offered anew in every church throughout the length and breadth of Ireland this coming Sunday.

* *

An End and a Beginning.

Last Monday marks the date of an end and a beginning. It is the end of Prussian militarism; it must be the beginning of a new order of the world. The terms of armistice fulfil two functions, both immensely important. They make it impossible for Germany to resume fighting; and they brand ineffaceably upon the minds of her people the total and unqualified defeat of her war-makers. They are the complete accomplishment in physical and material terms of what from the beginning we have meant by the extinction of Prussian militarism, and in no other way was it possible to punish and discredit the men who have made that system their god and in its service and worship brought this immeasurable calamity upon the world. These men are deposed and disarmed, and left to settle accounts with their countrymen, whom they have misled and betrayed, and who must now make reparation for the wrongs committed in their name. But the victory is complete morally as well as materially; and that is even more important. The end has come chiefly by the cracking of the enemy's war front, but even more conspicuously through the fall of the enemy's home defence, the collapse of their moral resistance. The new Germany is not a matter for illusion. It has been born, not out of noble aspirations, but out of disappointment, resentment, disgust, starvation, fury, and despair. But the essential fact is that the new Germany has been born, and the heaven of political righteousness in Germany has at last got a chance to work.

* *

The Peace of Justice.

That means much for the world, since for the Allies the ultimate object of this war is not merely to inflict a disarmament which might be temporary upon a beaten enemy, but so to build up the society of nations that we may all put off our armour and be relieved of the fear that the cycle of war and slaughter will come again. The question for the Allies is not now what they can do to a beaten enemy who must for the time being accept everything, but what it is wise and just to do, what can be made permanent, what it is in the enduring interest of the world to do. It is a question which will require courage, forbearance, and a sagacious prevision of the future to answer wisely. Meanwhile it has become evident from the first day of peace that some settled and acceptable Government for the German people is a necessity not only for them but for all the world. Without it the peace cannot be guaranteed or the terms fulfilled.

Without it there is danger of anarchy spreading in a wide circle. The peace is the peace of Mr. Wilson; but it is very nearly the peace of M. Lenin. We have necessarily, then, to do everything in our power to prevent chaos and confusion in enemy countries, and to give every help we can to any Government which honestly accepts our conditions. Sooner or later feuds must be healed and a Government be found in Germany with which we can deal on self-respecting terms, or we must say farewell to our hopes of abolishing war and reconstructing the world on a basis of law and right. At this moment, as at so many others, President Wilson comes forward to help the Allies along the right road. He announces that steps are being taken at once to organise relief for the starving peoples of Central Europe in the same manner as they were organised previously in the case of Belgium. Hunger, as the President says, does not breed reform, it breeds madness, and "it ought to be possible to lift the fear of utter misery from their oppressed populations and set their minds free for the great and hazardous tasks of reconstruction that face them on every hand." No Government could have any stable existence in Germany except one which was able to assure the country against actual starvation. None can be durable unless, after that, it can hold out the hope of a future in which, in Mr. Wilson's words, the place of the German people will be justly defined among the nations. When she has done justice to those she has wronged, Germany will find that the rest of the world is ready to do justice to her. It is her test that she shall satisfy justice and ours that we do not exceed it.

* *

Education in Belfast.

In his address to his Synod last week the Bishop of Down called attention to the very urgent question of education in Belfast. All indications pointed to a great increase in the population of the city, yet the school accommodation was far too small for present needs. The burden of providing new schools was largely thrown upon the individual enterprise of the school managers. Most nobly had they tried to do their duty, but in a growing community the task of raising money so as to make the building of schools keep pace with the growth of the population was too great for private enterprise. The whole community should undertake it, and if that was to be done aright there must be there, as in England and Scotland, an education rate. Continual appeals were being made to the Government for more grants from the Treasury. It was not generally known that the Treasury paid more per head for primary education in Ireland than in England or Scotland, and yet they were behind. The reason was simply that there was no local contribution in Ireland, but that which was voluntarily given by the generous few. An education rate would secure for Belfast not only sufficient accommodation for her children, but a new and higher standard of school building and equipment. It would also create an interest and pride in their schools which were now sadly lacking. Make their schools spacious and beautiful, and they would take the same sort of delight in them that they took in their spacious and beautiful City Hall, and their children would benefit in health, in morale, in self-respect, in fitness for the duties of life. We print elsewhere in this issue a portion of the Bishop's address on the question of a League of Churches which was

not published in the secular Press, and which we commend to the attention of our readers.

* *

A Practical Temperance Policy.

We deal elsewhere with the temperance question. We may quote here the views of our contemporary, *Everybody's Monthly*, the organ of the Irish Temperance League. "We are all, or nearly all, prohibitionists, but the question is—how is this to be attained? For the last four years the policy that has received the fullest and widest endorsement has been: 'Prohibition for the period of the war and demobilisation.' Is that still the policy? The period of the war for all practical purposes is nearly over, and demobilisation may begin almost any time, or at least long before any measure of temporary prohibition could be made effective. War-time prohibition is now absolutely out of date. There could be nothing more utterly futile than a continued repetition of this singularly ineffective demand. But what is to take its place as the new battle cry of the temperance forces in Great Britain and Ireland? Everything depends on this, and if there ever was a situation demanding something in the nature of temperance statesmanship we are confronted with it at this moment. Prohibition by *local veto* is, we believe, a line along which progress can be made to the end in view. The advocacy of this policy will hold the greater number of new recruits brought into the temperance ranks in recent years, while what is regarded as the more extreme policy will repel them, and they will be lost in large numbers to the cause. The great masses of our democracy and our labour leaders will endorse and espouse a policy that says, 'put it to the people,' and give them the right in their city wards and municipalities, in their urban and rural areas, to say whether they will have the public house or not. Hundreds of people will resent prohibition being thrust upon them by the direct fiat of a party in the House of Commons. The whole experience of the past goes to show that it has been local option which has led up to State prohibition. That is the natural and the sure path, and the sooner we British and Irish people set our feet into that path the sooner will our goal be reached. We put forth a plea for reconsideration and reconstruction with a view to a really practical temperance policy for the period after the war."

THE CLERICAL SOCIETY FOR IRELAND.

It is hoped that our readers will take advantage of the Sixty-third Session, to be held on Wednesday and Thursday (11.30), in the Library of the Kildare Street Training College.

On the opening day, the President (Canon Lawlor) will give his address, on "The Continuity of the Irish Church," and in the afternoon Professor McNeile will read a Paper on "The Missionary Idea of the Old Testament."

All clergymen are eligible for membership on payment of the annual subscription (1/6).

ACKNOWLEDGMENTS.

The Editor, *Church of Ireland Gazette*, acknowledges with thanks the receipt of the following additional donation towards the **Royal Savoy Association for the Relief of British Prisoners of War**, as advertised in this paper:—A Thanksgiving for Savoy Association, 10s.

Pelmanism and Peace.

By ARTHUR F. THORN.

Author of "*Richard Jefferies and Civilization*,"
"*Social Satires*," &c.

THE truth that civilisation has been strained almost to breaking point by the War will not be denied by those who are able to recall the cataclysmic events of the past four and a half years. Nothing less than a revolution has taken place in society, but its progress has been too gradual for immediate realisation; the spectacular horrors of modern warfare have largely distracted the public consciousness from the social changes which have come about as a result of world conflict, but when peace comes these things will need to be appreciated in their true perspectives. The future will consist mainly of social problems that will demand the concentrated mental effort of every individual brain. Vital national issues directly affecting the lives of the people will demand serious consideration and successful treatment, not only by a few men of genius, but by the people themselves. There will be a vacuum in the social atmosphere that will draw all mentalities into its vortex, and if those mentalities are insufficiently equipped for the strain which will be put upon them, then the wisest plans of the minority will prove ineffectual.

How few are able to grasp mentally the significance of the present moment, or to visualise the intensely dramatic possibilities of the near future? How few are able to perceive that the War has, in the sense of destruction, set civilisation back a century, and that it will be absolutely necessary to repair the wreckage as soon as possible after peace is declared? The emotional reaction of joy that will inevitably succeed the birth of peace will, for a time, subordinate every other public emotion. One can quite clearly visualise a condition of happy chaos that will laugh in the face of serious thought and be quite unable to appreciate the fact that grave danger still threatens civilisation; that nothing short of collective intelligence and collective thinking will assure a sane future for democracy. The future needs thought as the human body needs food; it needs dynamic ideas and ideals, it needs effectively applied mental science, and it needs human understanding. The failure of the past to secure to the people a general high standard of living and social security which might leave man free to become aware of his higher mental self; this failure has been due to the absence of collective thought—the failure, in fact, of the average undeveloped mind. Let us examine this question closely. Great ideals and schemes for the betterment of mankind have been conceived and expressed by thinkers whose sole motive was the uplifting of their fellow men. They had no axe to grind—men like Ruskin, William Morris, Tolstoi, Emerson, and many others, whose life work was directed towards the elevation of mankind. These great men

were not in themselves failures; they expressed their ideas very clearly; it is humanity that has failed, not the men of genius who have pointed a way to emancipation. Why have these mental pioneers been unable to produce a full and satisfactory result? Why has humanity failed to utilise the ideals of its great teachers? There is no excuse for humanity; *humanity has consistently refused to think; it has neglected its mind; failed to realise the importance of ideas, and, in so doing, has allowed the paralysing forces of ignorance to overwhelm it.* False dignity cannot point a flaw in this argument; it is as clear as the sun in mid-heaven.

Thought, rightly directed and intelligently applied to the complex problems of human life, can alone lift the race beyond the devastating effects of mental apathy and intellectual inertia. We have neglected our brains; we have failed to apprehend the infinite power of mind, and we suffer in consequence. Then, it will at once be said, education is also a failure. What has education been doing all these years? What is wrong with our educational system that the average person is not, in the highest sense of the word, educated? The answer is, that educationists have been much too anxious to provide a utilitarian education; an education purposely designed to fit in with conventional ideas of life and with things as they are. Educationists have not properly appreciated the fact of individual psychology. Conventional education may impart much valuable technical knowledge, and, at the same time, fail to draw out those vital qualities of personal initiative and individual thought which are alone able to develop the pupils' highest potentialities. The result of such education is not a mind alive to the colour and joyous possibilities of life, but a mind encumbered with a certain mechanical arrangement of facts that are, within limits, quite useful, but which are also narrowly restricted, and do not as a rule enable the individual to become intimate with the possibilities of his or her own unique personality.

The whole problem of the future, in which it is generally admitted that reconstruction shall be the most important task, is a problem which involves the mental response of the people to the idea of reconstruction in all its phases. People in all classes of society will need to think and analyse for themselves; they will have to discuss national affairs and bring their minds to bear intelligently upon the various aspects of social reconstruction. They will have to be mentally awake not only to their own personal interests, but also to the interests of others. The future will demand a clarified perception of right values and sane ideals; it will need clear, energetic brains and sensitive imaginations—mental qualities which do not develop without systematic exercise and rightly directed interest and concentration. The need for the healthy activity of these mental faculties exists increasingly, and the Pelman System of Mind and Memory Training has evolved side by side with this need. The Pelman System of mental education is nothing more nor less than a proved developer of every healthy and progressive activity of the human mind. There would appear to be no other system of Mind and Memory Training more likely to stimulate the latent powers of the undeveloped brain and prepare it for the intense intellectual battles of the future. The Pelman System invariably produces that requisite mental vitality and keen perception

that can alone prove successful in a world fighting for existence with ideas. The Pelman System is more scientific and more certain of its ground than any other system which claims to provide an incentive to thought and a stimulus to imagination. It has psychology for its basis, whereas conventional education regards psychology as a mere branch of mental science, and does not normally include it in the popular curriculum. This oversight has caused the failure of conventional education just as the recognition of the psychological basis of mental life has proved the success of the Pelman System.

Briefly, then, the coming of peace will demand collective thinking; it will demand the serious consideration of, and creation of, ideas; it will demand intelligence. Nothing less than efficiently educated brains will be qualified to deal with those supreme national issues which must affect the race generally. Nothing short of national mental education will be of any practical value in the enormous task of social reconstruction. Pelmanism will play a much greater part in the shaping of our national future than many of us imagine. The world cannot become safe for the people and for posterity until each individual unit in society fully realises the possibilities of their own particular mentality and its power over the conditions of life which form its environment. The hopes which mental education holds out for the future are stupendous. There is no limit to the happy possibilities of the future if only humanity will collectively realise the divine potentialities of thought, and awaken to the necessity of creating a condition of human life which shall bless the children of tomorrow and justify the sacrifice and sorrow of to-day.

* * * * *

What "Truth" says—

"The first point which emerges in a survey of the present position of the Pelman Institute is . . . that recognition is being more and more accorded to its educational activities by men and women interested in the improvement of the intellectual fibre of the nation and the resultant increase in national efficiency. The judgment passed by Truth has been upheld by every judge who has examined the facts for himself, and, be it added, by a jury of unexampled magnitude, which has come to the same conclusion through personal experience.

"Allusion has already been made to the amazing increase in the number of men and women who have taken, or are taking, the Pelman Course of instruction. The number of students on the Pelman roll to-day has passed the 250,000* mark, and of those a very large proportion have enrolled within the past two years. For no one of these students has Truth heard a single word of discontent or a suggestion that any of the conclusions arrived at are misleading or fallacious, though those conclusions in a large proportion of recent enrolments were probably a determining factor."

* Now 400,000.

* * * * *

"Mind and Memory" (in which the Pelman Course is fully described, with a synopsis of the lessons) will be sent, gratis and post free, together with a full reprint of TRUTH'S famous Report on the Pelman System and a form entitling readers of "The Church of Ireland Gazette" to the complete Course for one-third less than the usual fees, on application to the Pelman Institute, 234, Pelman House, Bloomsbury Street, London, W.C.1.

Our London Letter.

(From Our Own Correspondent.)

An agitation is on foot to remove the inability of the clergy to sit in Parliament. It is argued that the contention which lays stress on the fact that the clergy are represented in Convocation has no relevance in modern times. The Bishops who sit in the House of Lords may, however, be said to voice Church opinion. It is also urged that as Nonconformist ministers can sit in the House of Commons, and women are now eligible there, the clergy have a real grievance. Some of my friends are very strong advocates of the reform, and as they feel deeply, their opinions deserve weight. But how can the working clergy find time for Parliamentary work? Many of the Bishops find the House of Lords a burden on them, and men in charge of parishes cannot possibly give the time. As far as I know no Nonconformist minister in charge of a church sits, and more than one clergyman has renounced his Orders in order to secure a seat in Parliament—adopting a course that has in effect been followed by the Nonconformist ministers who sit. I am aware that the Nonconformist conception of the ministry is not the same as that held by most Church clergymen, but the desire for the clergy to occupy all sorts of positions other than those for which they have been ordained is not the best sign of a determination to devote themselves whole-heartedly to their sacred work. I am sure that many clergymen would make good Members of Parliament as they make good local Councillors and Poor Law Guardians. My difficulty is to discover how they can work their parishes and do their duty as Members.

The Rev. Dr. Harden addressed the London Home Mission Union on the Worship of the Church, and his thoughtful speech evoked a good discussion. Many were deeply impressed by his defence of a simple Service as the best for ordinary parochial worship. He did not commend the Services, now so common, in which our Churches show an ambition, with insufficient material, to rival Cathedrals. A good, musical Service, well rendered, has its advantages, but the Service now common in which part is read and part is sung, or in which all is badly sung, has nothing to warrant its continuance. The Bishop of Oxford, I find, agrees with the views of the Irish scholar, and there is a growing conviction that many find our Churches uninspiring through the character of Services that has become almost stereotyped. What the ordinary religious man needs is something that will help his devotion and enable him to take an intelligent part without having his aesthetic sense injured by poor efforts to attain the impossible. Earnestness can be shown in the reading desk as well as in the pulpit, and an atmosphere of reverence is, as a rule, more diffused when the prayers are well read than when they are indifferently sung. When our men come home they will not be attracted by a Service which will seem to them artificial.

The Representative Church Council will not, under its present Constitution, permit women to sit in Diocesan Conferences. The Bishop of Coventry believes Diocesan Conferences are no longer useful, and he sets up four bodies in his Diocese—a Synod of Clergy which will meet with closed doors, a House of Laymen, and a House of Women. The last named will deal with questions that

specially concern women. He also proposes to hold annually a Convention consisting of the members of all three. This to some means an effort to evade the Diocesan Conference Constitution as it at present exists, and has given rise to much comment. The Bishop will be Chairman of the Houses of Laymen and Women, but will appoint secretaries to both. In other words he will be the most powerful constituent of all four bodies. This multiplicity of organisations is very characteristic of the times. The average parochial clergyman is oppressed with the growth of bodies that are supposed to co-ordinate the work of a Rural Deanery, of an Archdeaconry, and of a Diocese. We sometimes wonder whether there will be any time left for working his parish with the claims on him to attend so-called central bodies that will improve his parochial efficiency by taking him out of his parish. By all means let us have corporate action when such is needed, but there is a limit. We have all seen how before the war the subdivision of parochial activities into innumerable special groups did not always lead to greater spiritual life. The saving power of multiplied organisations is very limited.

The possibility of an early General Election is causing much heart-searching among our leading Church politicians. As is well known, the Representative Church Council is fixed for November 28th and 29th to discuss Life and Liberty—for it is the pressure of Life and Liberty that has forced the subject of the self-government scheme to the front at such an early date. If Parliament be dissolved before that date the Council cannot meet, for its members will be no longer members, and there must be a postponement until a new Representative Council is elected. The House of Laymen have fixed the preceding day for its discussion of the new Lectionary, and, as far as I know, they, too, have no legal status when dissolution is announced. I have heard many comments on this state of affairs, and some hold that it is a just nemesis on the intention of rushing through most important matters at a time like the present, when the existence of the House is due to the prolongation of the war. In sacred assemblies a model should be set to our ordinary secular societies, and it certainly is rather strange to find a Church Body in its dying hours, after a long moribund condition, undertaking work that is more or less calculated to have permanent effects upon the life of the Church as well as on its internal peace.

The low stipends of the clergy are likely to receive considerably more attention than in the past. There is little if any hope of a reduction to any great extent of the cost of living, and the professional class that has to maintain its position without any prospect of increasing its income will be plunged in great straits. The majority now find it almost impossible to live decently on their incomes, and very many could not do so had not the war absorbed their sons and daughters at ages when in the past they would naturally have been dependent on them. If the Central Finance Fund prove a success relief will be given, but the best relief can be afforded by a Sustentation Fund Scheme on lines similar to those adopted in Ireland. The agitation for abolishing Pew Rents would be more successful if the unfortunate incumbents could secure their income in some other way. Free-will Offering Schemes do well for a time, but they languish. We

cannot have a Sustentation Fund in one parish while neighbouring parishes have no fund of the character, and the endowments are so unequal that in many cases the parishes that can do most for their clergy are asked to do least. Of one thing we may be certain. Unless steps are taken to improve the prospects of men entering the ministry of obtaining a living wage (if they deserve it) the number of good candidates will decrease. This may seem a sordid view of vocation. It is no such thing. God speaks to men through common sense as well as through other channels.

I have not yet read Mr. Shakespeare's book on "The Churches at the Cross Roads," but from the reviews in Church and Nonconformist organs it is plain that it is bound to make a deep impression. Mr. Shakespeare is a prominent Baptist minister of great organising capacity. "No one," he says, "could ever regard me as an indifferent Baptist." Yet he writes—"In my judgment, federation is not a practicable method of union between Nonconformity and the English Church. There is no middle way between the present separation and corporate union." "It is no use concealing my conviction that reunion will never come to pass except on the basis of Episcopacy. I did not think so once, but that was simply because I did not understand it." Before reunion comes about on Episcopal lines he insists on the restoration of a constitutional episcopate. "It is certain that there must be a striking historic act in which visible unity is achieved." Whether these opinions are general or not among Nonconformists time will prove. Their expression by one so well known and universally respected as Mr. Shakespeare is a fact of first rate importance, and at least shows a trend of opinion of rich possibility.

TRADE AFTER THE WAR.—The Canadian Minister of Trade and Commerce announces the formation of a Siberian Economic Commission, in order to study and develop trade relations between the Dominion and that country and Russia. The Commission will proceed to Vladivostok early in 1919.

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The Laity in Council.

THE MEN'S SOCIETY.

The following comes to us from the Dublin Diocesan Committee. Copies, in leaflet form, will soon be ready for circulation, and may be had on application to either of the Hon. Secretaries, Rev. H. C. Cave, M.A., 204 Clonliffe Road, or George Edw. Smyth, Esq., 71 Harcourt Street:—

THE WHAT AND HOW OF THE MEN'S SOCIETY.

(By the Rev. WILLIAM BAILLIE, M.A., Rector of St. Matthias's Church, Dublin.)

The Men's Society aims very high. Its ideals and ambitions are lofty, but practical. By prayer, sacrifice, and service they are entirely capable of realisation. What are they? How may they be fulfilled?

All are agreed that Christ's teaching and practice called for brotherhood. His illustration of the branches in the Vine and St. Paul's of the members in the body demand the closest fellowship between all those who name the Name of Christ.

Can we truthfully say that this essential of spiritual life and power really exists in our Church? Is it manifest? Can outsiders point to us as being members of one family in Christ?

We are continually being told that a state of aloofness exists as a rather general rule between the clergyman and the laymen of his parish. There is, we are told, a sense of suspicion of criticism of lack of confidence between the one and the other. They are not always at home in one another's company. Their aims run along different lines. Where this is true the real goal of the Church will never be reached.

COMRADESHIP.

We see a fine bond of comradeship in the Army—a splendid *esprit de corps*. A shouldering of one another's burdens; a sympathising with one another's difficulties; a sharing of one another's sacrifices; a union of aims and objectives. This is not only between officers and officers but between all ranks. Is not the Church of Christ an army? Is it not opposed to still greater and more deadly foes? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Why not then the comradeship of the Army in the Church?

If the Church as a great united whole does not now—aye! at once—face the stupendous spiritual and social problems with which she is confronted, her claim to existence before the eyes of the world will be gone.

"WE CANNOT—GOD CAN."

These considerations constitute the call to the Men's Society. Can it respond? The answer may be given in Morrison's words when going to China—"We cannot, but God can."

First—By prayer and consecration. Men of high spiritual ideals who are desirous that their lives should be lived for the glory of God and the good of their generation—men of no one profession, business, trade, educational level or class, men of varied parts and gifts, but all men full of the Spirit of God are invited to meet with their clergy for the highest and most definite aims.

Secondly, by sacrifice. Men who come to Church for what they can get or make enquiries about the Men's Society with the hope that it may somehow or other further their own material interests are not eligible

for membership. They are not wanted. The Men's Society only wants men who are out for real personal sacrifice for the glory of God in a world of sin and sorrow.

QUALITY ALONE—COUNTS.

Thirdly—Membership must be of an exceedingly high order. Its conditions keep the Society's aims well in view. Members are of no account: quality is everything. A body of men—no matter how few—who are whole-heartedly alive to the Society's ideals and are determined to spare themselves nothing for the realisation of these ideals, are wanted.

When such men (a) meet one another in their various walks in life from day to day they will feel the power of their brotherhood, they will know that they do not stand alone, and their influence will be great. (b) When they meet together at their branch meetings to discuss all such offensive and defensive measures as the Church of God calls for in its battles with evil in their own parish they will prove themselves true soldiers of the Cross. When as members of various organisations in the Parish—Church Officers, Choristers, Boys' Brigade or 'Boy Scouts' Officers, Sunday School Teachers, Missionary, Temperance, or other social workers, etc., etc.—they compare notes together they will unify the work of the Church, and where needful, strengthen the weak. (c) When as branches from all or from a number of parishes they meet together to discuss inter-parochial or civic problems they will be a great power in unifying the Church life of their city, town or village, and encouraging one another in all good works.

AN OLD SOCIETY.

The Men's Society is as old as the days of Moses. That great leader chose out men of repute to associate themselves with him in his great work for the people of God. The Men's Society was revived by the Apostles when they appointed the deacons. There is no more healthy sign of revival in our own day than the recognition by the Church of the priesthood of the laity and the calling forth of her faithful sons to be the beating heart and the driving force in all her mighty conflicts.

RECONSTRUCTION.

Of the problems of Reconstruction the more we think the greater the difficulties. They loom large before us. It would be madness to belittle them. Think for instance of the terrible problems which the industrial world presents. The columns of the *Gazette* setting forth discussions by "The Laity in Council" have been occupied for some months; first with an attempt to find a nexus between the Church and Labour, and secondly with suggestions for bringing about "Co-operation, Fellowship and Brotherhood" among members of our own beloved Church.

By many readers a picture which appeared some years ago in *Punch* will be remembered. An evil-looking rascal is stooping down with his ear to the door of the nation's great Council Chamber at Westminster, represented as saying—"They are still talking. I'm all right." Can we not now get beyond the stage of theorising and come to something really practical? The more we think of it the more convinced we are that if the Church of Ireland is to rise to her great opportunity in this time of crisis and face these stupendous problems, she can best do so through the Men's Society.

HOW TO SET ABOUT IT.

Let us suppose that the rector of a

parish in a large town or city invited to meet together all his thoughtful laymen. Let us suppose we see before us in the Parochial Hall professional men, business men, tradesmen and labourers. Let these be introduced to one another as fellow Churchmen. They know one another's faces but perhaps many of them have never shaken hands. They have for years knelt together at the Holy Table. They have offered together prayer and praise. They have received offerings from one another at the collection. But they have never really had the opportunity in a frank and friendly way of exchanging ideas and pondering one another's point of view. Let our supposed meeting be—say for the first half-hour—quite informal. Let the Church officers freely move about the Hall talking with one and another. Let the rector take care that no man—particularly the humblest—is left in a corner uninvited and unnoticed.

THEN LET THE MEETING DEVELOP.

Perhaps the Rector's Churchwarden might preside. Perhaps some laymen well skilled in talking to men and dealing with men has been invited to speak. Let all present be clearly informed of the objects of the Men's Society. Let them know that they are wanted and that their opinions and co-operation will be valued. The parson, no matter what anyone says, does not want the Church to be a one man's show. He does not want his laymen to think that the only help he requires from them is of a financial nature. He wants them not only to partake of but themselves to dispense in blessed fellowship the spiritual things of the Church. The clergy hate being considered a caste apart. There is no more reason that there should be a clerical caste than a medical or legal caste. Let the outcome of our supposed meeting be the formation of a branch of the Men's Society. Let the keynotes of fellowship and sacrifice be sounded very clearly. Let every man know that he is to take a real part in the work of reconstruction. The Church must undertake the work of reconstruction in accordance with the ideals of her Master if things are to come right. *None other will be of any use.

"GOVERNMENTS AND MISSIONARIES."

The way in which Governments are now consulting with missionaries is a most hopeful sign that the great fact is being realised that Christ's plan to which the Church is pledged and for which she exists will alone succeed.

Beware of the fatal mistake of making the conditions of membership so easy and so cheap that men will not consider it worth joining. Sacrifice must be enforced. The more they are asked to do the more—if they are the right sort—they will love and value the Society.

PREPARATION.

How is this meeting to be prepared for? Let those few men of sterling worth with whom—thank God—almost every parish is blessed, meet together in the vicar's study, or perhaps better still, in the squire's smoke-room. Let them pray, think and plan together. Let them arrange the date for the meeting. The form of the invitation. The delivery individually by hand with a personal commendation of the invitations. The form of the meeting. The speakers. The subjects for future meetings. The problems to be tackled, etc., etc., etc. Can we doubt that an effort thus prepared for, with no detail considered too small for the most careful thought, will fail to result in one big stride forward towards the Gospel goal—"Love thy neighbour as thyself?"

The Church of Ireland Gazette.

FRIDAY, NOVEMBER 15, 1918.

"IMPROVE THIS GREAT MERCY."

"KINGS are going," said a well-known divine—not of our communion—at the beginning of this wonderful week, "Kings are going; and the One King is coming into His own." It is an apt epitome of what is, or rather of what we hope may be, the outcome of the great events to which we stand too near as yet to appreciate their full significance. The object of the war has been attained with a sweeping completeness which even now we can scarcely realise. In the moral sense the war ended not on Monday, when the armistice was signed, but on Saturday, when the Kaiser abdicated, among a shower of minor Sovereigns driven from their thrones like leaves before the autumn wind. The last of the Hohenzollerns goes to his place, broken and disgraced. What need of many words? The judgment of God has spoken. "He hath cast down the mighty from their seat. He hath scattered the proud in the imagination of their hearts."

Almost with awe the Prime Minister spoke last Saturday of "this solemn moment of triumph, one of the greatest moments in the history of the world; this great hour which rings in a new era, and which is going to lift humanity to a higher plane of existence for the ages of the future." There was no trace of arrogance in his speech; but rather a deep and humble sense of the innate justice in things, which has slowly and painfully but majestically asserted itself over the apostles of ruthless wrongdoing. It is a moment for pride in the worth of the instruments of a work of Providence well done; but we stand in the presence of an event too big for any noisy exultation. If it is a moment for pride, it is yet a moment for acknowledgments that transcend and humble human pride. "Not unto us, O Lord," says the Psalm which the Church of England appoints to be read on board all ships in the Navy after victory or deliverance from an enemy, "not unto us be given the glory."

That is our first thought, as it was the first thought of Parliament on Monday. When we go beyond it we are conscious only of the poor futility of words. It is a time not of reason but of emotion. The soberest of men have walked this week with a new assurance, a new bliss, a new sympathy for that child-like joy of the streets, that outburst of sheer physical merry-making which took possession of our towns. The greatest day we shall ever know has come to pass; the greatest strain that we shall ever bear has been lifted from our souls; we can breathe again; we can believe once more in the goodness and beauty of life.

But there is an element of danger in the tremendous reaction, physical, mental, spiritual, after so much suffering and tension. There is danger because the work of destruction is done; but the work of construction is still to do. The dominant notes in the sermons delivered in the Churches of London on Sunday were thanksgiving for the vindication of the cause of freedom, but also emphasis upon our responsibility in the shaping of the future of the world.

Once more the Archbishop of Canterbury rose to the height of a historic moment in his sermon. This was his text:—"After this manner therefore pray ye: Our Father." He spoke of our use of "these elemental words which Our Lord himself hath taught us. We use them in every Christian gathering—almost in every Christian prayer, in every home, in every land, 'Our Father,' 'Pater Noster,' 'Notre Père'—yes, and 'Unser Vater'; and we miss times without number their significance, embodying the whole truth of the Fatherhood of God and the brotherhood of man."

"You cannot," said the Archbishop, "you cannot use aright these first words of the Lord's own prayer unless in thought and in purpose you are carrying with you to the Father Whom you are approaching those very people who seem sundered from you by barriers social, political, educational, religious, temperamental, national. These barriers do not crumble easily. But crumble they must if 'Our Father' be said aright. And if by degrees, through your effort, under God's good hand they do crumble, you will find the gain in other fields than those of prayer. It is not easy to go on feeling hopelessly sundered from a man with whom you deliberately, both of you knowing it, join in prayer."

We recall Mr. Britling's last thought on "our sons who have shown us God." "Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. Life falls into place only with God. He is the only King. . . . And before the coming of the true King, the inevitable King, the King who is present whenever just men foregather, this blood-stained rubbish of the ancient world, these puny kings and tawdry emperors, these wily politicians and artful lawyers, these men who claim and grab and trick and compel, these war-makers and oppressors, will presently shrivel and pass—like paper thrust into a flame. . . . Let us make ourselves watchers and guardians of the order of the world. If only for love of our dead. Let us pledge ourselves to service. Let us set ourselves with all our minds and all our hearts to the perfecting and working out of the methods of democracy and the ending for ever of the kings and emperors and priestcrafts and the bands of adventurers, the traders and owners and forestallers, who have betrayed mankind into this morass of hate and blood."

For us who have "seen it through" such, too, is the message of the Archbishop of Canterbury. Let us be very sure, now that its central stronghold in Germany is taken, that we make an end, finally and complete, of "this tawdry rubbish of the ancient world" wherever it opposes to working out of those decent purposes of mankind through which the One King comes to His own. "For ourselves," said the Archbishop, "we have been trusted by 'Our Father' to be the men and women alive just now, this week, when the whole life of the world is being re-conditioned, re-established, re-set for good. This is that crisis hour. Ours is indeed a great and living hope for our own and other lands. At this hour, if ever in the world's story, men and women in every land are bidden by a common action, and by the great sweep of human resolve, to make impossible, unthinkable, the recurrence of such years of horror as these have been. Great decisions must rest largely with our statesmen, but

happily our statesmen must nowadays, can nowadays, have behind them the forces, unlimited in their power, of a thoughtful public opinion. I believe with all my heart in the coming, under whatever name or form may prove best, of what we call at present a League of Nations. But I believe in it because I believe that it can rest only upon a living faith in a living, loving, guiding God and Father, Whom Jesus Christ taught us to speak to day by day as 'Our Father.'"

TEMPERANCE.

It does not demand the gift of a vivid imagination to realise that the Temperance question has now become one of the most urgent and serious matters which confronts the citizens of this country. In a very short time the matter will be critical, for the process of demobilisation will have begun, and millions of men will be returning home into an emotional atmosphere which, as experience teaches us, tends to find expression in excessive drinking. We need not labour the point that the men on their return will be exposed to great temptation. The common social custom of their class has accustomed them to associate kindness and good fellowship with the bottle and the public-house, and many a man who has no particular liking for John Barleycorn himself cannot resist the virile friendliness for which he so often stands. Regret it as we may, we cannot blind ourselves to the plain fact that drink amongst the majority of men is the outward and visible sign of hospitality and of good feeling. To resist the warm glow of friendliness which lies behind a "treat" requires no ordinary degree of principle, and it is not a pleasant thing for any good fellow to damp down an expression of good fellowship. To the peculiar attraction of drink the men on their return will be peculiarly liable. Human nature tends to react to any strain, and drink is a natural form of reaction to prolonged discipline and the presence of continuous danger.

That statesmen are alive to the grave social peril which is threatening us we have good reason to believe, but as we have been always careful to point out, in a democratic country statesmen can act only in so far as they are backed up by public opinion. In this matter it is essential that the public conscience should be awakened and the public mind instructed, if anything in the nature of a satisfactory solution of this grave question is to be carried in time to be effective. The time has now come for all those who are interested in the cause of Temperance to come to some kind of working agreement, to formulate a clear policy which is calculated to be within the region of the practicable, and to press this policy with all their united force upon the electorate, which will so soon be consulted not only on the question of reconstruction abroad, but of reconstruction at home.

Of all great causes we do not think that any has been so mishandled in the past as the cause of temperance. It is quite true that the difficulties are very great—difficulties not only from the passions of the many but the financial interests of the powerful few. But the difficulties are not greater than in other great social causes which have been won, and it is a fatal habit to allow ourselves to be paralysed by the magnitude of difficulties. This war has taught us something of that lesson. We are constrained to believe that the failure which has attended temperance legislation in the past lies not

so much in the difficulties of the problem as in the divided counsels and divided energies of those whose common aim ought to have persuaded to common methods. This division has been the curse of the Temperance Movement. Reasonable people find the machinery separated into little groups revolving too often around their own little theories. Too often the machinery revolves around its own Crank. And the result has been, on the admission of men like Sir Thomas Whittaker, impotence. During the war the ranks of the temperance army were divided. They could not make up their minds on one clear definite policy. The rival battalions of State Control and Prohibition spent their energies in confuting one another, leaving the public bewildered and tying the hands of statesmen. To-day when we are face to face with the possibility of slipping back into the old bad ways of a maximum of temptation with a minimum of protection, we find the same internecine strife, the same lack of co-ordination, the same want of clear, practicable, policy.

It will be remembered that in the early days of the war we ventured to throw the weight of our influence on the side of direct State Control. We pointed out what in the event proved to be true, that the policy of the Strength of Britain Movement, involving prohibition, would not carry the support of the working classes. On the merits we expressed no opinion, but we saw that in the state of public opinion State Control had a good chance of succeeding, while prohibition had none. We pleaded for a closing up of the ranks of the Temperance army on the policy of State Control.

To-day in our own country, where the temperance question is a most critical one, we are faced with this same unfortunate division. The Bishop of Down, recognising the necessity of restraining policy to facts, has been advocating what is known as local option, which means local prohibition where local opinion demands it. We do not regard this as the best solution for reasons which we do not now propose to discuss, but we do believe it to be a practicable policy. It is a policy upon which unity might easily be obtained. But so far from healing divisions it appears to have only inflamed them. Last week there appeared in the *Belfast News-Letter* a letter from the pen of the Rev. R. J. Patterson, of Catch-My-Pal fame, which we can only characterise as impudent, denouncing the Bishop for his betrayal of the temperance cause in thus allying himself with "Kaiser Alcohol," and suggesting the joy in the public-house as the toppers read the words of the Bishop. We have seldom read a letter with so many of the *stigmata* of intemperance as that of Mr. Patterson, nor can we conceive one more calculated to do harm amongst those reasonable men of good will who are anxious to help on the cause of temperance if they only knew how. In this supreme opportunity we would urge the leaders of the Temperance Movement to lay aside the differences which have sore let and hindered the work in the past, to sink private views for the good of the whole, and to unite on one clear, moderate and decisive policy which will commend itself to the public who alone have power to carry it out, and will at least form the foundation for future advance; and to remember that the spirit of compromise is not synonymous with either the spirit of cowardice or of betrayal.

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

FOR QUIET MOMENTS.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

SELF-PURIFICATION.

"Every one that hath this hope set on Him purifieth himself, even as He is pure."
—1 ST. JOHN iii. 3.

The life of the future is revealed to us in Holy Scripture only so far as it affects the life of the present. There is nothing said in order to gratify curiosity. The revelation is governed by the purpose of disciplining faith. "It is not yet made manifest what we shall be," these words of cautious reserve are an abiding rebuke to vain speculation. The one great certainty is, "We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is." The certainty is fruitful in its practical effect upon our life now. "Every one that hath this hope set on Him purifieth himself, even as He is pure." To believe that the great Hereafter is summed up in an eternally progressive likeness to our Lord must result in a constant, earnest effort to attain the first steps in that likeness here.

There are two aspects of redemption, there is the work of Christ for us, and there is the work of Christ in us. The two go hand in hand. Nothing done for us can be effectual unless that which was done for us is also done in us. In two significant statements St. John proclaims the Christ-ward aspect of redemption. They both meet us in the Epistle for this Sunday. "Ye know that He was manifest to take away sins." "To this end was the Son of God manifested, that He might destroy the works of the devil." The two statements are completely parallel. The annihilation of sin—this is the supreme purpose of redemption. The Apostle's words are so magnificent in their expression of the great purpose of God that we have to think them out in order to grasp their full import. "To take away sin," "to destroy the works of the devil," therefore the purpose will only be fully accomplished when there is no sin left, or to use St. Paul's words, when "God shall be all in all."

It is a personal work. Redemption in our own case means the removal from us of the very existence of sin: it means our being made pure even as our Lord is pure. The work was done for us when by linking His Nature with our's, by living and dying and rising again our Divine Lord so united humanity to Himself that life, purifying, sanctifying life flows from Him into all the members of His Body. The life is His gift. But the gift at once becomes a work in us. The imparted life becomes a cleansing power, "The blood of Jesus, His Son cleanseth us from all sin." The words im-

ply far more even than the priceless gift of pardon. They mean the taking away of sin from every part of our nature. They mean the destroying in us the works of the devil. They mean purifying us even as He is pure.

But as soon as the work of redemption becomes a work in us our co-operation is at every stage of the work necessary. "This hope set, centred on Him," is the redemptive hope, that our Lord was manifested to take away *our* sin. And the inevitable consequence is that we shall purify ourselves even as He is pure. What does this self-purification mean? We read in the Old Testament that by an external act of purification the people of Israel were prepared to appear in the presence of God (Exodus xix. 10). There is a corresponding inner purification necessary so that we may "see Him as He is." In what does it consist? (1) *The spirit of penitence.* "There is a revolt now against the strong language which the Liturgy puts into our lips in regard to our sinfulness. There is a prevalent tendency to under-estimate sin. But it is the vision of the Christ which reveals sin in its defiling power. The clearer that vision becomes the deeper is our penitence. It is equally true that the deeper our penitence is the clearer is our vision. "Even as He is pure." Each sinful act must be tested by the attitude of our Lord towards sin. It is thus that the true lesson of penitence is learned. And penitence is the first step towards repentance. It is penitence that lies at the foundation of self-purification. (2) *The spirit of discipline.* "I buffet my body and bring it into bondage." "They that are of Christ Jesus have crucified the flesh." There is an abiding meaning in these words. The flesh is the source of defilement. It cannot be subdued without self-discipline. There are bodily ailments which can only be healed through pain voluntarily undergone. There are sins which can only be vanquished through discipline. To purify ourselves even as our Lord is pure is no easy task. It was in the school of discipline that His purity was perfected. To be as He is, we must needs follow Him. We must daily take up the cross: (3) *The spirit of watchfulness.* Most of our failures result from our being taken unawares. The enemy conquers us almost before we are aware of his presence. The victories of evil are, most of them, surprise attacks. To purify ourselves as Christ is pure involves a life of constant vigilance. "Watch, lest ye enter into temptation." This is one of the golden rules of life. Penitence, discipline, watchfulness—these are all necessary elements in self-purification. But they need something to be added to them. (4) *The spirit of prayer.* "Watch and pray," our Lord joined the two attitudes of the spirit within us. And of all the aspects of self-purification

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prayer is the most essential. The prayer which means communion with God. It is then that we specially open our hearts to receive that power from Him through which the purity within is alone rendered possible. It is only as He worketh in us that we can work out that purification which assimilates our nature to His. Through communion with God moreover we allow His purity to shine into every dark spot in our human nature. We must with unveiled face behold that spotless purity in order that in any measure we may reflect it. The hope "set on Him" is the hope of the growing self-revelation of our Lord in us. The self-revelation can alone be realised by communion. "Blessed are the pure in heart, for they shall see God." It is equally true, "Blessed are they who behold the vision of God, for thereby they become pure, even as He is pure."

OBITUARY.

ARTHUR AND SYLVIA OULTON.

They "were lovely and pleasant in their lives, and in their deaths they were not divided." With rare appropriateness these ancient words have been on the lips of many. Probably not since Bishop Wynne and his wife died within an hour of each other, in 1896, have the hearts of a wide circle of Irishmen and Irish women been more profoundly touched as when the news came, first of Arthur Oulton's death; then of his wife, Sylvia's, death, and then of her new-born infant's.

Arthur, but recently established in his new post in York Minster, had come over to Dublin to be near his wife at the time of an operation. After a short illness he succumbed to the results of the dire influenza. A few days later he was followed by his wife and by the first-fruits of their happy union. It is spoken of as a tragedy; humanly speaking, so it was. But the circumstances of their deaths, no less than the hope of Christians, refuse to see tragedy in that happy re-union after so brief a separation. It deepens one's faith in the Unseen.

"Lovely and pleasant in their lives"; who can say it is an exaggerated description? A true union of hearts. Mutual devotion to the musician's art had made them a singularly attractive couple, and they had gathered round them a host of admiring friends.

The writer (surely to his loss) can speak with less authority of Mrs. Oulton than he can of her partner, the gifted and beloved Arthur, the warm-hearted and affectionate friend, the zealous parish clergyman, and (as the writer has been told) the preacher of considerable gifts. No doubt, there are many who thought him music-mad. Certainly music played a large part in his life. There must often have been a struggle between the claims of his art and of his calling. Calling it truly was. From a child he had dedicated himself to the sacred ministry. He did not allow music to absorb him. It was impossible that a man of such accomplishments should not be sought after. But he was charmingly unspoiled. As an organist, a pianist, and even as a singer, he was far in advance of the average amateur. Who that has heard his piano-forte accompaniments will easily forget his delightful restraint, his real mastery of light and shade?

But even more than for his musical attainments will people remember dear Arthur Oulton for his charitable and kindly heart, his sincere and unaffected goodness, his genuine piety, and his rich gift of friendship.

T. W. E. D.

A LEAGUE OF CHURCHES.

(By THE BISHOP OF DOWN.)

HAVING discussed the question of a League of Nations, and urged the importance of making sure that the organisation created to carry out the purposes of such a League should not become the instrument of some future development of Prussianism, the Bishop, in his address to his Diocesan Synod, last week, said—"Let us now turn to a parallel, but somewhat different question, a possible League of Churches. There is Prussianism in religion as well as in politics. The world is so accustomed to it that it is hardly aware of its existence. But it does, in truth, exist, and is very potent. My own conviction is that Prussianism in religion is the true cause of that failure of Christianity which has been made so manifest by the war. May I confess that a realisation of this has come to me as a veritable revelation within the last few years? Let me explain. Very early in the history of Christianity do we find the Church arrogating to itself an exclusive privilege and prerogative in Divine things. "Outside the Church, no salvation" was the principle, expressed or implied, in the polity and policy of the Church through centuries after centuries. As a result of this, heresy was regarded as a crime worse than murder, and schism as the deepest and most deadly rebellion. The Church which thus contained all of truth and right, and separation from which was worse than death, was not some spiritual community of true believers with an inner principle as its bond of union, but the actual Ecclesiastical Corporation, with its hierarchy of officials and its rules and regulations. To be thrust out of that corporation was regarded as the greatest, the most appalling disaster which could happen to a human soul. Such a man had no rights, no place in the world of light and love. He was a child of hell, a companion for devils. So far did this go, that it was held that no promise, no oath—no matter how solemn—made to such a creature was binding. So that, in the Crusades, we find that while the noble Moslem, Saladin, kept his promises, the Christian Crusaders broke theirs, on the ground that faith need not be kept with the unbeliever.

Out of this system sprang all the horrible persecutions which have defaced the history of Christianity.

It is quite clear that such a system is, in the realm of spiritual things, an exact counterpart of Prussianism in Statecraft. It is also clear that the whole progress of mankind towards greater knowledge and better conditions of life has been won by rebellion against this system. The world of thought is open to free enquiry; science has won her glorious victories, bigotry and persecuting zeal have been restrained, because there have been great heroic souls who dared to be called heretics in scorn of consequences.

Perhaps you imagine that in saying all this I am thinking of the Church of Rome. Well, there can be no doubt that Church has carried on into the modern world, in a way quite peculiar to herself, the ideas and the organisation of the Middle Ages. But I am not aiming this argument at the Church of Rome in any special way. I am thinking also of survivals which exist among ourselves, and in other Protestant Churches. Each Church claims for itself a commission from above, and an authority of a special and peculiar kind. Now, I do not for a moment question the reality of the commission from above, nor of an element which carries a real authority. Our own Church has a historical connection with primitive Christianity which does

carry these things with it; and we rightly prize these possessions, and believe in their great value for ourselves and for the world. But what I object to is the implication, which is often to be found in the way in which they are stated and enforced, that there is no true Divine commission and no true spiritual authority to be had anywhere else. The word which is generally used to express all this is the word "Catholic." There is a terrible irony in the fact that this term, which, in its true meaning, is expressive of the largest comprehension and inclusion, should become the watchword of *spiritual exclusiveness*. In the whole history of language there is no greater perversion than this.

Now, if there is anything which can be proved from the history of human thought and belief it is that truth is not the exclusive possession of any one organisation. The advance of the human spirit, whether in philosophy, in science, or in religion, has ever been marked by a breaking through of the barriers erected by the old institutions and systems. There is no Church in the world which has not gained as much from those whom it branded as heretics and schismatics as from those whom it regarded as the most perfect models of orthodoxy. In our time there is a growing impulse towards what is called Re-union. Many Christian souls of all denominations are earnestly praying and working for this consummation. They long for an end to the distractions and divisions of Christendom. They believe that it is the will of Christ that His Church should be one. On this all are agreed.

But when it comes to a conception of the form which this unity should take, there is disagreement. Some aim at a unification which shall be the absorption of all the various Christian bodies into some one of the existing Churches. Others seem to think that the great multitude of Christian communities can be unified by an artificially constructed constitution—a compromise, an arrangement, to be brought about by the highest Ecclesiastical Statecraft. For my part, I do not find either of these plans to be possible or desirable. You cannot, on the one hand, roll back the tide of time and restore the Catholic Church of the early centuries; nor, on the other, can you force the life of Christianity into a strait-waistcoat. Life inevitably breaks through all artificial bounds; and, thank God, Christianity is a living thing. Its very divisions prove that. And, further, either of these plans would, if realised, but bring back, in a new form, that hateful old Ecclesiastical Prussianism which was the root of all our troubles.

No; if the Church is ever to become truly united, it must be by the development of a larger and better Catholicism than the world has yet seen. And this must be born, not made. It must grow out of the very life of Christianity, and must take up into itself by a natural evolution all that is truly vital in the Christian world. We cannot make this thing, strive as we may. But we can create conditions out of which it may grow. And it seems to me that the way to produce such conditions is to form a League of Churches. Nor is this an impossibility. In a rudimentary form, it exists already in large areas of the Mission-field. At the Edinburgh Missionary Conference of 1910 it was actually realised in a temporary and limited fashion. That gathering was, I believe, the most important and promising event in the recent history of the Christian religion. Speaking as one who was there, and who had some share in its labours, I can affirm that the spirit of that assembly was, beyond all comparison, the truest realisation of a living Christianity which our age has witnessed. And what was it? It was simply a League of Churches, established for a brief period and for a definite purpose. If we could but catch the spirit of that Conference and infuse it into the whole life of the Christian world, the League of Churches would be an accomplished fact, and the way would be open for a truer and grander Catholicism than the world has ever seen.

Here, thank God, there is no question of the control of armed forces—that terrible problem which creates such difficulty in the way of a League of Nations. What we have to consider is, How to bring together into a great effective unity the spiritual forces of the Christian world, and how to combine with this unification such safeguards as will prevent the growth of spiritual tyranny. The world has never yet, in spite of all its experience, learned that spiritual liberty is of more importance than political liberty, and that it is of the very essence of the Christianity of Christ. Nor has it yet come to understand that spiritual liberty is not licence. The problem of the future for the Church of Christ is this, How to develop an ideal of Catholicity which will secure at once the unity for which He prayed and the liberty to which His whole life and teaching witness.



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Belfast Notes.

Under the auspices of the Church of Ireland Young Men's Society, Belfast, Sir Robert Kennedy, K.C.M.G., D.L., delivered, in the Clarence Place Hall, a most interesting address on his "Reminiscences of Diplomatic Service under Three Great British Ambassadors." The Dean of Belfast occupied the chair. Sir Robert stated that the part of his diplomatic career he referred to lasted from 1874 to 1888, during which period he served successively under Sir Henry Austin Layard, the first Marquis of Dufferin and Ava, and Sir William Arthur White. He was Secretary of Legations in Madrid, Constantinople, St. Petersburg (now Petrograd), and Persia; was Minister in Montenegro, and his Majesty's Envoy Extraordinary and Minister Plenipotentiary to Uruguay, the South American Republic. Sir Robert dwelt on the events that marked his stay at Constantinople when the Russo-Turkish War took place, and gave an interesting account of Eastern politics at that time. Sir William White, he said, was the last of our great Ambassadors. Since his death in 1892 British influence in the Near East and Constantinople steadily waned, and that of Germany steadily waxed, for our Foreign Office kept on sending out to Constantinople men who were only mediocrities, while the Germans sent their best. The lecturer paid a high tribute to Lord Dufferin, who made British power respected in Russia, and tackled the Armenian reforms and the Egyptian question while at the Turkish capital in 1881-84.

Sir Robert Kennedy, since his return to Belfast from service abroad, has thrown himself heartily into philanthropic work, and especially into the parochial and diocesan activities of the Church. Lady Kennedy has also identified herself with numerous Associations for the amelioration of suffering and the welfare of the community. In war work, such as the Red Cross movement and the Pensions Committees, both Sir Robert and Lady Kennedy have rendered most valuable assistance.

Willowfield Parish is becoming noted for its schools. Canon Harding has always been keen on providing for the education, both secular and religious, of the children in his parish. The splendid parochial schools, including the modern and up-to-date structure on the Cregagh Road, bear evidence of his zeal and initiative. At the recent annual meeting of the Sunday School teachers it was reported that the roll books contain the names of 1,584 children, who are taught in 94 classes. The contributions to various Missionary enterprises were increased last year, thus testifying to the fact that the Missionary zeal of the scholars is as keen as ever. Mr. George Stewart, a Superintendent of one of the schools, provides annually the expenses of the Social Evening of the teachers, and in many other ways assists to organise and develop the lay help in the parish. The value of having almost a hundred active lay workers in a parish like that of Willowfield is most important in carrying out the Church's mission.

School accommodation in Belfast is becoming a serious problem. In a letter to the Press, Mr. R. T. Martin, Chairman of the Board of Governors of the Royal Academical Institute, states that there are at least 15,000 children of working people and of the poorer classes of Belfast who cannot find school accommodation for their education. In addition, there are many thousands more who are being educated in buildings that would be discreditable to any community. It is suggested that some of the energy and enterprise which the community shows in many directions of business and commerce should be devoted, as is done elsewhere, to the education of the young, and that everybody should be compelled to take his share in the work. The remedy must lie, as Mr. Martin states, in the direction taken in every other part, not only of the United Kingdom, but of the British Empire, namely, rate-aid. The Belfast Corporation, even if eager to remedy the present state of affairs, cannot do so until power is acquired for the purpose of levying a city rate for educational purposes. Schools built by the Corporation or aided by the rates would, of course, come under what is called "local control." The Irish system would be then similar in many respects to the English system, where Board Schools and "Voluntary" or denominational schools are managed by local bodies partly elected and partly co-opted. In his address to the Down Synod [quoted elsewhere in this issue] Bishop D'Arcy

alluded to the matter as one of public importance, and said that it was a very urgent question.

Professor Henry, of the Queen's University, in a lecture delivered under the auspices of the Liberal Association, expressed himself freely on the subject of "local control," with which he does not appear to be particularly enamoured. He said he had heard people talking glibly of State control of the schools, and lately there had been quite a lot of talk in Belfast about "local control," and he was told that steps were being taken already, without, so far as he was aware, the community being consulted or there being any intention of consulting it, to secure the adoption of that principle in Ulster. He could understand local control of the cleaning of the streets and the emptying of ashpits (though he might have to walk through streets far from clean and have to empty his own ashpit in a hole in his own garden), and he had little doubt that for what many of their local controllers called "education" their local control would be quite good enough. He saw the other day in a Belfast newspaper an account of a new Association which, so far as he could gather, wished, among other things, to have the schools controlled by a Committee of the Corporation. No doubt a Committee of the Corporation, or for the matter of that, an even less efficient body, could control quite adequately the establishments in which bright boys and girls were taught reading, writing, and arithmetic, and the other useful subjects preparatory to entering upon their life-long toil in factories and workshops. But he was not talking of that. He was talking of education such as he understood it, the only form of education which was possible for a democratic community which was to remain really democratic, and not degenerate into the corrupt form of democracy in which ignorance and audacity usurped the authority which reason ought to exercise. He thought the question of local or State control of education in Ireland was, for the present time, out of the question.

There is no doubt whatever that something must be done to provide suitable and sufficient school accommodation for the children of Belfast. The matter is being taken up by the Chamber of Commerce, the Workers' Educational Association, and representatives of the various Protestant denominations. Possibly the Labour Organisation and the Juvenile Advisory Committee will join in the movement. The only solution appears to be the promotion of a Bill in Parliament to enable local authorities to levy a rate for educational purposes. If the Belfast Corporation had this power, the difficulty, so far as Belfast is concerned, would be quickly solved. The Municipal Technical Institute and the Preparatory School in connection with it are proofs of the Belfast Corporation's ability to deal with educational problems. The cry "Beware of the slippery slope of rate-aid" will likely arise from some denominational quarters where clerical control of the education of the young is desired.

At the Fifth Annual Meeting of the Belfast Boy Scouts' Association, over which Sir Crawford McCullagh presided, the Report stated that many of the senior boys and officers had joined the Colours and made the supreme sacrifice. The boys had carried out a good deal of patriotic work, including flax-pulling. In two weeks 48 boys pulled 18 acres, thereby earning £100. There were 29 Troops, with an estimated roll of 1,000. Four new Troops had been registered, of which two were in connection with the Boy Welfare Department of Messrs. Workman, Clark and Co., Ltd. (Belfast shipyard). Five new packs of Wolf Cubs had been formed, making 11 in all under the Belfast Association, with a total strength of 400. As indicating the work done for badges, and the number of badges awarded for proficiency, the sum of £30 was spent on the purchase of badges. The Belfast Boy Scouts are a keen lot.

The Belfast Battalion of "The Boys' Brigade," of which the Rev. H. R. S. Cooper, M.A., is Battalion President, held their annual Church Parade on Sunday, in the Ulster Hall, where Alderman J. C. White presided, and the preacher was the Rev. Oswald W. Scott, M.A., Rector of St. Paul's, Belfast; and in the Assembly Hall, where the Battalion President presided, and the preacher was the Rev. W. R. Sloan, B.A. Owing to the severity of the weather, and also to the strict precautions advised by the Public Health Authorities during the present influenza epidemic, the congregations were much smaller than usual. In former years there were overflowing congregations, and much difficulty was experienced in gaining admission.

Lieut.-Colonel G. St. George, in proposing the adoption of the Report of the Church Lads' Brigade

VICTORY

has been granted to us and to our Allies. The enemy has surrendered. The warfare has ceased. Now we can concentrate our minds upon the great problems of peace, and upon the extension of the Kingdom of God. In profoundest gratitude for the great blessings He has given, will you send

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in aid of our work for Him in the dark places of the earth, where, often, Moravians are the only Missionaries. The record of their labours is a record of self-sacrifice and fruitful service wonderfully owned and blessed by God. But our funds have

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and we are in great need of immediate help. This is the

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at the Diocesan Synod in Belfast, pointed out that in the 1st Down and Connor and Dromore Cadet Battalion there were now nineteen Companies, having 28 chaplains, 52 officers, and a total membership of 1,048, all of whom were being trained in the principles of manliness and Christianity.

FELLOWSHIP IN SILENCE.

The weekly meeting for united silent prayer will be held in the Lady Chapel, St. Patrick's Cathedral, on Wednesday, 20th November, at 2.30. The leaflet suggesting general lines for prayer and meditation will read as follows:—

"SUBJECT: The Christian's vocation. MEDITATION: 'Walk worthy of the vocation wherewith ye are called.' Let us thank God for the prospect of peace. Let us pray that, faced as we now are by national and international problems of overwhelming magnitude, we may not henceforth live unto ourselves; that the Church, endowed with power of vision, may expound the application, to all human relationships, of the principles of Christianity; and that Irishmen and women may realise their vocation to contribute, by united effort, to the reconstruction of society and the extension of Christ's Kingdom."

PUBLICATIONS.

"THE ROAD THROUGH THE BOG." Catherine MacSorley. (S.P.C.K.).

Our readers will welcome a new story from the fertile pen of our talented fellow-citizen. The plot is simple, but the power of character-sketching finds full play. We have all met "Cousin Susan" and her maid "Anne," while the heroine's home life is most pathetically told. We can strongly recommend the book to anyone wanting a gift for a girl. Each chapter is full of interest, and the inevitable love story has a charm all its own.

Diocesan News.

ARMAGH.

Gleaners' Union.

The annual Sale of the Armagh Branch of the C.M.S. Gleaners' Union was held in the Church House, on Friday, November 8th. His Grace the Lord Primate opened the Sale in the afternoon. There was an excellent attendance, and brisk sales were effected till a late hour in the evening. The amount realised, it is expected, will exceed that of past years. Many willing helpers gave their services at the stalls and in the concerts.

Slockness.

The influenza epidemic is making itself felt in the diocese. The Rev. J. Jennings (Forkill), Rev. J. M. Jennings (Charlestown), Rev. J. W. Johnston (Loughgilly), and Rev. R. S. Morrison (St. Saviour's) are all unable to discharge their duties at present.

CLOGHER.

Diocesan Elections.

The following are the results of the Elections held at the recent Diocesan Synod.—Diocesan Council—*Ex-officio* Members (Hon. Secs.)—Clerical—Rev. Chancellor Naylor, Rev. I. H. Pratt. Lay—Hon. C. L. Corry, M. E. Knight. Elected Members—Clerical—The Dean, the Archdeacon, Revs. J. Hall, Canon Ruddell, Canon Robinson, Canon Webb, Canon Nicholson, Canon Given, J. O'Connor, T. Dagg, T. E. Rudd, Precentor Young. Supplemental—Revs. R. McTighe, R. C. Lapham, S. R. Anderson, C. M. Stack, J. C. Taylor, R. Watson. Lay—E. M. Archdale, M.P.; J. W. Dane, Earl of Belmore, F. C. Fitzgerald, W. Martin, G. Knight, Lieut.-Col. J. C. W. Madden, J. Bloomfield, H. de F. Montgomery, G. F. Graham, Major E. J. Richardson, T. W. Hanna. Supplemental—C. W. Brien, W. T. Buchanan, H. A. Burke, M. McC. Wright, J. Porter Porter, Lieut.-Col. J. B. Archdale.

Delegates to General Synod:—Clerical—The Archdeacon, the Dean, Revs. Chancellor Naylor, Canon Ruddell, J. Hall, Canon Given, Canon Webb, I. H. Pratt, Canon Nicholson, Precentor Young. Supplemental—Revs. Canon Robinson, T. Dagg, R. McTighe, J. O'Connor, C. M. Stack, J. C. Taylor. Lay—Earl of Belmore, E. M. Archdale, M.P.; Hon. C. L. Corry, W. Martin, G. Knight, Major E. J. Richardson, J. Porter Porter, H. de F. Montgomery, M. E. Knight, F. C. Fitzgerald, J. B. Fr. H. A. Burke, J. G. Reid, J. M. Bolton, M. McC. Wright, Lieut.-Col. J. C. W. Madden, H. Stubbs, FitzJ. McKean, G. Archdale, W. G. Henderson, T. W. Hanna, J. Dundas, W. F. S. Wilkinson, Major H. St. G. Richardson. Supplemental—Lieut.-Col. J. B. Archdale, W. T. Buchanan, J. W. Dane, J. Bloomfield, H. B. Archdale, A. A. Johnston.

Diocesan Nominators:—Clerical—The Archdeacon, the Dean. Supplemental—Revs. Chancellor Naylor, Canon Webb, Canon Ruddell, Canon Given. Lay—H. de F. Montgomery. Supplemental—E. M. Archdale, M.P.; Earl of Belmore, G. Knight, Lieut.-Col. J. C. W. Madden.

There are no changes in the personnel of either the Diocesan Council or the General Synodsmen this year. The vacancies among the Supplemental Nominators caused by the promotion of the Archdeacon to be a Nominator proper, and the death of the Right Hon. E. Archdale, are filled by the election

of Canon Ruddell and Lieut.-Col. Madden, while Canon Given replaces Precentor Young.

G.F.S. Diocesan Council.

A meeting of this Council was held in the Protestant Hall, Enniskillen, on the 28th October. Present:—Mrs. Day (President) in the chair, the Lady Theresa Corry (Vice-President); also, 3 Heads of Departments, 5 Elected Members, and 4 Branch Secretaries. The Diocesan Secretary (Miss Halahan) was, unfortunately, prevented by illness from attending, and her place was kindly taken by Miss Egan. The meeting was opened with prayer; the minutes were read and signed, and apologies read. An appeal was made for funds to help to provide Club Rooms in Dublin for girls working in the W.A.A.C.'s and other kindred Services, and a grant of £7 10s. from the Diocesan Funds was made. A similar grant was made to an appeal from the Vigilance Fund to help towards carrying on the good work of that Society during the next year. The G.F.S. has lost two valued friends and subscribers during the past year—Mrs. Shirley, of Lough Fea, and Mrs. Wright, of Monaghan. Mrs. Webb and Mrs. Burkett most kindly entertained all the members of Council coming from a distance to luncheon and tea.

DERRY AND RAPHOE.

The Synod.

The Annual Synod was held on October 30th, and what was universally expected to be an exciting Synod is universally admitted to have been one of the most satisfactory that have been for some years. The Bishop, notwithstanding his recent accident, presided. After referring to the question of union of parishes [this part of his address was quoted in our last issue] he went on to say that there was a matter to which he felt bound to allude, and he did it with pain and reluctance. Recently a paper had been put into his hands purporting to come from the Derry and Raphoe Minor Clergy Association, which he understood had been sent to all the clergy of the diocese. He regarded such an Association as most mischievous. He gathered that the object of the circular was to create a class war amongst the clergy of the diocese and divide them into two hostile camps, and to do it on the low grounds of money interest. Its methods were simply degrading in connection with a Church organisation, and its results can only be disastrous in the alienation of the right-minded laity. He regretted that so much of their time at Synod meetings had to be taken up with finance. Of course, the Synod is the business meeting of the Church. But it is unfortunate that we are unable to find time for anything else. At least let them keep in mind that finance is only the scaffolding of the building, needful, no doubt, for carrying on the work; but the work itself is higher, loftier, grander. It has no lesser aim than to endeavour that the great God and Father of all may have His rightful meed of worship and service through Christ from end to end of their diocese.

On a motion to adjourn for five minutes, to permit distribution of voting papers, Rev. G. R. Sides said he wished to protest against a gross breach of the privilege of Synod members. He, with others, had received a circular which attempted to create a system by which it would be possible for a few men, or even one man, to control a majority of the clerical votes of the Synod. Another letter, containing a list of names to be voted for, had been sent since then. These purported to come from an organisation called the Derry and Raphoe Minor Clergy Association. He had been at some pains to ascertain the views of the minor clergy. The overwhelming majority wished to protest against this thing done in their name and without their knowledge, and to dissociate themselves from the contemptible attack on the senior members of the Council. They had not the slightest intention of surrendering their freedom of voting to anyone, much less to a phantom Committee. They would all like to have their stipends raised, but they would have it done by honourable means or they would not have it done at all.

The Report of the Council was then considered, which stated that the assets of the diocese had increased by £3,599. Their Capital and Reserves had increased by £3,275, of which £1,935 was parochial endowment capital. Parochial assessment was satisfactorily paid. The total debit balance was £404, which is £200 less than the previous year, while credit balances had increased from £2,879 to £3,025. Nine parishes in Derry Diocese, and only one in Raphoe, were in arrears on December 31st. Since then several had cleared off their debts. After providing for unpaid assessments, 12½ per cent. Bonus and Transfers in accordance with Diocesan Rules, there remained £3,186 for

surplus profits of Financial Scheme. From this sum, after payment of various grants, 5 per cent. Bonus, and augmentations, there remained unallocated £244. The Council recommended that the £933 allocated by the General Synod as a War Bonus be increased to £2,577 by adding £800 from Weak and Poor Parish Fund credit balance, and £500 from Reserve Fund income, £100 from General Fund, and £244 which remained unallocated from the surplus profits of Financial Scheme. This they proposed to distribute as follows:—(a) a grant of £5 to each Incumbent whose income is over £300; (b) a grant of £20 to each Incumbent or Bishop's Curate whose income is under £300; (c) a grant of £5 in respect of each child under 18 years of age; (d) a grant of £5 to each married clergyman; (e) a grant of £10 to each Curate with five years' service; (f) a grant of £5 to each Curate under five years' service. The balance to be placed at the disposal of the Bishop, to assist special cases as he may think fit.

Rev. E. H. Nunns proposed that the latter portion of section (e) and the whole of section (f) be omitted, which was agreed to, and the Council's recommendation, as amended, was adopted.

The Report of the Committee in charge of the Laymen's Fund stated that £1,774 had been received up to the 15th October. Further contributions were expected, and the Committee were of opinion that its distribution should be deferred until 1st December. It is understood that the distribution is to be spread over at least three years.

Captain Knox proposed that the Parish of Mountfield be transferred to Armagh Diocese, with its appropriated capital of £1,700 and its Boulter Grant of £25. £23 Augmentation and £24 Bonus would be saved by the transfer. The Archdeacon of Derry seconded. The subject evoked considerable discussion, and it was eventually agreed to refer the matter back to the Council for further consideration.

The following are the results of the Elections:—

Diocesan Nominators—Derry.—Clerical—The Archdeacon of Derry, the Dean of Derry. Supplemental—Rev. Canon R. G. S. King, Rev. Canon H. Forde, Rev. Canon H. G. Warren, Rev. Canon John Olphert. Lay—Captain William Knox, D.L. Supplemental—The Earl of Belmore, M. M. McCausland, D.L.; Brigadier-General Ricardo, D.S.O.; E. M. F. G. Boyle. Raphoe.—Clerical—The Ven. Archdeacon Holmes, the Very Rev. Dean Conerney. Supplemental—Canon Thompson, Canon M'Clenaghan, Rev. R. W. Wright, Canon Cullimore. Lay—Blair Smith. Supplemental—John A. Pomeroy, Alfred Stubbs, LL.B.; Colonel Baillie, W. H. Donaldson.

Representatives on the General Synod—Derry.—Clerical—The Ven. Archdeacon of Derry, the Very the Dean of Derry, Revs. Canon Forde, Canon King, Charles Smith, Canon Olphert, Canon Warren, Canon MacQuaide, Canon Armstrong, John M'Adams. Supplemental—Revs. Arthur M'Quade, A. V. Dobbs, T. C. Knox, Thomas Baird, John Beckett. Lay—Hume Babington, senior; Captain William Knox, D.L.; Duke of Abercorn, H.M.L.; M. C. Hime, LL.D.; F. R. Wilson, C.E.; Captain J. C. Herdman, J. F. A. Simms, M. M. McCausland, D.L.; Brigadier-General Ricardo, C.M.G., D.S.O.; Captain F. C. Macky, D.L.; E. M. F. G. Boyle, Major E. C. Herdman, D.L.; Sir F. G. Heygate, Bart., D.L.; Earl of Belmore, D.L.; Colonel Montgomery, C.S.I.; Captain J. C. M'Clintock, D.L.; C. M. Gage, Colonel R. G. Heygate, D.S.O.; R. E. Buchanan, C.E.; Colonel J. J. Clark, H.M.L.; J. G. M. Harvey. Supplemental—Colonel R. H. Beresford-Ash, D.L.; J. R. Scott, D.L.; Major S. H. L. Galbraith, J. H. Young, Major F. H. F. Evans, D.S.O.; Lieut.-Colonel Maccausland, Dr. C. E. Hetherington, Captain Stronge, D.L.; James Stevenson, R. H. B. de la Poer Beresford. Raphoe.—Clerical—Very Rev. Dean Conerney, Ven. Archdeacon Holmes, Revs. R. W. Wright, Canon M'Clenaghan, Canon Thompson, A. E. Carson. Supplemental—Revs. Canon Cullimore, A. Knight, J. H. Deazeley. Lay—Blair Smith, H. M. Johnston, M.D.; Alfred Stubbs, LL.B.; T. J. Atkinson, D.L.; Colonel Baillie, John A. Pomeroy, Cecil Stoney, D.L.; Rev. H. S. Verschoye, William H. Donaldson, Earl of Leitrim, H.M.L.; Henry Stubbs, D.L.; Sir H. Stewart, Bart., D.L.; J. Burke Murphy. Supplemental—John Moffitt, John Sweeney, Samuel Hammond, Hon. Cecil Corry, Brigadier-General T. F. Bushe, C.M.G.; Colonel Irvine, C.B.

Diocesan Council—Derry.—Clerical—Rev. Canon H. Forde, the Very Rev. Dean Hayes, Revs. Charles Smith, Canon H. G. Warren, Canon Olphert, Canon J. W. MacQuaide, E. H. Nunns, Canon Armstrong, A. V. Dobbs, Arthur M'Quade, A. E. Sixsmith, F. M. Hamilton, T. C. Knox, Thomas Baird. Supplemental—Revs. J. R. Sides, John Beckett. Lay—Hume Babington, senior; R. E. Buchanan, C.E.; the Earl of Belmore, D.L.; M. M. McCausland, D.L.; J. F. A. Simms, Brigadier-General Ricardo,



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DOWN AND CONNOR AND DROMORE.

Result of Elections.

Board of Patronage.—Down—The Dean of Down, Canon Moore, Lord Dunleath. Supplemental—The Archdeacon of Down, Rev. J. A. Carey, Colonel A. H. Wallace, C.B., D.L.; Mr. W. Abernethy. Connor—The Dean of Belfast, the Dean of Connor, Mr. G. Herbert Ewart. Supplemental—Canon Carmody, Canon Ross, Mr. W. A. Ferrar, Mr. John Bristow. Dromore—Canon Clarendon, The Dean of Dromore, Mr. O. B. Graham. Supplemental—Archdeacon of Dromore, Rev. W. S. Kerr, Mr. J. R. Macoun, Lieut.-Col. Stewart Blacker.

Representatives to the General Synod—Diocese of Down.—Clerical—The Very Rev. the Dean, Revs. Canon Moore, the Ven. Archdeacon Pooler, A. W. Barton, C. H. Waddell, Canon Whatham, J. A. Carey, and Canon Greer. Supplemental—Revs. C. C. Manning and Canon Harding. Lay—Lord Dunleath, Colonel R. H. Wallace, Sir R. J. Kennedy, K.C.M.G., D.L.; Viscount Bangor, Mr. M. H. Walker, Mr. J. D. Coates, Major-General W. E. Montgomery, D.L.; Mr. C. W. Dunbar Buller, D.L.; Colonel R. D. Perceval-Maxwell, D.S.O., D.L.; Messrs. S. A. Robinson, Stewart Blacker Quin, Edward Garrett, J. Blakiston-Houston, D.L.; Clarence Craig, J.P.; Major W. G. Forde, D.L.; Messrs. W. I. Mahaffey, J. R. McConnell, J.P.; and W. J. Jackson, J.P. Supplemental—Messrs. W. J. M'Millan, G. Hill Smith, K.C.; H. Armytage Moore, J.P.; R. W. H. Blackwood, and J. Bradley.

Diocese of Connor.—Clerical—Revs. R. H. S. Cooper, J. E. Browne, Canon Carmody, the Dean of Connor, the Dean of Belfast, H. R. Brett, C. E. Quin, F. J. M'Niece, Canon Clarke, R. J. Clarke, G. A. Stephenson, M. H. F. Collis, H. D. Murphy, O. W. Scott, and T. Dowzer. Supplemental—Revs. R. W. Seaver, the Archdeacon of Connor, Canon Baines, A. S. Woodward. Lay—Messrs. G. H. Ewart, J.P.; W. A. Ferrar, J.P.; F. W. Ewart, John Bristow, H. I. Johns, J.P.; Joseph M'Curry, E. J. Charley, J.P.; Sir F. W. Money Penny, M.V.O.; Mr. James O. Pryde, the Honorable Mr. Justice Moore, General Sir Wm. T. Adair, K.C.B., D.L.; Messrs. J. Milne Barbour, D.L.; R. Kyle Knox, J.P.; G. H. Clarke, J.P.; Stanley Coates, Robert Walsh, Edwin Hughes, D.L.; J. J. Pim, James T. Reade, and J. G. Leslie, D.L.; Captain F. H. Watt, J.P.; Mr. J. W. Storey, Sir Wm. Quartus Ewart, Bart., D.L.; Messrs. Henry Seaver, George St. George, M.D.; A. E. Brett, Thos. Brown, J.P.; H. L. M'Cready, J. Pim Thompson, B. C. M. Kennedy, John M'Iroy, T. H. Torrens, D.L.; Robert Gageby, and R. Bannister. Supplemental—Messrs. J. G. Marks, Wm. Armstrong, F. King, J. Kinahan, and R. Hunter.

Diocese of Dromore.—Clerical—Revs. Canon Clarendon, the Ven. Archdeacon Atkinson, the Very Rev. Dean O'Loughlin, Canon Lett, Canon Archer, W. S. Kerr. Supplemental—Revs. E. A. Myles, E. C. Hayes, J. Davison Cowan, and Joseph Quin. Lay—Mr. Samuel Fryar, Lieut.-Colonel Stewart Blacker, Messrs. T. H. Brownrigg, J.P.; O. B. Graham, J.P.; J. R. Macoun, W. R. Atkinson, S. G. Fenton, J.P., and R. Hazelton; Sir Robert Liddell, D.L.; Messrs. G. R. Armstrong, A. E. Brush, George J. Preston, D.L.; Herbert Malcolm, Rowland Wade, Thomas Larmour, George Gordon, and H. Armytage Moore. Supplemental—Mr. J. W.

Murland, J.P.; the Earl of Kilmorey, Mr. H. H. Mayne, and Mr. J. J. Douie, J.P.

Diocesan Council—Diocese of Down.—Clerical—Very Rev. the Dean of Down and Revs. Canon Moore, C. H. Waddell, J. A. Carey, Canon Whatham, and Canon Greer. Supplemental—Revs. Canon Harding and G. P. Mitchell. Lay—Right Honorable Lord Dunleath, Colonel Wallace, Sir Robert Kennedy, Mr. S. A. Robinson, General Montgomery, Mr. Dunbar Buller, Colonel Perceval-Maxwell, and Mr. H. Armytage Moore. Supplemental—Mr. W. J. M'Millan, Viscount Bangor, Mr. W. J. Jackson, and Major Forde.

Diocese of Connor.—Clerical—Revs. R. H. S. Cooper, T. G. G. Collins, Dean of Belfast, J. E. Browne, Dean of Connor, Canon Clarke, R. J. Clarke, C. E. Quin, Canon Carmody, F. J. M'Niece, and Canon Ross. Supplemental—Revs. J. H. Mervyn, T. Dowzer, H. D. Murphy, and M. F. H. Collis. Lay—Messrs. F. W. Ewart, J. Milne Barbour, S. Blacker Quin, G. H. Ewart, E. J. Charley, and John Bristow; General Sir William Adair; Messrs. J. O. Pryde, W. A. Ferrar, Joseph M'Curry, H. I. Johns, Robert Walsh, T. H. Torrens, G. H. Clarke, R. Kyle Knox, and Dr. George St. George. Supplemental—Captain Watt, Messrs. A. E. Brett, Henry Seaver, and John M'Iroy.

Diocese of Dromore.—Clerical—Revs. Archdeacon Atkinson, Canon Clarendon, Canon Lett, Canon Archer, and Dean O'Loughlin. Supplemental—Revs. W. S. Kerr, E. A. Myles, J. D. Cowan, and P. A. Kelly. Lay—Messrs. O. B. Graham, T. H. Brownrigg, Samuel Fryar, Lieut.-Colonel Stewart Blacker, Messrs. J. R. Macoun, Herbert Malcolm, S. G. Fenton, and A. E. Brush. Supplemental—Messrs. W. R. Atkinson, J. L. Douie, and T. G. Menary.

The following were elected Honorary Secretaries to the Council and Synod:—The Ven. the Archdeacon of Down, Rev. H. R. Brett, Mr. Edwin Hughes, and Mr. J. J. Pim.

DUBLIN, GLENDALOUGH & KILDARE.

Dublin.

Memorial Service.

On Saturday, 23rd inst., at 3 p.m., a Memorial Service for men and women connected with the Diocese of Dublin and Glendalough who have died for their country in the war will be held in Christ Church Cathedral. The Archbishop will give an address. Seats will be reserved for near relations of the fallen if they send their names, on or before Thursday next, to the Rev. W. W. Dungan, Christ Church Chapter House.

Presentation to Rev. O. G. Fisher, D.F.

An interesting presentation took place on Sunday last, after the Evening Service, at the Free Church, Great Charles Street, when the Rev. Oswald Garrow Fisher, B.A., Chaplain to the Forces, and who had been attached to the Free Church for some years, was presented by his many friends with a beautiful solid silver pocket Holy Communion Service, suitably inscribed. A large number of the Free Church congregation were present, and the presentation, on behalf of the subscribers, was made by Mr. A. Gray, Churchwarden. Previously in the day Mr. Fisher received a handsome gift from the scholars and teachers of the Sunday School, and on Monday evening, previous to his departure for military duty, the Rev. gentleman was presented by Miss Lucy Sweetlove, on behalf of the Free Church choir, with a valuable luminous watch, which had been subscribed for by all the members.

OSORY, FERNS AND LEIGHLIN.

Ferns.

Death of the Rev. C. W. Templeman.

Great regret is felt at the death of Rev. C. W. Templeman, Rector of Ardcolin. During the sixteen years that he spent at Castlebridge he had greatly endeared himself to his parishioners by his active and self-denying work amongst them.

Death of the Rev. F. S. Samuels.

We also deeply regret to record the death of Rev. F. S. Samuels from the prevailing epidemic of influenza. Mr. Samuels had been for nine years Curate of Wexford, but, owing to his quiet, retiring disposition, he was little known outside his own parish.

Clerical Meeting.

On Tuesday, November 5th, a Clerical Meeting was held at the Deanery, Ferns, but, owing mainly to the prevalence of influenza, only six members were able to be present. The Dean read a most thoughtful and interesting Paper on "The Influence of the Novel." It is to be hoped that he may read

it again on some future occasion, so as to give others an opportunity of hearing it.

Influenza.

In several parishes there was a difficulty in maintaining the Services on last Sunday. In Gorey the Rev. W. H. T. Gahan has been prostrated with a very severe attack of influenza. Rev. W. McClelland Kerr, of Kiltannel, was able to hold an afternoon Service; while in Enniscorthy, where Canon Lyster was also laid up, Rev. G. K. Birmingham, of Clonmore, was able to help in the Sunday work.

CASHEL, EMLY, WATERFORD AND LISMORE.

Aney (Knockaney).

The Rev. Wilfrid La Rive Bouchier, M.A., Rector of the above parish, who has been for three years Chaplain to the Forces, returning from France last year, has been appointed by the War Office Honorary Chaplain to the Forces, in recognition of his services. This honour entitles him to wear the Service dress uniform when attending ceremonials, entertainments, or religious Services connected with the Forces.

O.I.S.

The Rev. F. J. Rainsford, Rector of Shinrone, has just completed a tour in connection with the Church of Ireland Temperance Society in the Diocese of Waterford and Lismore. He visited Cahir, Tramore, Tallow and Cappoquin, and his addresses were greatly appreciated.

CORK, CLOYNE AND ROSS.

Queenstown.

Rev. F. J. Allen, M.A., has been appointed to a temporary Army Chaplaincy, and has gone to Ripon. Prior to his departure from Queenstown, where he had served as Curate for over eight years, he received presentations, in the form of a cheque and a wristlet watch.

KILLALOE, KILFENORA, CLONFERT AND KILMACDUAGH.

Diocesan Council.

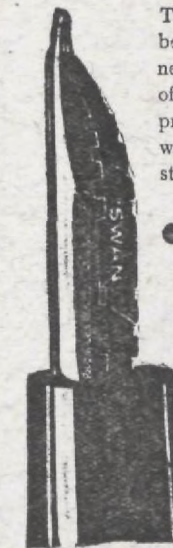
A special meeting of the Diocesan Council for East Killaloe met on Wednesday, 30th October, the Bishop in the chair. Also present:—Canon L. Morris, Revs. R. Perdue, G. A. Earle; Right Hon. Lord Dunally, Messrs. J. C. Darby, F. Smallman, A. Grosso, G. W. Drought, Ludlow Jones, H. Parker-Hutchinson, Captain Willington, George Frend, and the Secretary (Mr. Yates). The Council considered carefully the assessment question, and approved of a circular drafted by Canon L. Morris calling on the people of the diocese to increase their contributions to parochial assessment.

Union of Parishes.

The same day a meeting of the Board of Nomination for the Union of Dunkerrin and Borrisnafarney met, the Bishop presiding, and the Rev. G. A. Earle, M.A. (Rector of Dunkerrin) was unanimously elected to take charge of the Borrisnafarney portion of the new Union.

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Missionary Intelligence.

Society for the Propagation of the Gospel.

Bishop Montgomery's Successor.—By command of his Grace the Archbishop of Canterbury, the President of the Society, a special meeting of the Society will be held at the Hoare Memorial Hall, Church House, Westminster, on Friday, November 22nd, 1918, at 2.30 p.m., to receive a recommendation from the Standing Committee with reference to the Secretaryship of the Society, and to proceed to election. All Incorporated members of the Society, who can be present, have the right to vote.

The Anglican Church in Western Canada.—A meeting was held in the Queen's Hall on October 21st, at which the Archbishop of Canterbury presided, and the speakers being the Archbishop of York, the Duke of Connaught, and Dr. Parkin. In 1912 the Archbishops started a fund in order to help to establish centres in the Western Prairie from which English clergy might go out to minister to the spiritual wants of the widely-scattered settlers. During the past ten years they have spent £150,000, and have acquired 168 sites for Missions and churches; they have also spent large sums on training men for ordination in Canada. Their desire is to obtain sufficient money to enable them to hand over to the Canadian Church to maintain the three Missions established at Edmonton, Qu'Appelle, and in Southern Alberta. The Archbishop reminded the audience that of the half million soldiers whom Canada had sent to Europe no less than 60 per cent. belonged to the Church of England. This fact, as he pointed out, should help to emphasise the obligation of Englishmen to contribute to support the appeal which the representatives of the fund are making.

South American Missionary Society.

Volunteers from South America.—We are glad that at last some notice is to be taken of the splendid response made by Anglo-South Americans, as the following notice shows:—

"An Army Council Instruction states that the King has been graciously pleased to approve of a special badge to be worn by those officers and soldiers who were residing in South America (including Central America and Mexico) at the outbreak of the war and who voluntarily came to this country to join the Army. The badge consists of the letters 'B.V.L.A.' (British Volunteer Latin America) in a diamond, worked in yellow on a blue ground. It will be worn on the right breast, immediately above the breast pocket of the Service dress jacket. "An initial free issue of two badges per officer and soldier is sanctioned."

PARENT TYRE.—Presiding on Wednesday at the meeting of the Parent Tyre Company, Ltd., Sir Arthur du Cros said that the accounts reflected, for the first time, the result of the change made in the Company's investments a little over a year ago, when it was decided to sell the ordinary shares then held in the Dunlop Rubber Company at £4 per share, and the royalty agreement for £340,000. The major part of the proceeds were applied in the acquisition of 3,000,000 7 per cent. cumulative "C" preference shares of the Dunlop Rubber Company, at the price of 19s. 6d. each. As the value of 7 per cent. Dunlop preference shares could safely be taken at 21s., or 21s. 3d. on the basis of the market price of the 6½ per cent. "B" preference shares of that company, it might fairly be claimed that the capital thus re-invested would show an appreciation of approximately £250,000 when the transaction was finally completed. The change over of investments had, moreover, resulted in a net increase of profits last year of £61,000, to a total of £176,000—the highest profit made by the Company since the year 1910. As that income was derived from investments yielding secured and cumulative returns, it might be regarded as a permanent increase. Beyond those advantages, there had also been a very considerable appreciation in the market value of this Company's shares. The price of the deferred shares when the negotiations for the realisation of their old investments commenced was approximately 27s., whereas on the publication of the balance-sheet they were quoted at 64s. 6d., at which they yielded, on the dividend and bonus recommended, a return of nearly 9 per cent. Even at that price they could not be said to have reached their full development.

Correspondence.

"THE FAILURE OF THE CHURCH."

SIR,—As one of your correspondents whose letters were "held over" from last week's issue to give place to a somewhat bitter controversy between parsons as to the distribution of "Bonuses," I beg to suggest the need for a strict censorship of all communications intended for publication, for the very sound reason, that many of the letters now appearing constitute a grave danger to the cause of religion. I appeal to the clergy to remember that this is no longer an "Ecclesiastical Gazette," but a "Church paper for Church people," read by an increasingly large number of the laity—men, women, and young people—who cannot understand clergymen "flying at each other's throats" (the expression used by a very good woman when speaking to me on the matter).

As to the merits of the dispute between Satiated-Seniors and Disappointed Juniors—having read all the letters running through the last four issues, I confess myself on the side of the "Under Dog." Any reader referring to "Junior's" first letter (18th October) will find him commending the system adopted by laymen in control of matters in the North—giving the largest Bonus to the poorest paid clergy and making a distinction between married and single—and contrasting with it the arrangements in other dioceses where the War Bonus was paid on a descending scale—giving highest Bonus to largest income. Surely no one can be found to defend this method; nor, indeed, the middle course—that of a flat rate—paying no regard to individual circumstances—giving the Rector (married or single, with or without dependents) with a living worth £400 or £500 a year, the same amount as one with (what a clerical friend calls a "starveling"), £150 or £200 a year. Now we know that the Northern diocese has acted justly; Canon Abbott assures us that Cork has done equally well, and Dean Hackett, of Limerick, clears the Council and senior clergy of his diocese. What about Ardfert? Will the Archdeacon tell your readers how War Bonuses and other funds at the disposal of his Diocesan Council during the past two or three years have been allocated? And will he further—in the exercise of Christian charity—withdraw without reserve the first paragraph of his letter, which simple laymen find so hard to reconcile with their ideas of the dignity which appertains to his office?

I have no reason to think that the Diocese of Ardfert has acted otherwise than with justice and fair play, else, why the Archdeacon's indignation? but if the distribution has differed materially from that commended by the correspondent attacked, and if, further, the blame is shared by the lay members of the Council, will he tell us the proportion of both orders present when the decisions were reached?

I write this to save further correspondence, and in the interests of the "Clergy Stipend Augmentation Fund," which some laymen hesitate about helping until they are assured that the money will reach those for whom it is intended.—Yours, etc.,

"LAYMAN ASHAMED AND GRIEVED."

November 11th, 1918.

SIR,—The letter of "Disappointed Junior," in your issue of October 18th, drew forth two replies the following week. They were protests, properly called for, of righteous indignation. Archdeacon Abbott, concerned for the honour of the senior clergy in his diocese, rebutted the charge on behalf of the Diocese of Cork. The Archdeacon of Ardfert wrote in general terms. The letter, however, of Mr. John Hilliard, which appeared in last week's *Gazette*, would leave upon the minds of those who did not know the facts the impression that the Diocese of Ardfert, in spite of the Archdeacon's letter, has in its senior clergy those against whom the charge made by "Disappointed Junior" might possibly be sustained.

Now, what are the facts? Two War Bonuses have been made through our Council. The one—that which, in common with other dioceses, came from the Representative Church Body—was left, by the resolution of the General Synod, entirely to the discretion of the Diocesan Council, and this was distributed upon a proportionate basis. The number of those dependent on each clergyman was taken into account, and, consequently, some of the younger clergy received more than most of the senior men. The other Bonus was given out of the Surplus Funds of the diocese, and was proposed for distribution at a flat rate: £20 to each clergyman.

Mr. Hilliard objects to the "flat rate." But this financial resolution of the Council had, before it could become operative, to be ratified by the Diocesan Synod. Now, when the Council's resolution respecting the Bonus (proposed, by the way, by

a layman) came in due course, embodied in the Council's Report, before the Synod, it was passed unanimously. Mr. Hilliard himself was present, and raised no objection. If, then, there is any injustice in the flat rate of distribution, the senior clergy in the Diocese of Ardfert, at any rate, are not to blame for it.

In further justification of our senior clergy, it should be stated that the Ardfert Synod, on the recommendation of the Diocesan Council, has adopted a scheme for equalising all stipends, giving the largest share to the smallest incomes until the minimum of £300 is reached all round. The senior clergy voted solidly for this scheme, and voted gladly.

Regarding the stipends in this diocese, it may be instructive to "Dissatisfied Junior" to learn (what Mr. Hilliard and the other members of the Council already know) that no stipend under the Financial Plan exceeds £300, and only two clergymen draw that amount.

In the face, then, of these facts, it is as unjust as it is incorrect to suggest that the wealthy (!) clergy have exploited the finances of the diocese to their own advantage.—Yours, etc.,

GEO. E. POWER,
Dean of Ardfert.

The Rectory, Killorglin,
November 7th, 1918.

SIR,—I should like to make a few remarks on the misleading letters which have appeared in your columns from "A Dissatisfied Junior" and "Fair Play." We all admit that many of the clergy are at present very much underpaid, but the idea underlying these letters seems to be that this evil could be corrected by reducing the excessive amounts paid to the senior clergy, and distributing the money amongst the juniors. In most dioceses there are a few of the clergy who have fair incomes (at least they had before the war), but I doubt if there is a single clergyman in the whole Church of Ireland at the present time whose ecclesiastical income could reasonably be said to be excessive. The expenses of these fairly paid clergy have increased enormously, but in most cases they have not benefited at all, or at least very little, by the War Bonuses.

To come to particulars in the letters, "Disappointed Junior" refers to "Good Service Pensions," "Long Service Grants," "Rural Deans' Fees." Good Service Pensions are in the gift of the Bishop. There is nothing to prevent his giving such a grant to the junior clergyman in the diocese if he considers his service sufficiently "good" to merit it. "Long Service Grants" come on automatically, and in nearly every profession it is usual for length of service to be recognised by some reward. "Rural Deans' Fees" are payment for work done. The office of a Rural Dean, especially since the introduction of the new Glebes Act, is by no means a sinecure, and in some cases I know that the fees hardly cover the out-of-pocket expenses. "Fair Play" objects to the Bonuses paid in some dioceses. In some cases, at least, these "Bonuses" are really part of the ordinary income of the parishes. It would be almost as rational to object to one parish having a higher income than another. It would not be reasonable, or desirable, to reduce all parishes to the same dead level, as in that case the junior clergy would have nothing to look forward to. Also it must be remembered that the expenses in some parishes are much higher than in others. A town Rector has, as a rule, much more expense than a country Rector.

Letters such as these have a mischievous effect, like the various letters attacking the Representative Church Body. They are made the excuse, by some laymen, for refusing to subscribe to the various funds which have been started for increasing the incomes of the clergy. I have heard of cases in which laymen, when appealed to, have answered: "Let the well-paid clergy help their poorer brethren."—Yours, etc.,

"A FAIRLY-PAID INCUMBENT."

LAY READERS IN DOWN.

SIR,—Kindly permit me to ask you to correct a rather sweeping statement made in the Belfast Notes re Captain J. W. Storey and the Diocese of Clogher, and to remove an overlook to Mr. H. A. McLaurin, a prosperous city merchant, a City Coun-

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cillor, and a Licensed Lay Reader in the Diocese of Down and Connor and Dromore. I had the Bishop's permission on the 6th of June to invite Mr. McLaurin to Newtownsaville Church, which I did, and he had the honour of preaching on the 23rd June. Mr. McLaurin was born, baptised, confirmed, and received his first Communion in Newtownsaville Church. His people have been connected with the parish for at least four generations. His great-grandfather, grandfather, and father acted as Churchwardens. His brother, Mr. William G. McLaurin, is now Churchwarden and one of the Treasurers, while the first interment in the churchyard, in 1837, was a grand-aunt of his. Besides, when I was shut up in Dublin during rebellion week of 1916, Mr. J. D. Wilson, a Lay Reader, licensed to this parish by the present Bishop, had to conduct the Service and speak to the congregation.—Yours, etc.,

THOS. STOTHERS,
Rector of Newtownsaville.

November 9th, 1918.

EPISCOPACY AND THE VALID MINISTRY.

SIR,—Before withdrawing from this important discussion, kindly allow me to give some explanations, in order to obviate possible misunderstandings and misrepresentations.

In defending the Church's ministry as the valid ministry because it has been transmitted to us from the Apostles through the historic Episcopate, I do not wish to imply that God has not given blessings to the labours of the sectarian ministries.

The perpetual weakness with Churchpeople is their fear of "unchurching" other bodies, understanding the term in the ultramontane sense of denying salvation to all who are outside the historic Church. But denying the validity of a ministry is not denying spiritual benefits to the hearers, or denying that the denominations or sects or Churches is not denying salvation to their members. Bishop Bilson used to say that he had no desire to unchurch the Protestant denominations, but that he had a great desire to inchurch them by denying the validity of their ministries that kept them in Schism. It is greatly to be regretted, therefore, that lately it is becoming fashionable with some of our Bishops and dignitaries to speak of the Church as a mere Protestant denomination—one among "the other Protestant Churches." Such loose language is deplorable. To give the Apostolic Church her proper title and position in contradistinction from the numerous denominations around her is, surely, a question of principle and truth, and not of uncharitableness or willingness to wound.

Re-union will never be brought about by the surrender of principle; and to pretend that the sects are Churches—in the New Testament and historic sense—is the sure way to prevent that great reconciliation which we all desire and for which we pray.

Bishop Gore writes:—"To refuse to acknowledge a non-Episcopal ministry is not to judge other men. It is neither to anticipate the Divine judgment on their action, nor to minimise the evidences of the Divine blessings on their labours; it is simply to say that their organisation has, as far as we can judge, been built up in neglect of the law of the Church, with which we can have no right to dispense, and which, whatever else we may surrender, must be retained as the basis of any future reconciliation. . . . The Apostolic ministry is essential to the Church."

The Rev. Mr. Shakespeare, Secretary of the Baptist Union, in writing lately to the *Guardian*, said that it would be a mere "waste of words and breath" to write and speak of any hope of Re-union unless it was understood that the historic Episcopate would be retained. These are wiser words than those used lately by one of our own dignitaries when he defined the Church, not as an Organisation which all could see and recognise, but as a "spiritual company of all who love our Lord Jesus Christ." No Bishops—no clergy—no Sacraments; all sentiment. Well, well; would this spiritual company pay him his income?

Such teaching makes one hopeless. The same dignitary was enthusiastic about the "League of Churches"—of course he meant the Church and all the Protestant denominations; but he was afraid to say so! Hopeless again! Then, Presbyterian

ministers are put into our pulpits as clergy! Pure Bolshevism.

Sir, I thank you heartily for allowing me space to say something definite for the Church.—Yours, etc.,

"CYPRIAN."

November 9th, 1918.

THE NEW HYMNAL.

SIR,—As the dawn of peace begins to break, our thoughts must turn to the problems that will arise when it is fully attained. One of these will be the publication of the new Hymnal. It is obvious that the selection and musical setting of hymns is quite a different matter from the arrangement and publication of the book containing them. The gratitude of the Church is due to those who have so carefully performed their duty of selection, and it can be no offence to them to suggest that the later work might be better done by others. We are faced with the question of a book half as large again as the volume now in use, and one containing a very considerable number of hymns that are unsuitable for ordinary Services and will never be used at them. The only apparent ways to reduce the size of the book are to use either smaller type or thinner paper. The former method would be most unfortunate for the many whose eyesight is failing or defective, especially in the dim light of so many churches and at Evening Service. The latter would make it very difficult to quickly turn the pages to find the hymn required.

I would suggest that at the next General Synod a small "Committee of Publication" be appointed to consider these matters and arrange for the different editions required for clerical and choir use in church, and for the various needs of the people in general. Might it not be arranged to publish in one volume the hymns suitable for general use, and in another volume those for special use only, such as those for "Mission Services," "Men's Services," "Mothers' Meetings," "Temperance," "Flower Services," "For personal use," "Church Workers," "For the young," "For use by those at sea," "Christmas Carols"? By this means the volume for general use would be kept to a convenient size without sacrifice of clearness of type or quality of paper.—Yours, etc.,

S. S. E. M.

October 24th, 1918.

"BAPTISM AND SALVATION."

SIR,—Will you be so good as to accord me the further hospitality of the *Gazette* to acknowledge with grateful thanks the kind replies in a former issue to my request for information on the above subject, and to assure the correspondents that I most cordially reciprocate their Christian spirit.

It seems to me that the whole question, from at least the non-Episcopalian standpoint, resolves itself into this, viz.: What is the relationship of the child to the Kingdom of God prior to and subsequent to baptism? Does the Sacrament affect any moral and spiritual change in the infant. If so, what is its nature and character? If the child should pass away from this life unbaptised, what then? I am not at present so much concerned about the question of the final salvation of the infant when it arrives at years of understanding and discretion, or its duties and obligations towards Repentance and Faith. I think both by precept and example the Holy Scriptures have already settled that matter for us. I, personally, have no doubt or perplexity on this score. "He that endureth to the end shall be saved." This aspect of the subject is now, I believe, introduced for the first time by the Examiner. If my memory serves me aright, there was no reference to final salvation in the Examination of the Teachers, who, in the judgment of the Examiner, were largely in error in assuming that baptism ensures the salvation of the child. Were they not justified in at least concluding that according to the teaching of the Catechism the salvation of the infant then begins? If so, then is not the natural and logical deduction that until this period

of baptism the child is not "a member of Christ, an inheritor of the Kingdom of heaven?" If so, then what becomes of our Divine Lord's declaration, "Of such is the Kingdom of God"? Does this comprise all children, irrespective of baptism?—Yours, etc.,

"AMICUS."

October 28th, 1918.

"OPUS OPERATUM."

SIR,—With all possible respect for the Rev. Mr. Colgan's opinion, and for the learning on which it is founded, I would entreat him not to identify the "Opus Operatum" theory of the Sacraments with such an idea as that "the mere outer performance of the Rite confers grace" independent of the state of the recipient.

The doctrine that the Sacraments work *ex opere operato* is surely not exclusively "medieval Roman," but rather part of the infallible teaching of the Holy Catholic Church *semper et ubique et ab omnibus*. Human nature was not so completely perverted by the Fall as to be incapable of restoration through the grace of God. Consequently the Sacraments were instituted as a means whereby the Incarnation and its benefits might be applied to mankind. They are efficacious by reason of the Incarnation, not the faith of the recipient, who, however, must not put a bar to the reception of grace by unrepented sin. This no infant can do; hence their Baptism. Repentance and Faith are obviously necessary on arrival at "years of discretion," but that Regeneration actually takes place in Baptism, and that *ex opere operato* is clear from the statement "It is certain by God's Word that children which are baptised, dying before they commit actual sin, are undoubtedly saved," not to speak of the solemn assertion "Seeing . . . this child is regenerate."

The Protestant theory of the Sacraments involving a denial of the "Opus Operatum" springs from the root error of Luther, viz., that human nature was totally corrupted by the Fall. Man's part in his salvation is destroyed, his good works annihilated. His justification consists, according to Luther, in his belief in the fact; according to Calvin, in his predestination to it. What room is there in such systems for Sacraments as means of grace? None! They are, one might almost say, "endured" merely as "seals of a transaction already accomplished," bare signs signifying, but not conveying, grace.

Were this latter theory true, why should St. Paul say that the unworthy communicant "is guilty of the Body and Blood of the Lord"? One would have expected him to say, with Mr. Colgan, that he "partakes only of a sign." Again, the "Prayer of Humble Access" incurs the "penalty of dire superstition" by praying thus: "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son." The emphatic word "so" would be unintelligible save on the "Opus Operatum" hypothesis; so also, curiously enough, with Mr. Colgan's own quotation from Art. XXV. The fact that the Edwardian draft contained an attack on the "Opus Operatum," which was "scrapped" by the Elizabethan divines, shows that the Church definitely declined to sanction a statement so out of harmony with the rest of her formularies.

In its particular application to the Lord's Supper the doctrine of the "Opus Operatum" becomes that of the Real Objective Presence *sub speciebus panis et vini*, independent of the act of the communicant, which Lord Justice Phillimore, in his judgment on the Bennett case, declared to be the doctrine of the Church of England. He could hardly have done otherwise, when one takes into consideration the scientific classification of scholastic theology adopted by the Catechism on this subject, meaningless save on the theory of the "Opus Operatum." It speaks of: (1) "The outward sign" or *signum*, "Bread and Wine"; (2) "The inward part" or *Res*, "The Body and Blood of Christ"; (3) "The benefits" or *Virtus*, "The strengthening and refreshing of our souls," etc. That it is the *Virtus*, and not the *Res*, which depends on the faith of the communicant is taught, moreover, by St. Paul in verse 29 of 1 Corinthians xi.

In conclusion, all, I am sure, agree with Mr. Colgan in his condemnation of the notion he refers to; but one would, in all humility, suggest that it

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might be done otherwise than by attacking Catholic theology.—Yours, etc.,

H. O. MALLEY.

Chetwynd, Bray, Co. Wicklow,
October 27th, 1918.

THE TE DEUM.

SIR,—The result of many enquiries that I have made seem to shew that the reason why Bishop Westcott's sensible division of the Te Deum [see his Paragraph Psalter, Cambridge University Press; price 9d.—Let me recommend it to choirmasters,

and to clergymen, too] was forsaken by the Revisers of our Book of Common Prayer in favour of one of their own is an antiquarian one, viz., because the portion of the Te Deum ending with "make them to be numbered with Thy saints in glory everlasting" is older than the rest. The hymn is to be printed in the new Prayer Book with a break at this point.

Now, Sir, choirmasters will think that this marks a change of character or subject calling for a change of chant. That is, two versicles which are prayer will be sung as if they belonged to the foregoing Creed, while the rest will be sung as prayer. The Creed part of the hymn is undoubtedly joyful and triumphant: observe the note of triumph in "When Thou tookest upon Thee to deliver man: Thou didst not abhor the virgin's womb," and in "When Thou hadst overcome the sharpness of death: Thou didst open the Kingdom of Heaven to all believers." And surely there is the same joyful note in "We believe that Thou shalt come, to be our Judge" as in the 9th and 10th verses of the 98th Psalm, "Let the hills be joyful together before the Lord: for He is come to judge the earth," etc.

The late Bishop Walsham How used to say that the Creeds were the most joyful parts of the Service, and ought always to be sung.

I believe that musicians generally select a minor chant for prayers, or in hymns sing prayers more softly than praise. It seems obvious, then, that a note should be appended to the Te Deum in the new Book of Common Prayer pointing out that these divisions are not intended as a guide to singers, but are purely antiquarian.

It would be very interesting, and an advantage to students, to have an edition in which this plan of antiquarian notes was followed out consistently, e.g., the Collect for the second Sunday in Advent might be printed in very thin type, while the older a Collect is, the thicker the type might be.

But I urge that the edition for general use should be arranged solely with a view to being intelligible to the uneducated and a help to devotion—remembering that the vast majority of our congregations have no knowledge of Liturgiology, and little interest in it. Indeed the introduction of antiquarian notes seems to me pedantic, and likely to confuse the ordinary Churchman.

The Te Deum has been badly treated by choir-masters in times past—in my youth the two versicles "Thine honourable, true, and only Son" and "Also the Holy Ghost: the Comforter" used to be lumped together, I suppose with a view to brevity.—Yours, etc.,

LESLIE A. HANDY.

Skrayne Rectory, Tara, Co. Meath,
November 3rd, 1918.

THE PENSION SCHEME.

SIR,—The object of my letter, to which the Rev. E. A. Hackett refers in your issue of November 1st, was to call attention to the injustice, especially at the present time, of excluding many of the clergy who have worked, in the Colonies, the mission field, or in England, from the benefit of the small Pension Scheme when they afterwards return to work in the Church of Ireland.

At present this Pension Scheme is solely for work in the Church of Ireland, and, in some dioceses, solely for work in that particular diocese. Anything outside Ireland does not count at all, except, I have heard, in the Diocese of Ossory; and in that diocese I have been informed that for the first year the incoming man gets nothing, and afterwards his service is counted from ordination. I cannot actually say that this is so; but it seems a very fair arrangement, and why could not this, or something similar to this, be extended to all Ireland? My point is that it ought to be for work in the Anglican Communion, and that the war ought to have taught us the need of uniting the Colonies and England more closely than ever to ourselves; and at least not to "boycott" those who happen to have worked there for years, as according to the present arrangement of the Pension Scheme, is undoubtedly done, for years of work count for nothing.

The very life of the Church is missionary effort and zeal; and the principle that would only regard work in Ireland, and only count it, is a wrong one, and should be corrected as soon as possible. It is not itself the pension of £20 or so that is important, but the principle that is at stake.

As the result of the Great War, a great future lies before the Anglican Communion, and we in Ireland should realise that our very existence depends on a close union with it—closer than ever before—

"Those friends whom thou has't proved and tried,
Clasp to thine heart with bands of steel."

Mr. Hackett asks me for "hard facts" and an "example" to show that because land has greatly increased in value "the clergymen who suffer most are the clergymen who have a small amount of

land attached to the Glebe." Now, whether this be really so or not makes no difference whatever to my argument, or the principle I have endeavoured to enforce. But, if it be true that land has greatly increased in value, it naturally follows, as night to day, that the clergymen who have little land do not get that increase, and that those who have much land do get it. Many clergymen have told me that they have made large sums on their land this year, more even than their incomes apart from this. On the other hand, where there is little land, and a man and horse has to be kept, and oats and straw bought, at present prices, it is easy to see the difference, and that this is a "hard fact" that speaks for itself. Let me, in conclusion, mention another "hard fact." I notice that Mr. Hackett has 15 acres of land, according to the Irish Clergy List for this year, and only 85 parishioners, so that he has plenty of time to look after the land; or, if he does not care to do that, to let it out, so that the question of men's wages would not come in. Now, if I had the power, I should wish to increase his income, and give him far more, for I know full well that all our incomes have fallen by half; but I have worked for years in parishes containing a greater Church population than the whole Church population put together of the diocese in which Mr. Hackett's Glebe is situated, and yet it counts for nothing in the present Pension Scheme.—Yours, etc.,

"CLERICUS."

November 2nd, 1918.

SUNDAY SERVICES.

SUNDAY, 17TH NOVEMBER, 1918, TWENTY-FIFTH
SUNDAY AFTER TRINITY.

ST. PATRICK'S CATHEDRAL, DUBLIN.

Holy Communion at 8 a.m.; Matins at 11.15 a.m.; Psalms: lxxxvi., lxxxvii.; Service, Te Deum and Jubilate, Noble in B minor; Anthem, "Hold not Thy Peace," Costa; Hymn, "Thou hidden love of God," No. 319; Preacher, Very Rev. J. M. Aldridge, M.A., Prebendary of Tipperkevin; Holy Communion (Choral) at 12.15 p.m.; Service, Kyrie, Credo, Sanctus, Gloria, Epyre; Offertory, Hewson, 1; Hymn No. 360. Evensong at 3.15 p.m. (Decani Week); Service, Magnificat and Nunc Dimittis, Noble in B minor; 1st Anthem, "Lord, for Thy tender mercy's sake," Farrant (No. 346); Hymn, "From all that dwell below the skies," No. 117; 2nd Anthem, "O give thanks unto the Lord," Boyce (No. 425); "God Save the King"; Preacher, Very Rev. J. M. Aldridge, M.A., Prebendary of Tipperkevin.

ST. PATRICK'S CATHEDRAL, ARMAGH.

Special Thanksgiving Services; Holy Communion at 8 a.m.; Morning Prayer at 11 a.m.; Service, Te Deum and Jubilate, Stanford in B flat; Anthem, "Hallelujah," Handel; Preacher, the Lord Primate. Evening Prayer at 3.15 p.m.; Service, Stanford in B flat; Anthem, "And all the people rejoiced," Handel.

CHRIST CHURCH CATHEDRAL, DUBLIN.

DIOCESAN CATHEDRAL OF DUBLIN AND GLENDALOUGH. Decani Week; Matins (followed by Choral Celebration) at 11 a.m.; Processional Hymn, No. 447; Proper Psalm, 118; Service, Te Deum, Hopkins in A; Benedictus, Stainer in E flat; Introit, "Lead me, Lord," Wesley (No. 576, pt.); Communion Office, Somervell in F; Preacher, the Dean; Hymn No. 446. Evensong at 3.30 p.m.; Processional Hymn, No. 446; Proper Psalms, 124, 126; Service, Magnificat and Nunc Dimittis, Smart in B flat; Anthem, "Blessing, glory," Bach (No. 89); Litany; Hymn No. 249 (tune A).

CHAPEL ROYAL, DUBLIN.

Morning Service at 11.30 a.m.; Processional Hymn, No. 78 (Army Book); Venite, No. 570; Chant for Psalm, No. 589; Service, Te Deum, Stanford in B flat; Jubilate, Stanford in B flat; Anthem, "God is our hope and strength," Greene (No. 157); Hymn before Sermon, No. 95 (Army Book); Hymn after Sermon, No. 3 (Army Book); Preacher, the Very Rev. T. A. P. Hackett, D.D., Dean of Limerick. Holy Communion at 7.30 a.m. The Chapel is open to the public.

ST. ANNE'S CATHEDRAL, BELFAST.

Thanksgiving Services for victory; Holy Communion at 8 a.m. and 10.45 a.m.; Morning Prayer and Holy Communion at 11.30 a.m.; Service, Stanford in B flat; Anthem, "Sing, O heavens," Sullivan, and "Hallelujah," Handel; Hymns, Nos. 446, 623; Preacher, the Bishop. Evening prayer at 3.30 p.m.; Service, Stanford in B flat; Anthem, "Blessed be Thou," Kent; Preacher, the Dean. Evening Prayer at 7 p.m.; Preacher, the Bishop.

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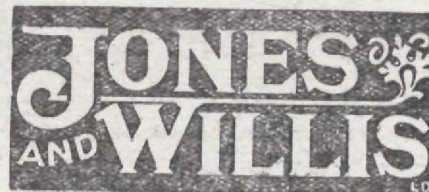
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