



# The Waiapu Church Gazette.

Vol. X.—No. 10.

NAPIER, MARCH 1, 1920.

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## Calendar.

### MARCH.

14th.—**FOURTH SUNDAY IN LENT.** Psalms, M. 119 v.v. 145 to 176; E. 39 and 40. **Mattins,** Genesis 43, or Ecclesiasticus 27, 30 to 28, 9; Luke 15, or Hebrews 12. **Evensong,** Genes. 44, 1. to 45, 8, or Gen. 45, 16 to 46, 7, or Ecclus. 34, 13 to end; Mark 15, 1 to 21, or II. Corinth. 9.

21st.—**FIFTH SUNDAY IN LENT.** (Passion Sunday). Psalms, M. 22; E. 51. **Mattins,** Exodus 2, 23 to 3 end; Matt. 20, 17 to 28, or Heb. 13, 1 to 21. **Evensong,** Exodus 4, 1 to 23, or Exodus 4, 27 to 6, 1; Mark 15, 22 to end, or II. Corinth. 11, 16 to 12, 10.

24th.—**Eve of Annunciation.** **Evensong,** Gen. 3, 1 to 15; Rom. 5, 12 to 21.

25th.—**ANNUNCIATION OF B.V. MARY.** **Mattins,** Isiah 52, 7 to 12, or Numb. 16, 1 to 35; Hebrews 2, 5 to end, or John 12, 1 to 19. **Evensong,** I. Sam. 2, 1 to 11, or Numb. 16, 36 to 17 end; Matt. 1, 18 to 23, or II. Timothy 2.

28th.—**SIXTH SUNDAY IN LENT.** (Palm Sunday). Psalms, M. 61, 62; E. 86, 130. **Mattins,** Exodus 6, 2 to 13; Matthew 26. **Evensong,** Exod. 10, 21 to 11 end, or Isaiah 59, 12 to end; Luke 19, 29 to end, or John 12, 1 to 19.

29th.—**Monday before Easter.** Psalms, M. 13, 25; E. 26, 28. **Mattins,** Lam. 1, 1 to 12; John 14, 1 to 14. **Evensong,** Lam. 3, 1 to 12; John 14, 15 to end.

30th.—**Tuesday before Easter.** Psalms, M. 31; E. 88. **Mattins,** Isaiah 42, 1 to 9; John 16, 1 to 16. **Evensong,** Wisdom 2, v. 1 and v.v. 12 to end; John 15, 17 to end.

31st.—**Wednesday before Easter.** Psalms, M. 41, 42, 43; E. 54 and 55 (omit verse 16). **Mattins,** Numb. 21, 4 to 9; John 16, 1 to 16. **Evensong,** Levit. 16, 2 to 24; John 16, 16 to end.

### APRIL.

1st.—**Thursday before Easter.** Psalms, M. 56, 64; E. 23, 109 (omit v.v. 5 to 19). **Mattins,** Exodus 24, 1 to 11; John 17. **Evensong,** Exodus 16, 2 to 15; John 13, 1 to 35.

2nd.—**GOOD FRIDAY.** Psalms, M. 22; E. 40, 69 (omit v.v. 23 to 29). **Mattins,** Genesis 22, 1 to 18; John 18. **Evensong,** Isaiah 52, 13 to 53 end; John 19, 31 to end, or I. Peter 2, 11 to end.

3rd.—**Easter Even.** Psalms, M. 23, 30, 142; E. 113, 114, 115. **Mattins,** Zech. 9, 9 to 12; Luke 23, 50 to end. **Evensong,** Job 19, 21 to 27; John 2, 13 to 22.

4th.—**EASTER DAY.** Psalms, M. 2, 16, 11; E. 116, 117, 118. Proper Anthem, Preface and Athanas. Creed. **Mattins,** Exodus 12, 1 to 14; Rev. 1, 4 to 18. **Evensong,** Isaiah 51, 1 to 16, or Exodus 14; John 20, 11 to 23, or Romans 6, 1 to 13.

5th.—**Monday in Easter Week.** **Mattins,** Exod. 15, 1 to 18; Luke 24, 1 to 12. **Evensong,** Isaiah 12; I. Pet. 1, 1 to 12.

6th.—**Tuesday in Easter Week.** **Mattins,** Isaiah 25, 1 to 9; Matt. 23, 1 to 10. **Evensong,** Isaiah 26, 1-19; I. Peter 1, 13 to end.

11th.—**FIRST SUNDAY AFTER EASTER.** Psalms, M. 3, 57; E. 103. **Mattins,** Isaiah 52, 1 to 12; Luke 24, 13 to 35, or I. Cor. 15, 1 to 28. **Evensong,** Isaiah 54, or Ezekiel 37, 1 to 14; John 20, 24 to end, or Revelation 5.

**NOTE.**—All offerings on Mid-lent Sunday (March 14th) are given to the Home Mission Fund. All offerings on Easter Sunday are given to the Vicar of the parish.

### St. Hilda's Home.

The matron of St. Hilda's Home, Otane, acknowledges with many thanks the following gifts sent during the month of January:—Fruit: Mrs Rathbone, Mr R. B. Todd, Mrs Peeke, Mrs James Tod, Mrs Blathwayt, Dr. Jessie Maddison, Mr Henry Tiffen,

Mrs Campbell, Mrs E. Bibby, Mr Hickie, Mr Barrie, Mr George Williams. Vegetables: Mrs Peeke, Mr George Williams, Mrs Cyril Williams, Apia Station. Meat: Mr George Williams, Mr Goodrick, Mr Stedman, Mrs Gilbert McKay. Jam: Mr George Williams, Miss Howard, Mrs Watts. Clothing: Onga Friend, Lady Muriel Deck. Books: Mrs Henley. Cakes: Mrs Carlson, Mr F. D. Waller, Mrs W. Williams, Mr Burgess, Mrs J. Todd (Onga Onga). Eggs: Miss Todd.

### St. Mary's Home.

Deaconess Esther Brand is leaving for England on the Ruapehu on March 2nd. During her absence—for about seven months—Miss Body will take her place at St. Mary's Home, acting as secretary to the House Committee and receiving any inquiries respecting students, etc. Nurse Carter will be in charge of the other part of the work. Subscribers are reminded that the financial year closes on April 30th, and with the Home nearly full and prices high, the continued support of the Diocese is urgently needed.

### Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally at Bishopscourt, Napier. Official letters for the Bishop should be directed to him care of the Diocesan Secretary.

All parochial business communications should be sent to the Diocesan Secretary. Such letters should not be addressed to him, or to anyone by name, but as follows:—The Diocesan Secretary, Diocesan Office, Napier, P.O. Box 227.

Cheques should be crossed, marked "not negotiable," and made payable to the order of the Diocesan Secretary, and not to anyone by name. The Diocesan Secretary is the Archdeacon of Hawke's Bay, the Ven. Archdeacon Simkin.  
Phones—Office,

## Cathedral Chapter.

A meeting of the Cathedral Chapter was held on February 17th. Archdeacon Williams, Bishop's Commissary, presided in the absence of the Bishop and the Dean. The chief matters dealt with were as follow:—

It was decided, at the request of the Provincial Board of Missions, to appoint the Sunday after Ascension Day as a day for intercession and appeal on behalf of the missions of the New Zealand Church and of the work of the Board.

It was resolved that the date of the retreat at Woodford House for clergy should be from May 17th (evening) till May 21st (morning), and that clergy attending should pool their travelling expenses.

The regulations for Church primary schools were further considered. They are to be sent to the Standing Committee for final approval.

Canon Butterfield was asked to draw up regulations for the management of Church secondary schools and Church hostels.

The Rev. Canon Lush read a short paper on the question of the Diocesan organiser for Sunday schools. It was decided that Canon Lush, on behalf of the Chapter, draw up a circular to parishes asking for the funds necessary for the payment of the organiser.

Canon Lush also read a paper on "New Thought in Relation to the Church," and recommended books for reading. A long discussion followed, and Canon Lush was asked to write a short paper on the subject to be published in the "Gazette."

(Contributed).

After the general business of Chapter had been completed at its last meeting, Canon Lush read some short notes on the attitude which the Church should adopt towards the various new forms of thought and belief which are coming so prominently to the front in these days of transition. The matters referred to by Canon Lush especially were Christian Science, Theosophy, Spiritism and the group of doctrines called variously New Thought, Mental Science and the like. A discussion followed during which it was stated that all these various phases of thought represented some point of view which those who adopted them believed the churches were wholly ignorant of or failed to include or sufficiently to emphasise in their life and teaching; and that they, therefore, constituted an influence in the community which no church could afford to despise. It was acknowledged that some of these new beliefs were advo-

cated by earnest and spiritually minded men and women who were in search of something they had not found in the churches. The attitude of the churches must therefore be sympathetic and not merely denunciatory. Members of Chapter expressed various views as to the real lack in the church at which these new teachings were aimed, such as the absence of real religion in the homes, the weakness of our corporate witness as a church and so on, but it was felt that the church was not called upon at present to express its mind on these matters by any definite line of action.

## Standing Committee.

A meeting of the Standing Committee was held on February 16th. The assessments for the year were considered and churchwardens must expect this year a demand for assessment much heavier than usual. Our share of the expenses of General Synod amounts to over £70, the expenses of our own Synod amount to £225 15s 9d, including travelling expenses of the clergy £130 2s 10d, printing £80 5s, peace thanksgiving services (printing and postage) cost £37 6s 6d. The total Diocesan expenses for the year, not including Diocesan office, £424 16s 6d.

A grant of £100 was made towards the stipend of the Vicar of the new district of Clive; the grant to Wairoa country district was increased, and it was decided to pay the travelling expenses of the Vicar. This district is the most difficult one in the diocese, having no centre of any reasonable size, bad roads, no churchwardens and no church. It was decided that the Ven. Archdeacon Simkin be given the use of the house formerly occupied by Archdeacon Ruddock. It was reported that Taradale had now risen to the occasion and had increased its stipend to £350 per annum. St. Augustine's, Napier, has also increased its stipend, and other districts expect soon to do the same.

Waipiro Bay has since increased the stipend to £350.

The district of Patutahi, which is recognised as one of the poorer country parishes, has increased the stipend to £350. The poorer parishes are setting an example to the wealthier ones. The action of Taradale is particularly to be commended, it is a much poorer district than many of those which still pay their vicars at the pre-war rate.

Regulations for Church primary schools were submitted by the Chapter and a sub-committee appointed to revise them and refer them back to the Chapter for further consideration.

## Retreat for Clergy.

The committee set up by Cathedral Chapter to arrange a retreat for the clergy, has not been able to settle things definitely; but there will be a retreat at Woodford House School probably lasting three days, beginning on the evening of Monday, May 17th, to Thursday, the 20th. This means that the Bay of Plenty men will have to leave on the day after Ascension Day, and be away from their parishes for the Sunday. It is proposed to pool the travelling expenses, and divide them equally amongst those who attend. Such a retreat should mean a tremendous uplift to the spiritual life of the Diocese if all the clergy attend. No sacrifice should be too great.

## In Memoriam.

DAVID RUDDOCK—PRIEST AND ARCHDEACON.

After nearly two years of physical weakness, during which his great regret was to be compulsorily "out of harness," David Ruddock was called to his Rest. Born on October 17th, 1855, he was twenty years old when he entered Lichfield Theological College, and in 1879 was ordained in the Lichfield Cathedral by Bishop John Selwyn for work in the Melanesian Mission. After seven years' service there he was obliged to leave the islands on account of having contracted malarial fever. He then became Vicar successively of Rockhampton and Woolloongabba, in New South Wales. Returning to England in 1893, for some time he took deputation work for the S.P.G. and then accepted a curacy at Shelford, near Cambridge, where he took his University Degree. In 1904 he came to New Zealand and was Vicar of Wairoa for three years, after which Bishop Williams removed him to Napier as his private Chaplain and made him Archdeacon of Hawke's Bay. He acted temporarily as Vicar of Hastings during a vacancy of some months, and became the first editor of the "Waiapu Church Gazette." Many readers will bear testimony to the inherent delicacy and tact with which he carried out his duties of Archdeacon, still more how he travelled about the Diocese and with indefatigable zeal and innumerable letters perfected the Bishopric Endowment Fund and did so much to strengthen that of the Home Mission. Archdeacon Ruddock was married to a daughter of Archdeacon Lush, of the Auckland Diocese. Their family consisted of two sons, both of whom volunteered for the war and made the "supreme sac-

office," and four daughters, who with their mother lovingly ministered to him in his last days and attended his burial. Mrs Ruddock's brother, the Rev. W. E. Lush, also came from Auckland to be with them. Though the Archdeacon died on Friday afternoon and was buried the next day, yet every clergyman within a radius of forty miles attended the burial. There were, with the Bishop, Archdeacons Williams and Simkin, Canons Clarke, Cullwick, Butterfield and Lush; the Revs. J. B. Brocklehurst, E. D. Rice, F. A. Bennett, G. W. Davidson, and John Hobbs. Mr Hobbs, who had frequently attended the Archdeacon during his last illness, read the first part of the burial office and gave an impressive address. The organist and choir of the Cathedral attended and rendered their part of the service with deep feeling. Six of the senior priests of the Diocese bore the coffin into the Cathedral, and out again after the service. The burial took place at the cemetery at Havelock North and this part of the office was taken by the Bishop. The Revs. O. Dean, J. E. T. Simecox and N. Robertshawe joined the clergy at the graveside, and at the close of the service all sang the "Nunc Dimittis." The memory of the Archdeacon's very devout character and kindly disposition will long remain with us, his spirit we commend to the loving kindness of the Merciful Saviour.

### Havelock Parish School.

By a statute passed at Synod 1918 it was provided that the Cathedral Chapter should have authority to establish Church schools, and that a diocesan fund should be created for this purpose. That fund has been established by a gift from Mr G. C. Williams, but pending further legislation and suitable opportunity for action the Chapter has not so far "established" any such schools. In the meantime the vestry and parishioners of Havelock North have opened a primary school on their own account. Unfortunately the school has not been, and at present cannot be, brought under the control of the Chapter, but it is nevertheless a Church primary school.

The people of Havelock are to be congratulated on putting their ideal into practice, and on opening a school under such favorable auspices as those which prevailed on February 20th. Miss Outram, lately teacher at Fortrose in Southland, is the first mistress and the number on the roll at the opening was 16. A service was held at St. Luke's on the opening day to ask God's blessing on this important venture. In the absence of

the Bishop, Canon Butterfield, as representing the Stall of St. Aidan, conducted the service and performed the Dedication Ceremony. There was a fair attendance in the church and at the school of parents and well-wishers, and after the Dedication Mr Crompton-Smith gave an address on the needs of the school and its objects. Churchmen throughout the Diocese will watch with much interest and sympathy the progress of our first school. It should surely be a subject for our earnest prayers. It is quite time the Diocesan School Fund was increased and that the Chapter got to work to establish the schools mentioned in the statute. The main difficulty, so far, is to find a suitable layman to organise the fund.

### The Easter Communion.

The rule of the Church is, and always has been, that all Communicants shall make their communion on Easter Sunday, or during the week following, on the First Sunday after Easter. It is not too much to expect people who live, even at a long distance from the parish church, to make their utmost endeavor to perform this joyful duty on Easter Sunday. Let our churches be thronged with Communicants on this day of Victory and Joy. No conscientious churchman will spend his Easter Holiday in any place where it is impossible for him to attend service on Easter Day.

#### TO CHORISTERS.

It is perhaps inevitable that during a holiday season our choirs will be more or less weakened by the absence of choristers from home; may we suggest that members of good choirs, especially if they are spending Easter in a country district, will make themselves known to the Vicar and offer to assist in the services of the local church.

### Good Friday.

It is of course unnecessary to remind real Churchmen that Good Friday is a day of strict fasting, should be spent as far as possible in acts of devotion and meditation on the sufferings of our Lord, and observed by abstinence from food. The World to-day is not different from the World in our Lord's time. Romans and Jews feasted and rejoiced at the very foot of the Cross on which our Redeemer was dying for our sins, only a few faithful disciples watched His death with awe and penitent tears. To-day not only atheists and secularists use this sacred fast day as a day

of pleasure, but unthinking and careless Christians (?) unsatisfied with the abundance of opportunities for pleasure which modern life supplies, greedily snatch the Day of Sorrows as one for feasting and merriment. "Is it nothing to you, all ye that pass by?" The arch-enemy triumphs once again when he thus draws Christians from their allegiance to their Master and Friend. It is strange that Christians, who are surely represented on the committees of clubs for recreation, do not use their influence to prevent at least the holding of tournaments by clubs and associations on Good Friday. Whether it is inconsistent or not with Christian principles to hold such gatherings on the Lord's Day is a question on which different views are allowable; so long as they do not interfere with a proper observance of Divine worship and Sunday duties there may be no reason for condemning them, but there can surely be no difference of opinion as to the utter impropriety of holding such gatherings on Good Friday. It is one of the strange inconsistencies of the quasi-puritanical spirit that leads some professing Christians to fast from pleasure on the joyful festival of Christ's resurrection, whilst they join with the heathen and the enemies of the Cross in feasting and joy on the day which commemorates the Suffering and Death of their Master for their sins.

### Resignation.

#### OF MISS BULSTRODE.

The Hukarere School for Maori Girls has suffered a serious loss in the resignation of Miss Bulstrode who for 21 years has so ably filled the position of Principal of that institution. She was absent on furlough last year and it was expected that she would return this year to resume her duties, but unfortunately the state of her health prevented her doing so. The news came as a great blow to all connected with the school, especially to her fellow-workers, and her many pupils, past and present, by whom she is greatly beloved.

One cannot speak too highly of her unremitting devotion to her work and her efforts for both the spiritual and temporal well-being of her scholars. She will be greatly missed both in the school and at the kaingas, where, accompanied by her sister, she often spent part of the holidays in visiting the old girls.

Her place will be filled by Miss E. M. Bulstrode, who has had many years' experience at Hukarere and whose aim it will be to carry on the work on the same lines.

## Editorial Notices.

Please address all communications re business or Editorial matter to Rev. M. W. Butterfield, c/o "Waipawa Mail," Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 22nd of the month.

We once more respectfully beg our correspondents to address letters and papers to Waipawa, and not to Napier, or they may fail to reach us.

### IMPORTANT!

Correspondents are reminded—

(1) That contributions **MUST** be written on only one side of the paper. (2) That writing **MUST** be legible. (3) That words **MUST** be written in full, as ecclesiastical shorthand is not familiar to our printers, and the Editor really has no time to re-write carelessly written matter before handing it to them.

## Waipapu Church Gazette.

Monday, March 1st, 1920.

### EDUCATION.

The Report of the Education Boards' Conference held in September last embodies some most interesting and useful conclusions. Everyone who seriously considers the matter must be convinced that the future of the Dominion, especially from a moral and religious point of view, depends on education. The report begins with an address to electors which ends with the following remark, "From political education camouflage New Zealand has suffered too long and too patiently." With this remark we agree heartily, though we think the Education Boards, the teachers, and the electors fail to admit the "camouflage" which has for years disguised the fundamental faults of the whole system of secularism, a system which has been imposed upon the people of this Dominion, for which we are all compelled to pay, and which is bound to fail disastrously in building up a moral, law abiding and really democratic state. It has hopelessly failed to inculcate a spirit of fairness towards labor on the part of capitalists and of honesty, patriotism and industry on the part of a great proportion of the "labourers."

The second resolution "That in the opinion of this Conference the national system of free, secular and compulsory education should be maintained," is of course, one with which we cannot agree especially as it is meant to exclude the maintenance of

other systems for non secularists. A secular system is no doubt desirable for those who require it, but there is no reason why it should be forced on those who hate it. Some provision should be made by which the money paid by Christian parents can be applied to help Christian schools.

A great many of the resolutions deal with finance, particularly with the question of teachers' salaries. A secular education system naturally arouses little enthusiasm for education per se, what is there in secularism to enthuse about? If qualified teachers are to be persuaded to work under such a system, they must be paid liberal salaries. It must be admitted that the teaching profession is at present by no means a lucrative one, it is not specially arduous, but if education is to be given a place in the life of the nation to which its paramount importance entitles it, it must somehow secure the services not only of the ablest but also of the best men and women in the State. To secure the best all candidates must be rigorously excluded who do not give evidence of a sincere interest in their work and a strong sense of the responsibility moral and social, which is attached to the office of those to whom is entrusted the moulding of the character of a nation of men and women. The report of the Education Department for last year shows that a very large proportion of the teachers employed in the State schools fail miserably to reach even the minimum requirements of the State as to knowledge and ability to teach.

Whilst the State employs large numbers of such unqualified teachers the State school teachers and Education Boards demand that no one should be allowed to teach in Church schools unless he has certificates which are not required of a large proportion of State teachers. The Church on the other hand has something else to offer to teachers besides salaries, she can frequently obtain the services of highly qualified men and women at a smaller salary than they would get in other professions because the noble work of teaching the lambs of Christ's flock is an opportunity for self sacrifice, willingly embraced for the love of Christ and His Church; and such teachers are essentially more efficient and thorough, because their ideals are high and their zeal springs from the love of God rather than the love of earthly reward. The labourer is worthy of his hire and he should receive it, but the teacher who works merely for his hire does not compare in influence and efficiency with the one who works for love of his profession and for Christ his Master.

Resolution 45 reads as follows:—

That while protesting against the establishment of private schools, this conference considers that if such

schools are to be allowed, the authorities connected therewith should be required to notify the Education Board of the District of their intention, and submit to the Board information regarding:—

- (1) The buildings in which it is proposed to hold the school and the accommodation provided thereby.
- (2) The syllabus of instruction proposed to be followed.
- (3) The qualifications of each member of the teaching staff.

And further, that the authorities controlling such schools be required to pay the teaching staff according to the scale provided in the Education Act (schools conducted by members of religious orders to be excepted).

If the State made adequate grants to private schools, if it paid us the amount of money we save it by educating our own children, these requirements would be reasonable, but, in view of the fact that Church schools are paid for entirely by ourselves, the question of buildings and salaries is our own concern. It is a pure impertinence to ask that voluntary supporters of schools which satisfy their consciences, should not only be compelled to pay for a system of which they disapprove and which they cannot use, but (when they provide schools for themselves at their own expense) should be compelled to make them as expensive as the State schools. What does it concern the State how or at what expense we get the results as long as we provide our children with an education in secular subjects equal in efficiency to that given in State schools? No doubt we should satisfy the authorities that our syllabus contains all the essential subjects of a decent secular education, but as regards our expenses, methods, etc., that is our own affair. Resolution 45 aims at providing a means by which private schools can be crushed out of existence, we should resist it with all the force we are capable of. The Roman Convent schools and our own Church schools have nothing to be ashamed of as regards efficiency; year after year the Department's inspectors show in their reports that our schools are generally more efficient, of better tone and in every way more satisfactory than their secular rivals. It is this that arouses the jealousy of the secularists; if we cannot be fairly beaten in efficiency, we must be crushed out. This contemptible jealousy is unworthy of Boards and teachers which profess that their sole aim is to provide "that sufficiency of educational opportunity to which the children are entitled."

At an educational conference recently it was resolved that pupils in private schools should not be allowed

to compete for scholarships, although the acceptance of such scholarships would necessitate their holding them at public schools. All who contribute, as we all do, to the provision of scholarships are entitled to the enjoyment of them whether our children have been taught in our own homes, in private schools or anywhere else; it is sufficient injustice that the scholarships are not awarded, to the winners, except on condition that they attend secular schools during their continuance. Another recent proposal was that the Department's Inspector's be not allowed to inspect private schools! How then is the State to have a satisfactory guarantee that our schools are efficient? No doubt this proposal also arises from a desire to prevent the superior efficiency of our schools from becoming known.

After all it seems that our friends are out not mainly for efficiency, but rather for the triumph of secularism and to compel us all to accept it whether we like it or not. If another religious persecution be resolved on have we sufficient faith and strength to resist it and to suffer? Our ability to resist depends upon the rapid extension of our Church school system. We must raise up in our schools a generation of people prepared to fight for the same privileges for their children as they themselves have received.

Resolution 75 reads:—"That the Conference request the Council of Education to consider whether the resultant of our education system is in a satisfactory degree a thoughtful, industrious and reverent child; and, if not, to suggest a remedy." So even the staunch upholders of the free secular and compulsory are not quite so sure after all that their idol is as perfect as they claim it to be! We may yet find them admitting, after due investigation, that our complaints as to the failure of secularism to produce "thoughtful and industrious and reverent" children are well grounded. The industrial chaos which reigns at the present time has not been the work of "thoughtful, industrious or reverent" products of the secular system. How can secularism ever produce "reverence." When God is banished from the school, what can you expect? The fruits of secularism abound on every side, uncleanness, hatred, variance, emulations, wrath, strife, seditions, envyings, revellings and such like: love, joy, peace, patience, kindness, benevolence, good faith, meekness, self-restraint spring as St. Paul tells us truly from quite a different source.

Mr. Lloyd George, Prime Minister of Britain, has sent a cheque for £2000 to the Church Army for relief of suffering arising from the war.

## Parochial Notes.

### Taradale.

Vicar: Canon A. P. Clarke, L.Th.

Rev. H. Williams, of Opawa, Christchurch, who had come to Napier for the Summer School, preached at All Saints' on Sunday, 18th January, and Archdeacon Williams most kindly relieved the Vicar at both services on Sunday, February 15th.

The scholars of the Taradale Sunday School spent a most enjoyable time in a paddock kindly lent by Mr J. H. Harris. The hills provided plenty of fun for young and old alike, who were to be seen during most of the day making perilous descents on boards and sledges.

No doubt the mothers of the children were more than usually occupied afterwards in desperate efforts to repair the clothing of their little ones. The Meanee children held their annual picnic the same day, races and various games being the order of the day.

Later in the week the Pakowhai children had their turn and evidently had a splendid time.

The garden party held in the Vicarage grounds on Saturday, 14th February, was a wonderful success in every way. On Friday, February 16th, it was decided to hold it, by 8 p.m. on Saturday, 14th, all traces of the function had disappeared. Financial result a very little short of £60. Enthusiasm, energy, complete harmony brought about that result, which is all the more pleasing because all questionable methods were avoided.

Our centenarian, William James Carrol, of the Old People's Home, died in the hospital during the present month.

Great sympathy is felt for Mrs Waldron and her daughter in the loss of Mr. William Waldron, who passed away at a private hospital in Napier on Saturday, February 7th.

### Waipiro.

Vicar: Rev. J. Pigott.

The plans of the new church for Waipiro Bay have been passed by the Diocesan Trustees, the Maoris however propose placing some rather elaborate carving round the walls. When the designs of this have been received by the architect we shall be able to call for tenders for the work immediately. The building, which is to be of brick, ought to be a handsome addition to the township.

A combined buggy shed and stable has been built on the Vicarage section, which is proving a great convenience to the Vicar.

At a recent meeting of the Vestry it was decided to raise the Vicar's stipend as from April 1st in accordance with the request of the General and Diocesan Synods. The work of connecting the Vicarage with the Tokomaru telephone exchange has been subjected to a series of delays. Now it is held up on account of a native owner's unwillingness to allow the line to go through his property.

### Porangahau.

Vicar: Rev. D. B. Malcolm.

Harvest Festival services were held on Sunday, February 15th, the church being beautifully decorated for the occasion by willing helpers. The generosity of the Porangahau residents was again in evidence, being demonstrated by the gifts of fruit, vegetables, eggs, etc. These were forwarded to the Pukeora Sanatorium, on the Monday following the festival.

The attention of parents is directed to the reopening of the Sunday school, which takes place on Sunday, February 29th, at 10 a.m.

Considerable improvement has been made to the churchyard by the cleaning-up process which has been in operation of late.

Again our thanks are due to Mr Sargisson, this time for the provision of a lantern to be hung in the church porch.

### Matawai.

Priest in Charge: Rev. A. E. Hunt, L.Th.

Baptisms.—February 1st, Kathleen Beanjoy; February 7th, Joyce Muriel Lennox, Donald John Foreman, Mavis Anne James; February 11th, Gwendolyn Shirley Bramley.

Holy Matrimony.—February 4th, Henry Christian Hansen to Ruth Agnes Enright.

Once again services in this district have been got into running order. It is very gratifying to see how appreciative people are of these services, by their attendance. All the services have been well attended and it is hoped that the congregations will continue to increase.

The acting Vicar wishes to express his thanks for the gift of a horse by one of the parishioners, also for a writing desk.

A change in the times of services has been found advisable and extra ones have been added. Parishioners will be notified of these in due course.

A meeting of the Ladies' Guild was held on January 28th. There were only five members present. It was decided to have a sale this year, but the date was left over until the next meeting, which is to be held on February 25th.

Starting from the first Sunday in Lent a course of sermons will be delivered at each centre. Subject: "Practical Christianity in the Life of To-day."

On Thursday evenings in Lent start services of Intercession and Meditation on the Lord's Prayer, will be held at Matawai at 7.30 p.m.

### Tolaga Bay.

Vicar: Rev. E. A. McCutcheon.

Harvest Festival, Quinquagesima Sunday.

This great festival of the church provides a special opportunity for all to show their gratitude to God for His gracious gifts, "the kindly fruits of the earth." Many do not realise the true significance of this festival. However, those who gave, did so liberally and cheerfully. The services at 11 a.m. and 7 p.m. were bright and fairly well attended. One wonders why, in these days of motor travelling, our country people do not come in to the parish church on occasions such as this.

The Vicar at 11 a.m. preached from Psalm L, 14. The meaning of the service was explained—our dependence upon God being the underlying principle, and the note of thankfulness was struck. The appeal was made to offer to God a true thanksgiving by rendering Him very definite personal service, and by giving systematically and liberally to support the Church, at home and abroad, in its great soul harvesting work.

Preaching in the evening from Deut. viii., parts of verses 10 and 11, the Vicar drew a parallel from the life of the children of Israel, and showed that it was in times of prosperity, and not in times of adversity that we were apt to forget God. Of all the sentences in the Church's solemn Litany, none perhaps needed such earnest utterance as the sentence: "In all time of our wealth, good Lord, deliver us." There was clear evidence of forgetfulness of God in the neglect to obey the commands, (1) "Remember that thou keep holy the Sabbath Day," and (2) "This do in remembrance of Me."

The congregation was appealed to for a determination to cherish every day a thankful remembrance of all that they owed to God.

On Monday the harvest gifts were sold, and, together with the children's Sunday offering and a donation, were sent to the Otane orphanage.

Again the Solemn Lenten season is here. Will all our people make it their endeavor to observe it properly? None, even in these days, but cannot practice some form of self-denial to the benefit of their souls, and the good of God's Church. Holy Communion will be celebrated every Wednesday

at 7.30 a.m. and a devotional service held at 7.30 p.m.

**Marriages.**—January 4th, Noble Bigmore Smith to Emma Augusta Lincoln; February 12th, Frederick William Shelton to Norma Leonie Loisel.

**Baptisms.**—Sidney Beverley Murphy, Thomas Clive Smith, William Arthur Douglas Caldwell.

### St. Augustine's, Napier.

Vicar: Rev. E. D. Rice, M.A.

The Sunday school picnic on February 4th at Farndon was a huge success; over 300 went out, and the weather was perfect. Races and games, with plenty to eat, made a very happy day. Parents and friends not only supported the finances most liberally, but came out in good numbers.

The Harvest Thanksgiving Services were held on Quinquagesima Sunday, and a splendid number of parishioners came, like the Jews of old, with their basket of fruit or vegetables or flowers; this is infinitely better than a few sending a lot. There was a good number of communicants at the early celebration and also, at the Choral Eucharist, and the church was full at night, when the preacher was the Rev. F. A. Bennett. The offerings went to the Hospital and St. Mary's Home.

On Ash Wednesday morning 45 came to make their Communion at 6.30 a.m. We hope that the other church people will make full use of the Holy season; fasting is never popular, but there is a pressing need for it in these days. Many don't realise that it is as much a Christian duty as prayer and alms-giving.

### St. Andrew's, Port Ahuriri.

Vicar: Rev. F. B. Redgrave, M.A.

A tender has now been accepted for the erection of, the Vicarage, which is to be started as soon as the contractor obtains the necessary timber. The sum of £1650 has been collected, which is sufficient to cover the cost of the building and to pay for the filling in of the section. The vestry are determined to have the whole work done entirely free of debt so will now have to raise a small sum for the laying out of the grounds.

Harvest Thanksgiving services were held in the different centres on Quinquagesima Sunday. Notwithstanding the dry season a splendid lot of produce was offered by the parishioners, especially at Tangoio, where every Maori family contributed as well as the pakehas.

We wish to obtain a church bell for the Westshore church. We shall be very grateful to any reader of the "Gazette" who can let us know of a small bell which can be obtained at a reasonable cost.

### Ormondville.

Vicar: Rev. F. W. Whibley.

A meeting was held at Whetukura on February 14th to discuss the advisability of going on with the building of the church during the time when material is so dear.

Mr W. J. Rush, architect, had prepared plans for a concrete building with tile roof which he estimated could be built for £600.

There is cash in hand £410 11s 2d, and promises £137 10s; total, £548.

Lowest tender was from H. H. Campbell and Sons, Hastings £762 (less value of window donated by the Vestry of St. John's, Dannevirke), £77 10s. The promised donations were conditional on the church being free of debt. It was resolved to call another meeting in six months' time. Material may be cheaper then and further donations are expected.

### Opotiki.

Vicar: Rev. T. Fisher.

It is interesting to note the gradually increasing interest shown in the early days of the church in Opotiki. Every summer finds more travelling by this route, now that the roads are more fit, and many come to see the church and the evidences of the martyrdom.

The Sunday school picnic was held on the showground on January 28th. More help was needed.

School opening was deferred till February 22nd in sympathy with the action of the day school, in view of epidemic.

The Vicar has called for help on the teaching staff. A very loyal little company have "carried on" through the year now ended, but the gaps recently made by teachers leaving need filling up.

Two have definitely offered their services; but 3 men are wanted. Surely it is not necessary to persuade those who are able to offer! Free service from free people who love their Lord and His church, and the children!

The Summer Garden Fete was as popular and successful as ever. A very happy company crowded stalls, tea-rooms and promenade on February 11th, and the social and dance at night.

The Vicar asks what is to be done about a choir to lead the Sunday services? He refuses to believe that a few of both sexes near enough to the church to attend a practice a week, and a service on Sunday are not to be found among the congregation! The service of God demands it, and he is confident that some can and will offer when the call comes home to them. At present it is unworthy of us.

**St. Luke's, Havelock North.**

Vicar: Rev. Canon J. A. Lush, B.A.

Most of the energy of the parish during the last month has been taken up with preparations for the opening of the Church school. Miss Outram arrived towards the end of January, and immediately made arrangements to interview parents. The schoolroom has been put in order. All the desks and chairs were not ready for the opening of the school, but within a short period the furniture will be complete and up-to-date. The Dedication of the school took place on Friday, January 20th. The Rev. Canon Butterfield, whose stall on the Chapter is responsible for education, came from Waipawa to officiate. There was first of all a service in church at 11 at which Canon Butterfield gave an address in which he outlined the struggle for the recognition of religion in the schools. Then the clergy and congregation processed to the schoolroom which was dedicated to its new purpose.

Mr Crompton-Smith, chairman of the committee, explained the "running" of the school, its past, and present.

Our duty, as Canon Butterfield said, is to help in every way possible and especially to pray for the school.

On February 7th St. Luke's Sunday school held its annual picnic at To-moana. It was a windy day with plenty of sun. Everyone was thoroughly happy. What with boating, paddling, games and sports, the day passed gloriously. Our thanks are due to the subscribers, to the Sunday school teachers and to Mr Nelson for the use of such beautiful grounds.

The Vicar exchanged with the Rev. Canon Butterfield, Vicar of Waipawa, for Sunday, February 15th, and so made the acquaintance of Tikokino and Onga Onga.

Mr J. T. Durham has presented handsome brass stair rods to the church; they are in their places in the Chancel, and help to improve the general appearance. We are thankful to the donor, and wish him joy of the gift.

During Lent there will be a service every Wednesday evening at 7.30. The purpose of the service is to aid the Devotional Life.

It is open to anyone to write letters or articles for publication in the "Gazette." Would it not be excellent to start a keen correspondence on something that bears on the life of the Church?

On October 25th at Hastings the Vicar buried an old inhabitant of Havelock, well known to many of us, Mr J. R. Talbot. We remember Mrs Talbot as a keen Church worker. Though she is living at Twyford, she

has never forgotten the old parish and likes to see visitors from it.

Lent boxes for Waifs and Strays can be had from the Vicar, who suggests that savings be divided between the above and the Children's Home at Otane.

Friends who have known the Rev. E. J. Rich for some years welcomed the opportunity of giving him a small outward sign of their feelings towards him. Mrs Rich, who has gone to Hobart for a holiday, took with her a clock to be handed over in Wellington. If any well-wisher has been omitted, there is still an opportunity.

**St. Mark's Church, Clive.**

It is possible to report some progress in the attempt to form Clive and district into a separate Parochial District. A little over £100 has been promised towards the £200 deposit for the Vicarage. The Archdeacon asked the Vicar whether he could write for a certain man to come on April 1st to take charge. The Vicar had to tell him to wait a fortnight.

We were glad to have a visit from Canon Butterfield on February 15th.

The Sunday school picnic to Wai-koko on February 14th was not so well attended this year. Everyone thoroughly enjoyed the beautiful day. Thanks to the subscribers, teachers, workers, and Mr Nelson.

Lent services every Thursday evening at 8 p.m.

Waimarama.—It is hoped that the change of time for the service to 3 p.m. will suit everyone.

The Vicar suggests that there might be a social meeting on some evening during a week—full moon time.

Baptisms.—January: John Gillespie Boyd, Frederick Lawrence Franklin, Cecil Keith Woon, John Langley Warren, Eric Fairfax Rush.

Marriage.—January 7th: Frederick George Tong and Doris May Tucker, at St. Mark's Church, Clive.

Burial.—January 12th: John Allport Ryder, aged 66 years.

**Missions Among the Maoris.**

In the November issue of the "Gazette" last year a request was made to readers for prayer on behalf of a series of missions, to be held among the Maoris in the far north of the Auckland Diocese, and it will perhaps interest those who responded to that appeal to hear something of the results.

But, before dealing with the missions held, some explanation is necessary in order to understand why it was thought advisable to send special missionaries at this time to a people who for nearly one hundred years have had the reputation of being the

most earnest Christian tribe among the Maoris.

Earlier in the year (1919) there had occurred a great outbreak of tohungaism, and old pre-Christian Maori customs and practices, in one particular district—as many as 17 Maori tohungas, being brought from various centres, as far as Tauranga, to try and effect the cure of a noted Maori chief who was ill, with the usual result that he died.

Previous again to this, there had been the case known as "the Victoria Valley Murder" in the near neighbourhood, in which a Maori boy was done to death—apparently in the attempts of Maori tohungas and confederates to drive out an evil spirit, by which he was supposed to be possessed.

This body was buried secretly, and was only found about two years ago.

At the request of the Bishop of Auckland, and with the permission of the Bishop of Waiapu, the Revs. Canon Arthur Williams and H. P. Munro, were sent to hold missions of help to the Native Christians, and to counteract the power and influence of the tohungas, and, accompanied by the Rev. J. T. McWilliam, superintendent of Maori work in the Diocese of Auckland, the missionaries reached their destination on October 30th, 1919.

It was decided to hold the first mission in a centre where there had been no evidences of tohungaism, and where the Christians were considered to be quite free from its baneful influences, and to finish the series at the centre where it was rampant.

But before the first mission was half through, and before the tohungaism had been mentioned at the services, several families came of their own accord to the missionaries to confess their lapse into "Maorism," and to ask how they could get free again, and it soon became evident, and was openly stated by themselves in public at the end of one of the meetings, that practically every family was in the same position and wished to get it up.

Outwardly, the Native Christians of the whole district are the most religious people we have ever met with, whether they be compared with other Maoris, or with European congregations. Practically everyone over 14 years of age is confirmed, and is a regular Communicant. They will walk miles to a service, no matter what the weather may be, and they don't mind how long the service may continue. They sing the hymns most beautifully, without any accompaniment, in all four parts, and are most reverent and devout in the prayers and responses; and no one paying a flying Sunday visit would ever suspect that there was anything wrong under this fair exterior.

It may be asked, how comes it then that they have succumbed to the influence and power of Maori tohungas?

Doubtless there are other reasons which could be given—and we ourselves could give some of them—but the Maoris themselves invariably give the following:—

1. There is much sickness and disease—especially among the children, even where the parents seem strong and healthy—and they are dying off in great numbers every year.

We have never in all our experience seen so much sickness and disease as came under our notice in the four weeks we were amongst them.

In case after case families are in danger of becoming extinct. Out of nine and ten children several families have only three or four left alive, and of these generally two are diseased, or ill. Out of seven and fifteen children in a family only one is still living; while in yet another twenty have died of a family of twenty-two.

And the parents say they cannot get medical attention. The Government does supply a district nurse, who does splendid work, but there seems to be no doctor available for the Maoris.

2. The tohungas teach the people that God has in His mercy, under these trying circumstances, permitted the spirits of their ancestors to return to teach them what to do for the sick, and that they (the tohungas) are in direct communication with these spirits, and that they can therefore cure all "the ills that flesh is heir to."

Further, they say (and sometimes we believe truly) that the cause of the illness is an evil spirit, and that this is the reason why European doctors cannot cure the patient, and cannot even diagnose the case.

It will be easily seen how strong an appeal is thus made to the parents, or other relations, of the invalids both through the supposed love of God, and also through that of their dear dead ones—just as in the case of spiritualism (spiritism) amongst Europeans at the present day. Tohungaism is spiritism. The tohungas are the mediums of the spirits.

Can we blame our Maori fellow Christians, when so many intelligent Europeans and professedly Christian people are falling under the spell of "spiritualism" in these days?

We found a good many who, before the missions began, had already become convinced that the spirits were not sent of God, and were not good spirits, because the results were al-

ways ultimately evil, and generally ended in death, and often in lunacy.

Some had already returned to the tohunga the charm, or embodiment of the spirit power, which he had left in their home; others had thrown them away into the scrub; while others still had them in their homes, and did not know what to do with them, and handed them over to us.

They said they felt they had opened a door for the approach of spirits, which they had found to be evil spirits and could not shut out again. No matter what they did, they could not get free again from what they firmly believed to be evil spirits, or demons, who seemed to be bent on destroying them and their children.

In one case, an educated young man, from one of our Church schools, told us that as many as seven evil spirits took possession of him, causing him to flee into the bush and to try and kill himself. What saved him from lunacy and suicide was the remembrance and love of his wife and children; and also what he remembered of the teaching and prayers in his Maori Prayer Book.

In another case a young man, his wife, and five young children all went out of their minds, and wandered into the bush without any means of sustenance. In both these cases they are now free again, and in their right minds, and they have done with tohungaism.

In the case of the Victoria Valley murder, the principal tohunga concerned has since died apparently raving mad, and we were told that every one of her children has died in the same way—two of them within a week of each other, and while we were in another part of the district.

We believe nothing will convince these people, and those connected with them, that these were not cases of demon possession, or the work of evil spirits in some form. We were solemnly told by one who has suffered, and knows experimentally, that some of the possessed behave like pigs, others like dogs, cats, rats, etc., and we met with two young children who did behave in every way like little pigs, and who became quite normal immediately when the evil spirits were exorcised in the name of Jesus Christ. And it may be mentioned here that the experience of the Rev. H. W. Wainohu, C.F., of Wairoa, Hawke's Bay, has been similar to our own both in his own parish and elsewhere.

(To be Continued)

ARTHUR F. WILLIAMS,  
H. P. MUNRO.

## News Items.

We regret that owing to heavy demands on our space a large amount of matter has been crowded out of this issue, including "parochial notes" which arrived late.

An open-air fete was recently held at Wairoa, from which raffles and similar devices were rigorously barred. The fete realised considerably over £300.

Resolutions were carried at both Standing Committee and Chapter meetings appreciative of the faithful services to the Church of the late Archdeacon Ruddleock, and expressing sympathy with Mrs Ruddleock and family.

We regret exceedingly to learn that the friends of Mrs K. E. Maclean have little hope of her recovery. Our readers will join with us in expressing our deep sympathy with her relatives and with Canon K. E. Maclean.

Mr Justice Bailhache, at Cardiff, in passing a lenient sentence upon a girl guilty of murdering her illegitimate child, said: "It is only the influence of Christ Himself that can turn you from the girl you have been into the woman I hope you will be."

Mere teaching of formulas has extraordinarily little permanent religious effect. The atmosphere of the school is all important. The atmosphere depends on the teacher and no teaching or learning of formulas is of value without the atmosphere.—Bishop Gore.

The special appeal for £1000 for Melanesia has reached the sum of £800; at the same time the ordinary receipts from this diocese towards the mission are larger than in any previous year. Three pupils of the Napier Boys' High School have promised to support one Melanesian "boy."

On Fridays in Lent addresses are being given in the Athenaeum by ministers of various denominations on "The Need of the Spiritual in the Reconstruction of the World." The addresses commence at 1.25 p.m. and end at 1.55 p.m. The leaflet announcing the addresses says:—"Materialism spells disaster; spiritual principles alone ensure solidarity and endurance. The world must get big ideas. All great statesmen and thinkers of the day emphasise this. We urge you to go to some trouble to show your patriotism and come along."