



The Waiapu Church Gazette.

VOL. XI.—No. 12.

NAPIER, JUNE 1, 1921.

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Post Free.

Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Bishops Court, 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, P.O. Box 227, Napier.

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, 877; House, 798.

The Bishop's Engagements.

June 5th.—Torere.
June 12th.—Napier.
June 19th.—Wairoa.
June 26th.—Wairoa Country District.
July 3rd.—Napier.
July 10th.—
July 17th.—Porangahau.
July 24th.—Woodville.
July 31st.—Dannevirke.

The Church Army.

The Rev. F. W. Whibley has received grateful acknowledgments from the Church Army of kind gifts of New Zealanders which enabled them to distribute £250 to various centres for Christmas dinners.

Relatives of soldiers buried in France who wish for photographs of their graves, or who intend to visit the graves, should write to Captain Creed, C.A., Secretary Graves Department, C.A. Hdqrs, 55 Bryanston street, Marble Arch, London, W.I., or to Mr Whibley.

£574 has been sent by Mr Whibley for the "Save the Children Fund."

Last year's Church Army balance-sheet shows expenditure from July 1st, 1919, to June 30th, 1920, as follows:—For Evangelical work £33,563 8s, men's social work £76,798 13s 5d, women's social work £74,311 0s 6d, trading departments £46,593 7s 11d, emigration work £25,247 15s 4d, war work £303,209 19s 11d, post-war work £368,348 7s 5d, general purposes etc. £83,307 14s 5d; total £1,011,380 6s 11d.

A Striking Presentation.

On March 10th, the Bishop, who is acting as locum tenens of the Aecumenical Patriarch of Constantinople, visited the Archbishop of Canterbury and presented him with an historic ecclesiastical emblem of great value and beauty, known as an enkolpion, bearing the crowned double-headed eagle of the Patriarchate, originally made for the illustrious patriarch, Joachim III, and worn by five successive Patriarchs as the emblem of their office. The Emblem was sent by the Holy Synod of Constantinople "as an earnest of the brotherly feeling of the Orthodox Eastern Church" towards the Church of England, "and that it would serve as an augury of the union of the two churches in the service of our Lord."—"Church Times."

The Lambeth Proposals.

The glamour of the Lambeth Conference and its resolutions, and the fervour aroused by the appeal for Unity seem to be passing away. There is strong opposition in England to the institution of a women's diaconate. It is claimed that the woman deaconess and the man deacon hold two entirely different offices and the proposal to permit women to exercise parts of the deacon's office is declared to be a distinct novelty inconsistent with the ideas of the ministry which have come down to us from the Apostles' times and certain to prove a stumbling block in the way of reunion with other branches of the

Catholic Church. The appeal for Unity though it has generally met with sympathetic appreciation from the various Nonconformist leaders has been severely criticised by them. It is astonishing how carelessly many seem to have read it. Perhaps even some of us have not understood its suggestions, but we do know that to claim membership of the Catholic Church for religious bodies that reject Baptism, or substitute the waving of a flag for the Sacrament ordained by our Lord, is to make a demand which is tantamount to shutting the door upon all hope of Christian reunion.—"Church Times."

Spiritual Healing.

At a meeting on the subject of "Christian Psychology and Spiritual Healing," convened by the Guild of Health recently, the Bishop of St. Albans (Dr. Furse) made a remarkable speech, in which hard knocks and ruthless logic were humanised by flashes of humor and an occasional reverent unveiling of the tenderness of the Divine love. Starting with the proposition that man is one, and that health means the health of people as they are, without division of body from soul or mind, he affirmed that the Guild of Health was out to do what every priest had promised to do at his ordination, and every bishop at his consecration, "to banish and drive away all erroneous and strange doctrine contrary to God's Word." He defined psychology as learning "how your think-box works." He pleaded for a more universal joy in religion. The impression given by many regular communicants and good people generally was, in his opinion, not that they were bursting with life, but that they were rather dull and despondent; that they lacked assurance and a sense of power. The Christian religion, he urged, was a religion of good cheer. Christ had faced all the facts—God with His love, man with his folly and his "miss" of life and his sin, and facing that He had told them that it was all right, that the fact that was going to

come out top was not man's sin and folly, but God's unconquered and unconquerable love. "Christ was continually saying, Be of good cheer. We should say, Cheer up." But it would be useless for a man to say that unless he had known pain himself. Christ had known pain. They found Him right down in it all. Bishop Furse passed on to speak of the moral side, protesting vigorously against a moral life that was a system of "dout's." In his own diocese he had been asked to license a little book of prayer for children in which the questions for self-examination were all "Have I done this, or that, wrong thing?" There was not a single positive thing in the whole of them. The result was, the impression on the sub-conscious mind of the child that the Christian religion was made up of "You must not do this or that, or if you do it will be the worse for you." It was awful. They had a false notion of prayer because it was based on a wrong notion of God. Christian prayer was co-operation with God. If he wanted a term to describe the devil he would call it fear. It made men horribly self-conscious, suspicious, crafty. He believed that that was the trouble in the present social system. If they could get rid of the fear of Capitalism, the fear of Labor, the fear of Germany, and so on, he believed that they would get a social system that was worth living. They must get rid of the idea that they had to appease an angry God; and they must do away with the divorce of religion from life. The ordinary Englishman, the Bishop whimsically remarked, took a perfect delight in depression of a certain kind when he went to church. He loved to describe himself as a miserable sinner. But he was afraid of the confessional. Dr Furse earnestly pleaded that they would try to lift the whole idea of the confessional above the range of controversy. It was, he asserted, the most scientific and commonsense way of dealing with a man if his soul was to be healed. How could a doctor cure a man's body unless he knew what was the matter with him.—"Church Times."

Acknowledgments.

Gifts for St. Mary's Home, April:—Mutton: Rev. Davidson, Harvest Festival Ormondville and Makotuku; fruit and vegetables, Harvest Thanksgivings at Otane and Makotuku, Tangoio, Pukahu, Mr Turner Williams; sack of oats, Mrs Gurney, Waipukurau; children's wheelbarrow, Mrs Lascelles' grandchildren; old linen, Mrs F. E. Nelson, Mrs Ward, Mrs Sherratt. Makotuku also sent two pigs, 1 lamb and fowl.

Nurse Carter, superintendent of St. Mary's Home, Napier, wishes to thank all those friends who very generously responded to the appeal for blankets for the little ones in the Home. We now have sufficient.

Latest thanks, Mrs L. E. Ward, and "A Friend," Christchurch.

Diocesan Treasurer's Accounts.

Jerusalem and East Mission.—Waipiro Bay £2 3s, Tolaga Bay £3 2s 3d, Woodville £4 1s 10d, Cathedral £4 10s 3d, Takapau £4 8s, Puketapu £2 11s 6d.

Melanesian Mission.—Woodville £1, Rev. E. A. McCutcheon £1, Takapau £4 10s, Te Karaka Sunday School £1 9s 8d, Puketapu £3 1s 10d, Rev. Canon Williams £3, Miss L. Williams £2 2s, Mr E. Gordon Williams £1 1s, Miss E. Busby £3 3s, Miss Keith £1 1s, Mr A. M. Williams £2 2s.

N.Z. Board of Missions.—Woodville £3 8s 3d, St. Mary's Sunday School £1 13s 3d, Waipiro Sunday School £1 0s 5d, Tolaga Bay missionary boxes £3 17s, Havelock North £47 12s 1d.

St. Mary's Home.—Cathedral £4 10s 4d, Mrs Stuart (Havelock) £1, Te Karaka Sunday School £3 17s 9d, Cathedral offertory £8 3s 9d, Miss Hutchinsohn £2, Makotuku £1, Pukahu £1, Havelock (per Mrs Ruddock) £1, Cathedral 13s 6d.

St. Hilda's Home.—Taradale Harvest Festival £6 2s 7d, Dannevirke offertory £18 15s 10d, Mataman offertory 15s, Te Rehunga offertory £3 11s 2d.

"Waiapu Church Gazette."—Te Karaka £1 5s, Tolaga Bay £1 5s.

Church of England Waifs and Strays.—St. Augustine's 13s 10d.

GENERAL DIOCESAN FUND.

Total offertories and subscriptions for year ending 31st March, 1921:—

	£	s.	d.
Brotherhood District ...	4	18	0
Clive	3	16	0
Dannevirke'	58	9	2
Gisborne	118	6	6
Hastings	239	9	2
Havelock North	100	15	7
Hikurangi Pastorate ...	10	0	0
Matawai	3	13	2
Moteo Pastorate	4	10	0
Napier—			
St. John's Cathedral ..	153	0	8
St. Andrew's	14	10	2
St. Augustine's	68	15	9
Opotiki	15	7	1
Ormondville	42	5	10
Otane	35	16	1
Patutahi	70	19	7
Porangahau	4	0	3
Puketapu	2	0	0
Rotorua	29	5	4

Takapau	31	8	0
Taradale	45	18	8
Taupo Mission District .	1	8	6
Tauranga	22	6	4
Te Kaha Pastorate	13	15	9
Te Karaka	26	12	10
Te Puke	6	14	5
Tokomaru Pastorate	1	4	2
Tolaga Bay	86	6	7
Turanga Pastorate	1	0	0
Waerenga-a-hika	23	8	3
Waiapu Pastorate	20	0	0
Waipawa	43	18	11
Waipiro Bay	243	9	9
Waipukurau	17	10	10
Wairoa	5	19	5
Wairoa Mission (Maori) District	5	4	0
Whakatane	12	4	2
Woodville	62	16	7
Sundries	10	0	0

£1661 5 6

(Republished with corrections by request of the Organising Secretary).

Offertories and subscriptions to 12th May, 1921:—

	£	s.	d.
Dannevirke	23	2	0
Havelock North	3	0	0
Matawai	4	4	7
Napier—			
St. John's Cathedral ..	46	8	7
St. Andrew's	2	2	0
Opotiki	3	16	10
Ormondville	1	0	0
Patutahi	5	11	10
Porangahau	17	0	0
Puketapu	16	8	7
Takapau	2	4	3
Taradale	6	2	7
Te Karaka	4	17	6
Te Puke	7	9	9
Waerenga-a-hika	4	13	9
Waipawa	5	0	9

£129 18 0

Parochial Notes.

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall.

Assistant Curate: Rev. O. Gibson.

The Gleaners' Union met in April. Miss King's resignation of the secretaryship was accepted with regret, her duties being taken up by Miss Fulton.

The usual meeting of the Mothers' Union was held on May 3rd, Deaconess Esther giving a short address after the intercessions.

On Ascension Day celebrations of the H.C. were held at 7.30 and 10.30 a.m. In the evening there was Choral Evensong and address at 7.30.

The Hastings members of the C.E.M.S. attended a joint meeting of the local branches in Napier on May 6th, and benefited by a common inspiration and enthusiasm. The ordinary monthly meeting was held on

May 11th, when Canon Maclean spoke on the "Ideals and Aims" of the C.E.M.S."

The Renewal Service on the Sunday after Ascension Day was an inspiring one, 17 men renewed then, and two more have done so since.

Deaconess Esther is giving several lectures on "Sunday School Work" to the teachers, and this should be of great practical help.

We are glad to have the Deaconess with us, and feel sure that she will be of great service to the parish.

Rotorua.

Vicar: Ven. Archdeacon F. W. Chatterton, B.D.

The Bishop spent from Friday, April 22nd, till Monday, May 2nd, at Rotorua. He celebrated the Holy Communion and preached at the various churches in the parish on both Sundays. On Anzac Day he celebrated the Holy Communion at St. Luke's Church at 7 a.m. and later took part in the memorial service in the Government Gardens. He addressed a missionary meeting in the evening congratulating the parish on having given £100 to Missions during the last year. He specially referred to the value of Study Circles. On April 26th he confirmed eleven candidates at Mamaku, visited St. George's Hospital on the 27th, and confirmed 27 candidates at St. Luke's, Rotorua. On the 28th he attended a social gathering in St. Luke's Parish Hall and gave an address. He visited Ohinemutu and Whakarewarewa on Friday and Saturday. His Lordship took part in five services on Sunday, May 1st.

The annual meeting was held on May 11th. The balance-sheet showed a credit balance of £67 19s 9d. About £100 had been raised for missions. The Ladies' Guild had contributed £100 to the debt extinction fund, £60 to the vicarage painting fund, and £16 10s to the Board of Missions. The whole of the parish debt is now wiped out.

Special mention should be made of the method of circulating the "Gazette" and "Parish Magazine." In connection with the Ladies' Guild there is a "Mite Society Fund." The aim is to get every parishioner to join this and contribute one shilling per month. Those who do this are supplied with the magazine free. The magazine circulation is now 200 per month.

The Vicar appointed Mr J. Hallett Vicar's Churchwarden.

The election of officers resulted as follows:—Parishioners' churchwarden, Mr J. Wrathall; vestry, Messrs E. Roe, W. W. P. Hall, F. H. Barnard, O. W. Exall, T. C. Hawkins, E. Young, G. French, W. A. Carter, L. W. Lewis and C. M. Davis; auditor, Mr J. W. Webber.

It was resolved that it be a recommendation to the vestry to consider the question of improving the Parish Hall.

Hearty votes of thanks were passed to the Vicar and all church workers.

Gisborne.

Vicar: Rev. Canon H. Packe, M.A.
Assistant Priest: Rev. T. A. Cato.

A farewell was given to the Rev. W. T. and Mrs Drake at the end of April. Mr Drake was presented with a Kaiapoi woollen rug by Mr H. J. Clayton on behalf of the Mangapapa parishioners, and with an electroplated entree dish by Mr Gambrill on behalf of the Kaiti congregation. Appreciative and feeling reference was made to Mr Drake's efficient and loyal work by the Vicar and others. A presentation of a Teachers' Bible and Hymn Book was also made to Mr Drake by the teachers and children of Holy Trinity Sunday School.

The annual meeting was held on May 2nd. The report was considered highly satisfactory. The Vicar appointed Dr. J. W. Williams as Vicar's warden, Mr C. E. Armstrong was appointed parishioners' warden. A resolution was passed thanking Mr E. Plumer Mountfort for his excellent services as parishioners' warden for the past four years, during which time the parish debt had been reduced by £1800. It was also resolved to write to Mr Redward thanking him for his splendid and untiring services as treasurer during the year. The following were elected vestrymen:—Messrs Dobson, Gambrill, Cato, Hill, Renwick, Thomas, Withers, Redfern, Muir and Ellery; auditor, Mr V. Pyke.

We record, with disappointment, the giving up of the Bush Brotherhood house in Gisborne, which would have been a great power for good in the parish.

(Notes boiled down by the Editor).

St. Augustine's, Napier.

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

The annual meeting was held on April 27th with over 10 present. The Vicar's report showed a healthy state of affairs. Congregations have increased, and there are a good many more regular communicants. Seldom are there less than 50 at the early celebration, and there are often over 100 on an ordinary Sunday. This is much healthier and shows a deeper devotion than crowds at Easter and Christmas and few in between.

The Sunday School has over 350 on the roll, and a faithful staff of 24. There are 30 district visitors who distribute 600 copies of the "Parish Magazine" every month into all the Church of England houses. The lady

worker, Miss M. B. Holmes, does faithful and solid work. The balance-sheet showed that the Parish was out of debt for the first time, with a credit balance of £21, and £1000 in hand for the new Memorial Pipe Organ expected in September. The amount of £167 had been given to Missions, St. Mary's Home and the Waifs and Strays Society. This is more than a quarter of all that has been raised.

The following officers were elected: Churchwardens, Messrs W. F. Lydford and J. O. J. Griffin; vestrymen, Messrs G. Des Forges, R. Marsack, H. Hare, T. Faulkner, S. Lydford, H. Newbegin, W. Kaye, G. Cooke, P. Macfarlane, T. Yanko. It was decided to work for a sale in August to raise £200 to paint the interior of the schoolroom, build a larger porch to the church, and repair the belfrey. Supper was handed round by the members of the Dorcas Society.

Puketapu.

Vicar: Rev. W. T. Drake.

A beautiful little church, St. George's, built by Mr J. H. Coleman in memory of his only son, Lieutenant Herbert Naples Coleman (who was killed in action in France) was opened at Crownthorpe on April 10th. There was far from sufficient room in the building for the numbers who were present, including returned soldiers from far and near. The service was conducted by the Rev. Canon Cullwick, assisted by the Dean of Waiapu and the Rev. F. Telling-Simcox. The organist of the Cathedral and nine choristers rendered the music of the service, which was very beautiful. The chapel is one of the finest for its size in New Zealand and reflects the greatest credit on all connected with the building of it.

Ormondville.

Vicar: Rev. F. W. Whibley.

Our harvest thanksgiving services were rather late, the Vicar having been on sick leave at Rotorua. On his return one was held at Ormondville on April 17th and another at Makotuku on April 24th. The gifts of produce at both churches were given to St. Mary's Home. At Ormondville, Mr Dragger, having no vegetables good enough to send, gave quarter of a sheep. His gift was much appreciated at the Home, and 2 pigs and a lamb were also given from Makotuku in addition to splendid gifts of produce.

On Whit Sunday, at the Church of the Epiphany, a brass tablet was dedicated to the memory of an Ormondville soldier, James Henry Leslie Allen, who died in Featherston Camp during the epidemic. The Vicar read the impressive commemoration service authorised for the Diocese of Waiapu.

At the Whit Sunday service in Whetukura an altar that had been used during the war in Church Army huts, both in France and Flanders, was re-dedicated to the service of the Church in New Zealand and will be placed in the church shortly to be built in Whetukura. In the meantime the Education Board has granted us a room for church services not required for school purposes. We are proud to possess this connecting link with the Great War, and to have an altar at which hundreds of our brave defenders must have knelt to receive their last Communion on earth as they went out to do their duty.

Otane.

Vicar: Rev. G. W. Davidson.

The Lenten services were very fairly attended—the Holy Week ones disappointing, although the Vicar prepared addresses, but Good Friday services were almost good, the Lenten offerings amounting to over £6, were devoted to Jerusalem and the East Mission.

Easter was splendid throughout, with the help of the Rev. H. Blathwayt. Holy Communion was celebrated at 8 and 11 Otane and 9.30 at Pukehou, nearly 100 communicating and many others taking part in the services. Great care had been taken with the churches at Otane and Pukehou, where, despite the dearth of flowers worthy decorations were made to mark the joy of Easter.

The Vicar would like to express his gratitude for the generous Easter offerings handed over to him—generous in spite of the depressed times and financial worry.

On Easter Tuesday, at the Otane Recreation Ground, a jolly picnic was held by the St. James' Anglican Sunday School. A hearty invitation had been extended to all children and residents of the district, and children numbering 77 sat down to lunch and considerably over 100 for tea. A fair sprinkling of parents and older friends was present and a thoroughly happy day was spent. Mrs Davidson, superintendent, and her helpers managed splendidly, the Vicar assisting as usual.

The prize and expenses fund was materially helped by Miss L. Williams and Mrs Gordon Williams, also Mr Bull, who kindly sent six dozen buns free and extra—of course many other friends and parents also helped. The toys were provided by the late Mrs Soley and Mr ——— and proved a source of great joy to the children, and the Vicar had difficulty in awarding some 60 prizes amongst over 100 children.

The Vicar has a bill in for £7 17s for the "Church Gazette," and has only received 3s towards same. He

will be obliged to cut off the list those who have not paid and find the money himself up to date.

Dannevirke.

Vicar: Rev. G. B. Stephenson, M.Sc.

We had a good annual meeting and a very satisfactory balance-sheet. The following are our officers: Vicar's warden, Mr A. Webber; people's warden, Mr J. C. Johnston; vestry, Messrs Soundy, McKinnon, Ruby, Hansard, Skerman, Russell, Graham, Ficken, and Johns.

At Te Rehunga a Church Committee was elected and both in Dannevirke and Te Rehunga the Ladies' Guild have begun work.

An entertainment was given at the Town Hall for Organ Improvement and we gained enough money (£40) for our purpose.

New gas lamps have been placed in St. John's, the gift of Messrs Graham, Johns, Fiecken and Johnston.

Waipiro Bay.

Vicar: Rev. J. Pigott.

The annual meeting of parishioners was held in the Council Chambers, Waipiro Bay, on Monday, April 17th, at 1.45 p.m. There were present Messrs A. M. Beale (hon. secretary and treasurer), R. Sheen, H. H. Fairlie and J. Busby. The balance-sheet showed a credit balance of about £17, which was considered satisfactory, as over £30 had been spent in connecting the Vicarage with the Tokomaru Bay telephone exchange. Also the Vicar's stipend had been raised to the amount required by General Synod. It was decided to pay the "Gazette" account for ensuing year, to publish Vicar's report and balance-sheet as usual. The following officers were elected:—Vicar's warden, Mr A. B. Williams; people's warden, Mr T. S. Williams; vestry, Messrs K. S. Williams, M.P., A. M. Beale (hon. secretary and treasurer), Wm. Oats senr., R. Sheen, G. Kirk, H. H. Fairlie, Jas. Busby, C. E. Nurse, I. C. S. Dalgavins.

The Bishop of Swansea, writing to the "Church Times," points out that the British Government made a present of £920,500 to the Y.M.C.A. during the war and gave them considerable privileges, whilst the Church Army and kindred organisations doing the same work for the troops received no help from the State. In addition to this the Y.M.C.A. made a profit of three and a-half millions through its hostels, canteens, etc.; and all this in addition to the enormous voluntary gifts of the public.

Experience keeps a dear school, but fools will learn in no other.—Benjamin Franklin.

Editorial Notices.

Please address all Editorial matter to The Editor, "Church Gazette," Box 29, Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 18th of the month.

All Business Communications must be sent to the Diocesan Secretary. Alterations to Subscribers' List should be sent to the Editor.

Fully half the matter in this issue has been held over from last month. We have been compelled to abbreviate several contributions.

Waipuro Church Gazette.

Wednesday, June 1st, 1921.

EDUCATION.

There are two distinct associations of school teachers in New Zealand. The Educational Institute representing the Primary School teachers devotes itself largely to the question of salaries and the destruction of rival schools conducted under religious management. The Secondary School teachers' conference discusses Education. The former sees no flaws in our "Free Secular and Compulsory" system, the latter is distressed at its many weaknesses and particularly at its utter failure to "educate." The discussions of the Secondary Schools Conference are worthy of earnest study by all who have the cause of real education at heart. The ideals of these teachers are well represented by the opinions of two Christchurch professors, Professor Shelley and Professor Condliffe.

Speaking of the Workers' Educational Association's Summer School at Oxford (Christchurch Diocese), the Rev. H. Williams (secretary of the Association) writes in the "Church News":—"The School and the University have too long been the handmaidens of purely mundane interests, with the inevitable, but deeply regrettable, fact that the world-to-day finds itself in dire need of a spiritual revolution. Our values of things have become so confused, that the inner treasures of the spirit, upon which alone art, science, and religion can be perpetuated, no longer serve to guide the destinies of mankind but, instead, man is busily engaged chasing that pretty conceit of his own disordered imagination, the chimaera of riches. . . . The great work of Professor Shelley and Professor Condliffe (at the W.E.A. Summer School) can hardly be over-

praised. Professor Shelley, in particular, proved a foundation head of inspiration. He emphasised at all times that mere learning divorced from art and religion was really a greater danger than ignorance, because it simply tended to intellectualise the brute in man."

Turning to the report of the Secondary Schools Conference we read similar sentiments.

"The main influences of the growing child's mental life are his parents, the school, the streets, the church, the playing fields, his companions—and I am afraid to-day, the 'picture show,' " "but the dull and barren intellectualism of our schools often reduces their influence to a minimum."

This is the opinion of Mr R. M. Laing, M.A. B.Sc., as expressed the other day in his presidential address.

It is everywhere recognised that the Secondary Schools, to which Mr Laing is referring, are miles ahead of the Primary Schools in the mental and moral training they give. Esprit de corps, loyalty, manly honesty, honour, and good form, perseverance in spite of failure, cheerful determination in spite of defeat, these virtues are all more or less inculcated both in sport and study in the public Secondary Schools. We have something to be thankful for if the best of even heathen virtues are nurtured in these schools. They are among the virtues which Christianity teaches with far greater success because it bases them on a surer foundation than mere public opinion. Mr Laing however is dissatisfied, because there is still so much that is lacking—the mere intellectualism "dull and barren" of our secular system "often reduces the mental (and moral, Ed.) influence of the schools to a minimum." That is why we insist, in season and out of season (if there be such a time) that there can be no sound education which has not a definite religious basis. The attainment of mere intellectual knowledge is a development of a part of human nature which, unaccompanied by the development of moral character, results in the dangerous thing called by the Germans "kultur." A clever villain is infinitely more dangerous to society than an ignorant fool. Mr R. M. Laing classes discipline under two heads:—(1) Subservience to authority; (2) conscious co-operation. "Under repressive conditions" formal obedience may result but "the finer and more spiritual types of character have no room to develop." In many schools loyalty to the school idea, courage, endurance and self-control are developed by school sports, but sport fails to produce "the Christian virtues" of forgiveness, mercy, love and the higher forms of courtesy." Discipline "must

come from within, not from without, if it is to be of any value."

These words are true and the one only thing that can produce the will to goodness, the love of uprightness, forgiveness, mercy, willing obedience to righteous authority is the spirit exemplified in Jesus Christ as our example and taught by the Christian Church.

H Fixed Easter.

Lord Desborough's Bill for making Easter a fixed feast is not likely seriously to divide opinion. The chief difficulty in the way of a fixed Easter is no longer a theological or ecclesiastical objection, but a simple matter of convenience. The Roman Catholic Bishop of Salford, who approves the proposed change, hints that the Vatican may facilitate the wide adoption of the reform by negotiating with the various civil powers for its universal acceptance. Whilst we should on sentimental grounds regret if Easter were no longer kept concurrently with the Passover, we believe Lord Desborough's proposal to be a good one, and hope that it may receive the necessary sanction.—"Church Times."

To alter the date of Easter would involve obtaining the consent of all branches of the Church. This is not likely to be obtained. That the present position is inconvenient is certain. What is the best solution? I think that we ought to try to fix the holidays after the latest date on which Easter may fall, April 25th. All the public want is a brief, but regular, autumn and early winter vacation. Why should such vacation necessarily coincide with the Christian Easter or Whitsuntide? It seems to me there is far more loss than gain to Easter and Whitsuntide from their association with vast national outings. They have come to be regarded by millions as the two great "week-ends" of the year. The case of Easter is especially deplorable, because its desecration involves Good Friday and Easter Even as well. In Sydney the greatest holiday in the year is Good Friday, when the Agricultural Show is held. Every year Church people protest, without any result. Here, too, this year in Holy Week we are to have a pantomime week, with great excitement. Numbers at Easter go away from home, and so numbers of otherwise obedient churchmen never make their Easter Communion; and so break one of the Church laws, which is that "Every parishioner shall communicate at least three times in the year, of which Easter is to be one." I think the Calendar reformers would do well to leave the Church's year as it is, and endeavor to have a system of

enlarged bank holidays, at fixed periods. One thing is certain, that we Church people are not as particular as we might be in setting a good example.—The Archbishop of Perth.

The date proposed for Easter by Lord Desborough is the second Sunday in April. That such a proposal should be acceptable to the Church is a sign of the times. One of the earliest controversies in the Church arose over the question as to whether Easter was to be observed on the day of the Jewish Passover or on the Sunday following it. The former proposal was, of course, due to judaizing tendencies. The Council of Nicaea (A.D. 325) condemned the Quartodecimans, lit., "fourteenth-day-ists" or judaizers, laying down the present rule. Further controversy on the subject seriously kept apart the Celtic and Roman missions in England in the Seventh Century, the Celts observing Easter Day on the 14th Nisan (the full moon) if that happened to be a Sunday, the Romans on the following Sunday, as ordered by the Council of Nicaea.

The question of date does not worry us nowadays. As a matter of fact, owing to differences in the calendar, we already differ from the Greek Church and our artificial system of reckoning the Ecclesiastical full moon sometimes brings Easter a full month later than if Easter were calculated by the true full moon.

Demon Possession.

I have been asked to write an article on this subject for a paper which is published in Johannesburg, the editor of which states that for many years he has had experience of cases of possession in South Africa, and I send a copy of what I have written in the hope that it may be printed in the "Gazette".

1.—THE FACT OF POSSESSION.

In spite of prejudice and unbelief, and of the usual explanations of psychological phenomena given by the medical profession (as a body), the question of demon possession as a fact in this twentieth century is becoming recognised more and more all over the world.

It is a question, and a fact, which is continually coming under the notice of missionaries in China, Japan, India, Africa, Melanesia, New Zealand, and elsewhere, and it would be folly on the part of the Christian Church to refuse to recognise it and to deal with it as such.

Dr. Nevins, for 40 years a missionary in China, in his book "Demonism and Allied Themes," has given detailed accounts of many cases among the Chinese treated with success; and another important book on

make life miserable even for their own children. The absence of religion, and appreciation of lofty ideals, the utter lack of discipline in ninety per cent of such homes is notorious. Is this the sort of training to which unfortunate orphans are to be condemned? Contrast this with the advantages of such a happy family life, refined, gentle, peaceful as we see in such a home, for example, as St. Hilda's! There are no happier children, no more affectionate children, loving, loveable, and loved in New Zealand than those who, if we may say it, have the good fortune to be members of such a family under a matron, who loves them all individually without favouritism, and exacts perfect discipline not by compulsion but by love.

The Church will fight to the death for her undoubted right to care for Christ's (not the State's) children and bring them up as honest, moral, respectable and worthy citizens of both the earthly State and the Heavenly Kingdom.

Mr Beck and Mr Parr will find themselves up against a solid phalanx of opposition from all who know the excellent work the orphanages are doing, and from those who have poured out their hearts and love to these poor children. Every Christian orphanage is a power for good in its neighborhood; an incentive to Christian charity and that mercy which is twice blessed—a blessing to both the givers and the receivers.

We flatly contradict most of Mr Beck's statements.

1. We admit that Russia, "a most enlightened country," has nationalised the children, not only orphans but others in order to train them all as Bolshevists and keep them away from religious influences—but our knowledge of most enlightened countries is limited. Britain, with its numerous orphanages, is apparently not one of them.

2. "Private enterprise under the guise of benevolence"! What do our readers think of this as a description of our Home at Otane? The children do not belong to the infidel State that panders to immorality and excludes God from its schools; they belong to Christ and we, the Christian brothers and sisters, of the parents they have lost, justly claim to bring them up as Christ's children.

3. "Co-ordination of methods" is unnecessary—there are as many good methods as there are good people. We do not want orphanages to be run as factories in which standard machinery turns out standard screws to a

standard gauge. Orphanages must be run on human lines, individuality must be encouraged, not crushed. We do not object to adequate supervision as to hygiene, etc., but we know what the State means by "co-ordination." You can't run an orphanage as you run a machine gun corps. As for after supervision, the tie that binds the ex-orphan to the matron who mothered him, and her to him, is infinitely stronger than the fatherly supervision of the State policeman; the refining influence of a happy orphanage under a refined matron who does her work for the love of Christ and his little ones is infinitely better than the selfish interest or "enterprise under the guise of benevolence" of foster parents who want to make as much as they can out of their human farms.

St. Hilda's Home.

The matron of St. Hilda's Children's Home, Otane, acknowledges with thanks the following gifts:—Jam, Mrs Henry Tiffin, Mrs McLean, Messrs Tickner, Wood, Dryden; books and toys, Mrs Henry Tiffin; meat, Mr George Williams, Otane Harvest Thanksgiving, Mrs Gilmour, Mr Whibley; eggs and butter, Mr George Williams; fruit, Mr Edward Bibby, Harvest Thanksgiving offerings, St. James (Otane), St. John's (Dannevirke), Waipukurau (per Rev. Stace), Woodville; milk, Mr Cowley; vegetables and potatoes, Mr Phillips (Dannevirke); onions, Mrs Watts, Mr George Williams; cakes, Mrs J. Todd, Mr F. Tickner, Mr Whibley, Mr F. D. Waller, Otane Horticultural Show; vegetables, Rata-mau (per Rev. Stephenson), Mr H. J. Pratley; potatoes, Mr Herbert Gilbertson, Mrs Williams (Clare-inch); sauces and jelly, Messrs Tickner, Wood, Dryden; clothing, Mrs C. Williams, Miss Sallie Williams, Mrs T. Hogg, Mrs Frank Nelson; apples, Mr W. Williams; strainers and post, Mr G. C. Williams; bulbs, Rev. G. Davidson.

News and Notes.

There is a wonderful educating influence in the daily assemblage of the family for prayer. There is an elevation of tone that would not otherwise come into the household. It impresses the children; it gives a practical and personal tone to piety.—G. B. Hallock.

At the Y.M.C.A. Convention held in Calcutta last November the word "Protestant" was eliminated from the Constitution, and active membership was thrown open to Roman Catholics.

We have received from the Ven. Archdeacon Chatterton a copy of an excellent leaflet published by him, being outlines of addresses for Confirmation classes. The "Outlines" are specially suitable for distribution to candidates in backblock places who are unable to attend classes. Copies may be obtained from Archdeacon Chatterton at threepence each.

Mrs W. D. Pattison, of Waipawa, a Roman Catholic, who died recently, bequeathed the sum of £100 to St. Hilda's Home, Otane, and the sum of £1000 to be devoted to charities in the Waipawa district, whether religious, educational, or other charities. The good work of St. Hilda's is winning much sympathy from friends outside as well as within the Anglican Church. All who come in contact with the Home and its results feel bound to help it.

We respectfully request contributors to the "Waipapu Church Gazette" not to send to us articles or news items which they are also sending to the "N.Z. Churchman." We have, by courtesy of the Editor of the "Churchman" just received the proofs of the June "Churchman" in which an article and a news item appear that are already in course of being printed in our own "Gazette." Such "double-banking" is a waste of space and time.

There is no more momentous social, religious, or political problem facing the people of America than that of Marriage and Divorce. History tells us in unmistakable language that when the family is destroyed the destruction of the nation follows inevitably. In the year 1916 there were no less than 112,036 divorces in the United States, and the increase every five years is over 30 per cent. . . . There is an urgent need that Christians of every name should make an organised attempt to stem the fearful torrent. America, among all the Christian nations of the world, stands lowest as regards her treatment of marriage, and among non-Christian nations is only exceeded in her degradation of this most sacred relation by Japan.—Dr. Gwynne.

St. Philip's Church, Buckingham Palace Road, London, has been assigned for the use of Russian exiles of the Orthodox Church of Russia.

late Major H. W. Wainohu (chaplain) gave me this warning, and I have found it was most necessary. This alone is sometimes the cause of complete failure.

When exorcising it is certainly advisable (if possible) to pray first for the sufferers; and, before commanding the spirits to come out, to ask (in the Name of Jesus always) how many they are in order that we may know how many we have to deal with. If this is not done we may be deceived, and some remain in possession. It is well also to see that no child, or weakly person, is sitting in front of the possessed one, lest it should be seized upon by the demon in coming out.

Often a demon will try to obtain permission—as in the case of the Gadarene demoniac and the swine—to enter, or attack, another person as a condition of its coming out at once. This, of course, must not be agreed to.

Some apparently quite clear cases of possession are very difficult to exorcise, some refuse to come out, and for a time there is failure, as in the case of the disciples while Jesus was on the Mount of Transfiguration. We do not yet know sufficient, and must learn the reasons why we fail. We shall be taught.

According to accounts given in Dr. Dearmer's book, "Body and Soul," some resist for days, weeks, and even years, but in the end have to obey. Where the sufferer has deliberately given way to a life of open sin, or given himself up to Spiritism, and become possessed, the control seems specially strong and difficult to dislodge.

In exorcising we have (I know not why) placed our hands upon the head, and then in the Name of Jesus commanded the evil spirit to come out, to go to its own place, and never return to the sufferer, or to us, or to anyone else.

In most cases a definite forthcoming has been seen—in a breathing forth, a yawn, a coughing out. In one case the victim was flung out into the room and suspended in the air at an acute angle backwards with only her heels touching the ground. She then collapsed, but suffered no harm. Collapse always seems to follow in severe cases, for a longer or shorter time.

I have made it a practice, as soon as possible afterwards, to lead the patient to a definite act of consecration of all to Jesus, as an act of gratitude to Him, and to the acceptance of the gift of the Holy Spirit. And thus far I have found all most anxious to show their gratitude in this way, and eager to receive the Holy Spirit as Indweller and Sanctifier and Keeper of His Temple.

ARTHUR F. WILLIAMS.

Church of England Men's Society.

A meeting of the Diocesan Executive was held in Hastings on April 1st. The chief subjects for discussion were, as usual, financial. It was decided to ask members of branches for another 10s per head to pay off the balance of the Organising Secretary's stipend, which would conclude the quota at which this Diocese was assessed for the first two years of Bro. Bullock's engagement. It was hoped that any brother who was able to do so would contribute a further sum which might go towards the Diocesan Secretary's expenses when travelling to Wellington to attend executive meetings. This question of a campaign for funds to carry on the immigration work of the Society occupied much time. It was decided to appeal to the Standing Committee for a grant, and to make an appeal to all the parishes in the Diocese through the vestries. This is really a provincial work, the cost of which should be borne by the whole church. Already £1100 have been collected by the Society as a basis for starting one or two hotels which are now running. But as the Society must find at least 3s per head for the immigrants who go to these hotels in Wellington, the difference between the Salvation Army charges and the charges at our own hotel, money is urgently needed to carry on the good work, also to pay the salary of a port officer in Wellington, whose services have had to be dispensed with for lack of funds. The secretary was asked to write to the Vicars of Dannevirke and Gisborne proffering help in resuscitating these branches. Some discussion took place on the problem of touching young men and boys, but as this is to be dealt with by a special committee nothing definite was resolved upon.

Attack on Orphanages.

A conspiracy was lately unearthed in Dunedin to pass legislation declaring orphans and illegitimate children the wards of the State. Had it not been for the vigilance of someone in Dunedin, this legislation would, no doubt, like the Divorce Amendment Bill, have been introduced next session and rushed through before we had had time to protest. The "Otago Daily Times," the "Dunedin Star" and the Presbyterian "Outlook" have revealed the plot, and the clergy and ministers of all denominations in Dunedin, together with others interested in charitable work, have met and expressed themselves vehemently. The "Otago Daily Times" ar-

ticle will probably be reprinted in the "Churchman," those who wish to study the matter more exactly should get a copy of the "Outlook" of May 16th and read Mr. Beek's "explanation" in the "Dominion" of May 20th.

Briefly, the facts are as follows:—Mr. John Beek (Officer in Charge of Special Schools Branch, Education) reported to the Minister on the subject of orphanages, etc. He thinks the present methods of enforcing observance of the recommendations of Inspectors of Orphanages are inefficient. He admits the earnestness of religious bodies in social work, but says they "have started out on a system that has been condemned and abandoned in the most enlightened countries." "The State has allowed private enterprise under the guise of benevolence to step in and handle the Children of the State under a system that is obsolete without any Government supervision." "There is great need for co-ordination of methods under a central Government authority." "For the child who is permanently bereft of his parents" the orphanage is unsuitable because "few, if any, orphanages possess an adequate system of after care supervision." He thinks "It is the duty of the State to deal with all such children by providing permanent foster homes for them." He suggests legislation for the "State guardianship of illegitimates and all orphan and permanently destitute children."

Lack of space forbids an adequate criticism of this extreme Socialistic idea, that the child who has unfortunately lost his parents belongs body and soul to the State. We know only too well the kind of life children lead in State orphanages under red tape officialdom and managers who serve for hire and train by machinery. In these no family life, no independence, no natural expansion or individuality is possible. We know too the abominable conditions of children boarded out in ordinary poor families: objects of contempt of natural children of the family, kept merely because of the gain to be squeezed out of the Government allowance for their support, or for the drudgery work they are able to perform for their masters and mistresses: the absence from such "homes" of love and religious influence. We know that the class of people who can be prevailed upon to take the children for pay, are people who are already so badly off that they cannot provide decent food or clothing for their own children, are usually ignorant of the simplest rules of hygiene and absolute strangers to the science of child study and by favouritism and uncertainty of temper (begotten of the trials of poverty)

the whole question is being brought out this year by Dr. Hugh White, of the American Presbyterian Mission of Shanghai.

Dr. A. T. Schofield, of Harley street, London, a mental specialist, in his book "Modern Spiritism," fully recognises possession as a fact in this century, and in England. So do Dr. C. Williams, of London, and a doctor living in this diocese. It is of no use shutting one's eyes and refusing to see what we are up against, and then saying there is no such thing. A clergyman now living in New Zealand, who formerly worked as a missionary in India, told me recently that when preaching in that country he and his companion were on several occasions followed by persons who called after them like the girl mentioned in Acts 16, but that they had not faith enough to deal with them as they felt they should have done. A leading Brahmin afterwards taunted them with not believing in the Jesus whom they preached, giving as his reason the fact that they did not deal with these cases of possession as Jesus in the Gospels had bidden them do.

Some 25 years ago I came across cases among the Maoris which I felt almost certain must be demoniacs. They were considered cases of insanity and were sent to mental hospitals. In recent years the number of these cases is increasing at an alarming rate, and during the last 2½ years not a few have been set free in the Name of Jesus.

One of these, a woman of 40 years of age, who had been a sufferer ever since she was a little child, was deliberately brought to us to see if we could diagnose her case and cast out the evil spirits. The friends knew what was wrong with her, but they did not tell us this till five months after she was set free. The husband at the time said, "It is a veritable miracle." Thank God it is. She is now filled with the Holy Spirit. What if we had failed to recognise it as possession or to deal with it as such?

Towards the end of last year another of our European clergy in this part of the diocese had two experiences with a Maori girl to whom he was called. On both occasions the demon spoke to him and to others, and it gave its name to them. The girl was unconscious, in a kind of trance. The first time only prayer was used, and after a considerable time the demon departed. On the second occasion, four weeks later, it said it had brought other evil spirits to help it kill her, and it refused to go out for prayer. It argued that the clergyman had not faith enough, nor authority, to cast it out. These were claimed, and finally, after a long struggle it was exorcised in the

Name of Jesus, and the girl was set free at once and regained consciousness. Although she knew these attacks were coming upon her, and at once appealed for help, yet when she revived she was quite unconscious of anything that had occurred or that had been said with her own lips while she was under control of the demon. The voice was a male voice, and the name of the demon was given. These were definite attacks upon a professing Christian girl, with the avowed object of taking her life because her father had withstood a certain tohunga, and it took ten people to hold her down!

2.—SYMPTOMS AND PHENOMENA OF POSSESSION.

It is very difficult indeed to describe the symptoms whereby one may know cases of possession. My belief is that one can only learn by personal experience, and under the direct guidance of the Holy Spirit; and this means a very definite and whole-hearted consecration of oneself to the Master's service in order to be filled with the Holy Spirit; and, further, a continued and very close walk with God in living union with our Lord Jesus Christ, in order that one may be guided and used in the awful, and yet blessed, work of discerning and exorcising the evil spirits. So far, in my experience, hardly two cases have shown quite the same symptoms, and it looks as though this were of set purpose in order to deceive and puzzle us as much as possible.

Some cases behave, while possessed, like animals, and imitate the call and movements of some particular animal. Others, on the other hand, may as a rule seem quite ordinary human beings—at times themselves, and then quite suddenly and without any apparent reason they reveal some quite different personality. One bright, clever girl, for instance, would suddenly show a stupid ignorance of everything and her face assume a most silly expression. At another time she would suddenly be seized with violent paroxysms of temper without any apparent cause. She has been healed for over two years now.

In some cases the sufferer goes off into a trance, and a different voice speaks from the mouth—a male voice coming from a female, or vice versa. In others the patient is only under partial control and answers questions in his (or her) own voice, and the difficulty then is to deal directly with the controlling spirit. The sufferer is aware of a controlling or energising power but apparently is helpless. Only the asking of the right questions seems to help in such cases, or the pressing for a definite decision for Christ reveals the control. Again,

some become deaf, or dumb, or the eyes or other organs become controlled. In fact, from personal observation among the Maoris it seems fairly clear that any organ, or function, of the body can be controlled or upset by evil spirits. I believe that by working along these lines we shall find the remedy in the Name of Jesus for very many of the ills of humanity—at any rate among the Maoris.

T. W. Ratana, a layman of the Church of England, has for the past twelve months been working on this hypothesis (or fact) and there have been very many marvellous cures of both Maoris and Europeans. He affirms—whether it be true or not—that nearly all the troubles of the Maoris are caused by the interference of these evil spirits, that they can affect or control any organ of the body, and that the only hope of the Maori people lies in a return to the true Faith in God.

There appear, further, to be cases where the symptoms closely resemble those of insanity, epilepsy, and heart troubles, and it is difficult to discern whether it is evil spirits that are the cause. They seem to seize upon every possible means of hiding their presence; but God is teaching His servants in many countries of the world to-day.

3.—THE REMEDY.

The only effectual remedy for cases of possession is believing prayer and exorcism. That is my opinion.

In Dr. Nevin's book all the cases were apparently treated with prayer alone, and only by Chinese Christians—none by European or American missionaries. And in some cases the demons returned and got possession again.

Only where the sufferers were willing to destroy all idols and become out-and-out followers of Jesus Christ were they kept free from a return. Our experience in New Zealand during 2½ years seems to bear this out, as in the case given above.

Therefore exorcism should be used in addition to prayer.

So far as I am aware the child referred to has been quite free ever since the demon was exorcised in the Name of Jesus, six months ago. Evil spirits have been thus exorcised by at least two of our native clergy, by an Archdeacon, and by myself, here in New Zealand. Two other Maori clergy have used prayer with success, but I do not know if they have tried exorcism.

It is necessary to give a warning here, that it is almost fatal (if not quite fatal) to have anyone assisting—or even in the room—who does not believe (1) in the fact of demon possession; or (2) in the power of Jesus' Name to cast out evil spirits. The