



The

Waiapu Church Gazette.

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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.

October 8th.—Wairoa.

October 15th.—Wairoa Country District.

October 22nd.—Taradale.

October 29th.—Porangahau.

November 5th.—Gisborne.

November 12th.—Patutahi.

November 19th.—Waerenga-a-hika.

November 26th.—Te Karaka.

Te Aute College.

JUBILEE COMMEMORATION SERVICE.

Te Aute College had a great day on September 9th. The clerical and lay members of Synod, the girls of Hukarere School, many old Te Aute boys and friends from all parts of Hawke's Bay took part in two services that will long be remembered. Mr E. C. Loten, the principal of the college, the Rev. A. Neild, M.A. (chaplain to the college), and the Rev. Canon A. Williams, B.A., welcomed the guests on behalf of the staff and the Board of Governors. The jubilee service was held in the open air near the west

door of the chapel. It began with a lesson from Ecclesiastics, chapter 44, verses 1 to 15. Then followed a hymn and a special bidding prayer. Then came the Versicles and responses, collects and another hymn, then an address by the Rev. Pine Tamahori, an old boy. The preacher took for his text, "O death, where is thy sting?" "O grave, where is thy victory?"

The preacher eulogised the characters of the two great men of the old college, Archdeacon Samuel Williams and Mr John Thornton, the founder and first headmaster. The fame of these two gentlemen would live forever in the hearts of all old boys, for the great aim of these beloved founders was not to make the Maori a European, but to preserve the Maori as a Maori, retaining all the customs of that great race, together with the best characteristics of the pakeha. It was to this end that the college was now progressing and he was quite confident that the good work of the late Archdeacon Samuel Williams and the late Mr John Thornton had not been in vain.

The psalm "Lord Thou hast been our refuge" was said, and the Bishop pronounced the blessing.

The visitors were then entertained at luncheon by the college authorities.

LAYING OF THE FOUNDATION STONE.

The foundation stone of the first part of the new college buildings was laid at 2.30. The service began with a procession of clergy, old boys, present scholars, Hukarere girls, the governors and others, from the chapel to the site of the new building. During the procession the hymn, "O God Our Help," was sung. The Te Aute boys sang the psalm "Nisi Dominus," No. 127, to a plainsong chant.

His Grace, the Archbishop of New Zealand, laid the foundation stone, which bears the following inscription:—"To the glory of God and to commemorate the jubilee of this college, founded by Samuel Williams, Missionary to the Maoris, and afterwards first Archdeacon of Hawke's Bay, this stone was laid by Churchill, Archbishop of New Zealand, Septem-

ber 9th, 1922."

The Archbishop then delivered an eloquent address. We regret that in this Synod number we have no space to record it.

Mr T. E. Crosse, chairman of the Te Aute Trustees, having briefly addressed the assemblage, the Ven. Archdeacon H. W. Williams read an account of the history of the college, written by Mr F. W. Williams, who was too ill to be present. The whole of this account will be found in the "Hawke's Bay Herald" for September 11th.

Mrs Ellison, a grand-daughter of Hapuku, the donor of the land, addressed the assemblage in Maori, exhorting the boys to become God-fearing citizens, unashamed and trustworthy.

The Hon. A. T. Ngata, an old boy of the college, stated that very soon the Williams family would be celebrating their 100th anniversary of their landing in New Zealand and since that date the Maori had no truer friends. But for their generosity Hukarere College and Te Aute would never have seen the light of day. He said that the new buildings meant a new era to the college, but there was one thing he would like to see and that was the Maori customs brought more into the life of the present generation. Even at this gathering he did not see enough of the representatives of the various tribes present. If the trustees allowed it, and he was voicing the opinions of the old boys and many others, they would see that the trustees be relieved of the duty of decorating the inside of the new assembly hall. He thought that it should be appropriately carved and decorated as far as the style of architecture permitted. On behalf of some of the old boys he wished to hand Mr Crosse £50 for that purpose.

After other Maori speakers had addressed the pupils of the college, the Archbishop gave the blessing and the procession reformed and marched back to the chapel.

"To a great extent we could overcome class distinctions if there were no women."—Vicar of —, —, —, Evening Paper.

Correspondence.

CONGREGATIONAL SINGING.

(To the Editor, "Church Gazette").

Sir,—Most of your readers will agree that congregational singing is desirable. I think the cause for the lack of it you give is not borne out by the facts. You say that the choirs being placed in the chancel away from the congregation is one of the causes and suggest that the choir and organ should be at the west end of the church. I am credibly informed that the singing of the congregation is no better in those churches that have no chancel. (1). I remember as a boy that with the organ and choir in a gallery at the west end of the church it was the custom to turn round and face the choir when singing. It seems natural to be led rather than driven. The objection to the high pitch of many of the tunes in the Ancient and Modern Hymn book has been met by the publication of a book for organ use with all the tunes in a lower setting. This has been in use at Waipukurau for some time and is of great benefit. (2). I do not think anything would be gained by scrapping A. and M. People are used to it, and surely there is sufficient variety to suit all tastes. The fact that the tunes are beautifully harmonised has no bearing on congregational singing since the people only sing the air. There should be one universal hymn book, for nothing is more annoying than to go to church and find a different hymnal in use to that you are accustomed to. (3). It is ridiculous to say that the lack of congregational singing is owing to the parish churches aping the Cathedrals. The trouble was in existence over fifty years ago to my knowledge and there was not much of the Cathedral then in the parish churches. (4). The most hearty congregational singing I have ever heard was in a country church in Buckinghamshire, the ritual was very elaborate, but the people had learnt to value the service, the choir sang one verse of the psalms and the people the next. It was Gregorian music. Singing the responses on G is a mistake so far as the congregation is concerned. I know there is a difficulty as regards the harmony but surely that could be overcome. (5). The psalms are the real difficulty, even those used to choir singing come to grief if they have not a pointed psalter so it is no wonder the congregation do not join. I hope that in the revised prayer book the psalms will be much abridged and would like to see them set to alternative chants, anglican and plain song. The value of the latter is not that they are more

melodious but are within the reach of all voices. (6). I suggest the way to get congregational singing is (a) to have a strong choir to lead the singing; (b) to have tunes of such pitch that they can be sung without effort; (c) to have a short practice immediately before the service commences especially if a new tune is to be used. It is no use trying to get them to come specially nor to ask them to wait after the service. Of course it would not do to have practice before every service or many would come late; (d) let the congregation have a verse or two by themselves; (e) explain the use of the expression marks. The Vicar should stress the point that our voices are given to be used to the honor and glory of God. In conclusion let me put in a word for the choirs. It may be that some in the congregation do not like anthems because they cannot join in them. Remember the choir members give a lot of time and trouble to their work, and do not grudge them getting a little pleasure from singing anthems, but do your part by standing and entering into the spirit of the words although you cannot join in singing.—I am, etc.,

C. SAUNDERS.

We hope the above letter will provoke others to write to us on this important question. The reproach is constantly hurled at the Church that our congregations are too starchy. To save space we have inserted numbers in the letter after Mr Saunders' comments. These numbers refer to the following notes:—

1. Our experience differs from that of our correspondent's friends. It is the separation of the choir from the congregation that is at fault. A choir in a high gallery does not help the congregation any more than one in a chancel. A choir in the front seats facing eastwards is not much better; a choir in the front of the nave, facing north and south is an improvement, but a choir at the back of the nave (only slightly raised), or a choir in the centre of the congregation would help greatly, though the latter position would be very inconvenient.

2. The "Transposed Tune Book" partially solves one difficulty.

3. Our objection to Hymns A. and M. is not merely a matter of taste. A congregational hymn must have a good melody which is worth singing, suits the sentiment and rhythm of the hymn and does not need harmonies to embellish it. There are some such in Hymns A. and M., e.g., 546. But Hymns A. and M. contains many hymns that have a weak melody and depend entirely on their harmonies for the beauty they have.

Again: A good hymn should not consist of sentimental individual musings, pious, maudlin, morbid, or

otherwise—(Hymns A. and M. 260), nor of relations of one's singular individual experience (A. and M. 258 and 530), nor of unnatural yearnings for angel harps and wings (A. and M. 234), which do not express the real feelings of a healthy Christian. If the congregation sing them, they don't mean them. If they don't mean them, they shouldn't sing them. Hymns A. and M. contains many of them; they satisfy the popular "taste" for hypocrisy but destroy the whole rationale of public worship.

4. Fifty years ago congregations didn't sing because they didn't want to. To-day congregations can't sing because the Cathedral-style musicians won't let them.

5. Mr Saunders is by no means singular in condemning the "sacred G." has killed tens of thousands of worshippers.

6. In the Revised Psalter some senseless verses have been rendered in the vulgar tongue, but many remain unintelligible. Pointing is a fine art; the Cathedral method is about the worst at present existing. Plainsong is ideal, but no one can sing it until he has banished from his mind the false rhythms, bars and atrocities of the Cathedral chant. We agree that it is the only natural method of reciting (not singing) the psalms. We thank Mr Saunders for his letter.

Synod Services.

The Synod services were on the whole very inspiring, especially the sung celebrations on Friday and Sunday. Merbecke was fairly well sung but, in spite of Mr P. Tombs' able and careful tuition, Anglican stiffness was evident and there was too little spontaneity and lack of volume. The Archbishop on Sunday was splendid in his rendering of the celebrant's part. In spite of the notices placed at the doors, a number of the congregation made an ignominious retreat during the most solemn part of the service (John 13, verse 30).

The Archbishops' sermon on Sunday evening was characteristically human. He preached on the parable of the prodigal son and particularly dealt with the character of the elder brother, faithful, constant and diligent but self-satisfied, comparing the complacency of modern Christians, and their attitude of superiority towards notorious sinners to the conduct of the elder brother towards the younger. The sermon was a powerful appeal, well timed and incisive. The most eloquent testimony to its appropriateness was heard in Napier during the week, when knots of older brothers whom it had smitten but had not convinced discussed it with warm criticism at the street corners;

Synod.

Synod met at 2.30 each day. The mornings, as usual, were occupied with conferences and meetings of committees. There was a very good attendance of clergy and laity.

Amendment of Canons.—The Commission consisting of Archdeacons H. Williams and W. J. Simkin and Mr E. Turner Williams, presented their report recommending a recasting and codifying of existing canons and statutes. The amended code was accepted by Synod with slight alterations. The duties of churchwardens and vestrymen have been carefully defined by regulation and every vestryman is to have a copy sent to him.

Banns of Marriage.—In future, before banns are called the applicant will be required to answer satisfactorily questions similar to those asked of applicants for a bishop's license, and to satisfy the minister that the parties to the marriage have been baptised.

Representative to General Synod.—A bill to provide for three lay representatives instead of four was lost.

Prayer Book Revision.—The Standing Committee of General Synod were asked to seek freedom for the New Zealand Church to revise the prayer book for itself, instead of being bound to wait for the English revision.

Parish Guilds.—Synod urged the establishment of communicants' guilds in all parishes in order to prevent the defection of so many young communicants.

Pensions for Lay Workers.—The Clergy Pension Board have been asked to take steps to provide pensions for laymen and laywomen who have given themselves to the work of teachers in Church Schools, Mission workers and other workers regularly employed by the Church.

Waipukurau Property.—Permission was given for the sale of certain Church properties in Waipukurau with a view to the lending of money to Waipukurau Parish for urgent needs, including the building of a new church; the loan to be gradually repaid, and the proceeds of sale to be used solely for the benefit of Waipukurau Parish.

Congratulations.—Synod heartily congratulated the Archbishop on his election as Primate and Archbishop. The Bishop of Waiapu expressed the pleasure that the appointment had given to all the bishops and members of General Synod.

Standing Committee.—The following were elected members of Standing Committee:—Clergy: Ven. Archdeacon Simkin, Archdeacon Williams, Very Rev. the Dean, Rev. F. W. Bennett, Rev. F. B. Redgrave and Rev. Canon Butterfield. Laity: Messrs H.

J. Bull, T. Ellery, J. H. Kibblewhite, A. G. Pallot, R. E. H. Pilon, A. E. Turner Williams and F. W. Williams.

Board of Nomination.—It was decided to increase the numbers of the Board by electing two clergymen and two laymen. The Ven. Archdeacons Williams and Simkin and Messrs A. E. Turner Williams and G. C. Williams were elected.

Fire Insurance.—The Standing Committee were instructed to inquire into the question of insurances on Church property with a view to the more efficient carrying out of the requirements of General Synod.

Spiritual Healing.—The report of the committee appointed to investigate the subject of Spiritual Healing was read. The Bishop promised to have it printed and circulated. The Bishop was asked to appoint a further commission to continue the investigation.

Rev. G. H. N. Watson.—Synod resolved that a letter of appreciation of his services to the diocese be sent to him. Mr Watson has been appointed Vicar of Waihao Downs (Christchurch Diocese).

Communicants' Rolls and Churchings.—In a debate on recommendations contained in the report of the Session Committee on returns and accounts, the question as to requiring returns to be furnished annually of the number of communicants on the roll and the number of Churchings taken was carefully discussed.

Sunday School Organiser.—A motion was carried asking the Standing Committee to secure the services of an Organiser for Sunday Schools. All who spoke emphasised the urgent need for an improvement in methods of teaching and organisation. This can be secured only by the appointment of an efficient expert in Sunday School matters to help the teachers by instruction and to outline schemes of work. The only difficulty in the way is the need of money, but, as this is a matter of the utmost importance to the Church it is hoped that the Standing Committee will be able to devise ways and means for obtaining the services of an organiser at an early date.

Prohibition.—The longest debate in Synod took place on Mrs. Hera Munro's motion in favor of Prohibition as "the only immediate available remedy" for the evils of the liquor traffic. Several speakers "let themselves go" in warm support of the motion. Archdeacon Williams opposed Prohibition as being a man-made shortcut that might bring material advantages but not strength of character. The grace of God was the real remedy and the best one.

The Bishop said that all the American bishops at the Lambeth Conference agreed that Prohibition had

"transformed the whole life of America."

Mrs Munro, in her reply, introduced a serious innovation by singing a solo she had learned from a Maori girl. We hope this is not the "thin end of the wedge."

The main gist of the argument was an appeal to the pakeha to vote Prohibition for the sake of the Maori "younger brother." The motion was carried by a large majority.

Ourselves.—A fairly long discussion took place on the "Church Gazette." An article on the subject will be found in another column.

Diocesan Choir Festival.

As the result of consideration by the committee and a conference with the clergy of Hawke's Bay the following arrangements have been made re the Choir Festival with the approval of the Bishop.

Date, April 18th.

Choirs arrive April 17th. Full rehearsal in the evening. April 18th: Plain celebration with hymns, 7.30 a.m.; choir breakfast, 8.30 a.m.; Choral Eucharist with short sermon, 10.30 a.m. (Merbecke); hymns, 546 (A. and M.), 316 (A. and M.), 318 (Eng. Hym.), 322 (A. and M.), 190 (A. and M.); Nunc Dimittis, plain-song, Tonus Peregrinus; lunch (say), 1 p.m.; garden party, afternoon; Evensong, hymns 641 (Eng. Hymnal), 470 (E.H.), 519 (E.H.), 272 (E.H.), 604 (A. and M.); short anthem, "Lord for Thy Tender Mercy's Sake"; Canticles and Psalms 122 and 84 (plain-song). The Bishop will appoint preachers for both morning and evening. The tune to 190 (A. and M.) will be "Hesperus" (to be found in the Hymnal Companion).

All the music not contained in Hymns A. and M. will be printed shortly and copies supplied to choirs.

Provision will be made for country choirs to camp in Napier in suitable buildings and expenses will be met by offerings at the services and other ways yet to be devised.

The Rev. Thomas Fisher, Hukarere Cottage, Hospital Hill, is the secretary. It will help if choirmasters will send to Mr Fisher soon an approximate estimate of the number of chorists likely to go to Napier for the festival. A few other details have yet to be settled.

The objects of the choir festival are (1) to encourage the use of good hymns and music suitable for ordinary parish churches and of a "congregational" character; (2) to promote sympathy and community of interest among members of the various choirs able to participate in the festival.

A very successful festival is antici-

pared. Boys from Te Aute and girls from Hukarere will take part and we hope to have some 150 voices in the combined choirs. Mr P. Tombs, the Cathedral organist and choirmaster, who is so well known for his musical ability and love of real church music, will be the conductor. We hope every choir from Napier to Woodville will take part.

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. All communications regarding subscriptions to the "Church Gazette," and all notices of alteration in number of copies required should be sent to the Diocesan Secretary, Box 227, Napier.

Waiapu Church Gazette.

Monday, October 2nd, 1922.

OURSELVES.

Synod gave very serious consideration to matters in connection with the Diocesan "Gazette."

Circulation.—The size of the "Gazette" can be increased, it can be made more interesting, the price may possibly be reduced if the circulation can be increased. The circulation can be increased if lay workers can be found in each parish who will undertake the distribution, obtain new subscribers and relieve the clergy of the duty of collecting subscriptions. The Synod turned down a well intentioned proposal of the committee to assess parishes for the support of the "Gazette," but it was felt that the ideal thing is for the vestry or some local committee to see that every Churchman receives a copy and that the cost should be raised in some way in the parish. A wide circulation of the "Gazette" is absolutely necessary if its object is to be attained of being a link between Church people and their parishes, and between the parishes and the diocese. Archdeacon Chatterton outlined the Rotorua scheme by which the Ladies' Guild obtains 200 Church subscribers to Guild funds at 1s per month each. Each subscriber receives the "Gazette" free and the funds remaining are divided between missions and the parish. The Bishop urgently appealed for serious support for the "Gazette" from both vicars and laity.

Management.—A committee is to be appointed by Standing Committee who will assist the editor in various ways, and suggest any improvements that may be desirable. The financial management will remain with the Diocesan Office.

Matter.—Suggestions were made for condensing the list of acknowledgments and for providing a page of lighter reading. In future the editor will condense parochial notes that are unduly prolix or not of diocesan interest. Parochial notes will be inserted in paragraph form. As far as possible intercessions will be published only once, new additional intercessions will be published each month. Those who make regular use of them should cut them out and keep them in a book.

The editor will welcome contributions of new items or short stories, if they are pithy and of moral or religious value and in other ways suitable; but contributors must remember that we have not a single inch to waste. We are never short of matter and we do not require copy merely to fill up. All matter sent in must be of general or diocesan interest. Subscribers must not expect the "Gazette" to be a parish magazine. We have no room for verses whether scissored or original, unless they are of outstanding merit. We commend to our readers the current number of the "Churchman," of which the proofs have just reached us.

We want the "Gazette" not merely to be bought but read. If you find anything interesting in it, talk about it. If we tread on your corns tell us. Ask your neighbor if he has read the "Gazette." If he hasn't a copy lend him yours. Every reader can do something to increase the circulation and to help us improve the paper.

Girls' Friendly Society.

A meeting of the Council was held in St. John's Schoolroom on August 19th, there being a full attendance.

A large amount of business was dealt with and the members listened with great interest to the President's (Mrs Sedgwick) reading of the report which was laid before the Bishops at the General Synod.

A welcome was extended to new branch secretaries (Miss Prewett, Clive, and Miss Sinclair, Port Ahuriri).

The date of the annual meeting was fixed for October 11th in St. John's Schoolroom.

The G.F.S. asks us to say that a bed is available at the G.F.S. Hostel for any sick girl recommended by the Vicar of her parish.

Pronouncement by the Bishop.

FOR THE GUIDANCE OF LAY READERS.

There are two questions that arose at the Conference of Lay Representatives of Synod held on September 13th.

The majority of those present were also Lay Readers.

The first question was as to the shortening or alteration of the services.

MATTINS AND EVENSONG.

I do not sanction the abbreviation of Mattins or Evensong. The full service should be taken, including the State Prayers.

Would these be omitted if the King were present, or if the service was taken on board a battleship?

And I particularly require not only that the Prayers for the King and Royal family should be said regularly, but also that for the Governor-General.

Special Prayers will be found in the Diocesan Year Book for 1921.

Amongst those are one for the Governor-General to be used when Parliament is not in session, and another to be used for the Governor-General and Parliament during its session.

We criticise our members of Parliament and complain sometimes of un-Christian legislation, but how seldom is the Governor or Parliament included in our prayers either at Mattins or Evensong?

Then as to alteration in the services of our Church. The only alteration sanctioned by me is the substitution of the Lessons, and alternative Psalms as accepted by both Houses of Convocation.

RE BAPTISM BY LAYMEN.

The Licenses issued by me to Lay Readers make it quite clear what they are to do and what they are not to do. They are not to baptize infants, except "in extremis" when no priest is at hand; that is, only in very exceptional cases. But what I want to make quite clear is this, that this exception does not apply merely to Lay Readers. Any baptized person, who is also confirmed, can baptize infants who are "in extremis." I am thankful to say that some of our District, as well as Maternity, Nurses know this, and do baptize dying infants, when no priest is available, but I would urge that in the absence of the clergyman the licensed Lay Reader should baptize; failing him, some other baptized person, but on no account should the child be left to die unbaptized.

Wm. WALMSLEY WAIAPU.

Parochial Notes.

Gisborne.

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

The Confirmation classes have begun in readiness for the Confirmation in November. The class for men and lads is at 10 a.m. Sundays, the class for women and girls being at 7.30 p.m. on Tuesday evenings in the church. A class for the High School girls will also be arranged to be held at the Girls' Hostel. If enough candidates come forward, classes will also be arranged at the three suburban churches. Will intending candidates please come forward without delay? The material for the Kindergarten Sunday School has arrived and soon the new system will be installed in the main Parish Sunday School. We will need more teachers for this special work. Who will volunteer? We will also welcome more children, ages from 4 to 8 years. The school syllabus is very bright and attractive. Owing to the kindness of the authorities of the City Hall, we have been able to secure this hall for the scholars of the upper division in the Sunday School. A combined social for members of both the Holy Trinity Young Men's and Girls' Clubs was held recently and a happy evening was spent. Miss Edith Iles, who has been a valued member of the Girls' Club for some years, was married on September 6th to Mr Leslie Bright. The service, which was conducted by the Vicar, was fully choral, the members of the Girls' Club, and male members of the choir, forming the choir. The church had been prettily decorated for the occasion by members of the Girls' Club. A Memorial Board for members of the Girls' Club has been ordered from the Art School in Christchurch. The board is of simple and handsome design, in fumed oak, the Club badge, and all lettering being in raised metal. The names will be on separate plates, also in raised work. We hope that our Bishop will be able to dedicate it when he visits the parish in November.

St. Augustine's, Napier.

Vicar: Canon E. D. Rice.
Assistant: Rev. B. R. Brierley.

A tender has been accepted for the new porch, and the stone fence for the church grounds will be proceeded with at once. We have the money in hand.

After being a most faithful and regular member of the choir for 15 years, Miss Hettie Robinson has left for England. The choir and congregation met her before she left and wished her God-speed, presenting her with a substantial purse of sovereigns.

We regret the loss from our Sunday School staff of Mr Brooker, who has been transferred to Wairoa, and Miss Packman, who has gone to Hawera.

The Health Inspector, Mr Gardiner, gave very interesting and helpful lectures to the G.F.S. and Mothers' Union last month.

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall.
Assistant Curate: Rev. O. Gibson.

The C.E.M.S held their monthly meeting on September 6th, a good number of men being present. The subject for discussion was "Bible Difficulties," and a most interesting and helpful debate took place on various Biblical problems. Several more men were nominated for membership. At the next meeting the Prohibition question will be dealt with.

In September the address to the G.F.S. was given by Miss Holmes, who spoke on "Self-knowledge, Self-reverence, and Self-control."

The Mothers' Union held their meeting on September 5th at Parkvale. We hope that this will have helped to arouse interest in the society among mothers at that end of the parish.

On August 24th the Gleaners' Union held the usual meeting and Study Circle.

The new memorial reredos has arrived and will have been dedicated by the time these notes appear in print.

Taradale.

Vicar: Rev. Canon A. P. Clarke.

Our annual Missionary Sale of Work was held on Wednesday, 6th September, and proved as usual a wonderful success. Considering the conditions prevailing at the present time it must be looked upon as most satisfactory that the receipts reached over £82. This sum has since been supplemented up to about £90 by sales of goods left over and by further donations. The expenses were very small owing to the voluntary efforts of the energetic secretary and her band of splendid workers, who strove together with the utmost harmony, and with great energy. It was gratifying to note that many of our young people gave their services with real goodwill.

Mr Ronald P. Kay, and Miss Ida Balfour, formerly parishioners here for many years, were joined together in holy matrimony since our last notes were written.

A very sad accident caused the death of Mr John Strachan, who did splendid service in the late war, and was very popular here. His funeral was largely attended. We also regret

to have to record the death of Mrs Brice, junr., who had been married but a short time. Much sympathy is felt for her young husband.

The Cathedral.

Vicar: Very Rev. Dean Mayne, M.A.

In the Napier Cathedral on August 27th a memorial service for the late Mrs J. H. Coleman was largely attended. The lessons were Wisdom III, 1-9, and I. Corinthians xiii. Psalm 23 was sung and special prayers were used. At the close of the service Chopin's Funeral March was beautifully rendered by the organist, Mr Tombs.

The Dean preached from I. Cor. xiii., 13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." After commenting on the significance of St. Paul's declaration, he said of the late Mrs Coleman that "she possessed to a marked degree this estimable gift, the gift of charity. Born and bred in the lap of luxury, possessing great wealth, endowed with many gifts, having all that this world can give, nothing weakened her sympathy for those less fortunately placed than herself or retarded her generous assistance to every claim of suffering or poverty that came to her notice. No one appealed to her in vain. To some of us, to me, alas, Napier will in a sense never be quite the same place it was, now she has gone. But let us not think of ourselves; let our sympathy go out to her bereaved husband and family, and let us pray that they and we, in God's good time, may see as she sees now—the King in His beauty and the land that is very far off."

Rotorua.

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

The annual daffodil show in connection with St. Luke's Church was held in the parish hall on September 20th. Some fine daffodils were exhibited and Mr W. Willeox gave an address to the children on the history and cultivation of the daffodil. Mrs Halkett did admirable work as secretary and the takings amounted to £28.

Ormondville.

Vicar: Rev. F. W. Whibley.

On August 20th the Bishop of the Diocese conducted services in our district at Ormondville, Whetukura and Makotuku. The Church of the Epiphany, Ormondville, was not large enough to seat the number of people who came to the service of the "Laying on of hands." Twenty-six were confirmed, including two from Danvirke. Kenneth Howard Bayliss,

Edward Louis Drager, Thomas Read Fothergill, George Groom Fothergill, Godfrey Hall, Leslie Weston Morrah, James David Morrah, Gilbert Llewellyn Pearce, Horace James Stanford, William Stainton Walker, Isaac Ross Williams, Irene Adams, Myrtle Elizabeth Inverness May Bishop, Gwentofferson, Ada Mary Combs, Annie Ellis, Phillippa Ellis, Ethel Irene Glover, Vera Gladys Hegh, Grace Leona Howes, Mary Morrison, Joyce Morrison, Joyce Newling, Adeline Winifred Quigley, Edna Vesty.

The Bishop gave a short address to the candidates who were assembled in the Sunday Schoolroom and then all marched to the west door of the church and entered while the congregation were singing "Soldiers of Christ Arise." The Bishop spoke words of counsel and comfort not only to those confirmed, but all who heard received comfort and strength also. In the afternoon the church room at Whetukura was well filled with people from far and near. The Bishop expressed his pleasure at meeting them and hoped they would soon be asking him to come again and lay the foundation stone of their new church. The evening was a wet one, but it did not deter people from coming to church at Makotuku. I hear that they were glad they came, because of the emphatic declaration of the faith of the Church spoken by the Bishop on that occasion. It is good to be reminded by our Father in God of the simple verities of our faith, as we are in the midst of "many teachers."

Lapsed Communicants.

Where are the 190 persons who have been Confirmed in this church during the last six years? They, one and all, stood up and solemnly promised, before God and the congregation, that they would be faithful Christians unto their life's end. But the promises of a good many of them were like pie-crust; they were broken in a very short time. Why, many of them never come near church at all, and as for their Communion, why, they hardly come once a year, if that much!

This is all very sad, especially to our Lord Jesus Christ.

Do realise your position as a perjured person, if you are one of them, and make a fresh start.

We cannot call ourselves Christians if we are not most regular in our Communion and in our worship.

But perhaps it is some secret sin which keeps you away from your Lord and Saviour.—"St. Augustine's Parish Magazine."

This is the experience of every parish. However carefully a parish priest inquires before a Confirmation

as to the earnestness of his confirmees, he has this disappointment afterwards. Whose fault is it?

St. Hilda's Home.

Gifts for the children of St. Hilda's Home are gratefully acknowledged this month from:—The Kumeroa Library Dance, the Otane Presbyterian Gift Sale, Major Warren, Rev. H. Blathwayt, Messrs Speedy, G. C. Williams, Wedd, Thorbam, Logan, Waller, Malenoir; Mesdames Biel, Gordon Williams, Little, Couper, Tod, Warren, Tiffin, Maclean, Boesie, Patrick, Pepper and Clark.

Great delight has been caused by a large parcel of garments made by the members of the Cathedral Dorcas Society, and by Major Warren's birthday party, which he again had at St. Hilda's. During Synod week he brought the Archbishop of New Zealand to see St. Hilda's children and their home. Their Archbishop won the hearts of all, he played cricket with the big ones, and delighted the tinies with the tricks that he did for them with "Handkerchief Johnny."

During Synod week we had very welcome visits from some of the clergy who live at a great distance from St. Hilda's, and so know very little of the children, for whom, they, too and their people, are responsible.

A Perfect Way.

"Rooms to let for a business gentleman," so ran the advertisement in the evening paper.

"Perhaps suit me," said Paul Howard, who had discovered that his landlady "sometimes blew" but never dusted. He called at the given address and was received by a pleasant elderly man who told him that he had two rooms to spare and would be glad to have him as a boarder. Paul was attracted by the restful personality of Mr Robins, and also by the twinkle in his eye, and thought himself fortunate to be a lodger in his well-ordered house.

Time passed by and Paul went regularly to business; only on holidays had he opportunity to notice how Mr Robins spent his time. The old gentleman was frail, unable to walk far, and never went out at night; but Paul noticed that he left the house for an hour each morning and an hour each afternoon; also that he never went down the drive, but always followed a path which led through some bushes at one side of the garden. Paul became curious to know where Mr Robins went every day.

The old and the young man became very friendly, and at last Paul

felt that he would like to confide some of his ideas to Mr Robins over the fire in the evening.

"I've knocked about a good bit in the world," he said, tapping the ashes from his cigarette, "and I have tried a good many systems of life; found some good in them all, you know."

"Yes?" said Mr Robins.

"Now there's Christian Science," he went on, "excellent thing, really keeps you fit and makes you better if there's anything wrong. Ever try it?"

"No," said Mr Robins, "but I belong to a society which keeps its members in wonderful health, and I know of many cures too."

"Ah, that's good. Then I was much taken up with Spiritualism at one time. I lost my brother, you know, and I felt it very much; we had always been such chums. I used to think that I got into touch with him sometimes through the medium, but one can't be sure. Ever try that?"

"No," said Mr Robins, "but my society puts me into touch with all my dead friends; I find them all in One Who has gone before."

"Is that so?" Paul pondered. He must be a great medium; I'd like to know more about that sometime. Then there's psycho-analysis, a fine thing, teaches you all about yourself, shows how to repress harmful complexes you know. I haven't quite got the jargon but I dare say you understand; then you get your mind properly cleaned up and start afresh. Anything like that in your society?"

Mr Robins smiled. "Yes, something very like that," he said, "very like indeed," and he murmured, "If we confess our sins, He is faithful and just to forgive us our sins."

"Eh, what?" said Paul; then without waiting for an answer, he went on, "then there's another thing which I've found useful, Meditation. It sort of calms and soothes your nerves you know. You get a bit of Marcus Aurelius or one of the old Greeks and just think it over word by word; get away from everything in quietness, that's the idea."

"Splendid idea," replied Mr Robins, with a twinkle in his eyes, "yes, we do that too; we make a great point of it in our society."

"Now there's one thing which puzzles me rather," continued Paul, "and that's the 'daemon,' a sort of familiar spirit which tells one what to do, not a bad spirit you know. People tell me that if you get a wise daemon to direct you, you always succeed in everything."

"Have you failed to find a wise spirit?" asked Mr Robins.

"Well, I suppose so. I can't say that I ever feel as if anything was

directing me except my own opinions."

"I am glad to say that I have a very wise Spirit Who directs me," said Mr Robins; "He can't go wrong, and I can't go wrong if I follow Him. The trouble is that one doesn't always obey, but prefers one's own judgment."

"Yes, I could fancy that might happen," said Paul, "but Mr Robins, it is very odd that your society includes all these different things in one; are you sure you're not 'having me'?"

"Not at all," said Mr Robins, smiling. "I shall be very glad to explain my society to you some day, and then you need not belong to so many different ones. My society is large and widespread and includes all that is true in the systems you have mentioned."

"It's rather odd I haven't heard of it before," said Paul.

But Mr Robins only smiled and remarked that it was his bedtime. He paused at the door and added, "By the by, you will find a meeting place of our society at the end of that little path through the shrubbery—you might like to look in."

"Thank you," said Paul.

He came home early from business next day, and feeling really interested in this society which seemed to solve every problem so easily, he followed the little path which had so often roused his curiosity. It led him to a small gate in the iron railing which surrounded the garden, and having passed through this, he found himself in the road, and just at the open door of a small but very pretty building covered with roses and ivy. He entered. There were flowers, pictures, colored windows, carved wood and stone work, hangings and embroidery, and the whole effect was restful and dignified; but as he was expecting something quite different it took him some minutes to realise that he was standing in an ordinary Christian Church.

He heard someone enter, and turning, found Mr Robins at his side. The old man pointed to a picture of a penitent at the foot of the cross and said, "Here is our psycho-analysis, and we have expert soul doctors to help those who cannot quiet their own conscience." Looking at the altar he said, "That is where we kneel in company with friends gone before, never so near as when we are one with them in the King of Saints. Here, too, is where we make our meditations, and where we ask the help of the Good Spirit Who directs our lives." Looking at the radiant face of the old man, a great awe fell upon Paul.—B.W. in "Church Army Gazette."

News and Notes.

Miss D. M. Holland has been appointed principal of Woodford House School in succession to Miss Hodge. Miss D. M. Holland, who is a daughter of the Rev. John Holland, of Christchurch, graduated M.A. (N.Z.) with first class honors in mental philosophy. After considerable teaching experience in New Zealand, Miss Holland went to England and America for training in modern teaching methods and is recognised as one of the leading authorities in the Dominion on the Montessori system. With true missionary spirit, Miss Holland volunteered for mission work in India but after about two years was, under medical advice, forced to give up work in tropical countries. She then came to New Zealand and for a short time taught at the native school at Oramahoe, Bay of Islands, but in 1918 was offered a responsible position in the Diocesan Girls' School, Auckland. The Trustees of Woodford House are to be congratulated on securing the services of so competent a head for the school.

Miss Rogers (late of St. John's, Invercargill, and of the Ngatawa School, Marton), has been appointed to assist the Misses Webb at St. Winifred's School, Gisborne. St. Winifred's is winning a name in Poverty Bay for its excellence from an education point of view, and its morale and religious influence on its pupils is amply justifying the action of the Chapter in opening it as a venture of faith this year. There are at present about forty pupils but numerous applications have been received for admission next year, and many of those applying will be boarders. The Chapter is greatly cheered by the prospect of the school becoming entirely self-supporting in the near future. At a meeting of the Chapter on September 28th the resignation of Mrs Ross, the matron, was received. Whilst deeply regretting the loss of Mrs Ross' excellent services the Chapter were pleased to learn the circumstances which enabled Mrs Ross to place her resignation in their hands. Miss Compton was appointed to take over Mrs Ross' duties.

The idea of holding a Diocesan Summer School for teachers at Gisborne is considered to be impracticable. It is probable that no Summer School will be held this year but that we shall wait for the arrival of the Diocesan Sunday School Organiser. The Chapter have advised, in accordance with the resolution of Synod, that a Sunday School Organiser should be secured as soon as possible.

We have been asked to mention in the "Gazette" the Church Congress to be held in Christchurch next year.

Details will be found in the "N.Z. Churchman" of last month. In reply to a letter from the Assistant Secretary, the Rev. F. Dunnage, the Chapter have suggested that speakers should be chosen by the Christchurch committee. A conference will be held during Congress week to discuss the establishment of a Provincial Council to study matters of Sunday School interest, and it is suggested that a central book depot for Sunday School literature and requirements should be opened.

The Diocese is considerably behind in its quota for the needs of the Board of Missions. So far under £700 has been sent for this year and our quota is over £2000. In addition to the Board's usual requirements an appeal is being made to the Church for £1000 to replace the churches, schools and missionary houses in the New Hebrides which were destroyed by a hurricane a month or two ago. The Bishop will issue a letter shortly, pointing out the need of funds and a campaign for raising the rest of our diocesan quota will be begun about October 29th.

At the Celebration on September 28th, in connection with the meeting of the Cathedral Chapter, the Bishop solemnly admitted Mr A. E. Turner Williams, B.A., as a lay member of the Chapter.

A week of prayer for Missions will be held from January 7th till January 13th under the auspices of the World's Evangelical Alliance. The time is somewhat unsuited to New Zealand conditions but details will be published next month so that those who are able to do so will be able to participate.

A new hymn book, the work of the Rev. H. R. L. Sheppard and Mr Martin Shaw (of St. Martin's in the Fields) will shortly be published by the S.P.C.K. The publishers are of opinion that the "English Hymnal" is the best hymn book at present in existence, but think it is "too cultured for the masses," they are therefore bringing out the new book for the benefit of "the masses." It will contain only about 350 hymns, more hymns for special occasions, fewer for saints' days and a few new hymns. The music is to be of a popular kind, singable and modern.

The Very Rev. the Dean and Canon Butterfield have been appointed by the Chapter to arrange for the annual examination and inspection of St. Winifred's School, Gisborne, on behalf of the Chapter.

From the announcement of an impending bazaar:—"A big attendance means a financial success. If you cannot come yourself, purchase tickets to give away to those less fortunate."—"Punch."

The late Sir John P. Mahaffy, Provost of Trinity College, Dublin, was brilliantly witty, and many of his good sayings are in general circulation. But he occasionally met his match. One of his encounters was with the late Dr. Salmon, Provost of Trinity. Mahaffy was one day inveighing against corporal punishment for boys, which he declared never did any good. "Take my own case," he exclaimed. "I was never cured but once in my life, and that was for speaking the truth."

"Well," Salmon retorted caustically, "it cured you."—"Buffalo Commercial").

The English Language in India.

The S.P.G. "Mission Field" is responsible for the following delightful letters:—

Bishop Lambuth, in his interesting book, "Medical Missions," tells of a native of India whose wife went for treatment to a Mission hospital. On her return, he wrote as follows to the woman physician in charge of the hospital:—

"Dear She,—My wife has returned from your hospital cured. Provided males are allowed in your bungalow, I would like to do you the honor of presenting myself there this afternoon. But I will not try to repay you; vengeance belongeth to God."

Another, whose wife did not survive, expressed himself thus:—

"Dear and Fair Madam,—I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter I shall ever remain grateful.—Yours reverently."

Intercessions.

Let us pray for:—

- The Church throughout the world.
- The Church in New Zealand.
- The Bishops and Clergy.
- The Board of Missions.
- The Church Congress of 1923.
- The Church in this Diocese.
- The Bishop and Clergy.
- The women workers.
- The Chapter of the Diocese.
- The Standing Committee and all Boards of Trustees.

The Schools Established in this Diocese.

- Te Aute College.
- Hukarere School.
- Waerenga-a-hika School.
- St. Winifred's School.

The Mission Houses.

Whakarewarewā (Miss Seth Smith and helpers).

Ruatoki (Miss Hare).

Tokomaru (Miss Davis).

Manutuke (Miss Bulstrode).

Te Hauke (Miss Aplin).

The Diocesan Institutions.

St. Mary's Home, Napier (Nurse Carter and helpers).

St. Hilda's Home, Otane (Miss Waller and helpers).

Deaconess House, Hastings (Deaconess Esther Brand and students).

G.F.S. Hostel, Napier.

Organisations Established in the Diocese.

The Church of England Men's Society.

The Girls' Friendly Society.

The Mothers' Union.

The N.Z. Anglican Bible Class Union.

The Officials of the Diocese.

SPECIAL INTERCESSIONS.

For a peaceful settlement of affairs in Ireland.

For the unemployed in New Zealand and in England.

For the work of building the new Schoolroom at Te Aute.

For the guidance of the Holy Spirit for those who are responsible for the education of the children of New Zealand.

That the way may be opened for the teaching of the Scriptures in the State Schools.

For unity of purpose amongst all Christian people.

For those being prepared for Confirmation in the Cathedral, St. Augustine's and other parishes.

For the newly elected Board of Nominators, that in the discharge of its duty it may have a single eye to Thy glory.

For those concerned in the work of the Maori Mission, that they may have the guidance of the Holy Spirit in dealing with the affairs of the Mission, and especially with regard to the question of appointing a superintendent for the whole Diocese.

That in preparation for the coming elections we may be delivered from unscrupulous ambition, from selfish rivalries and from false judgments.

For the Rev. J. A. Shardlow, Vicar of Wairoa and his assistants, the Rev. V. A. Bianchi and Mr W. H. G. Weadon. (Mr Weadon will be ordained in Advent).

For Mr Shardlow, that he may have a safe passage from Canada.

For the special appeal shortly to be issued by the Board of Missions.

O Lord God, the help of the helpless and the hope of those who are in

despair; grant mercy, relief and refreshment to all our Christian brethren in Syria, Armenia, Russia and Assyria, and to the captive children of Greece, who now are in danger, affliction and anxiety. Have compassion upon the oppressed people who are called by Thy Name; strengthen and defend the Bishops and the clergy in body and soul; heal the sick and wounded, comfort the sorrowful and the bereaved, feed the hungry, protect the fatherless, save the little children, give light to those who are in darkness, bring back those who have gone astray, and of Thy goodness lead them all into the way of safety; through Jesus Christ our Lord. Amen.

(Adapted from the Liturgy of St. Mark).

O God, Who by Thine Almighty power, dost rule all things in Heaven and Earth, we pray Thee to direct and govern by Thy Holy Spirit the counsels of Thy servants to whom Thou hast committed the responsibility of Government, both in this our Empire and in the countries of our Allies, that they may, in this time of strife and danger, act wisely and righteously, and that, putting aside all private interests and political passions they may be enabled to preserve the peace of Europe and of the world and to secure for our Christian brethren in the Near East freedom from persecution and the quiet enjoyment of their homes and of Christian worship. But if for our many sins we be forced once more to meet an enemy and to fight again for freedom and right, grant to us and to our Allies unity of purpose and steadfast determination, that by Thy Divine providence and guidance we may prevail, and that, a righteous peace being again firmly established, Thy whole Church, East and West, may with one heart and mind unite to spread the glorious Gospel of Thy Salvation throughout the world until the followers of Mohammed and of all other false prophets shall acknowledge Thee, the only God, and Thy Blessed Son Jesus Christ their only Lord and Saviour; through the same Jesus Christ our Lord. Amen.

Grant, O Lord, we beseech Thee, that we and all the electors in this Dominion may, with a true sense of responsibility, exercise our citizenship in the coming election in the interests of right and justice; assuage all party strife, personal ambition and political prejudice; grant wisdom to our legislators that they may know that righteousness alone exalteth a people and that they may endeavor in all things to do Thy will; through Jesus Christ our Lord. Amen.