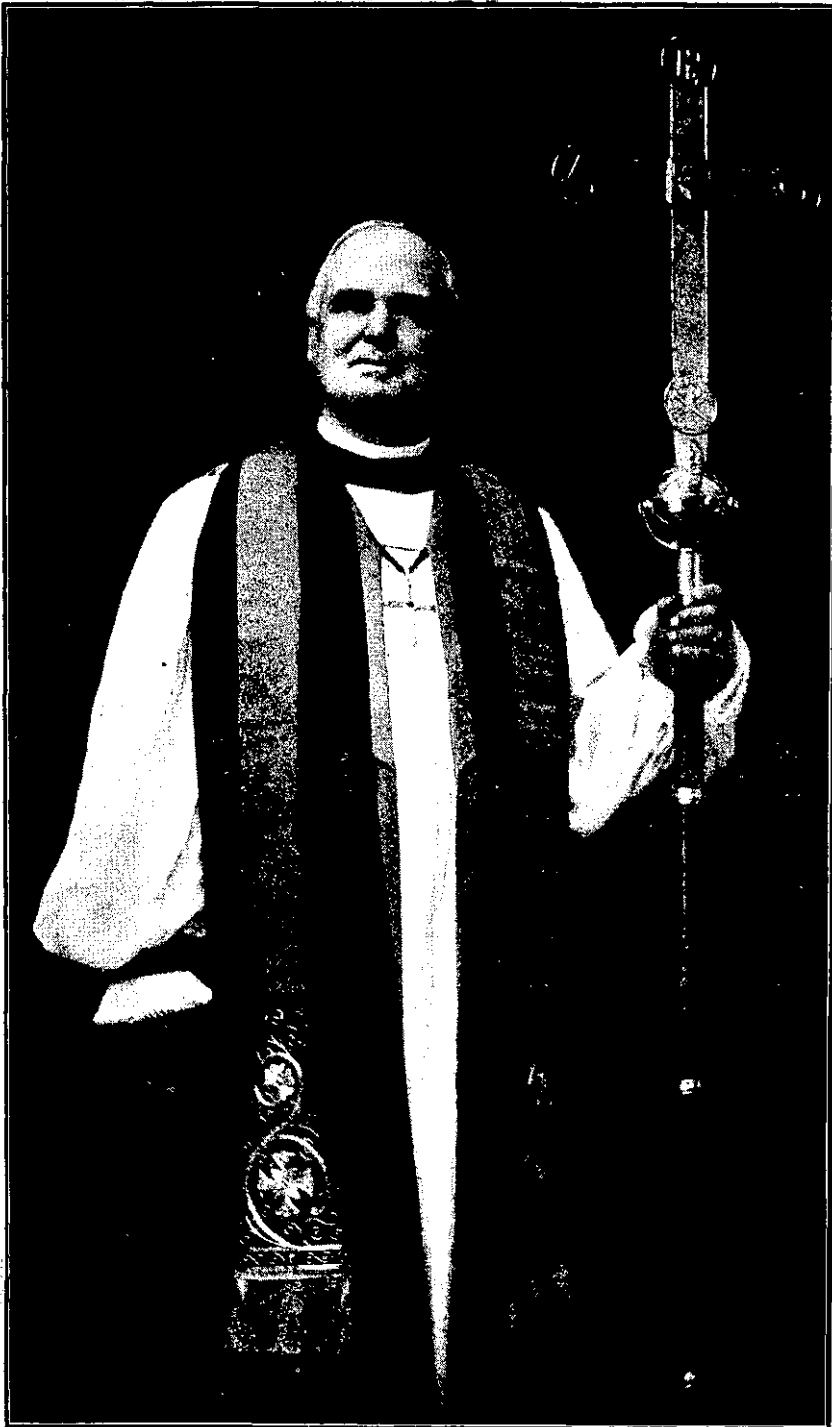


The
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The Waiapu Church Gazette

Suggested Special Day of Prayer. Sunday, May 19th, 1935.

My Dear Friends,—

I wish to endorse the following appeal which has been issued by the Archbishop. The matter is a very pressing one and demands our serious consideration.

Yours sincerely,

HERBERT WAIAPU.

In view of the continued dislocation of the world's economic and industrial stability, and the apparent powerlessness of statesmen and economists to devise any remedy for bridging the gulf between production and distribution of the world's commodities, for reducing the vast number of unemployed and for alleviating the distress and poverty caused by continuous unemployment, I earnestly appeal to all the Churches and to all men and women of goodwill to observe Sunday, May 19th, as a day of humble prayer and supplication to Almighty God, that He will be pleased to give light and understanding to those who are earnestly seeking a solution of the present distress, that He will make known His righteous will to rulers, statesmen, and all in authority, and that He will give to the nations an earnest desire to seek and obey His way for the solution of the problems which man has failed to solve.

And inasmuch as the nations are endangering the peace of the world by vastly increasing their armaments and pursuing a policy of national exclusiveness and isolation, it behoves us to pray earnestly for a new spirit of goodwill and brotherhood in the world so that it may not again be plunged into all the horrors and futility of war.

In spite of the fact that the economic welfare of our own Dominion is bound up with the welfare of the civilised world, and is largely contingent upon powers and forces operating beyond our own shores yet we are bound to pray especially for the men, women and children in our

own country, who, in the midst of plenty, are reduced to poverty and are experiencing in more or less degree the sad and evil effects of long continued poverty, viz.: loss of morale, depression and physical and moral deterioration; and that the way may be revealed by which the unemployed may receive a more generous share of the world's abundant products.

It is useless to pray unless our prayers are the outpouring of penitent hearts, and unless we really desire to know and do God's will, however much that will may transcend our own inclinations and limited vision. We need to pray for individual and national penitence, for the neglect of the righteous statutes and ordinances of Almighty God, for setting up a world order independently of His beneficent and sovereign will, and for seeking to deprive Him of His rightful control over world affairs. So long as we are divorcing God from His Universe we are shutting the windows of Heaven against ourselves.

A. W. NEW ZEALAND.

(The following prayer is commended to readers for daily use in connection with the above appeal.)

A PRAYER IN TIMES OF DISTRESS.

O God, our Heavenly Father, we commend to Thy protecting care and compassion the men and women of our country now suffering distress and anxiety through loss of work. Support and strengthen them, we beseech Thee, and so prosper the counsels of those who are engaged in the ordering of our industrial life, that Thy people may be set free from want and fear, and be enabled to work in security and peace for the relief of their necessities and the well-being of this land, through Jesus Christ Our Lord. Amen.

NOTES FROM THE BISHOP.

On April 7, at Rotorua, I admitted to the Priesthood the Rev. W. F. Oulds, and ordained Mr. J. D. Hogg, Deacon. The candidates were presented by Archdeacon Chatterton, who preached the sermon—there was a large congregation. Mr. Oulds will continue to assist Mr. Hodgson at Rotorua, and Mr. Hogg has been licensed as chaplain to Te Aute College. The Church Army Column has just concluded its series of missions in the Diocese—the missionaries have delivered helpful messages and have won many friends.

THE KING'S JUBILEE.

His Lordship the Bishop has addressed the following circular letter to the Clergy in regard to the above:—

It should hardly be necessary for me to remind you of the celebration of the King's Jubilee on the 6th of next month. There is so much to thank God for in what our beloved King has done for the Empire during the 25 years of his reign, that every one must feel personally thankful for it; but it is well that we should return corporate thanks. It has been decided at Home that the Church services in connection with the thanksgiving shall be held on Sunday, May 12th, and I gladly agree to the suggestion made by our Government that we should do the same here. A special form of service has been authorised by the Archbishop in England, copies of which may be obtained from the Church Book Store, Mulgrave Street, Wellington.

I hope that you will take part in these services.

I think the service was designed for the morning, but if you should find it more convenient to hold it in the evening I have no objection, and in that case you will be actually nearer the time when the services will be held in England.

Yours sincerely,

HERBERT, WAIAPU.

25 Years a Bishop—Archbishop Averill's Jubilee

From the following note in the clergy list of Auckland Diocese it will be seen that His Grace the Primate of New Zealand was Bishop of Waiapu from January 16th, 1910, to February 10th, 1914, when he was translated to the Bishopric of Auckland. During his episcopate in Waiapu, His Grace endeared himself to his clergy and laity alike, and it was here that he manifested those qualities of untiring energy, zealous leadership, and effective oratory which have enabled him to fill his present exalted position with such conspicuous success. The congratulations of his old Diocese on the attainment of his Silver Jubilee as a Bishop are offered with the utmost sincerity and affection. His Grace has recently endeavoured to retire, but by the commendable wisdom of his Synod, "he has been let hitherto." The burdens of office may offer strong personal reasons to His Grace for such a step, but the Church's reasons for his continuance in office have so far proved weightier, and we trust that for many years to come the Church will have the benefit of his experience and wise counsel.

BIOGRAPHICAL NOTE.

"The Bishop and Primate and Archbishop.—**AVERILL**, Alfred Walter. Translated Auckland February 10th, 1914. Primate and Archbishop of New Zealand, '25. Chaplain of St. John of Jerusalem in England, 1924. St. John's Col. Oxon., B.A. (2nd cl. Theo. Scho.) '87, M.A., '91, D.D., '12. Ely Coll. '88, D. '88 P. '89 (Lond.) C. St. George's, Hanover Sq., '88. C. H. Trin., Dalston, '91. V. St. Mich. A.A., Chch. '94. Chap. Chch. Hosp. '95. Canon Chch. Cath. '02-'09. Archdn. of Akaroa '03-'09. Archdn. of Christchurch '09-'10. Consecrated Bishop of Waiapu January 16th, 1910."

A notable life and career is covered by that brief statement. As, this year, His Grace celebrates the twenty-fifth year of his consecration to the episcopate, the twenty-first year of his translation to the Diocese of Auckland and the tenth of his elevation to the Primacy, the clergy and the laity of the Diocese are honouring His Grace in a manner befitting such notable anniversaries.

Archbishop Averill was born at Stafford, England, in 1865, and it has been written of him that he 'expresses in his person latent power.' His appearance indicates physical and mental strength and the 'brows that make a rugged penthouse for his eyes,' might, had he taken sword instead of cassock, have been crowned with the laurel wreath instead of the clerical headgear that so becomes His Grace.

In the course of his long career in the episcopate, His Grace has "laid hands" on thousands of lay-people in confirmation, has ordained hundreds of men to the office of Deacon and Priest, and has consecrated all the other occupants of the episcopal bench in New Zealand with the exception of the Bishop of Christchurch, who, previously, had been Bishop-suffragan in England. All parishes, together with the various Church schools, are visited annually. The greatest number confirmed in any one year was over 2000, and it is estimated that no fewer than 25,000 lay-people have received the gift of confirmation at the hands of the Primate.

AT LAMBETH.

The attendance of Bishops of the Anglican Communion from all parts of the world at the Lambeth Conferences, which are held every ten years, invests these great gatherings with a character and an influence which is almost unique in the world at the present day. They have almost the dignity of Ecumenical Councils and their reports and resolutions on spiritual, social, ethical and racial problems exercise a profound influence on Christendom. It has been Archbishop Averill's privilege to attend the last two Conferences, held in 1920 and 1930, and to take part in their deliberations. In the first one, he was chosen a member of two important committees. One dealt with the missionary work of the church and the other with social and industrial questions. It was impossible for him, he found after a time, to attend to the business of both committees satisfactorily, and he therefore devoted himself to the conferences on the first subject.

At the Conference of 1930, His

Grace took an active and leading part on the very large and important committee, which dealt with the subject of the Unity of the Church. An indication of the strenuous nature of the meetings is given by the fact that he was in constant attendance at Lambeth for a period of over five weeks. During the first fortnight, the subjects for consideration were brought before the whole Conference. For the next three weeks, the Committee on Unity, under the chairmanship of the Archbishop of York, met every day, morning and afternoon at Lambeth, and important decisions regarding our relationships with the Orthodox Eastern Church, the old Catholics, the Churches of the East, and the Church of Sweden were arrived at. The appeal, which had been made in 1920 to the Non-Episcopal Churches on the subject of the unity of the church, was re-issued by the 1930 Conference.

A FEW REMINISCENCES.

When asked to recall memorable services in which he had taken part, Archbishop Averill selected, as standing out vividly in his memory, a confirmation service, which he had taken years ago in the Waiapu Diocese in a small country school on the slopes of the Ruahine Ranges.

A lady of remarkably fine character had prepared six or seven young men for the confirmation, he said. They had very good reason for not attending the service, for the little settlement was surrounded by bush-fires on the day and their homes were endangered. But they were all there, with their horses, still saddled, tied to the wire fence. During all the time of the service, not once did they show any signs of uneasiness. Smoke filled the little school-room; it increased in volume as the service proceeded; yet the candidates gave no indication that the thought of the possibility of the destruction of their homes had entered their minds. But immediately the service was over they made a dash for their horses, and galloped off to their homes, uncertain as to their fate.

The only means of transport which has not been made use of by the Archbishop is the aeroplane. "I do not like to look down upon my flock," the

Archbishop said with a smile.

Some of His Grace's most moving experiences have been connected with the confirmations, which he has held in the gaols of the Dominion. It affords him great opportunities. "Those unfortunate men," he said in an interview, "have time to think. They are confronted by the grim realities of life and they are compelled to think. Only this morning, I received a letter from an ex-convict whom I confirmed some years ago at a gaol confirmation. That man made a complete change in his life then, and he writes to say that, by God's grace, he is going to continue in the new way until his life's end."

To have, as members of a small congregation, representatives of no less than seven nations was the experience of Archbishop Averill, when taking a service on the gum-fields in the Far North some years ago. It was at the little settlement of Hohoura, and no doubt in an area, which was generally devoid of all excitement and where unrelieved toil was the common lot, the advent of a Bishop would be the stimulus for the attendance of such a mixed congregation.

ALL LETTERS BY HAND.

The heads of big business firms almost invariably have clerical help in the answering of correspondence. It may occasion some surprise to know that the Archbishop has been without the services of a secretary or a resident chaplain—except for a short period on one occasion—throughout the whole of his episcopal career and that he personally answers all his considerable correspondence. Letters, which, in some cases, demand long and careful replies, come from various parts of the world in a never-ending stream. Every day he receives some fifteen to twenty letters. In answer to a question, as to whether he used a typewriter, the Archbishop replied, "No! I answer all my correspondence by hand."

DEFINITION OF PRIMATE.

A story told by Archbishop Averill when he was elevated to the primacy, lingers in the memory of those who heard it. The Archbishop said that curiosity had led him to the dictionary to see what it had to say concerning the word "primate." As he expected, he had found a definition applicable to a high position in the church, but it was somewhat of a shock to find that it had another secondary

zoological meaning, "primates" being the highest order of mammals, consisting of man and the apes, monkeys, marmosets and lemurs.

PRESBYTERIAN CONGRATULATIONS.

The Presbytery of Auckland has placed on record the following minute of congratulation regarding Archbishop Averill, of Auckland:—"The Presbytery of Auckland tenders hearty congratulations to Archbishop Averill on the attainment of 21 years as Bishop of the Auckland diocese, during nearly ten years of which he has been Primate, and Archbishop of New Zealand. The Presbytery rejoices in the catholicity of spirit manifested by the Archbishop, and in the friendly relations existing between the Anglican and Presbyterian Churches. It prays that the Divine Blessing may richly rest upon the Archbishop and the Church of which he is the head."

SILVER JUBILEE.

Opportunity to honour the silver Jubilee of the elevation of Archbishop Averill to the episcopate and the 10th anniversary of his election to the Primacy of the Province of New Zealand will be afforded the citizens of Auckland on Tuesday, April 30.

On that morning at 7 o'clock, there will be celebration of Holy Communion at St. Mary's Cathedral, Parnell, when His Grace will be the celebrant. It is expected that there will be more than a usually strong gathering of the faithful at the Lord's Table, there to offer thanks for the life and work of the Archbishop.

In the evening there will be a community function at the Town Hall, commencing at 8 o'clock. Here again, a very large assembly is expected, for, although Archbishop Averill is first and foremost our own Anglican bishop, it is a very pleasant fact that he holds the esteem and respect of the public as a whole, irrespective of creed. That being the case, it is to be expected that members of other creeds will desire to be present. Arrangements for the function are being finalised by a committee of the diocese and when these are completed, they will be made known to vicars of parishes. It has been decided to issue tickets of admission, and these will be obtainable from vicars. Supper, provided by the ladies of the various parishes, will be served in the Concert Chamber.

EDITORIAL.

The Rev. E. E. Bamford, M.A., L.Th., sub-warden of St. John's College, Auckland, has been appointed editor of "The Church Gazette" in succession of the Rev. Canon R. H. Hobday.

A decided forward move in Church journalism was made with the April issue of "The Church Gazette," the official organ of the Auckland Diocese. The size of the pages has been exactly doubled, representing a clear gain of ten pages of the previous issues. The articles are attractively set out, and excellently printed. We congratulate the editor and managers on their enterprise, and wish their effort every success. Perhaps one further word may be allowed. The readers of the "Church Gazette" in its new form must surely have the hope raised in their minds that the day will come when our Church will produce a "New Zealand Church Weekly." The road from the one to the other, though admittedly difficult, is at least worth surveying.

It is with special pleasure that we reproduce the photo of His Grace the Archbishop of New Zealand on our cover this month, together with articles on His Graces' silver jubilee. The photo is by Deighton Studios, Napier, and the block by courtesy of "The Church Gazette."

DR. KAGAWA.

This notable Japanese Christian will be in New Zealand during the month of May. Unfortunately, his itinerary will only permit a visit to the larger centres, but thousands will be able to hear him over the air. Dr. Kagawa has been described as "the greatest saint since St. Paul," and the record of his life and work entitles him to the highest praise.

Dr. Kagawa is a little brown man wearing horn-rimmed spectacles and an exceedingly cheerful expression, which at the slightest excuse breaks out into a bright contagious smile. He has a good carrying voice, a strong foreign accent, and speaks for the most part slowly, with frequent pauses, suggesting a search for the most suitable word which may not come very readily. He told a newspaper interviewer that he came to Australia with the message he had tried to preach and live in Japan: that we all need—all the world needs—more practical Christianity—not Christianity in creed and talk, but the

real practice by redeeming love. Christianity was never meant to be confined to the churches, it was meant for human living, a base for all society. All the world needed social reform, but the system mankind required was not Marxism, Capitalism or Communism, but co-operative unions, manifesting the redeeming love of Christ as the basis of all industry.

KAGAWA'S SERVICES.

At the age of twenty-one Kagawa went to live and serve the Master in one of Japan's worst slums, Shinkawa, where ten thousand people lived in rooms on to lanes. Kagawa had what was called a house, six feet wide.

He arrived, pushing his few belongings on a barrow. Soon he was preaching the Gospel and helping the people, whose lives beggar description. Although his abode was too small even for one, at one time three outcasts lived with him in his six-foot square house. One diseased gave the disease (itch) to Kagawa, who said: "It was God testing him." No. 2 was a drunk, No. 3 a murderer and jailbird. The £1 2/- allowed Kagawa for his upkeep was not sufficient to keep the four, so Kagawa found work as a chimney sweeper.

Suffering from T.B. he worked hard, thinking that any day may be his last. For fifteen years he so lived. His name became a byword. He visited the sick, comforted the sorrowing, fed the hungry, housed the homeless. His message was: "God is Love." Those who tried to murder him became his friends. His great spirit won over his frail body.

Kagawa's pen became prolific, and he ranks high as a writer. The Japanese Premier, Hamaguchi, just after installation into office, admitted that he had spent the week-end reading Kagawa's "Across the Death Line."

Here is his big literary effort: 50 books, of which 1,200,000 have been sold; 30 pamphlets; 35 leaflets; 10 more books are in preparation, and all are wonderful. The range of the books are: Religion, Philosophy, Poetry, Biology, Pedagogy, Economics, Politics and Labour. These and his pamphlets are campaign documents against evil, irreligion, social injustice and vice.

Kagawa is destined to go far to en-

rich this selfish old sin-cursed world. His coming to Australia is to my mind more important than any other visitor from overseas, for this reason: He has overcome more difficulties than any other human, and his unselfish life ranks with any human being in history. Truly, Kagawa is one after the Master's own life. His coming is timely. This selfish old world needed a spiritual tonic. Kagawa supplies it. May his message and unselfish life give Australia a push Heavenward.—J.C. (A.C.W.)

EVANGELIST AND SOCIAL REFORMER.

Nothing could have been more cordial than the reception given in Sydney to this distinguished visitor on Thursday (March 21). In an interview with a representative of the S.M. Herald, he said:—

"There is no depression in Japan. All skilled artisans are fully employed. Two years ago things were terrible, but we have overcome our difficulties."

Dr. Kagawa attributed Japan's economic recovery to the fact that 5,000,000 men, who had previously lived in the great cities, had gone on the land. This had been made possible by a system of Government credits through the issue of bonds. Fifty-two per cent. of the population of 68,000,000 were engaged in farming. About 5,000,000 averaged only about 2½ acres each. The exchange position was another important factor in oversea marketing.

"The farmers," he said, "have been organised into co-operative unions, and all the profits go to the members. The marketing of produce is also based on co-operative effort, with Government backing. I do not believe in Government control, but it is necessary as a backing force. As soon as we got the men on the land we got rid of the depression. After organising the farmers we organised the railway men, about 170,000 of them, into co-operative unions. To-day there are more than 14,000 co-operative societies."

Dr. Kagawa said that his father had been secretary to the Emperor's Privy Council, but he died while he was still young. Then a rich uncle offered to act as his guardian and have him trained for the diplomatic service.

"But I thought of that verse, 'Consider the lilies of the field how they

grow; they toil not, neither do they spin.' I chose to be a Christian."

Dr. Kagawa explained that his wife could not accompany him to Australia because she was too busy looking after hostels. She also had written many books, several of which had been published in Europe.

KAGAWA'S CREED.

I believe in the blood of Jesus, in the sacrifice and redemption of Jesus, revealed from the first page of the Old Testament to the last page of the New Testament. Christ is a manifestation of God's love to the human race. But I don't preach the cross of Jesus only in word. I want to realise it in our being. I think that the blood of Christ is the incarnation of the love of God in the flesh, and I want to put the love of God in bread and clothing and habitation and show it to the people. I want to show the cross of Jesus in daily life."

OUR SUNDAY SCHOOL ORGANISER.

At the Synod last October it was decided to appoint an organiser for our Sunday School and Bible Class work, and a Commission was set up to direct and assist the organiser's work. The responsibility of making the appointment was laid on the Standing Committee and a sum of £200 is to be placed on the budget for next year to provide for this appointment.

Miss Dorothy Beattie, of Christchurch, has been appointed, and has gone to St. Faith's House, in Christchurch, for one term, by way of preparation for beginning her work.

At the Synod, the aim held in view was that we should choose a New Zealander and have her trained in the best way possible, and this is being kept in mind. The more thoroughly trained our organiser is, the more use she will be to the diocese. The term at St. Faith's is only a preliminary.

In Miss Beattie we are fortunate in having a trained professional teacher, who has all her life been interested in Sunday School work, and has had charge of a Sunday School, and has taught in Church schools.

We must have patience to see that she is equipped with the best possible training for her very important work, and then we may hope to see the beginning of a new era in the work

among boys and girls in this diocese. She asks for our prayers.

—K. E. MACLEAN.

ANCIENT SIN AND NEW MORALITY.

Canon James, of St. Paul's, Wellington, is the author of a pamphlet entitled: "This New Morality," one of a series being published by the enterprise of St. John's Young Men's Bible Class in Wellington.

"The New Morality" is something of which many of us had barely heard under that name, but we have heard of it under the name of "Immorality." What is new is the rise of a school of thought which seriously sets out to teach what we call "immorality" as the right way of life. Its teaching may be summed up in two main points:—

(1) Nothing should be allowed to interfere with the freedom of sex life. If the ideals of family life stand in the way of this freedom, the family must be mended or ended.

(2) The ideal of sexual freedom is in harmony with the progress of modern science and civilisation.

It is this teaching which Canon James attacks from the Christian point of view, and his pamphlet is clear and capable and could hardly have been done better in the modest space at his disposal.

There have always been those who do not accept Christ's moral standard and justify loose living by asserting their right to do what they like. It is perhaps a real advantage that the opponents of Christian morality should come out into the open in a reasoned attempt to explain their opposition; they can say all that there is to be said and do their best to justify their point of view.

Canon James quotes two writers, Bertrand Russell and C. E. M. Joad, and we have an example of the kind of thing they advocate in the Russian laws concerning marriage.

These writers are not, from their point of view, encouraging wickedness or condoning evil, they claim to be teaching a new and wiser and better way of life; they are anti-Christ, setting up a different and opposed teaching.

The best and fullest Christian reply that we know of is a book called "The New Morality," by G. E. Newsom,

and Mr. Newsom did his work so well that the teachers of the new morality will have to start all over again and find fresh grounds for their teaching if they are to go on with it. This is a big and expensive book, beyond the reach of many, but Canon James' able pamphlet is within the reach of all, and shows how strong the position of Christian morality is.

We have made no effort to summarise his argument, and have tried only to make clear its occasion and purpose, and we cordially recommend it to those who wish to be armed with a Christian defence of Christian moral standards.

Its title is "This New Morality," and it is obtainable for threepence from The Secretary, Publications' Committee, St. John's Young Men's Bible Class, Willis Street, Wellington, C.1.

GOD UNDERSTANDS.

It is sweet to know,
When we are tired, and when the
hand of pain
Lies on our hearts, and when we look
in vain
For human comfort, that the Heart
Divine
Still understands these cares of yours
and mine.

Not only understands, but day by day
Lives with us while we tread the
earthly way,
Bears with us all our weariness and
feels
The shadow of the faintest cloud that
steals
Across our sunshine; ever learns
again
The depth and bitterness of human
pain.

—Anon., quoted in "The Healer,"
London.

BOARD OF MISSIONS NOTES.

Our Finances.—We have received up to date £6023 towards the budget money. We hope that all vicars and vestries and parishioners will do their very utmost to provide the £16,500 needed by the end of June.

Personal.—Miss Margaret Young: We have just received news that Miss Margaret Young will be returning to New Zealand on her first furlough from India on May 4th. She will arrive in Sydney on May 23rd and get

the Wanganella on the 24th for Auckland, where she will arrive on the 28th. Miss Young is the Board's own missionary, which means that she has not been sent out by any of the Missions co-ordinated with the Board, but by the Board itself. She has established and is carrying out the Diocesan High School for Girls in Bezwade, in the diocese of Dornakal, and the school has earned a splendid reputation both from Government officials and from the Bishop of Dornakal. Miss Young writes that she is in fairly good health, but naturally tired with her five years' work.

We cull the following from the Dornakal Diocesan Gazette: "For the first time a couple of days of quiet and meditation were spent at Dornakal on January 7th and 8th for the boarding school teachers of the Deccan area. About 25 were present, from Khammamett, Singareni and Dornakal schools. Holy Communion was celebrated each morning in the Bishop's chapel, and morning and evening addresses were given by the Rev. F. F. Gledstone on lessons from the life of St. Andrew. In the afternoon discussions on deepening the spiritual life of the school and the hostel were held."

Ven. Archdeacon Godfrey: We have been sorry to hear from the Rev. A. Mason that Archdeacon Godfrey has definitely resigned from the Melanesian Mission. He also informs us that the Revs. A. Butchart and R. Fallows both have had to leave recently through illness. We are very sorry indeed that Melanesia's staff has had to suffer these sudden losses. We have no word from Archdeacon Godfrey as to the possibility of his coming to New Zealand. We hear, however, that it will not be for at least six months.

Sister Veronica writes from Melanesia: "It is good to be back at work again. There is so much to be done. Two of us are expecting to go to the Reef Islands for six weeks or so in May."

Rev. and Mrs. A. Mason left for Melanesia on April 5th, after doing another energetic bout of deputation work in Auckland.

Dr. Phyllis Haddow has entered the Otago University for her three-months' post-graduate course. It will

finish at the end of June.

Miss Florence Smith: We are glad to say that we have received news of Miss Smith's recovery from her recent indisposition. She is at present at her home in Nelson.

The Ven. H. Harris, of Polynesia, writes in very good spirits about Lord Nuffield's gift of £5000 for the Cathedral Building Fund in Suva. He says: "This puts an entirely new complexion on things. We shall be able to begin to prepare plans for the site immediately. . . . Our Bishop has left on his mission to England. He will return in February, 1936."

PAROCHIAL NOTES. WAIPIRO.

(Rev. J. J. Anderson.)

We were glad to welcome Arch-deacon Butterfield for his annual visit. He had hoped to visit the northern end of the parish, but owing to the mission the arrangement had to be cancelled.

On the morning of Lady Day the members of the Mothers' Union made their corporate Communion at All Saints. At this service a set of altar linen was received and dedicated. It was the gift of the Mothers' Union, worked by a member. The annual meeting was held in the afternoon, preceded by the usual service, when Captain Grace gave the address. The following officers were elected:—President, Mrs. J. J. Anderson; vice-president, Mrs. King; secretary, Mrs. Holah; telephone secretary, Mrs. Hankey. Letters and greetings were received from the English link at Dartmouth.

The annual meeting of the Missionary Association was held on April 5th, when Miss Beswick was elected president and Miss Gray secretary. We were very pleased to welcome some of our Maori friends, who joined us in our intercessions for missions.

A sale of work was held at Ruatoria on April 6th, and was a conspicuous success. Our thanks are due to the band of workers who gave such loyal and willing service under the leadership of the efficient secretary, Mr Geoffrey Cotterill. To all those who in any way contributed to the satisfactory results of the afternoon we would extend our grateful thanks.

The Church Army Mission, under

the direction of Captain Grace, covered a period of ten days at three centres. The children were specially interested in their mission, and will long remember the choruses they sang and the lessons they learned. The attendance was most satisfactory. The addresses of the missionary were clear, forcible and Evangelical, and were an inspiration to many. The methods, although unconventional, made us realise there are many channels through which truth can be conveyed. The missionary came with a distinct message to deliver, and we know there are many who will bear him grateful remembrance. We wish time permitted the mission to be extended throughout the parish.

CHURCH JUBILEE.

ALL SAINTS', TARADALE.

GROWTH THROUGH 60 YEARS.

A notable anniversary in the history of Taradale will occur on June 29th next, when the diamond jubilee of the Taradale Anglican Church will be fittingly observed.

The parish 60 years ago extended from the boundaries of St. John's, Napier, to Kurupapanga, and has since been divided by the institution of the Puketapu parish.

The first vicar was the Rev. P. C. Anderson, who was responsible for the building of the All Saints Church, and who died only last year in Sydney, where, up to the time of his decease, he was actively engaged as a prison chaplain.

There have been only seven vicars during these 60 years, they are the Revs. P. C. Anderson, 1873-1877; John Spear, 1879-1882; E. H. Grainger, 1882-1883; C. L. Tuke, 1883-1893; A. P. Clarke, 1893-1924; Alfred Hodge, 1924-1927; and F. L. Frost, 1927 to the present. Assistant curates were the Revs. H. W. Klingender, 1895-1898; and G. W. Davidson, 1909-1910.

The church was consecrated on St. Peter's Day, June 29, 1875, by Bishop William Williams, prior to which services were held in a cottage in Main road, Mrs. Russell, mother of Sir Andrew Russell, being the organist.

The church has been twice enlarged, and it is of interest to note that the Parish Hall was built for educational purposes, Taradale's first school meeting there. Many of the founda-

tion members who were present at the consecration continue to take an active part in the affairs of the Church. Among those who still remain are the following:—Mesdames K. Powdreil, S. I. Ridley, E. Langley, F. W. Hatherall, and M. C. Howard; Messrs S. F. Anderson, C. W. Davis, S. F. Howard, W. H. C. Howard, A. H. Kirkham, and W. I. H. Kirkham. Since the golden jubilee the following foundation members have passed to their rest:—Mrs E. Harpham, Mrs E. Burton, Mrs L. M. Horsefield, Mr T. Bradley, Mrs. E. Brown and Mr. Geo. Harpham.

The parish has acquired a fair amount of property during its history. The Parish Church and vicarage stand on a section of three acres presented by the late Mr. H. S. Tiffen, who also gave the burying ground on the Puketapu road.

St. Thomas' Church, Meeanee, consecrated on May 28, 1887, is built on a section given by the late Mr. Rymer.

The site of the Pakowhai Church Hall was donated by Mr. H. P. Fourneau, and the Church Hall is the latest acquisition of the parish, having been dedicated on August 22, 1928, by Bishop Sedgwick. An area of two roods, situated in Greenmeadows, was given by the late Mr. Oliver McCutcheon as a site for a church, school, or other building for church purposes.

The golden jubilee was celebrated during the ministry of Canon Hodge, now of St. Augustine's, Napier, and among other gifts the most notable was the handsome cross for the altar, which was given by the foundation members, and whose names are inscribed on its base.

The diamond jubilee year is being used as an incentive to clear off the existing debt. This has grown during the recent lean years of depression and earthquake losses. A Diamond Jubilee Thanksgiving Fund has been inaugurated, the aim being to raise £10 for each year of the church's life in the parish. The Jubilee Fund now has reached over £150, and confidence is felt that many friends from far and near will assist the local workers to reach their objective.

The preacher on Jubilee Sunday will be the Right Rev. Bishop Williams, a grandson of the bishop who

officiated at the consecration of the church. Other celebrations of interest are being arranged, and the jubilee promises to be a happy and inspiring event.

COMPETITION.

The article on this page, entitled "The Stewardship of Money," is sure to raise conflicting opinions amongst our readers. By kind permission of the Editor of "Open Windows," the organ of the S.C.M., from which it is taken, we submit it for their judgment.

Mr. Burton, the author, has more than once suffered for his faith, and we have therefore the more pleasure in inviting criticism of his article.

A prize of Dr. Fosdick's book, "The Secret of Victorious Living" (price, 7/-) will be awarded to the best criticism, friendly or otherwise, sent forward. His Worship the Bishop has kindly consented to act as judge in this contest.

Contributions must not exceed 500 words, and must reach the Editor, not later than June 15th, 1935.

The winning Essay will be published in our July issue. All contributions will become the property of the Waiapu Church Gazette.

This Competition is open to everyone.

THE STEWARDSHIP OF MONEY.

We who are Christians are faced with the necessity of actually living—if we can—within an economic system that is based on foundations that are ethically unsound. Our living must in no sense cause us to compromise our Christian position. Once it becomes plain to us that any activity in which we are engaged demands of us action incompatible with our Christian profession then at any cost we must come out of it. The first point that emerges would seem then to be that there are certain things at which a Christian should not work. I suggest that to anyone who adopts fully the command of Christ, "thou shalt love," it becomes wholly impossible to engage in any occupation that is in itself demonstrably vicious. Participation in the following is surely utterly inconsistent:—

- (1) The Army, Navy and Air Force.
- (2) The production or distribution of any noxious thing, i.e., alcoholic

liquor, dangerous drugs, arms designed for use in war.

(3) The machinery of gambling.

(4) Such financial operations as are in no sense part of the actual process of production but are simply clever, but dishonest, schemes for raising profits.

(5) The "administration of justice" in so far as this is a matter of punishment meted out as retribution or deterrents.

I suggest that it is not right for any of us to gain a living by working in any of the above.

The interactions of life are, however, very complicated. Some years ago I was labouring on the wharf. Occasionally barrels of beer had to be handled among general mixed cargo. I argued to myself that the bulk of the cargo was sound and that I was hired by the day to work it. I think now I was wrong. I should have refused to handle the beer and have been sacked. There are lots of situations like the above. A bank clerk doing useful business is armed with a revolver and has strict orders to shoot under certain circumstances. An electrician has occasionally to do a day on the totalisator. A baker gets a contract to supply a military camp. A teacher is offered a job if he will do cadet training, etc., etc. Here again I think we should refuse the compromise and run the very serious risk of losing our jobs. If all of us, as Christians, were to be very particular over things of this kind, it would mean trouble for the time being but a tremendous cleansing of community work in a remarkably short time.

Let us approach now from a more positive point of view, taking it for granted that we are sure that the activity we are engaged in is useful and necessary however clumsily or even dishonest and cruel it may be in some of its operations. Let us suppose, too, that we have taken precautions to see that no single act for which we are responsible is harmful. Obviously we must work with enthusiasm because however much of our work may be wasted by the system yet only by our efforts can men be clothed and fed. We must do good work, honest work, and refuse to do any other. Now it is quite possible to do work of this nature in many industries in the ranks of labour—but

much more difficult in the higher. An honest, hard-working carpenter may work on wages all his life and not drive one dishonest nail, but if he becomes a partner in a construction company, he may have to sanction practices that are flagrantly dishonest. Often consistency means inability to accept promotion because the next step would carry a man from being one of the exploited to being definitely one of the exploiters.

But let us suppose that despite all temptations consistency has been maintained. A certain wage, stipend or income is the result—some amount of money or goods which is legally the unchallenged right of the individual to use as he thinks fit. This will vary greatly from somewhere in the region of a great surgeon's £10,000 or so right down to the £80 of a married relief worker—both consistent Christians, let us suppose. Neither has very much say in what comes to him. How is to be used? I suggest that we consider the following as a basis:—

- (1) The Christian Church is an army at war.
- (2) The war is at a point of crisis.
- (3) No Christian man has anything of his own—all is his Lord's.
- (4) Yet although it is an army at war, the Church is very poorly organised and each private soldier is flung, as it were, on his own initiative, to do what he considers the whole mass ought to be doing as a corporate body.

If this reasoning is sound it would appear then that we are living in a fellowship, and that the fellowship as a whole is faced with great tasks. It would seem indisputable that in the very nature of things there should be sharing within the fellowship—and that all things should be common either by means of a common treasury or a common organisation of life. This is not the case at the present time. In any single congregation at the present time we have the anomaly of wealthy people (say on £1000 p.a. basis and upwards) and relief workers. And there are all shades in between. Whatever else this may be it is not fellowship. I suggest that the first step towards consistency is for each member of a Christian congregation to declare his income and possessions. The group should then work out a standard of living that would be sufficient to

maintain its members on a minimum basis of efficiency, make proper provision for sickness and old age, and devote the remainder to the Christian War. I believe the congregational unit is the ideal one for this purpose, but all Christian groups, ministers particularly, should get on to such a basis of common sharing.

For most of us at the present time, though it is primarily a personal question of how we shall live, and I suggest that we must first examine our expenditure and see where it can be cut to eliminated all luxury expenditure. We should go into considerable personal detail. I would suggest that:

(1) Tobacco, liquor, sweets should be cut right out—this quite apart from medical pronouncements as to the effect on health. They are unnecessary luxuries—and we are engaged in the Holy War.

(2) Our houses should be such as very ordinary people live in and our furniture should be of the cheapest, consistent with reasonable durability and service—ordinary factory rimu. A motor car is surely a luxury, unless made necessary by our daily work. We can't have one just because we would like one simply because our wages make it possible.

(3) Very great economies are possible also in the matter of food—especially perhaps for those who live in town and can do their own buying—paying cash at the shops and deliberately choosing less popular cuts of meat, etc. Water, diluted with a little milk is considerably cheaper than tea, sugar and milk. Morning tea, afternoon tea, and supper are in general superfluous. One meal a day at any rate can be very simple.

(4) Dress needs careful investigation. For men whose figures have not slipped, box suits surely at all times, not tailor made and no dress suits. A definite saving can be made by going without hats and having a cloth cap for emergencies. Women nowadays are able to make very beautiful garments from relatively cheap materials, but the same principles should apply. Can a Christian girl consistently spend £10 on a graduation dance?—and yet, that is easily done, and often done. Can she afford to dress for the various society functions that she may very easily be asked to attend?

(5) We would need a certain amount recreation, especially perhaps hard physical exercise. Many games are fortunately very cheap—football and basketball in particular, while cricket and tennis can both be reasonable, although the latter can under some circumstances become a decided luxury. Golf easily leads to great expense. I haven't yet felt old enough to play bowls, but this game, for the players, appears rather costly. In all these things we should be guided by what is cheap and effective. Once the element of cost commences to bulk large we had better explore other games. John Wesley kept fit by long distance running round the college cloisters. We can walk, run, swim, for practically nothing and it may be well that as we grow older we should explore cheaper instead of more expensive forms of exercise. Pictures and plays need to be watched very carefully. Occasionally we should certainly go to good programmes—and then in the "gods."

(6) Many of us are exceedingly good to ourselves in the matter of holidays and travelling. Should we, for instance, save up for a trip to Europe? Some of us desire this with a great desiring. I think we should not save for this or similar purposes. It is not necessary. It is a luxury, and the money can be spent better in the direct service of the Kingdom. What holidays are necessary for health and what travelling is necessary should be cheaply done. We should when in health travel second class, unless there is a third class.

The above are, of course, purely suggestions. Everyone will be able to think of a hundred and one little things which can at least be overhauled to see wherein we can make a margin. Without any question, all of us who are actually past student days and employed can, with rigid economy, make definite cuts on our present standard of living. How, then, is this money over and above our irreducible minimum of living to be employed?

The following methods are suggested:—

(1) Increased direct giving. If the Church to which the individual belongs is really functioning properly the disposal of surplus becomes relatively easy. The Church alone can save the world, and it is the best

agency for Christians to use.

(2) In some cases direct employment can be given by Christian men and women, but this should only be done at a just and Christian wage. So-called Christian people have during the depression employed others, especially girls, at shameful rates.

(3) In some cases perhaps direct contributions may be made to community efforts.

In the main, however, we have to remember that we are soldiers of the Lord Jesus Christ and that we are living in the heat of conflict.

O. E. BURTON.

To Our Correspondents: "B.W." We regret there was no space for your verses on the C.A. Mission during its progress in the Diocese. If you send your address they will be returned. We suggest that you send them to "Together," the C.A. journal.

One of the finest mission numbers of any journal ever published in these southern lands was the issue of the "Church Standard," for March 22 of this year. We recommend friends of missions to send to Gladstone Chambers, 90 Pitt St., Sydney, for a copy. There are 24 illustrations and 28 pages of letterpress packed with interesting articles and information.

A nice story is told about "Jock" Alexander, the popular verger of St. Peter's Cathedral, Adelaide—a "hundred per cent." Aberdonian. Adelaide's beautiful Cathedral is rightly one of the show-places of the city, and quite frequently Roman Catholic clergy passing through the city pay it a visit.

The tale goes that "Jock" had shown a Roman Catholic priest over the Cathedral, and at the end of the tour had been offered a "tip" by the appreciative visitor. "Jock" courteously but firmly declined. A week later a party of Roman Catholic priests turned up, relating how they had been told that on no account should they miss seeing St. Peter's Cathedral, for it contained one of the wonders of the world—something quite unique. "Jock" was plainly puzzled until one of the Fathers slyly added: "A Scotsman who refuses a tip!"

DIocese OF WAIAPU.

Letters for the Bishop should be addressed: Bishops court, Chaucer Road, Napier.

All parochial or business communications should be sent to the Diocesan Secretary, P.O. Box 227, Napier.

Cheques should be crossed, marked "not negotiable," and made payable to the order of "The Diocese of Waiapu," and not to anyone by name.

Diocesan Secretary and Treasurer, Mr. R. E. H. Pilsen.

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