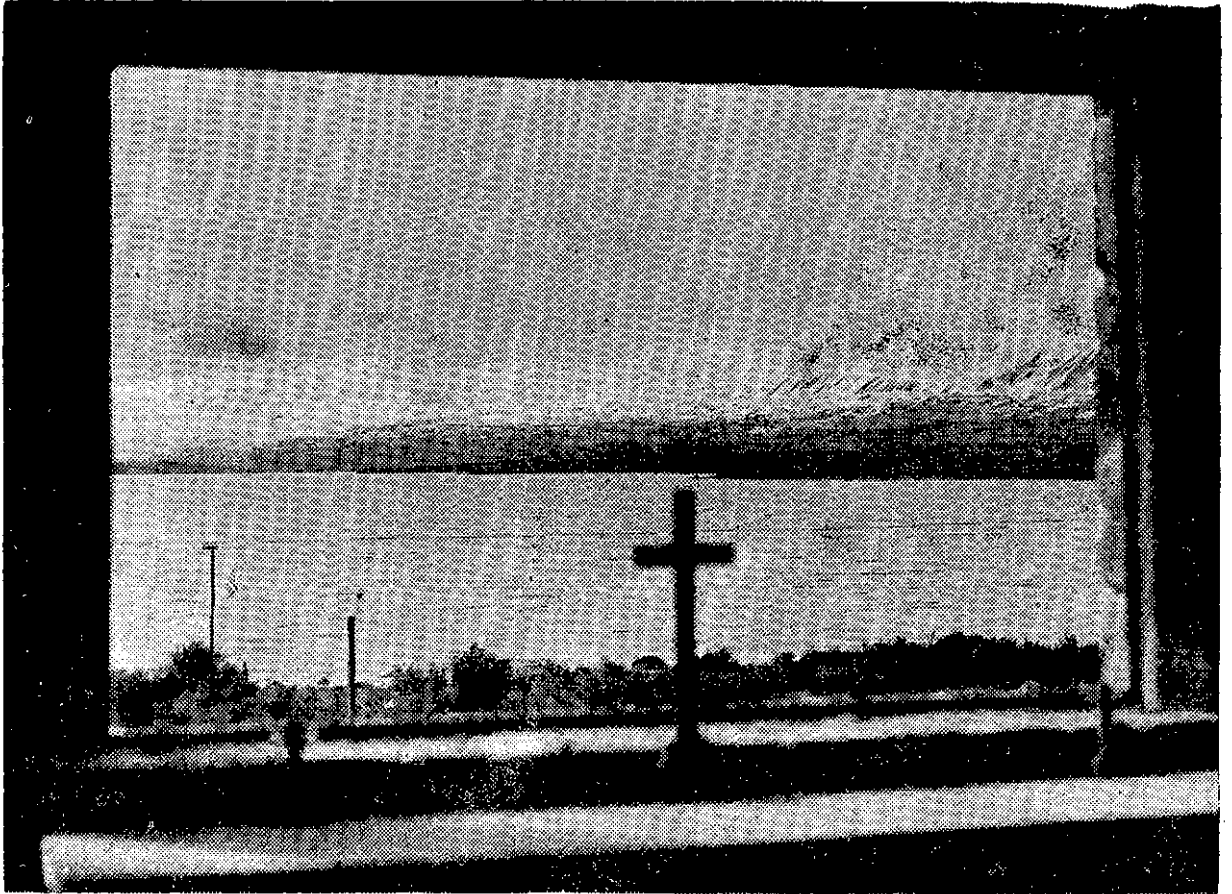


The Waiapu Church Gazette.

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The Waiapu Church Gazette

ANNUAL MEETINGS

ST. ANDREW'S, PORT AHURILI.

The annual meeting was held on Monday, August 12, when there was a fair attendance of parishioners.

After the opening of the meeting, the vicar referred to the loss the parish had suffered by the passing of his warden, Mr. W. Norman. The vicar spoke of him as friend, brother and father combined. His work and inspiring influence would ever remain a treasured gift. What was equally wonderful was the way his good wife accepted the office of vicar's warden in his stead; something possibly unique; but it just went to show the depth and real devotion and loyalty to God's Church.

The following officers were elected for the ensuing year:—Vicar's warden, Mrs. W. Norman; people's warden, Mr. Frank Smith; vestry, Mrs. Osborne, Miss L. Grant, Miss V. Prebble, Mr. H. J. Hull, Mr. Heath, Mr. F. C. Clark, Mr. Cowper Smith and Mr. T. Sweeting.

The churchwarden's report read as follows:—

"In presenting the annual report for the year ending June 30th, 1935, the vestry and churchwardens of St. Andrew's report that the past year has been a difficult one but satisfactory.

Mr. P. Neild left us at the beginning of the year to take an appointment in Wellington. Mr. Neild has always been an ardent worker for St. Andrew's both as a vestryman and a Sunday School teacher. We wish to place on record our sincere appreciation of his services and to express regret at his departure. We wish him every success in his new work.

"Mr. Smith, our peoples' warden, has been working out of town for many months and his services have been greatly missed. The vicar's task has not been an easy one, he has had to undertake many duties that would otherwise have been carried out by his vestryman.

"Our financial position leaves much to be desired. Our bank account showed a debit balance of £30 14s 7d. The collections have fallen off during the year. Many who gave by

the envelope system have discontinued, their subscriptions and others, have reduced the amount. Many regular subscribers have again given us their support, and some new ones have sent us donations. We tender them our sincere thanks.

"Our evening service is poorly attended, which is to be regretted, but if some lights shine dimly, others shine more gloriously, and outstanding amongst these is our eight o'clock celebration of Holy Communion.

"It is quite common for us to have between 30 and 40 Communicants at this service, and many of them young people. We do feel that with so many going forth from our Church fortified by God's Holy Food we can face the future with strong courage and unshrinking faith.

"A pair of beautiful brass candlesticks, a gift from the vicar, in memory of his mother, are now in place on the altar, and are an added beauty to our little Church.

"Our Sunday School continues to do good work under the wise leadership of Mr. Hull and Miss Grant. We thank them and the assistant teachers for their splendid work.

"Mr. Wilkinson, our organist, is most faithful and helpful in his work, and the vestry and parishioners thank him most sincerely.

"Mrs. Tait continues to help us by cleaning the Church each week, and we thank her for the excellent way she fulfils this duty.

"Our Mothers' Union is a very active body. We have a membership of 55, this being a record. Our meetings are well attended, and the atmosphere of spirituality and good fellowship that pervades our meetings is most noticeable.

"During the Summer, Mr. Smith made some alterations to the Church windows for the purpose of improving the ventilation, which is now very satisfactory.

"On Sunday, March 24th, we held a Harvest Thanksgiving Service. His Lordship the Bishop of Waiapu preached at the evening service. The Church was beautifully decorated, and we received many gifts of produce, etc., which were later given to St. Mary's Home.

"During the year we had a visit from the Church Army Flying Column.

The Mission continued for a week. The attendance was disappointing, but we hope those who attended received much benefit.

"In conclusion, we thank all who have helped our Church during the year, and we congratulate the vicar for his splendid work, and thank him for the generous help and encouragement he has given to his parishioners, and particularly for his work amongst the young people; by his sincerity and kindness he has won their love and esteem, and his influence must have a far-reaching effect upon their lives when they go out into the world. In this splendid work he has had the loyal co-operation of Mrs. Brierley, and, on behalf of the vestry and parishioners, we thank them very sincerely for their very real portrayal of Our Master's own example when He looked upon His people and said, "Behold My Mother and My Brethren."

WAIPIRO PAROCHIAL DISTRICT.

(J. J. Anderson.)

The annual meeting was held at Tokomaru Bay, on August 7th. The financial statement showed the parish free of debt, with a credit balance of £76. In addition, the sum of £338 had been given to the General Diocesan Fund and Foreign Missions.

The vicar thanked all those who were associated with the various parish organisations. The Ladies' Guild was again functioning with a view to the erection of a parish hall at Tokomaru Bay. This object really involved a greater principle, the future dimensions of the parish. Should there again be subdivision, the question of the most suitable centre for the vicarage would have to be decided.

The following Church officers were elected for the year:—Vicar's warden, Mr. A. B. Williams; parishioners' warden, Mr. F. Thompson; vestry, Messrs M. W. Halliwell (Te Arawa), M. Gudgeon (Tikitiki), H. E. Williams, A. J. Kirkham (Ruatoria), Jas. Busby, Dr. W. W. Williams, W. S. Thompson, C. E. Nurse, W. Brydon, A. Morgan.

Following the example of other centres in the parish, a Men's Committee was elected for Tokomaru Bay.

We offer our sympathy to the family of the late Hatara Te Awarau Matehe. He was closely identified with the life of the East Coast, and went overseas

to Gallipoli during the war. He was associated with the building of the Church of Abraham, Waipiro Bay, and always took a keen interest in its welfare. He was laid to rest with military honours in the presence of a large and representative gathering.

A childrens' Bible Class, which meets in the vicarage, is very regularly attended, and appreciated by the youthful members of the Church.

The members of the Ladies' Guild are working with great enthusiasm for a Jubilee Fair to be held in November. A very generous offer has been made to subsidise all amounts raised by the Guild for building purposes.

We welcome Miss Biddle, who has just arrived from England, and hopes to take up Maori Mission work. It is proposed that a new area will be worked with the centre at Tikitiki.

TARADALE.

The annual meeting was held on August 7th, about 25 being present. The treasurer, Mr. H. R. Clark, reported that the financial position had improved to the extent of £118. The Diamond Jubilee Fund closed at £271. The vicar reported 1129 Communion, 44 baptisms, 2 marriages, 12 burials, 16 confirmations. Sunday Schools and Bible Classes were reported on. The Mothers' Union continues its good work, and recently visited St. Andrew's 35 strong. The people's warden, Mr. H. R. Clark, and the vicar's warden, Mr. J. F. Langley, were reappointed, with Messrs Wiseman, Hunt, Lisette, Brunton, Ellis and Dunnage as vestrymen. A special meeting to consider the question of deparishing was called for Wednesday, September 4th, at 8 p.m., when the Ven. Archdeacon Maclean is to be invited to be present, and speak on the question. Votes of thanks were heartily accorded the vicar and Mrs. Frost, retiring vestrymen, organists, and auditor. A dainty supper was partaken of, for which the ladies were thanked.

TE KARAKA.

The annual meeting held in the Parish Hall last month was fairly well attended. The report commenced with an expression of the keen regret felt in the parish at the departure of the Reverend A. R. H. Morris. The general high tone and keenness in the fellowship of the Church

in the district are but indications of the intense religious zeal he displayed in his four years' ministry. The district, and, in fact, the diocese, sustained a grievous loss in his departure for England. We extend to him hearty congratulations on his engagement to Miss Hope Manders.

Sunday School work in Te Karaka has been somewhat crippled since the departure of Miss D. Mathews to Warkworth in April. It is impossible to over-value the six years of devoted service given by Miss Mathews. The departure to England of Mr. and Mrs. Feather has also left a distinct gap in keen Church workers. Miss O'Hara Smith will be in England for a year, and Mr. and Mrs. C. G. Holdsworth are on a health trip of some months.

Supplementing the Bousfield memorial furniture, some new hassocks were given by Mrs. B. J. Holdsworth, and the old one recovered by members of the St. Johns' Guild. The appearance of the Church has been much improved. The Guild has had a successful year, and performed its many tasks with its customary zeal. A box of gifts to the Mission Field, two parcels to the homes, the weekly cleaning of the Church and hall, the running of a large and successful flower show, substantial donations to the Mission Quota, Sunday School, General Funds, to the purchase of the parish car and the installation of an electric stove and hot water system in the vicarage, is but a brief summary of its various activities. Mrs. J. G. Appleton was re-elected president; Miss E. S. Maclean, secretary; and Mrs. C. G. Holdsworth, treasurer. The Waipaoa Ladies' Guild has recommenced activities, with Mrs. R. H. Shanks as president. The danger of the dampening effect of small numbers is more than overcome by the zeal and enthusiasm of the members, and they are working hard on behalf of the homes.

The Kakanai congregation have had their organ renovated, and the Church members at Puhā donated a handsome cloth to be used at the services there.

The year has been one of heavy financial drain on the parishioners, but their loyal support has enabled the vestry to present a balance sheet which must be considered satisfactory. The system of direct giving is working

extremely well, and but a very small proportion promised is outstanding. Owing to the departure of Mr. Morris, an appeal was made for funds to purchase his car in terms of the agreement made with him; the response was most gratifying, and realised just over one hundred pounds. The G.D.F. quota was exceeded by £10 but, unfortunately, the Missionary quota was £10 short. The general parish fund shows a small credit balance. In the election of officers, Mr. J. G. Appleton accepted re-appointment as vicar's warden, and Mr. L. H. L. Maclean was re-elected as people's warden. The vestry will be Messrs Clark, Newton, Manuel, Howard, Fitzgerald, Stone and Colonel Dowding.

Despite the inclement weather, there was a large gathering at the annual meeting in Motu. After the general parish report, mention was made of the commencement of a new Sunday School and a monthly week night service. The St. Paul's Ladies' Guild are to be congratulated on their year's work, and the care they have given to the Church and grounds. Mrs. Bridge was re-elected president, and Mrs. Legge secretary, for the ensuing year. Mr. A. R. Pearce was again appointed vicar's warden, and Mr. R. S. Fisher people's warden. At the close of the meeting a very pleasant social evening was held; music for dancing being supplied by Mr. C. G. Anderson, items being given by Miss Una Reed and the vicar, and supper supplied by members of the Guild.

ORMONDVILLE.

The friends of Mr. L. J. Skerman, of "Te Whiti," Norsewood, who recently underwent a serious operation at Wellington, will be pleased to know that he is making steady progress. We pray that he may be soon restored to health, and able to resume his place in the life of the parish.

A very pleasant gathering of Mata-mau parishioners was held at the residence of Mr. S. N. Drew last month, the occasion being to bid farewell to Mr. and Mrs. C. W. N. Russell, who have been zealous workers in the parish for many years, and who were leaving to reside in Gisborne. Mrs. Russell was presented with a beautiful flower bowl, which carried with it the kind wishes of many friends.

Recently, Miss Beattie, the Youth

Organiser, of the Diocese, paid us a visit to observe the methods of Sunday School work in a country parish. She was pleased with the children's work, and congratulated the superintendents. Many helpful suggestions were exchanged.

Mr. Alan Hosking, an Ormondville boy from the Auckland Training College, is spending the vacation with his mother, and has assisted the vicar with services—much to the delight of parishioners. We would like to see more young men follow this example, and take their part in the offices of the Church.

At a meeting of mothers at Makotuku it was unanimously decided to form a branch of the Mothers' Union in this parish. Arrangements were made for the first meeting to be held on 21st August.

—S. E. R. CORBIN.

CHURCH MUSIC.

From the interesting paper in the Gazette on Church Music, many articles could be written on the different portions of the Church service, viz.:—"Choral or plain" singing, or more correctly speaking, "chanting of the Psalms," "hymnody," "organist and vicar," "boy choristers," "congregational singing." But I will content myself with the most vexed question of chanting the Psalms.

There are several points one must remember. Firstly, that there are several different barrings by eminent compilers who are competent authorities in their idea of pointing; for if we take a given sentence, "The choir sang well," it is plain that each word can be emphasised and so render a different meaning to that sentence. So in the editions more or less in common use we get the following pointings or barrings:—

- (a) The Cathedral Psalter, 1878, edited by Sir John Stainer, etc.
- (b) The A. and M. Psalter, 1878, edited by Dr. Monk.
- (c) The New Cathedral Psalter Superimposed Notes, 1909, edited by Archbishop of Canterbury, Dr. Martin, etc.
- (d) The Parish Psalter, 1928, edited by Dr. Nicholson.
- (e) St. Paul's Cathedral Psalter, 1934, edited by Dr. Marchant, etc.

Take Psalm XC., verse 1, 2nd half.

- (a) From one gener|ation| to an|other.
- (b) From one generation| to ano|ther.
- (c) From one gener|ation| to an|other.
- (d) From one gener|ation|to an|other.
- (e) From|one gener|ation to an|other.

Now take Psalm CIV, verse 4, 2nd half

- (a) and his minis|ters a|flam- ing|fire.
- (b) and his|ministers a|flam- ing|fire.
- (c) and his minis|ters a|flam- ing|fire.
- (d) and his|ministers a|flam- ing|fire.
- (e) and|ministers a|flaming|fire.

We notice in these comparisons that the modern Psalters do not have the accent, neither has Dr. Monk's edition, 1878.

Therefore it is evident that from the foregoing examples all are not agreed as to where the bars should be placed. And yet we must recognise that there is a decided attempt to make the chanting of the Psalms more in keeping to the meaning of the words.

If eminent authorities cannot agree as to the correct placing of bars, choristers, whether they belong to Cathedral or country parish, must of necessity have something to guide them, and if choristers must have this guide it points out clearly that the members of the congregation must have a guide as well. Perhaps this is where the error of pausing on the accented syllable has crept in, by endeavouring to give the congregation an indication where the change of the note of the chant is about to take place.

This dwelling upon the accented syllable is not necessary, nor is it desirable, and more often than not distorts the sentence. For instance, in "Nunc Dimittis" the 2nd half of the 1st verse "ac" in "according" is generally unduly lengthened; in fact, in one edition "ac" is definitely given twice the note value of either of the two other syllables. Again in "Te Duem" second half of verse two, "The Father," "the" is given twice the length of either of the syllables of "Father." Another example is "Venite," verse 4, where the first

syllable of "corners" is given a note three times the length of the other syllable.

We have only to read many of the verses and then listen to the singing of the psalm to realise how words are very often unduly emphasised. But by careful practice and co-operation these errors can be remedied.

But there is one thing certain, and that is if the congregation is to join in the psalms some indication must be given in their books where the note is to change.

Choirmasters have taught their choirs to dwell upon the accepted syllable, and choirs by their use of this have taught the congregation, and naturally where this has been done for years it is going to be a very difficult problem to overcome. We cannot ask the congregations not to join in the psalms, but, on the other hand, should encourage them to join in as much of the service as possible.

Then the question comes, how can we help the congregation in chanting and improve the rendering of the psalms? Firstly, by studying each psalm carefully, verse by verse (it is well worth it) at choir practice—not merely run through the psalms. Secondly, by chanting them with the same accentuation as we would use if we read them, and that would mean that we would get away from the long used method of singing each note its full value, which makes a chant more like a metrical hymn tune. No note of the chant should have a definite length; the words should decide the length of the sound.

Let us take a few examples, and for these we take them from the Cathedral Psalter, 1878.

Psalm XIX., verse 3:

There is neither|speech nor
language;

But their|voices are|heard
a|mong them.

Would it not be clearer if we stressed slightly the words "speech" and "voices," and that no stop be made till the change of note on the word "speech," also "nor" should be a shorter sound.

Psalm XX., verse 1:

The Lord hear thee in the|day
of|trouble;

The name of the|God of|Jacob
de|fend thee.

Would not a slight stress on the

words "Lord hear thee" and the words "in the" slightly quicker, and in the second half the words "God of Jacob" brought out with a slight lengthening of the last syllable of "Jacob" and shortening the first syllable of "defend," improve the rendering? Again, no break should be made in the sentence.

Psalm 48, verse 8:

We wait for thy loving | kindness
O | God; in the | midst of | thy |
temple.

Would it not be clearer to take this as one sentence, not to stop in the middle of the verse?

There are many examples like these, bearing this always in mind, all commas, etc., to be used as in good reading.

Thirdly, by avoiding the dwelling on the first syllables of such words as "worship," "mighty," "boastest," "trembling," "enemies," "tabernacle," "magnify," etc., etc.

Fourthly, the accent should not be used except as a warning sign that the change of note is about to take place. I find it an excellent method to underline the first syllable after the first bar line in each half of the verse. This helps choristers who have been in the habit of watching for the accent, and when reaching it are rather loath to leave it.

Another great help I find is to make the boys and the younger members of the choir understand the meaning of the words they are to sing. I often spend the whole of one of the boys' practices on one or two psalms, and I am sure if any of the clergy or choirmasters were to take one psalm and catechise the boys on the words in it he would get a most interesting experience.

Again, in conclusion, the congregation should be urged to purchase small psalters so as to enable them to join in these delightful portions of Scripture.

HERBERT WEBB.

Tauranga, August 8th, 1935.

PERSONAL AND GENERAL.

Auckland.—The death has occurred at Mt. Albert of the Rev. Edgar Ward, formerly vicar of Point Chevalier. Mr. Ward was in his 71st year, and was ordained deacon and priest in

1900. From 1909 to 1919 he was vicar of Waerenga-a-hika, and later held cures at Matawai, Putaruru and Kaitaia. Mr. Ward is survived by his wife, to whom sincere sympathy is extended.

Canon R. H. Hobday has been appointed vicar of St. James, Fulham, London, and was instituted by the Bishop of London on August 1st.

The Rev. J. P. Cowie, who has been vicar of Pukekohe since 1916, has resigned, and will take up church work in Auckland.

Canon F. G. Harvie, vicar of St. Barnabas, Mt. Eden, is now well on the road to recovery after a serious operation. The Rev. H. R. Jacks is temporarily in charge of St. Barnabas.

An interesting series of articles on "Leadership" are being published in the Auckland Church Gazette. The writer is the Rev. H. K. Archdall, M.A., formerly headmaster of King's College. His latest article stresses the need of experts in the realm of politics. "Our whole representative system is itself in jeopardy because of the failure to organise properly the available expert opinion."

Wellington.—The Rev. Canon P. E. James has been appointed Vicar-General for the Diocese. Canon F. H. Petrie has been made Archdeacon of Rangitikei, and the Rev. D. B. Malcolm, vicar of Hawera, has been made an honorary canon.

The Diocesan Synod was held from July 4th. In the course of his presidential address the Bishop announced his intention to resign the see at the end of the year. Elsewhere we publish a fine tribute by Canon James. Dr. Sprott on his retirement will have completed fifty-six years of ministry. Of these forty-nine have been spent in New Zealand and forty-five in the Wellington Diocese. His Lordship will have the good will and affection of hosts who have been influenced by his long and gracious ministry. A committee consisting of the Ven. Archdeacon A. L. Hansell, the Rev. E. M. Cowie and Mr. H. A. Huggins (as secretary) was appointed by Synod to collect and receive information concerning persons who might be considered for nomination to the office of Bishop, so that the name may be available for the special session of Synod when convened. The commit-

tee strongly stresses the point that no one proposing a name should mention to the man concerned the fact that his name is being considered.

The Rev. H. A. Walke, who has been vicar of Johnsonville for the past ten years, has resigned owing to ill-health. The Rev. C. J. G. Samuda, vicar of Fortrose, in the Diocese of Dunedin, has been appointed to fill the vacancy.

The City Missioner, Rev. T. F. Taylor, reports that Mrs. Knox Gilmer's effort on behalf of the City Mission resulted in £2500 being raised. An appeal to the public to take up debentures to the value of £8000 has been most successful, already £7400 worth having been taken up.

Waikato.—The Synod was notable for the emphasis laid on the importance of reviving the Church of England Men's Society. The Bishop of Nelson conducted the Quiet Day and was also heartily welcomed by the Synod.

Strong disapproval of the proposed change in the method of appointing Bishops was expressed by the Synod.

Christchurch.—The Rev. W. E. Davies, of Fairlie, has been instituted as vicar of Hokitika in succession to the Rev. H. J. W. Knights. The Rev. F. H. Thorpe succeeds Mr. Davies at Fairlie.

The Rev. E. A. Osmers, well known in Bible Class circles, has been instituted vicar of Papanui. He has been succeeded at Methuen by the Rev. H. S. Hamilton, of Kumara.

On September 21st an ordination will be held in the Cathedral, when the Revs. A. C. K. Harper and F. O. B. Lane will be raised to the priesthood and Messrs. J. Fisher and M. H. Wyberty will be admitted to the diaconate.

The Tinwald cure has been reconstituted, and the newly-appointed vicar is the Rev. H. A. Childs, assistant priest at Sydenham.

Mr. E. R. Cooper, an "old boy" of the Cathedral Grammar School, has been awarded a doctorate in philosophy by Manchester University. Mr. Cooper matriculated from the school in 1925, graduated M.Sc. in 1932, and, prior to leaving for England to continue his studies, was science and mathematics master at the Grammar School.

The new church of St. James, South-bridge, was consecrated on August 20th.

Nurse Maude, the "Florence Nightingale" of Christchurch, was called to her rest on July 13th. We reprint elsewhere a beautiful tribute from the Church News to the work and memory of this true "Saint of God."

Waiapu.—The Ven. Archdeacon Maclean notified his annual parishioners' meeting that he had obtained the Bishop's permission to visit England next year. He intends to leave in January, and will be absent for about twelve months.

The Rev. F. L. Frost, vicar of Tara-dale, notified his parishioners at the annual meeting that he would be leaving the parish on December 31st next, after a ministry of nine years.

Synod will be asked to consider the question of releasing the Very Rev. Dean Brocklehurst for some months, in order that he may visit England to raise funds for the rebuilding of the Cathedral. The beautiful church of St. John's, Napier, was totally destroyed in the earthquake of February, 1931. Should the proposal be agreed to Dean Brocklehurst will have the prayers and good wishes of the whole diocese for the success of his mission. It will be remembered that the Dean was badly injured in the church, being in the midst of Communion Service when the disaster occurred. Happily, he made a splendid recovery and will be well able to undertake this strenuous task.

Dunedin.—The Ven. Archdeacon L. G. Whitehead, M.A., was instituted as vicar of the Parish of All Saints' Dunedin, on July 3rd, in the presence of a large attendance of parishioners and clergy. The new vicar is Warden of Selwyn College and co-editor of the "Envoy."

News has been received of the engagement of the Right Rev. W. H. Baddeley, Bishop of Melanesia, to Miss Mary Katherine Thomas, youngest daughter of Dr. Thomas, the Bishop of Adelaide. It is expected that they will be married in November, pay a visit to England, and then go together to Melanesia in May of next year. Miss Thomas has been very prominent in kindergarten work, and for the past three or four years has been director of the kindergarten

department of the Church of England Grammar School in Adelaide.

A Correction.—The Editor may occasionally state a case "badly," but he does not as a rule advertise the fact to the world at large. In the article on War in our August issue "badly," on the second line from the bottom of the second column, should read "badly." Also the phrase in the next column, "we can win yet," should be "we can even yet."

THE PASSING OF NURSE MAUDE.

So much has been printed concerning the passing of Nurse Maude in the daily press that there remains little report for us to add. We cannot but be thankful that she who had spent her whole working life relieving the sickness and distress of others was spared the misery of a long illness or years of physical inability to carry on her beloved work. If ever New Zealand had a true Saint of God it was Nurse Maude. As Mr. Howard happily described her, she was literally the Lady of the Lamp to the poor of Christchurch, a true follower of Florence Nightingale, but even more truly a follower of the Great Healer, Consoler and Saviour. She walked in His footsteps every day and hour and minute of those 40 years of active service, and it was a happy thought that arrayed her for her lying-in-state in the familiar bonnet and pale blue dress that were her passport to the homes of the poor and distressed. For the younger generation Nurse Maude had become so much a part of the social landscape, so to speak, that it was not till she had so suddenly departed from us that the immense value of her work, the glory of her personality, was realised. To many the history of her great Christian achievement was as news when it was published. To think that 40 years ago this cultured, delicately nurtured, clever woman abandoned a position of trust, importance, emolument and interests as matron of the Christchurch Public Hospital to give her whole heart and all her time of day and night to ministering to the sick poor of the city, without other thought than the relief of their needs as Christ would have succoured

them had He walked our streets, is to recall one of the most encouraging examples of what faith in Christ can accomplish in man or woman. It mattered not to her what faith or unfaith her patients or clients had, her ministrations fell on the just and the unjust; but we are proud to recall that she was a Churchwoman who found the spiritual strength to go on and on and on in the "Church of England" and at our Catholic altars. In those early days when she tramped on foot the purlieus of Christchurch it was to the Deaconess House—the Community of the Sacred Name of to-day—that she returned each day, foot-sore and weary of body, as to a home both physical and spiritual; and that loving fellowship with the Sisters she maintained throughout her working life. We are glad to feel that it was another sterling Churchwoman, Lady Rhodes, who befriended her work and helped so greatly to set it firmly on its feet and to extend its scope. But hitherto it has been the personality and the work of Nurse Maude which has been the strong foundation on which the nursing service has been built. An anonymous contributor has put into verse the thoughts that should move us as we contemplate the Madras street building, now empty of her bodily presence, but filled with her loving spirit:

"Hush! Everyone's friend is sleeping—

ing—

Let her rest.
And they who know her best
Will know what she would wish.
No stately monument of stone,
But her work carried on;
Her sick and sad and lonely visited
and helped,
Her old folks cheered and comforted,
Her hungry fed, and not with bread
alone,
But with the love and courage that
she brought.
Then she, on waking, will look
round
And, smiling, see we loved her,
And the Lord Christ for Whom in
these she wrought."

The Church she loved loved to honour her with the beauty of solemn music and stately prayer. They carried the casket containing her mortal remains into the Cathedral and left it

open for the hundreds who came to see her peacefully sleeping. The Sisters of the C.S.N. and friends kept sleepless watch throughout the night by the body, the columned fane lit only by the flickering candles around the bier. They bore her body through streets crowded with people waiting to see her pass and to marvel at the mass of wreaths and the length of the procession. The people clustered round her chosen resting place in the beloved churchyard of Riccarton St. Peter. The people's leaders have sung her praises in a merited *Te Deum*, for once unneeding to exaggerate the worth of the service she rendered. It remains now to see that the work for which she gave her life, the work which was her career in Christ, does not languish for want of her bodily presence.

TRIBUTE TO A GREAT BISHOP.

RIGHT REV. THOMAS HENRY SPROTT, D.D., O.B.E.

Preaching at St. Paul's Pro-Cathedral the Rev. Canon Percival James gave the following eloquent tribute to our beloved Bishop. His words will re-echo in the hearts of one and all throughout the Diocese:—

Among the Church people of the Wellington Diocese (and it is not confined to them) there is unaffected regret that the time has come, in the Bishop's judgment, for him to relinquish his oversight of the Church in this Diocese. Our sorrow here at St. Paul's is not the least; this has been the Bishop's Church for over forty-three years. He was vicar here for nineteen years, and for twenty-four years this has been his Cathedral Church.

Fortunate indeed has been our young Church in New Zealand to be served for half a century by a man of such intellectual distinction. Here he is revered not only as a scholar of wide learning, ripe wisdom and profound insight, but also (and more tenderly) as a "holy and humble man of heart" who has lived very close to God.

Few are able to estimate the extent of the Bishop's services to the Church. He has not sought, but has rather

shunned public notice. He has a horror of the limelight; popular applause is the last thing he would desire. But, in the inner councils of the Church, his wisdom and knowledge have been a guiding and steady influence. He is not "tossed to and fro" by every breeze of changing opinion. Through the period of turmoil in which his Episcopate has been served his sanity of judgment has stood like a rock. In his last address to Synod the Bishop described himself as belonging to the older generation whose work is done. But those who know him best believe that, in his freshness of outlook and his breadth of sympathetic understanding of new currents of thought, the Bishop remains the youngest of us all. That perennial freshness springs from his passion for sincerity, for truth, for justice. It is impossible to listen to his addresses or to enjoy conversation with him without being made ashamed to linger amongst half-truths. It may be one penetrating remark, one illuminating phrase—but it is a challenge to seek the reality which lies behind the darkling veil of appearance to clarify our minds—above all "to clear our minds of cant." Such is the tonic effect of contact with a great mind.

Not the least gift in the Bishop's rich endowment is his command of words. We wish that more of our modern writers, theological and other, could rival his simplicity of language in treating of deep matters. The secret of his fine literary quality is found, I think, in Newman's admonition:

"Prune thou thy words, thy thoughts control,

That o'er thee swell and throng;
Thy will condense within thy soul,
And change to purpose strong."
Behind every utterance of the Bishop—otherwise he will not break silence—lies very patient and exact inquiry, calm unhurried reflection, dispassionate and fair judgment. So his clergy and his people have learned to trust his guidance. We pray that he may be spared to guide the Church with his counsel.

There is no happier or better ordered Diocese than Wellington has been under his rule. His clergy will ever remember him with gratitude and affection as a true "father in God,"

patient and understanding, slow to censure, ever ready with a timely word of sympathy or warning or cheer. We will cherish the memory of one who has truly endeavoured to guide his life by the Divine rule: "to do justly and to love mercy and to walk humbly with thy God."

And during all these years the work of the Church in this parish and diocese has received unflinching, untiring aid from the self-giving of Mrs. Sprott. Apart from specifically Church activities many good causes in Wellington have touched her generous heart—especially those which are concerned with the welfare of women and girls. It would be difficult to overstate the value of her quiet influence and example. No woman in Wellington is more beloved.

THE BIBLE IN MODERN STYLE.

It is flattering to the Church of this Province that the decisions of its General Synod can influence the councils of the mighty. When the Synod met in Napier in May, 1934, the Ven. Archdeacon G. H. Gavin pleaded eloquently for an edition of the Bible in a modern format. Many were the sceptics who considered that the resolution which was subsequently passed would go no further. On the contrary, however, the Cambridge University Press has published a pleasing edition of the Four Gospels, and the publishers have been kind enough to say that the issue of this little book was in response to the motion of the General Synod and to test the extent of the demand.

In a description of the book Archdeacon Gavin says: "Its cover is red enclosed in a paper wrapper, and its general format is that of the series of volumes entitled "The Cambridge Miscellany," in which series it is issued. Its English price is 3/6 nett. The text is that of the Authorised Version and the paragraph that of the Revised Version. Chapter and verse divisions have been abandoned, but references to them are supplied inconspicuously at the top of every page. Poetry is printed as poetry, and inverted commas are used for direct speech. The typescript runs right across the page as in an ordinary book

and is not set close as in the standard edition of the Bible."

CHINA MISSIONS.

ADDRESSES BY DR. HADDOW.

VARIOUS MEETINGS HELD.

Dr. Phyllis Haddow, of Auckland, a medical missionary of the New Zealand Church Missionary Society, from the C.M.S. Hospital, Hangchow, China, who is on furlough and doing deputation work under the direction of the New Zealand Anglican Board of Missions, held various meetings in and around Napier, and her addresses created interest in the mission work in the China field.

Dr. Haddow has been out since 1923. The Hangchow Hospital, to which Dr. Haddow is attached, is the largest missionary hospital of the Anglican Church in the world. Founded by Dr. Duncan Mair fifty years ago, it began in a very small way. He gave 45 years of devoted service to it, and worked it up to almost its present status. It has now an English doctor as superintendent, and Dr. Haddow, and eight fully qualified Chinese doctors (Christians) as assistants.

Dr. Haddow, in her addresses, stressed the fact of the Evangelistic work done by both doctors and nurses. There are six sisters on the staff (two being New Zealanders), and a number of Chinese nurses, trained and being trained. The aim is to send out trained Christian nurses from time to time to the surrounding districts to work amongst their own people. Dr. Haddow stated that even in Hangchow, one of the most modern cities in China, there is no sewage system, and the people mostly have no idea of the simplest matters of hygiene. Hundreds of out-patients come to the clinic (50,000 last year), and the in-patient department is far too small. The staff is also too small for the enormous amount of work, both medical and spiritual.

Outside the hospital compound is the sanatoria (tuberculosis being very common) and leper hospital, where much valuable work is done in the large population (750,000) of Hangchow. The doctor showed in her lantern address a striking picture of the Christian Chinese general and his

wife, Chiang Kai Shek. He is a great friend to the hospital; in fact, he was the means of handing it back when in the hands of the Nationalists in 1928. The doctor pleaded for people to realise the great need of helping by prayer, by giving, and also the need for an increased staff.

The climate of Hangchow is one of extremes, being very cold for two or three months, and going up to a temperature of 106. She said there were only six missionary hospitals in the province of twenty millions of people. The few Government hospitals were more like boarding houses for the rich.

"Some people think that mission hospitals have passed the era of maximum usefulness, but those in touch with the actual situation know that this is not so," says Dr. Haddow, "and they realise that all over China there is a growing feeling for the extension of such work. Thermal areas are so far practically untouched by Government services or private practitioners, and one knows that the Chinese Government views with great favour the efforts made or proposed by medical missions in this direction. The Hangchow municipal authorities are constantly in friendly consultation with the mission authorities as to how best they can co-operate in serving the huge municipality, and the opinion has been expressed by those who have witnessed the work that is being done that there is ample room for four hospitals of the same size in the city."

The past of Christian missions had been very great indeed, but under God's guidance there was reason to hope that the future would be greater still.

ST. FAITH'S HOUSE OF SACRED LEARNING.

That is the high-sounding name of a theological college for women which was set up in Christchurch, in defiance of the depression, on May 6th, 1931.

At first it had no name and no home, but the pioneers (a principal from England and five students; both principal and students rather wondering what they had let themselves in for) had the loan of the deanery until the end of the year. The next year the

deanery was needed by its proper occupants, but the principal stayed on there as the guest of the dean and his wife, while accommodation for students and lectures was found close by at Bishop Julius Hostel. It was during the year at the hostel that St. Faith's was given its name, and forever delivered from the limitations suggested by such names as "Diocesan Women's Training Institution" or "Deaconess House." "House of Sacred Learning" gives scope to the imagination and combines elasticity and a permanent ideal.

With the closing of the Dunedin and Wellington Training Colleges the hostel filled to overflowing with training college students, but once more St. Faith's found a home (is it born to be hanged?), this time in a two-storey cottage which was so small that it was necessary to put up two huts in the garden, one for a chapel and one for a bedroom. Even so, only four students could be accommodated. Two more years passed quickly and happily. Then, just when it might have been a hindrance to efficiency and development to have stayed much longer in such cramped quarters St. Faith's was given its present house (subject to a charge in the donor's lifetime) for a permanent home. The move was made in February this year, and, after various alterations and additions had been made, the house was dedicated to its new work on May 6th, the anniversary of its first adventuring.

St. Faith's is not very big even now, but it has a chapel in the house and a large study-lecture-room where the really good library, theological, educational and missionary, is housed, and seven bedrooms, not counting the principal's quarters and two rooms that are let at present. The chapel is largely furnished with beautiful things given by Bishop Richards from his private chapel at Les Escop.

The daily life of the house is as follows:—Students begin their quiet time at 7 a.m. in their own rooms or in chapel or by going out to Holy Communion. At 7.45 they assemble in chapel for prime, as set out in the Prayer Book of 1928, except that the morning's psalms are said instead of the set psalms. Breakfast follows at eight o'clock, and then everyone is

busy with household jobs until 10, when there is a short break for morning tea. From 10.15 to 12.15 is kept for study, and there are intercessions in chapel before 12.30 lunch. All students have to take a turn in preparing and leading the intercessions. The afternoon is free unless there is some practical work to be done. At four study is resumed for an hour. On Monday and Tuesday evensong is said in chapel, and on Wednesday, Thursday and Friday all adjourn to the parish church for evensong at 5.30. On Tuesday there is a hymn practice before evensong, and there is also an address. Dinner is at six, and everyone is free until 7.30. After that study begins again, either a lecture or else private study. During the

Winter the evening classes are thrown open to non-residents. This winter the open lectures have been on the Epistle to the Colossians for those who know some Greek, and on the English text the closing chapters of St. Mark (continued from last year), followed by I. Corinthians. Supper is at nine, and a shortened form of compline (again from the 1928 Prayer Book) is said at 9.15. After compline the house is kept quiet, through lights need not be put out until 11. On Wednesdays the principal and students go to the Cathedral for Holy Communion; otherwise the students are free to attend whatever church they choose. This, of course, is sometimes determined by their practical work; for instance, if they are taking a Bible

Class they will wish to go to church with their girls.

The courses of work vary according to the students in residence. At present, Grade II. work is in hand, but at other times there have been students who needed something quite different. Two nurses have been in for three months on their way to Melanesia, and Miss Sowry came in for a three-months' refresher before she returned to the Dornakal diocese. One of the pioneer students was an experienced parish worker who came in for further preparation before being ordained deaconess; another is youth worker in a Christchurch parish; a third former student is assistant to the Diocesan Sunday

(Continued on opposite page)

DIOCESAN 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 in this Diocese.
The Bishop and Clergy.
The Synod of the Diocese.
The Lay Readers in the Diocese.
The Women Workers.
The Dean and Chapter.
The Standing Committee and all Boards of Trustees.
The Board of Nomination.

The Schools Established in this Diocese.

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

The Mission Houses.

Ruatoki.
Whakarewarewa.
Tokomaru.
Manutuke.
Te Hauke.
Hauti.

The Diocesan Institutes.

St. Mary's Home, Napier.
St. Hilda's Home, Otane.
Abbotsford Children's Home.

Organisations Established in the Diocese.

The Girls' Friendly Society.

The Mothers' Union.

The N.Z. Anglican Bible Class Union.

The Officials of the Diocese.

The Archdeacons.
The Organising Secretary.
The Diocesan Secretary.
The Diocesan Treasurer.

PRAYERS AND INTERCESSIONS.

Pray for all Candidates for Confirmation.

Strengthen, O Lord, we pray Thee, by Thy Holy Spirit, Thy servants who are now preparing to seek Thy help in the sacred rite of Confirmation; and grant that all they who bear Thy Cross upon their foreheads may bear it also in their hearts, so that, boldly confessing Thee before men, they may be found worthy to be numbered among Thy saints; through Jesus Christ our Lord. Amen.

Pray for those preparing for the Sacred Ministry.

O Thou true Light, that lightest every man that cometh into the world, do Thou in Thy mercy touch the hearts and lighten the understanding of all who are preparing for Thy ministry, that they may readily acknowledge and cheerfully obey all that Thou wouldst have them believe and practise, to the benefit of Thy people and their own salvation; Who

livest and reignest God for ever and ever. Amen.

Pray for the Sick and Afflicted.

O God, to Whom alone is known the meaning of the mystery of suffering, we beseech Thee on behalf of the many who are afflicted, whether in mind or body. May they have faith to resist the assaults of the evil one, and to claim the healing of the Great Physician. May those around them continue instant in prayer, even in the prayer of faith which shall save the sick and cause them to be raised by the Lord, in Whose Name we ask these blessings, even Jesus Christ our Lord. Amen.

O Holy Spirit, bless all who have sleepless nights and grant them patience and fill their minds with peace, for Jesus' sake. Amen.

Pray for the Peace of the World.

O God our Father, look upon the unrest of the world and stretch forth Thy healing hand. Send peace upon the earth, a deeper and more lasting peace than the world has ever known. Draw all men to Thyself and to one another by the bands of love. Grant understanding to the nations with an increase of sympathy and mutual goodwill, that they may be united in a sacred Brotherhood, wherein justice, mercy and faith, truth and freedom may flourish. We ask this for the sake of Him Who is the Prince of Peace, Jesus Christ our Lord. Amen.

School Adviser; and recently Miss Beattie was sent for some preliminary work before going to England for further training for the post of Sunday School Adviser in the Waiapu Diocese. Two of the present residents are teachers by profession, who are doing advanced theology in their spare time.

In these days, paid posts are so few as to be almost non-existent, but there is need for any amount of good, capable work, both in town and country, especially, perhaps, for religious teaching. St. Faith's is fortunate here in having Deaconess Henri Park to give a full course of training in religious education, and in having access to Sunday Schools and day schools in Christchurch. There may be some who are already giving voluntary service, who could not afford the time or the money for a full course of training, but who could come for three months' special work of this kind, plus some theological and devotional training in the house.

There are other women who have carried on work in their own districts, and who feel the need of refreshment of mind and spirit—to be able to use the Chapel and the library, and to possess their own souls, if only for a week or a fortnight! For such, there is the little wayfarer's room, specially furnished by the donor of the house. This room has scarcely been empty for a night since it was ready, at Easter. One of its most recent occupants was Dr. Phyllis Haddow of Hangchow.

This account of St. Faith's has been written because indirect inquiries sometimes reach us, and, especially now that we are in better quarters, it seems that the time has come to make ourselves introduce the House, and to offer its services, to women throughout the Dominion. The prospectus may be had on application, and the principal will gladly supply any further information that may be desired. Apply to the head deaconess, St. Faith's House, 47 Webb Street, Christchurch, N1.

BIBLE CLASS CAMP.

The annual summer camp and leaders' conference of the Anglican Girls' Bible Class Union are to be held at Wanganui, December 27th—January 7th. The Boys' Collegiate School and the Girls' College have been kindly granted to the union by the trustees. All details will be given in the September number of "Te Karere."

DIOCESAN NOTES.

Reverend F. L. Frost has resigned the Parish of Taradale as from the 31st December, 1935.

The Board of Nomination has appointed the Rev. Canon A. Hodge to succeed him, and the Rev. S. R. Gardiner, of Waverley, as Vicar of St. Augustine's.

WAIAPU MOTHERS' UNION.

Although our notes do not appear very frequently in the pages of the Gazette our branches throughout the diocese are working steadily. New members continue to join, and many find it easier to face life with cheerful courage and renewed faith through the influence of our union.

This year is an interesting and important one. The Dominion Conference is being held in Wellington, on Wednesday, August 28th, and Waiapu hopes to send a full delegation.

The arrangement for training and maintaining a woman worker for Melanesia will be finalised at this conference.

Waiapu has forwarded a number of remits which will cause much interesting discussion.

We hope that members will pray that God's blessing will rest on all deliberations and that the final decisions will be for the ultimate good of our union, and the furthering of God's Kingdom.

All members will be interested to know that Lady Galway has graciously consented to be the patroness of the Mothers' Union in New Zealand.

A council meeting will be held in St. John's Hall on Monday, September 10th, at 10.30 a.m. The business of the Dominion Conference will be fully discussed, and the date of the annual meeting and annual festival will be arranged. We shall look forward to a full attendance of members.

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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. Pilson.

All correspondence and literary matter is to be sent to The Editor, Waiapu Church Gazette, The Vicarage, TARADALE, and should reach him not later than the 18th of the month.

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