

Seagoe Parish Magazine.

SEPTEMBER, 1937

CLERGY :

Rev. J. W. Appelbe, M.A.,
Carrickblacker Avenue.

Rev. W. F. Hayes, B.A., L.Th.,
The Bungalow, Lower Seagoe.

CHURCHWARDENS :

Rector's—JOHN H. TWINEM.

People's—ROBERT M'CLEMENTS.

THE CLERGY WILL ESTEEM IT A FAVOUR
IF IN CASES OF SICKNESS THEY ARE
INFORMED IMMEDIATELY.

CALENDAR FOR SEPTEMBER.

September	5th—15th	Sunday	after
	Trinity.		
September	12th—16th	Sunday	after
	Trinity.		
September	15th,	} Ember Days.	
September	17th,		
September	18th,		
September	19th—17th	Sunday	after
	Trinity.		
September	21st—St. Matthew.		
September	26th—18th	Sunday	after
	Trinity.		
	Harvest Festival in Hackna-		
	hay School.		
September	27th—Harvest Festival in		
	Hacknahay, at 8 p.m.		
September	29th—St. Michael and all		
	Angels.		

COLONEL BLACKER MEMORIAL.

Mrs. E. Blacker, of Chideock Manor, Bridport, is erecting a mural tablet in memory of her husband, the late Colonel Blacker, in Seagoe Parish Church. The Lord Primate, the Most Rev. C. F. D'arcy, has promised to dedicate it on Tuesday, 5th October. Further details of this service will be announced in Church later.

MR. GEORGE WILSON.

It was with regret that we heard of the accident to Mr. George Wilson. As a result of a cycle skid he sustained a nasty fall. We are glad to know that he is making satisfactory progress and he has our best wishes for a speedy recovery.

HACKNAHAY.

The annual Harvest Thanksgiving Services will be held in Hacknahay School on Sunday, September 26th, at 3.30 p.m., and on Monday, September 27th, at 8 p.m.

The details as to preachers, etc., will be announced later.

VISITORS FROM CANADA AND U.S.A.

Many former parishioners, now living

abroad, visited Seagoe this summer. They include Mrs. Best, of Hamilton, Ontario, and Mrs. Montgomery, of Winnipeg. They have been on a visit to their father, Mr. John Flannigan, of Edenderry. Mrs. Marks, of New York, formerly Miss Ena Allen, has also been on a visit to her parents, Mr. and Mrs. James Allen, of Bridge Street. She travelled over with her sister, Miss Florence Allen, whose marriage to Mr. W. D. Rocke took place last month. These visitors are now on their return journey to their respective homes. Our readers, to many of whom their names are familiar, will join in wishing them a safe and pleasant voyage.

SEAGOE VISITORS IN CANADA.

Mr. Robert Sherman, for the third time, is holiday making in Canada. He is accompanied by his brother, Mr. David Sherman. It will be an experience of much interest and pleasure.

SYMPATHY.

We record, with much regret, this month the death of Frederick Robinson, of Ballyhannon. For some considerable time he had been in failing health. His last illness—a long, protracted one—was borne with unflinching patience and hopefulness. He was a very faithful member of this parish. A regular attender of the Church services, he also took a keen interest in the Seagoe Men's Bible Class. He was, moreover a most liberal supporter of all that concerned the welfare of the Church, which meant so much to him. He took a deep interest in his home and was a keen gardener. He rendered many years of faithful service to the G.N. Railway and was always extremely popular among the workers. The large numbers present at his funeral testified the esteem in which he was held. Faithful in all things and possessed of many fine qualities, his memory will not soon be forgotten.

The passing of Joseph Wilson, of Ballymacrandle, removes one who was very popular in that part of the parish. For many years he had been in indifferent health. In spite of much suffering he retained his bright spirit to the end.

Robert Guy, of Derryvore, was one of our oldest parishioners. He was well-known. Possessed of a kind, genial nature, he was much respected and will be greatly missed. To all who have been bereaved we tender our sincere sympathy.

HARVEST FESTIVAL SERVICES.

The following list gives the provisional dates of these Services:—

Sunday, Sept. 26th, 3.30 pm	} Hacknahay.
Monday, Sept. 27th, 8 p.m.	
Sunday, Oct. 3rd, 3.30 p.m.	} Edenderry.
Monday, Oct. 4th, 8 p.m.	
Sunday, Oct. 10th, 3.30 p.m.	} Drumgor.
Monday, Oct. 11th, 8 p.m.	
Sunday, Oct. 10th, 3.30 p.m.	} Levaghery.
Monday, Oct. 11th, 8 p.m.	
Sunday, Oct. 17th, 3.30 p.m.	} Bocombra.
Monday, Oct. 18th, 8 p.m.	
Sunday, Oct. 17th, 3.30 p.m.	} Carne.
Monday, Oct. 18th, 8 p.m.	
Thursday, Oct. 21st, 8 p.m.	} Parish Church.
Sunday, Oct. 24th, 11.30 a.m.	
3 p.m. Children.	
7 p.m.	

BAPTISMS.

“ Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God.”

August 1st—Margaret, daughter of Robert Henry and Isabel Wilson, 4, Garland Avenue, Lurgan.

MARRIAGES.

“ Those whom God hath joined together let no man put asunder.”

3rd August—William David Roche, 75, Carrickblacker Road, Portadown, and Florence Allen, 147, Bridge St., Portadown.

4th August—John Nelson, 117 Hillhead, Airdrie, Scotland, and Florence M'Cleary, Balteagh, Portadown.

12th August—George Quinn, Ballynaghy, Portadown, and Emily Mayes, Carrickblacker, Portadown.

25th August—James M'Knight, Kernan, Portadown, and Elsie Williams, Drumgor, Lurgan.

1st September—Edward George Clarke, Artabracka, Portadown, and Sarah Rose Jane Harra, 29, Watson St., Portadown.

BURIALS.

“ Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours.”

30th July—Joseph Wilson, Ballymacrandle, aged 63 years.

13th August—Frederick Robinson, Ballyhannon, aged 55 years.

1st September—Robert Guy, Derryvore, aged 81 years.

THE C.L.B.

The Seagoe Company of the Church

Lads' Brigade will begin its new Session on Tuesday, 14th September. The Training Corps will meet weekly in the Parochial Hall, Edenderry, on Tuesday at 7.30; the Seniors on Tuesday, at 8.30. The Brigade at present, taken all round, is in a more sound state and position than ever before. This is in no small measure due to the zeal and interest of the Commanding Officer and of other keen workers in the Company. While we hope for many new recruits, the principle of the C.L.B. remains. It is not to hanker after members but to seek for quality and thoroughness. The aim of the C.L.B. is to train up active members of the Church, who will also be worthy citizens of the State. The General Headquarters of the organisation insists on all its members attending each week at the Service of their Parish Church.

C.L.B. REFRESHMENT STALL.

On the occasion of the August Demonstration held in Portadown, on Saturday, August 28th, the officers and senior members of the Seagoe Company of the C.L.B. ran a successful refreshment stall in the Parochial Hall, Edenderry. They were ably and generously supported by many young ladies of the district. The proceeds will go towards the funds of the Company.

THE C.L.B. AT HARROW.

Three Officers of the Seagoe Company of the Church Lads' Brigade are at present attending the Officers' Training Camp at Harrow. They are Lieut. D. Allen, Lieut. J. Hynes and Sergeant-Major F. Shanks. With some hundreds of the Church Lads' Brigade Officers assembled from all over England, Ireland, Scotland and Wales, and from beyond the seas, they are receiving a special and intensive course of instruction for the working of this organisation. With the exception of a few hours in the afternoon for recreation, the whole of each day is devoted to lectures and practical training in the various departments of C.L.B. activities. There, in addition to instruction from experts, they have the benefit of the companionship and of the collective experience of their fellow-officers from all over the British Isles. This is a great privilege and a unique opportunity. The experience will be invaluable to our representatives. On their return they will have much to teach. Our Company, in the session which lies ahead, will in no small measure, realise the value of the Harrow Training Camp.

FOREIGN MISSIONS.**The New Call from India's Villages.**

Recent news in the papers has attracted widespread attention to the untouchables of India. We have read of great conferences of outcaste peoples who have decided to break away from Hinduism. We have heard of mass movements towards Christianity, and of the baptisms of tens of thousands of converts in recent years. We have followed with growing interest the development of the young churches in these rural areas, particularly in the Dornakal and Travancore Dioceses. We are therefore compelled to examine more closely what is happening in India and to see how far we are reaping the harvest which has come. May we remind ourselves at the outset that the prayers of a hundred years are being answered, that the labours of earlier missionaries who spent their lives in the plains of India are bearing fruit, and that we are entering into their labours. We are trustees of a great heritage, and it is our duty to hand on to others the task, stronger and more fruitful than we received it, that others in turn may enter into our labours.

Who are the Untouchables?

The outcaste communities of India number over sixty million. They are probably of aborigine origin, but the story goes back so far into the dim distance that it is impossible to say how and when the Hindu system fettered upon these people the religious disabilities which made them outcastes and yet members of the system. Hinduism has ever kept them in servitude and bondage, and has made the untouchables feel that they are in the unhappy condition because of sins committed in some previous incarnation. As untouchables they must not approach a caste Hindu, they must not worship in the temples, they are forbidden to draw water from the same well as caste people, and they are literally the serfs of the caste communities. They are paid starvation wages and their poverty is probably greater than that of any other community in the world.

What is happening among these people?

There is a ferment among the millions of outcastes to-day which is unique in Indian history.

In October, 1935, Dr. Ambedkar, the acknowledged leader of the depressed classes, held a conference near Bombay at which ten thousand representatives of the outcastes attended. He advised the en-

tire community to forsake Hinduism and join some other religion. His words were: "Choose any religion which gives you equality of status and treatment." Speaking for himself he said: "I had the misfortune of being born with the stigma of untouchability, but it was not my fault; I will not die a Hindu, for this is in my power." The conference passed a resolution advising all untouchables to forsake Hinduism, but they did not say what should replace their old faith.

Who is Dr. Ambedkar?

Dr. Ambedkar, who is leading this movement, is, as we have seen, of outcaste origin. As a boy he was eager to learn, and yet he was forbidden to enter the school building because he was an outcaste. He was made to sit outside the building, but the windows were left open so that by overhearing the teaching in the school it was possible to pick up a smattering of education. He proved a bright boy, and later was enabled to go to a high school, but there he had to sit on a bench by himself. Through the aid of friends he was sent to America and England for further education, and in both these countries he took degrees. In England he studied law and was called to the Bar at the Middle Temple. After ten years' study abroad he returned to India, only to find that he could not even rent a house or a room because he was an outcaste. This brilliant lawyer was treated as a pariah because of the Hindu system. He has lived through that period and is now principal of the Law College in Bombay. He represented the depressed classes at the Round Table Conference in London.

What does India say to Dr. Ambedkar's Advice?

There is no doubt that there have been important repercussions all over India from the conference of untouchables. Mr. Gandhi had previously carried on a campaign for the removal of untouchability, but he has signally failed because he clung to the Hindu system which has been the cause of the trouble.

In Travancore, the Ezhava community are definitely on trek. They are a superior type of "exterior" castes. Many of them are educated; some are land owners, others lawyers, doctors, officials, and teachers; but they are excluded from the temples and suffer from the disabilities of the outcaste community. The leaders of one section of these people, numbering over 850,000, have waited on the Bishop

in Travancore because they are anxious that their entire community should become Christian. This is by no means entirely due to Dr. Ambedkar but to another incident in a situation which is growing in magnitude from day to day.

In the C.M.S. area of the Dornakal Diocese there are no less than three hundred villages appealing for teachers; they represent forty thousand people definitely asking for baptism. The Bishop reckons that probably about a million people in his diocese are moving Christward.

In Hyderabad, Deccan, another movement is in progress. The C.M.S. missionary at Aurangabad tells us that inquirers are increasing all the time, and he adds: "We here have been feeling the burden of success and it is becoming a very real burden too. In each one of our six pastorates new movements towards Christianity are taking place, and there is an insistent, urgent demand for more workers."

Similarly appeals for help have reached us from the Punjab, where Canon Hares has built up a far-reaching village Christian movement based upon his central station at Gojra. In the United Provinces there are a number of movements among the outcastes towards Christianity, and in the Central Provinces we hear of three different centres where people are seeking for further instruction. So the story goes on, each mail bringing in fresh news of inquirers, converts, and a growing

Church. Each mail adds to our responsibility, and the appeal for additional help becomes increasingly urgent.

How has this arisen?

It is not due to Dr. Ambedkar that this spiritual revival has taken place, his campaign is a mere incident in a much older movement. In the C.M.S. areas it goes back to 1859, when a man named Venkayya and a few friends from a village in the Telugu country decided to try to find God. The story of how they ultimately met a C.M.S. missionary at Bezwada and were baptized is told in a separate pamphlet. They were the means of the conversion of their own community of 200 people, and in this way they laid the foundations of what is now the Dornakal Diocese.

We may gauge something of the progress if we remember that in 1859 the community consisted of four hungry, ill-clad, outcaste men. By 1919 the community had increased to 86,000 Christians in the diocese, and by 1935 there were over 200,000 baptized Christians, and the Church was increasing by over 10,000 members a year. In all the missions in India of all societies, every month over 15,000 people are becoming Christians—that is 180,000 a year, and the adherents to Christianity are many times that number.

(To be continued next month.)

SERVICES—The PARISH CHURCH

HOLY COMMUNION—1st Sunday after Morning Prayer; 3rd Sunday at 8 a.m., and on the Chief Festivals

HOLY BAPTISM—1st Sunday of each Month at 4 p.m., and during any Service in the Parish Church, notice be given; Two Sponsors at least are required and they must be Confirmed Members of the Church, Churchings are held at each Baptism. Mothers are expected to bring a thankoffering. (See Book of Common Prayer)

MORNING PRAYER—Sundays and Chief Festivals, 11.30 a.m.

EVENING PRAYER—Sundays, 7 p.m.

DISTRICT SERVICES.

Hacknahay—Last Sunday of Month at 3.30 p.m.

Drumgor—Second Sunday of Month at 4 p.m.

Edenderry—Services as announced.

CLASSES, &c.

BIBLE CLASS FOR MEN in Edenderry on Sundays at 10.15 a.m.

SUNDAY SCHOOLS 10 a.m. Edenderry Parochial Hall and Seagoe School. 3 p.m. Seagoe, Edenderry Parochial Hall, Levaghery, Hacknahay, Carne, Drumgor, Bocombra.

MOTHERS' UNION—2nd Tuesday of each month at 7.30 p.m.

CHURCH LADS' BRIGADE in the Parochial Hall on Tuesdays and Fridays.

GIRLS' FRIENDLY SOCIETY in Seagoe School on alternate Mondays at 8 p.m.

SEAGOE P.E. SCHOOL, 9.15 a.m. Principal—Mr. R. Scott.

MARRIAGES must be performed between 8 a.m. and 3 p.m. Licenses are issued by Ven. Archdeacon Hannon Rectory, Lurgan. Due notice (48 hours) must be given to the Rector of intended weddings. **FEES**—By License—Labourers 5/-, Tradesmen 10/-, Merchants and Farmers 15/-, Professional £1. By Banns 5/-. **FUNERALS** will be attended by the Clergy if proper notice be given. **SICK CASES** should be notified to the Clergy without delay. **FEES FOR CERTIFICATES**—**BAPTISM** 3/7, Children (Factory) 1/- and 2/ (non residents); **MARRIAGE** 3/7. An extra Search Fee is chargeable in certain cases. It will be a help to the Clergy if they are notified of the arrival of new Church families in the Parish.

A copy of the Magazine will be sent by post to any subscriber for 3/ per annum.