

# COMPTON PARISH MAGAZINE.

AUGUST, 1944.



## Parochial Church Council.

Members of  
all  
Committees

Rev. E. E. S. Utterton, M.A., Rector. Telephone—Twyford 3189.

Mrs. Peake, Secretary; also Representative to Diocesan Conference.

Brig.-Gen. A. Eden

Mr. J. Durst

Treasurers and Churchwardens.

Mr. G. R. Crawford, Vice-Chairman of P.C.C.

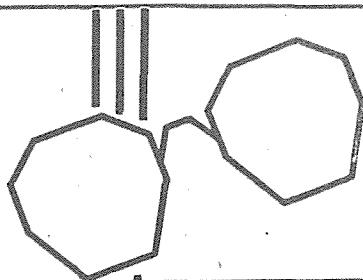
Representatives to Ruri-decanal Conference—Mr. F. E. Abbott (F), Mrs. Peake,  
Miss G. M. Edwards, Mrs. Salmon,

Mrs. Bishop (G),	Miss Fordham (G),	Mr. A. J. Lawrence (F),	Miss F. Stallard (G),
Mrs. Bromet (G),	Mrs. Haines (G),	Mr. E. C. Pottle (G),	Mr. C. E. Swann (G),
Mr. A. R. Bower (F),	Mrs. Hilliar (G),	Mr. A. Redman (F),	Mrs. Scott (G),
Mr. E. C. H. Condon (F),	Mrs. House (G),	Admiral Reeves (F),	Miss Threlfall (G).

Co-opted on Missionary Committee—Mrs. Eden (Representative on Winchester United  
Missionary Council).

F—Finance Committee      G—General Purposes Committee

Organist and Choirmaster—Mr. Denis A. B. Lee.



Have you screwed-up your eyes to see an object more clearly?

Why? Because your eyes are not functioning normally.

*Telephone now for an appointment.*

## RAWLING & SONS

F. E. RAWLING, F.S.M.C., F.I.O.

Established  
1895.

Consulting Ophthalmic Opticians,  
60 HIGH STREET, WINCHESTER.

Telephone  
3082

### Important to Residents of Shawford and Compton.

CHARLES SMITH & SON have further improved their service in this District and now give continual deliveries throughout the day.

## CHARLES SMITH & SON,

Family Grocers, Wine & Spirit Merchants,

TWYFORD.

Noted for High-class Provisions, choice blended Teas, freshly roasted Coffee. All goods at Store prices. Telephone—Twyford 2235. Estab. 1843

Phone—8 Twyford.

## E. WEBB,

Baker, Grocer  
and  
Coal Merchant

1 & 2 STATION TERRACE,  
SHAWFORD.

CARS FOR HIRE.

## COMPTON PARISH MAGAZINE.

*The Parish Church of Compton All Saints is the spiritual home of all the Parishioners.*

*Peace be unto this Holy House, and all that worship in it.*

*Peace be to those that enter, and to those that go out from it.*

*Peace be to those that love it, and that love the name of the Lord Jesus.*

### LIST OF SERVICES.

Sundays—Holy Communion at 8; also on the 1st Sunday of the month at 7.15, and on the 2nd and 4th at 12.

Mattins and Sermon at 11, with the Litany on the 3rd Sunday of the month.

Children's Service at 3.

Evensong and Sermon at 6.30.

Weekdays—Holy Communion on Wednesdays at 8 and on Fridays at 12.

Mattins daily at 10.

War Intercessions on Wednesdays at 12 and on Fridays at 6.30.

Holy Days—

August 6 (Feast of the Transfiguration),

Holy Communion at 7.15 and 8.

August 24 (S. Bartholomew, A. & M.),

Holy Communion at 8.

### SIDESMEN FOR AUGUST.

(Sunday Evensong).

Messrs. C. House, C. E. Swann, R. Barstow.

My dear Friends,

Mr. Walmsley and his band of helpers are to be heartily congratulated on the wonderful result of the Victory Garden Fête held on July 8th. Also our very grateful thanks are due to Mr. and Mrs. Ellis for so kindly lending us their garden, which would have been ideal for the purpose. It was a great disappointment that the uncertain weather in the morning prevented the stalls from being set up out-of-doors. There wasn't sufficient elbow-room in the Parish Hall for either buyers or sellers. Consequently the brave stall-holders were overworked and I am afraid several would-be purchasers never reached the stalls at all! People could hardly get into the Hall, much less to the

stall they were particularly keen to reach—the crowd was so great. In fact I hear that at times it looked more like a Rugby scrum than a Sale going on, and when at last after much patient (or impatient!) pushing you did reach the stall, it was only to find that the cupboard was bare!

Owing to an improvement in the weather, as the day went on, the Competitions were able to be held in the garden; so, too, were those delightful illustrations of nursery rhymes by some of the children, a Greek dance by Miss Anne Clegg, and songs by a small choir of ladies. A special word of thanks is due to Mrs. Clegg and Mrs. Thompson for their painstaking work with the children, and to Mrs. A. Cooper for her readings.

Everyone worked and gave and bought with such enthusiasm and goodwill that the result far exceeded our highest expectations. Few thought the takings would reach £200. We actually collected the splendid sum of £275/16/8. It is yet another illustration of what careful organisation and good teamwork can do!

Your sincere friend and Rector,

EDWIN E. S. UTTERTON.

### Parish Notes.

The Church will be closed for its annual cleaning from Monday, July 31st, until Saturday, August 5th.

War Intercession on Fridays at 6.30 will be continued (except on August 4th) until further notice. It is encouraging to see such a nice number using this opportunity of supporting by their prayers those who are so bravely facing danger and death for us on the various fronts.

E.E.S.U.

### LIFE-BOAT DAY FLOWER STALL.

Most sincere thanks to all the very kind friends who helped to provide and sell flowers and vegetables at the Butter Cross Stall on Lifeboat Day, July 1st. The flowers were quite lovely—masses of them. Special mention must be made of the exquisite bouquets given by Mrs. Durst and the Misses

Way. Bunches of lavender sold at once, and delicious little bunches of sweet herbs. Buyers crowded round at once and bought generously.

Warm thanks to Mrs. Peake, Mrs. Bishop, Miss Way, Miss Clarke and Mrs. Maunders for their help, without whom we should not have fared so well. To Mr. Vaughan, without whose car we could not have had the stall, very grateful thanks for his help.

The sum of £25/3/9 was realised and this was added to the day's Flag selling, which brought in £262/16/9 for the great cause of the National Lifeboat.

E.R.

### ROYAL NATIONAL LIFEBOAT INSTITUTION.

On July 1st a Flag Day was held in the Rural Area, with the excellent result of a total of £88 being raised. I want to thank all the sellers in Compton and Shawford who helped so splendidly by collecting just over £18—beating last year's collection—and also those who gave so liberally.

E.R.

### RED CROSS AGRICULTURE FUND. RURAL PENNIES ACCOUNT (COMPTON AND SHAWFORD, INCLUDING SILKSTEAD).

	£	s.	d.
Collected Jan. 1/44—June 30/44	95	10	8
Previously acknowledged	327	15	5
	£423	6	1

The total amount, including Rural Pennies, Entertainments and Donations, sent to the Red Cross and St. John Fund, from November, 1941, to June 30th, 1944, was £707/1/1.

H. Walmsley.

### RED CROSS VICTORY GARDEN FETE (July 8th).

We are delighted to say that this Fête resulted in the magnificent sum of £275/16/8 being sent to the Red Cross Agriculture Fund "Victory Garden Weeks." Our grateful thanks are due first of all to Mr. and

Mrs. F. H. Ellis, who placed their lovely garden at our disposal, and also to the Stall-holders and all those who contributed in any way to such a successful result. The Sale had to be held at short notice in the Parish Hall, and Mrs. Wilmot responded nobly to the extra work this involved.

H. Walmsley, Organiser.

A. R. Bower, Hon. Treasurer.

### WOMEN'S INSTITUTE.

The Members' Meeting was held on June 28th at "Cartersland," by kind invitation of Mr. and Mrs. Bower, and a very enjoyable afternoon was spent. Miss Kenyon gave a talk on Richard Cobbett, and this was followed by games, including the "Mystery Voice," which caused a lot of amusement. A wonderful tea followed, members pooling their food. Several members availed themselves of the kind invitation of the Headmaster to show them over the College on the afternoon of Thursday, June 15th.

M.R.F.

### WASTE PAPER SALVAGE.

The paper collected in June amounted to 12 $\frac{3}{4}$  cwt. After paying Oliver's Battery and Brambridge their proportion a cheque for £8/13/6 has been handed to the National Lifeboat Institution.

Next paper day is Wednesday, Aug. 23rd.

E.W.E.B.

### CRICKET.

The boys have no cricket gear and it is practically unobtainable in town. If anyone in the parish has any old unwanted cricket bats, in any condition, or stumps, and will kindly let Mr. Barton, Cherrycroft Cottage, know, arrangements will be made to collect them, and they will be cut down, repaired and put to good use.

### "SHIP'S HALF-PENNIES" AND W.R.E.N. FARTHING'S FUND.

The collection last month amounted to £5/6/0, of which £2/10/0 was collected by the School-children.

A cheque will be sent to the Red Ensign Club.

K.M.C.



# WINCHESTER DIOCESAN LEAFLET



No. 79.

AUGUST AND SEPTEMBER

1944

## DIOCESAN CONFERENCE

### The President's Address.

My Brothers of the Clergy, Representatives of the Laity.—Many members cannot be here to-day owing to inescapable duties elsewhere. All the more sincerely do I welcome you who, notwithstanding the pressure of other claims, have made it possible to attend. At the very least your presence is an encouragement to me. I am slowly getting to know this diocese better and to be, as I hope, better known within it. I have now officiated in more than a hundred different parishes, in some on several occasions, and visited in others. I have also officiated in many other places—military, educational and the like. It will take me another year or two to feel that I have anything approaching adequate knowledge of the diocese as a whole: but I have made a beginning and I am grateful for the kindly welcome which I have everywhere received.

### THE WAR IN EUROPE.

When we met for our special session last March, we met in what I described as "a somewhat awful lull before the opening of fresh offensives." That lull has ceased. The fresh offensives have everywhere begun. The invasion of France, that enterprise of unprecedented magnitude and complexity, did not go unnoticed in this County. The landings were made almost opposite our Hampshire shores. They were not made, as they could not be made, without cost: but it is noteworthy that the British losses in killed during the first week of the invasion were less than the number of civilians killed in the first three weeks of flying bombs. None the less, from both these causes some among us have already suffered bereavement.

The extent to which our operations in Normandy have thus far been hindered by the weather imposes a real strain on the faith of those who, while recognising the place of law in life, believe that God can over-rule events without breaking or even suspending the laws of His ordaining. The storm which dispersed the remnants of the Armada has been generally regarded throughout our subsequent history as a sign of Divine favour. I must not discuss this problem here at any length. It is at least possible that one or other of the Allies was not ready to take advantage of the remarkably favourable weather which we enjoyed for so long earlier in the year; and bad weather at any rate serves to remind us that there are at least some factors in life which, notwithstanding all his skill and cunning, even modern man cannot yet control. But, if inspiration from heaven in any sense led to the defeat of the Armada, it should always have been looked for, less in the mighty wind which dispersed its remnants than in the dash and heroism of British sailors with hearts and souls aflame; and the outstanding fact for which every one of us should now feel profoundly grateful to God is that, in spite of all that the enemy could do to stop them, the landings in Normandy were successfully made because British and American men went forth with so strong a sense of duty to play their part in an enterprise so difficult and so dangerous.

As a result of that enterprise, of events in Italy and of the spectacular advances of our Russian allies, the

present condition of the war in Europe justifies the highest hopes. Sober judges believe that the might of Germany is now at last visibly cracking, and that during this year some sudden collapse may come. But for that very reason it is clearly only the more important that there be no easing off, no "letting up"; and that every one of us should continue to do what we can to help make sure of victory—not forgetting the duty of constant prayer for which so profoundly moving an appeal was made on the evening of June 6th by his Majesty the King.

### GERMANY AND THE FUTURE.

It is to be hoped that the Germans are being told that recourse to new and devilish devices will have no important effect on the course of the war, but will certainly increase the severity of the terms which the Allied peoples will demand shall be imposed upon the Germans when they are finally defeated. Much more is it to be hoped that the Allied Governments will be able to unite forthwith in making it still clearer to the German people that while we demand unconditional surrender, it is our hope that Germany will yet prove herself a good member of the family of nations and that in the measure that Germans bring forth fruit worthy of repentance they will be given opportunity to dedicate to the arts of peace those powers which for so long they have dedicated to the pursuit of war. Such assurances are surely desirable for their own sake and, incidentally, might do as much as many battles to hasten the end of the struggle in the West. We Christians at any rate must believe in the possibility of national repentance, in the genuine repentance of so many in a nation as to change the direction and character of a nation's ambition.

Is the Christian faith or some form of dialectical materialism to capture the soul of the German people when this war is over? In the silence which follows talk about the necessity of re-educating Germany two things always come near being heard, one that it is impossible for us to re-educate Germany, the other that, what no one else can do, God can. None the less, much will certainly depend upon the motives governing our treatment of Germany, upon the Christian Churches in Germany, upon our readiness to help those Churches, and upon the extent to which this country and America are prepared to insist, when the times comes, that those Churches shall have the freedom of opportunity which they will need.

### THE CHANNEL ISLANDS.

Events in Normandy must cause us further anxiety for our brethren in the Channel Islands. They are evidently now in some danger of suffering either from bombardment or starvation, or both. It is conceivable that the Germans may abandon the Islands without fighting. But it seems unlikely. I expect to be allowed to visit the Islands as soon as conditions permit, and in that event I should have to cancel engagements at short notice. The situation after their liberation is bound to be difficult, even apart from the possibilities at which I have hinted. The difference between the conditions under which those who remained on the Islands and those who came away have lived for four

years may make re-association in some cases far from easy. Family reunions will not in every case be free from difficulty. There will be awkward questions about stipends relied on by the clergy there, but needed and used here for their dependants. Fourteen benefices in the Islands have for long had no resident priest, six by reason of deportation and eight for other causes. Nor must it be forgotten that the Germans hitherto have been studiously "correct" in the Channel Islands. I hope that we shall all continue to have the Islanders very much in our thoughts and prayers, desiring not only their liberation, but thereafter the re-integration of their common life, the recovery of their former prosperity, the maintenance of the strong ties which have bound them for so long to the British Crown and the spiritual revival of the Church in their midst.

#### THE CHURCH AND RECONSTRUCTION.

Here at home the demands of the future and the present alike press heavily on all responsible members of the community, and not least on the clergy and laity of the Church of England in this as in other dioceses. Schemes of reform and reconstruction already begin to take definite shape, and impinge upon us not only as citizens, but as Churchmen.

Proposals in regard to town and country planning have their bearing on the immense task to which we are committed, in accordance with the Reorganisation Measure, in regard to the reorganisation of the Church in Southampton. Few know how exacting that task is and is going to be. We are greatly indebted to the Bishop of Southampton, Canon Jolly and Mr. Leigh, among others, for all that they are doing to grapple with it, and the Bishop will be referring to this matter briefly later this morning. Beyond that, some of us are wrestling long and hard with the perplexing subject of the redistribution of benefice endowment income and of ministerial man-power in other than bombed areas. It is, in my view, most important that the Church should still do all that it can in the future to defend and foster local community, to distribute its clergy (that is) not so much in proportion to the number of individuals in any area, but rather with regard to their grouping, in village, housing estate and factory alike. Even so, however, our parochial "lay-out" will undoubtedly need further readjustment, if it is to conform to the distribution of the population after the war, and if benefice incomes are to be related to the responsibilities and expenses of incumbents.

#### THE EDUCATION BILL.

Again, we are all aware of the new demands as well as new opportunities which the Education Bill is going to bring to us. If we are to help in the recruitment of teachers with a real sense of vocation to their work, if we are to help provide some of them with the right kind of training both as Christians and as teachers, if we are to be of service to teachers in every type of school in using to the best advantage the larger opportunities which the Bill will offer to commend the Christian interpretation and way of life, and, last and not least, if we are to see to it that as many as possible of our Church schools can continue to play a worthy part in the national system, there will be much to be done.

Here the Bishop referred to Christian Educational work now being carried on in the Diocese, and to questions coming before the Conference, and continued:—

#### NATIONAL CHURCH APPEAL.

The need of more money also unfortunately looms larger and larger. If all the clergy are to have an adequate minimum stipend, if they are to have a less woefully inadequate pension, if we are to be able to bring many of our Church schools up to the standards which will be required, if we are to maintain and develop our Training Colleges for teachers, if we are

to be able to provide clergy and churches for the new towns and housing areas, if women's work for the Church is to develop as there is every reason to hope that it may after the war, and if our missionary work is to be maintained in days when the cost of everything will be greater than heretofore, more money will be needed by the Church of England, by every diocese and parish.

✱ We must expect before long a National Appeal in which every diocese will have a part and place. Some dioceses have already launched appeals without waiting for the plans at the centre to mature. Personally, having something to do with those plans, I am sure that we should ourselves wait a little longer. But the appeal will come, and all can help now by winning and saving every penny which they can and by putting it by. I am delighted to learn that some parishes are doing this already on behalf of their Church schools, and I hope that others will follow suit.

Meanwhile we may be encouraged by the extent to which Churchpeople in many parishes have combined with the Ecclesiastical Commissioners (under what is known as Scheme K) to augment the stipend of their parish priest for a term of years. Still more may we be encouraged by the gifts of the parishes to the Diocesan Fund in 1943, about which Colonel Erskine will be speaking presently, and above all, perhaps, by the fact that missionary giving in this diocese last year increased by some 14 per cent., from £29,000 to £33,000.

#### PRESENT MANIFOLD DEMANDS.

I have spoken of some of the demands coming upon us from the future; but in addition there press upon us all the manifold demands and opportunities of the present. There is the necessity, for myself and others, of trying to provide the church in every parish in the diocese with pastoral leadership when suitable clergymen are hard to come by. There are in these days extra calls of every sort and kind upon the parochial clergy. There is the need for clergy and laity alike to visit and enhearten those whose husbands and sons are serving overseas, and especially those who are bereaved. No less important is the duty of seeing that letters are sent to members of congregations serving overseas, of showing them that they are not forgotten by the Church at home. I know how much some incumbents are doing in this direction. But the chaplains are unanimous in stressing the importance of such letters, and also, I am sorry to say, in emphasising how comparatively few such letters are. It also remains our duty, not least in this critical time, to do everything which we can to commend the Gospel of God made known to us in Christ to those who are at present living indifferent to it. Now I know that these and many other demands and opportunities come upon my brothers of the clergy in particular, just when they are most tired, have little or no domestic help, lack the support of the most vigorous members of their congregation, and have often no assistant priest, though needing at least one or two; and come upon us also when more parishes than usual have no parish priest at all.

There have been more than fifty vacant benefices to be filled in this diocese since I came here. When I addressed you thirteen months ago I was able to say that all but four of the thirty vacated during the previous fourteen months had been filled. Since then, since just a year ago, twenty-four other benefices have fallen vacant or are impending vacancies. Of these twenty-eight vacancies or impending vacancies, fifteen have been filled during the last year—nine by priests from outside the diocese, to all of whom we extend a sincere welcome, four by transfer of incumbents from other benefices, and two by the preferment of assistant priests from within the diocese. I am glad to note that this last figure represents 100 per cent. increase on the year before, and more assistant priests would have been



# CHURCH AND HOME

INCORPORATING "THE NEW DAY"

NEW SERIES, No. 48

AUGUST, 1944

1d. net [Registered as a Magazine  
for transmission to Canada]

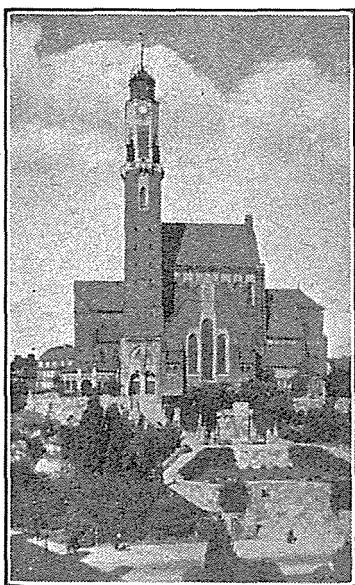
## THE SWEDISH CHURCH

IN recent years interest in the Scandinavian countries has led to a renewed interest in their Church life, which has shown itself to be endowed with great vitality. Take Sweden, for example.

Christianity was first introduced into Sweden in the early ninth century. The first definite missionary work was undertaken by St. Anskar, a monk of Corbie, in the Diocese of Amiens, who, besides missionary work in Denmark, turned his attention to Sweden. After many difficulties, Olaf, King of Sweden (St. Olaf), declared himself in favour of Christianity. The first Christian King of Sweden was Olaf (993-1024), "the Lap-King." According to an old Swedish tradition, Olaf was said to have been baptized by an Englishman, Bishop Sigfrid, in 1008. Besides Bishop Sigfrid quite a number of other Englishmen appear later in connection with Swedish Church history, and, of course, there is the well known Scandinavian Mission of Nicholas "Brekespere," afterwards Pope Adrian IV. Nicholas, then Cardinal of Albano, gained great prestige by his handling of Church affairs there (1152-1153).

In the sixteenth century the Swedish Church came under the influence of the Lutheran Reformation. In 1531, after a considerable upheaval, the Episcopal Succession was secured, the necessary act for the consecration of new bishops being performed by Petrus Magni and Magnus Sommar. They were bishops of the old order. A protest was, however, deposited with the Chapter of Strängnäs. This was unknown to the King at the time. The reason appears to have been that those connected with the affair wished to cover themselves against a change of government at some later date! The Eucharist teaching of the Church in Sweden is Lutheran in type. There are three Service Books—"The Handbok," which contains Offices for the administration of the Sacraments, forms of Mattins and Evensong and Occasional Offices; "the Evangeliobok," which contains Epistles and Gospels and Additional Prayers; "the Psalmbook," containing the "Evangeliobok," together with selections from the "Handbok" for laymen's use.

To describe the contents of these books would take too long. We may, however, observe that as regards the Order of Communion, the Swedish Church has treated it in a somewhat different manner to our own. On the whole it follows the rites which owe their origin to Luther's revision. Englishmen will therefore miss such stress as their own rite



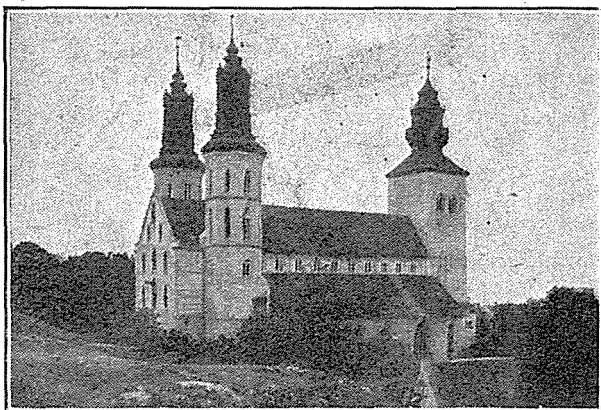
E. N. A.

The new Engelbrekt Church,  
Stockholm.

throws upon the more sacrificial aspect of the Eucharist. For Luther the Sacrament was "the seal of the *Word of God*" or "as the *Word of God* is a Sacrament, so the Sacrament is *God's Word*" (*Verbum visibile*). "The Lutheran Liturgy begins with the thought of sin and ends with the assurance of grace, in holy peace." Broadly speaking, the Lutheran Liturgy may be described as a recasting of the Roman with the omission of the Canon. Thus there is much in its structure similar to our own and much also that is common to other Western Liturgical forms.

The Swedish Liturgy has two forms, one in which Holy Communion is celebrated, and one in which it is not. Speaking of the retention of the word "mass" in the official title "Högmässogudstjänst," the late Mr. Yelverton writes: "It will be noticed that it is only used in compound, 'högmässa,' to describe the chief Sunday service, and 'nattvardsmässa' (lit. supper-mass), to describe the Communion when it is celebrated apart from High Mass. This use of the word 'Mass,' which is also found in the office books of certain other reformed Churches in Germany in the eighteenth century, and is in use at the present time in the Churches of Denmark and Norway, marks a continuity of worship and as such is a useful reminder to Englishmen that the word 'mass' is not necessarily the exclusive property of the Roman Church.

The Church of Sweden, like the Church of England, has since the Reformation passed through a debilitating period, but now, thanks to the influence of certain very distinguished theologians and churchmen, is recovering its heritage as an integral factor in Christendom. For a number of years the possible development of friendly relations with the Church of Sweden engaged the minds of English churchmen. It will be recalled that in 1920 the Lambeth Conference in Resolution 24 recommended a limited form of intercommunion between the two Churches. Since then two English bishops have taken part in the consecration of a Swedish bishop. Much, however, remains to be done before anything like widespread Communion *in Sacris* can be established.



E. N. A.

The Cathedral, Visby, consecrated 1225

## HOSPITAL OPPORTUNITIES. BY A SISTER TUTOR.

(Indicating the opportunities the Church has for Christian service in hospitals.)

**A**FTER long experience of hospital life, I must say that I am amazed at the way in which the Church very often neglects this most profitable and fruitful field of service for God.

May I suggest some practical ways in which Christian people might serve God and their fellows, and at the same time strengthen the life of the Church by contacting the hospitals.

Many nurses are a long way from home. They have daily "off duty" periods and sometimes week-ends. These, however, are not always sufficiently long to permit them to travel to their homes. They have only the Common Room, unless they get to know someone in the neighbourhood. Are there many Christian homes open for such girls?

In my mind's eye I see a young nurse declaiming on the subject of religion and dismissing it as utterly futile.

Later I learned that she entered hospital because her father, a very religious man, had married a girl younger than herself. Before she could visit her home this young nurse had to obtain her step-mother's written permission!

Nothing I could say seemed to have any effect on her. The girl's cynicism grew harder and more bitter, and then she began to go to cocktail parties and break rules. In a very short time she had ruined her life just as so many other young things have done. Only a few days ago I had a letter from this girl, bearing an unusual postmark. It contained one very surprising sentence: "At first I thought I should go mad. Then I started to read the New Testament you gave me. I read it every night and it is the only real help I have ever had."

There are others with whom one seems to have failed. They pass on scarcely troubling to say good-bye, but sometimes they write: "Do please write to me. I don't know what to do. Please write soon."

You write, and as likely as not there is no reply, and you are inclined to feel disappointed.

In certain essentials human nature is alike wherever you meet it. When most people feel lonely they hug their loneliness to themselves. The very few who make advances to other people, who extend hospitality without thought of return, reap in the end a harvest of friendliness and gratitude out of all proportion to the effort put forth. If we offered hospitality to these lonely friendless nurses we should be surprised at the response. Why not give your name to your minister or church secretary as a hostess to the nurses in your local hospital or institution? What a field of influence you might gain if you did!

In my early days of training, eight of us very lonely and friendless nurses one day received a personal invitation to his church from a local minister. He would have been surprised if he had known that those seemingly indifferent girls all sent his letter home to their anxious mothers, and that to this day whenever they chance to meet they mention the name of that minister with gratitude and respect.

Look at it from another standpoint and consider the difference it would make to the sick and helpless people if they were nursed by women you and your Church had inspired and helped in the Christian faith.

Then there are the maids and domestic workers, upon whose willing and efficient co-operation the smooth running of hospitals and institutions so largely depends. Most people are deeply interested in the conditions of service for nurses, and never begrudge them the comforts the best hospitals provide for them, but in many hospitals in which the accommodation for nurses is excellent, that for maids is very, very poor. In some cases the maids are cut off from the social amenities provided for the nursing staff.

I remember once, as Home Sister, coming on a little maid weeping her heart out behind the kitchen door. The trouble was just home-sickness. She came from a distressed area and had been brought up among a house full of brothers and sisters. From the toddler stage all of them had attended church and Sunday school. Unfortunately, when this girl left home no one had thought of getting into touch with anyone in the town to which she was going. I sent a letter to a clergyman of a nearby church and his reply con-

tained a very warm invitation for the whole of the domestic staff to attend the church and its week-night activities. I shall never forget the great debt that hospital owed to that kindly clergyman and his wife, who brought so much joy into the hearts of these lonely girls.

Finally, a word about chaplains. Many hospitals owe much to these devoted men, but some are hardly suited for the work because they have become used to the sight of sickness and suffering. In many cases they are overworked. What a good thing it would be if every minister who was moved with compassion, as was his Master, would visit the hospitals and institutions in his area and help with this work for Christ.

It takes the penetrating power of sympathy for one heart to perceive the need in another, for as Barrie says:

"Knowledge is sympathy, and sympathy is love, and to learn it the Son of God became a man."



At this historic moment surely not one of us is too busy, too young, or too old to play a part in the nation-wide, perchance a world-wide, vigil of prayer as the great crusade sets forth. If from every place of worship, from home and factory, from men and women of all ages and many races and occupations, our intercessions rise, then, please God, both now and in a future not remote the predictions of an ancient Psalm may be fulfilled: "The Lord will give strength unto His people: the Lord will give His people the blessing of peace."

Christianity is bound up with the hope of the life to come. The Church should give this hope to the sorrowful. We need much more teaching about the future life.—*The Archbishop of York.*



## W. S. GILBERT

HAVE you noticed that when the radio programmes want a *good* song, with tuneful music and humorous words, they generally go back forty or fifty years? Modern jazz and crooning cannot produce anything that will live. So, too, when a choral society wants a comic opera, which will both please the performers and draw a full house, they cannot do better than choose a Gilbert and Sullivan. It may be said that Sullivan with his marvellous power of making tunes is the attraction. But Gilbert very largely made Sullivan. He wrote the words first and Sullivan put them to music; the two men cannot be separated.

Where Gilbert was so strong was in his humour and immense skill in versifying—it is verse rather than poetry. He is unrivalled also in reproducing the mood of half a century or more ago. Let us first look at his weak side. He is obsessed very often with the idea of snobbery; always trying to prick the bubble of snobbery, he betrays himself to be a snob. His conclusion is:

In short, whoever you may be,  
To this conclusion you'll agree,  
When everyone is somebody,  
Then no one's anybody.

He laughs at kings, sailors, soldiers, politicians, etc., but never understands them.

He is often downright cruel, laughing at the public executioner, as if his work was a joke. He thinks it funny to mock at women growing old, as in *Trial by Jury* where a man

fell in love with a rich attorney's  
Elderly, ugly daughter,

of whom it is said:

She may very well pass for forty-three  
In the dusk, with a light behind her.

In *The Mikado* we have:

I've got to take under my wing, tra la,  
A most unattractive old thing, tra la,  
With a caricature of a face.

Let us look at better things, such as the famous song from *The Gondoliers*:

Take a pair of sparkling eyes,  
Hidden, ever and anon,  
In a merciful eclipse—

Do not heed their  
mild surprise—  
Having passed the  
Rubicon.  
Take a pair of  
rosy lips . . .  
Take all these, you  
lucky man,  
Take and keep them,  
if you can.

Or from *The Yeomen of the Guard*:

It is purely a matter  
of skill,  
Which all may attain  
if they will:  
But every Jack  
He must study  
the knack  
If he wants to make  
sure of his Jill!

Or from *The Mikado*, the lovely song  
with its haunting  
music:

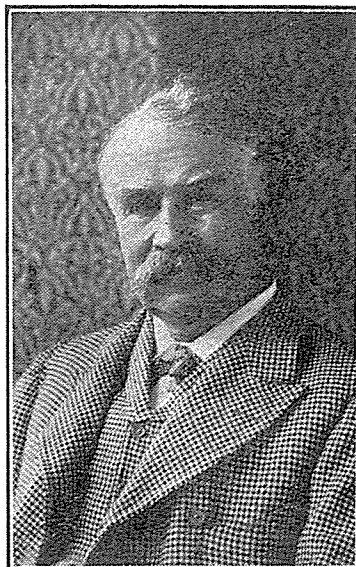
On a tree by a river a little tomtit  
Sang "Willow, titwillow, titwillow!"  
And I said to him "Dicky bird, why do you sit  
Singing 'Willow, titwillow, titwillow'?"  
Is it weakness of intellect, birdie?" I cried,  
"Or a rather tough worm in your little inside?"  
With a shake of his poor little head he replied  
"Oh, willow, titwillow, titwillow!"

Gilbert aims many shafts of ridicule at the clergy. Well, they are used to it and don't mind. They can appreciate, as much as the laity do, "The Pale Young Curate," which ends:

Had I a headache? sighed the maids assembled;  
Had I a cold? welled forth the silent tear;  
Did I look pale? then half a parish trembled  
And when I coughed all thought the end was near!  
I had no care—no jealous doubts hung o'er me—  
For I was loved beyond all other men.  
Fled gilded dukes and belted earls before me—  
Ah me, I was a pale young curate then.

Gilbert even jested at the Lambeth Conference of Bishops in "The Bishop of Rum-ti-foo," which begins:

From east and south the holy clan  
Of Bishops gathered, to a man,  
To Synod called Pan-Anglican,  
In flocking crowds they came.



Press Portrait Bureau.

## CHURCH TEACHING (Based on "The Catechism Simply Explained," by the Rev. M. Bruce.)

*I believe in God the Father Almighty, Maker of heaven and earth.*

YOU cannot prove that there is a God, any more than you can prove that there is such a thing as love or beauty. If you could, there would be no need for faith, but belief is more reasonable than unbelief.

It is more reasonable to believe that the world, with all its wonders, was planned by a great mind, than that it just happened.

Science assumes that Nature does not contradict itself, but consistency is a quality of a mind—if we believe in a consistent Nature, it is reasonable to believe there is one consistent mind behind it.

Our sense of right and wrong cannot be explained by saying it is merely taken from the custom of the people

among whom we live—first, because that does not explain where they got the custom from; secondly, because conscience sometimes leads people to do more than those around them think is needed. It is more reasonable to believe that the sense that we ought to do some things and ought not to do others comes from God. We call this sense conscience. It is given us by God, but it can be educated by what we learn from other people.

God is Almighty because God is love, and love is the only power which can use its opposite in its own service. The only thing which hatred can do to love is to make it shine out more clearly. We see this in the Cross.

God cannot make two and two make five, make untruth true, make right wrong, or destroy man's free will, for to do so would be to deny Himself, which would be the opposite of being Almighty.

## IS THE BRITISH EMPIRE WORTH SAVING?

WHEN King George V began his Christmas Day broadcasts to the Empire the tide began to turn. It must be confessed that it was about time. After the last war it became fashionable to sneer at the Empire, although we had the marvellous deeds of the Dominions to look back upon: the Canadians at Vimy, the Australians and New Zealanders at Gallipoli, the South Africans at Delville. Perhaps it was partly the faults of the Dominions, who, believing that wars were a thing of the past, thought they could stand alone and went off on their own lines. But the chief blame rested with the clever young writers at home, who "debunked" all ideas of heroism and service and earned good money by blackening the record of their own country. In 1939 all the Empire except Eire was at war the moment the Home Empire went to war. In 1940 the heroic record of Britain, under the leadership of the Prime Minister, roused every part of the Empire to enthusiasm, except the die-hard Boers in South Africa and the Congress Party in India.

There has never been any "Empire" in history with such a record of freedom and variety. Let us first look at home. Scotland and Wales have their own institutions, besides playing a large part in governing England. Northern Ireland has its own Parliament and is self-governing so far as its internal affairs are concerned. The Isle of Man has its own Parliament, based on the Scandinavian period of the island's history. The Channel Islands are independent members of the Empire, with Norman-French institutions. Never had the powerful and wealthy England tried to annex the islands and bring them into its system.

Elsewhere we have Canada, with the Province of Quebec French-speaking and self-governing; Australia and New Zealand 90 per cent. British, but with the natives of New Zealand, the Maoris, respected fellow-citizens of the whites; and South Africa, where a Dutchman, General Smuts, is Prime Minister. All these are independent States.

Malta more than a century ago asked to come into the

Empire. Palestine is governed under a mandate from the League of Nations. Egypt and Iraq, once practically part of the Empire, were given back their independence and entered into a close treaty with Britain. India has been offered the position of a Dominion, and we should accept any solution of the difficulties of partnership on which the Indians were agreed.

In the midst of this terrible war millions of money have been voted to raise the standard of living in the West Indies and tropical Africa. We have shouldered the burden of providing education and health services for Africa at the expense of our own people at home. In Uganda, in Central Africa, we work through the King of Uganda. It is a "protectorate," not a conquered colony. Elsewhere in Africa we have adopted the policy of "indirect rule," using the native chiefs as far as possible.

We have much to be ashamed of in the past, but more for what we have left undone than for what we have done. There has been a continual succession of conscientious Governors, soldiers, and civil servants. Corruption and exploitation on the part of the Government are unknown, though we have not always been vigorous enough in preventing exploitation of the natives by private interests.

Above all, the British Colonial rule has been wonderfully sympathetic to missions. It has helped their schools and hospitals, and has refused to let politics interfere with its principles. No other country has been so sympathetic to missionaries from other countries, such as Germany and Italy, though in some cases we were exposing ourselves to Nazi and Fascist influences.

Canada's Prime Minister has insisted that the Empire shall be inclusive, not exclusive. He is pushing at an open door. We are willing that this federation of free peoples shall be extended to all who accept its principles of freedom and toleration.

If the Empire were to break up, it would mean a shipwreck of the finest experiment yet made in the history of the world.

## WAR DAMAGE TO CHURCHES

THE Bishop of London, as Chairman of the Churches Committee on the restoration of damaged and destroyed churches, has done a great service by drafting the proposals contained in his letter to the War Damage Commission, which the Commission have accepted without alteration.

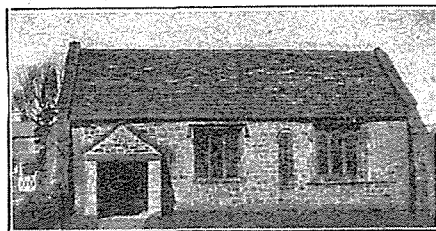
They take the form of general principles; clearly each case must be decided on its merits. The first difficulty is to define a church, because other buildings are sometimes joined on to the church. So houses and schools are excluded, but other buildings essential for religious work, which form a unit with the church, are included. It is assumed that houses and schools belonging to the churches will receive the same treatment as similar non-church buildings.

The next difficulty is that not all churches need be reinstated. In some cases the population has gone elsewhere. The payment expected will be such as will cover "plain repair" of war damage, or will build a "plain substitute church." In some cases it will be in the public interest to reinstate the church in its pre-war form. But often a plainer and smaller church will be sufficient, leaving it to the congregation to add adornment, according to modern tastes, in the years to come. For example, it would be unreasonable to expect the State to reinstate stained glass windows erected as memorials by private persons.

The greatest difficulty of all will arise when a denomination wants to leave a destroyed church unbuilt, giving up the site, and to build a new church elsewhere with the compensation money. All we can expect in such cases is that the State will contribute something towards a large outlay by the Church.

## AN OLD LANCASHIRE CHURCH

STYDD Church, Ribchester, is one of the most interesting and probably the oldest church in North Lancashire. In the village of Ribchester we can trace the pageantry of the ages. The foundations of a temple, which the Romans built in the first century to the goddess Minerva, are still to be seen. The Ribchester helmet, which forms a portion of the Townley Collection in the British Museum, is familiar to all students of Roman Britain. The old church at Stydd is also a venerable relic of the past. This quaint edifice was built by the Knights Hospitallars of Wakefield in 1136. It is a barn-like structure but contains many features of interest. It has a simple nave without aisles, it has neither turret, belfry, nor tower. On the north wall there is a built-in Norman doorway and small Norman windows. There is a fine Early English main door on the south side, which is shown in the photograph. The church also contains a very ancient font and pulpit. These all speak to us of the antiquity of the building. Although it is not a stately pile, no one interested in old buildings can visit this ancient structure without affectionate veneration. It is a church which has no parish, but its vicar is the rector of Ribchester.



## ST. JOHN

WE have already studied the lives of the first three Evangelists and have noticed how modest they were. St. Matthew says nothing about himself; St. Mark perhaps gives a hint of his presence at the arrest of Jesus in the Garden, when he tells of a young man who fled away "naked"; St. Luke betrays his presence when in the Acts of the Apostles he alters "they" to "we." The same is true of St. John, as we shall presently see.

John was the son of Zebedee, a man in a good position who had "hired servants." He and his brother James were on several occasions chosen to be, with Peter, the three chosen witnesses of great events in the life of Christ. When we come to the Acts we find John with Peter, but quite junior to him—we have no words of his recorded. There is a mention of him in the Epistle to the Galatians, where St. Paul speaks of James, Peter, and John as "the pillars" of the Church.

In all this we have not used the Fourth Gospel, where, strange to say, John is not mentioned. Instead, we are told of "the disciple whom Jesus loved," who leaned on the breast of the Master at the Last Supper. Then, too, we have the Book of Revelation, written by a man named John. Early writings of the Church tell of a great man at Ephesus named John, some fifty to sixty years after the Crucifixion. We are also told that there were two Johns, one called "John the Elder."

All this is puzzling! How many Johns were there—one, two, or three? Well, John was a common name, and that there were several men called John in the early Church is no more surprising than that there should be several people called Jones in a Welsh town. It seems unlikely that one of the original Apostles should have lived on till the end of the first century, long after the rest. So some people think that "the disciple whom Jesus loved" was not the son of Zebedee. They say he is very unlike the "son of thunder" of the first three Gospels. They ask how a fisherman from the Lake of Galilee could have been "known to the high priest," as was "that other disciple" in the Fourth Gospel. So they suppose that "the disciple whom Jesus loved" was a young

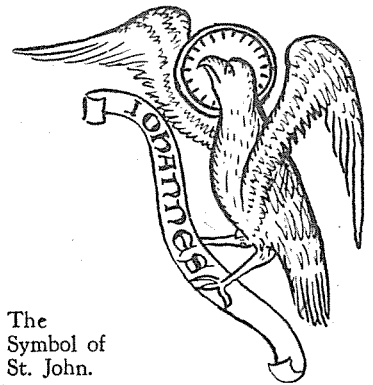
man from Jerusalem, little more than a boy, who would naturally lay his head on Jesus' breast. So, too, it was natural that he should outlive all the other disciples. Then there comes the question of the Revelation. That is so different in style from St. John's Gospel that they suppose the writer to be a third John.

Probably all this is being too clever. Men do live to be

very old. They do change in character with the passage of years, and many a hot-tempered youth becomes calm and loving in old age. The great difficulty in the modern theory is to know who could be meant in St. John's Gospel except the son of Zebedee.

In John i. 35-40 we have an unnamed disciple, a friend of Andrew and Peter; in xiii. 23-25 we read of an unnamed disciple whom Jesus loved; in xviii. 15-18 the "other disciple" brings Peter into the palace of the high priest; in xx. 2-8 "that other disciple" runs with Peter to the tomb. In xxi. Peter and the sons of Zebedee, with Thomas and two others, go fishing; so John was there, though he is not mentioned by name. Later he is with Jesus and Peter. Now, who can this disciple who is always with Peter be, except the one who is so often mentioned with Peter in the other books of the New Testament? If he is not John the son of Zebedee he is his double.

So, in spite of all difficulties, it is best to suppose that St. John, like the other Evangelists, conceals his name and alludes to himself in this way. Of one thing we may be sure: there was no suspicion of pride when he spoke of "the disciple whom Jesus loved." It was to him the most humbling of thoughts that he should have been so honoured.



The  
Symbol of  
St. John.

## CHURCH NOTES

THE Archbishops have issued a call for recruits for the mission field. Few will have gone in five years of war and the existing staff must have some relief; there are cases where no furlough has been enjoyed for seven or eight years. In the two years following the armistice the Societies reckon that they will need 300 priests, 50 doctors, 100 nurses, 200 trained teachers, besides laymen and women for special posts.

Where are the priests to come from? There will have been a gap of several years in ordinations, many vacancies will have to be filled at home, for often elderly priests are hanging on long after the time of normal retirement, and the younger chaplains returning from the Forces will probably want to get back to their homes and parishes.

\* \* \* \* \*

The Cambridgeshire syllabus contains these sentences.

"A purely undogmatic Christianity is a contradiction in terms."

"Christian faith is something corporate."

"Christianity as the universal fellowship of believers is not an extra, a luxury for those who are gregariously inclined."

"The plain and uncomfortable fact is that we can only teach Christ by preaching Him."

Clearly an "agreed syllabus" can be used to teach Churchmanship.

\* \* \* \* \*

In a Yorkshire parish the Vicar announces that in future after the last hymn a news bulletin will be read, giving facts about the Church's doings at home and abroad.

## ALAMEIN PRAYER

(NOW CALLED THE EIGHTH ARMY PRAYER)

"MAY God, mighty in battle, accept our humble gratitude, and in favour and forbearance continue to be gracious unto us. May the Spirit of godliness be our gift to all who join us, our bond with all who leave us, and our tribute to the calling of our race, through Jesus Christ, our Lord."

"People who stress the social aspects of the Gospel are men and women who would be deeply distressed if any one charged them with denying the divinity of Christ or with underrating the need for personal conversion. But they say that efforts for a juster social system are a necessary preliminary to evangelistic preaching. It is not possible, they declare, to preach the Gospel of the love of God to people dwelling in slums, working long hours of grinding toil for low wages, and exposed to all the temptations of dishonesty, drunkenness, and vice which such conditions bring with them. Such a plea sounds, and indeed is, generous and kind. *But it is not true.* The witness of nineteen centuries of Christianity is against it. The appalling condition of the slaves, and of the poorest classes of free men, in the Roman Empire in the first century is a fact which all scholars recognize. Yet the Gospel brought new life, joy, purity and hope to thieves and prostitutes and broken, hopeless sufferers. . . . Nay, may we not ask whether today the clergy find that the good social conditions of better-class suburbs and new housing districts make people specially responsive to the voice of the Church?—*Canon Peter Green.*"

# THE WOMEN'S PAGE

## TALKING IT OVER

### THE MINSTREL'S VISION

"If St. Bartholomew's be clear,  
A prosperous autumn comes that year."

A FARMER'S wife quoted the old rhyme to me the other day, and it brought to my mind a vision of a field of golden grain in a Cotswold valley, under a clear August sky.

I wonder just how that quaint bit of country lore arose? But the reference served to remind me that August 24th is Saint Bartholomew's Day, and from the Cotswolds my mind turned to London and the ancient church of St. Bartholomew, which has suffered so many strange experiences, the cloisters at one time being used as stables, the Lady Chapel as a fringe factory, while the north transept housed a blacksmith's forge.

You will remember the story of Rahere, minstrel to Henry I, who built a priory and hospital in Smithfield, in fulfilment of a vow, and dedicated them to Saint Bartholomew, whom he had seen in a vision. Looking up at the windows of the great hospital that has developed from those early beginnings, we think gratefully of the minstrel who exchanged his court dress for a prior's habit, and was concerned with "the recreation of poure men." How astonished he would be if he could see the swift ambulances, the operating theatres, the bright wards of the hospitals of today!

### IN THE NIGHT WATCHES

Talking of hospitals, I went to see a friend in a local ward last Sunday. She told me that she had tried to be with us in spirit at the Morning Service, following it minute by minute in her mind. She said, too, that when she was wakeful in the night, and the ward was silent, she often remembered the lines of two hymns:

"When in the night I sleepless lie,  
My soul with heavenly thoughts supply,"

and

"When sleep her balm denies,  
My silent spirit sighs:  
'May Jesus Christ be praised!'"

They had come home to her with a new force in hospital, and we talked for a while of the "heavenly thoughts" that comforted us most in the night watches. "Thou wilt keep him in perfect peace whose mind [or, as the margin has it, "whose imagination"] is stayed on Thee"—that is often the theme of my "midnight meditation." I wonder what you choose? It would be good to make a book of such "heavenly thoughts" of one's own selecting.

Before we leave the subject, I wonder whether you know Harriet Eleanor Hamilton King's very beautiful and helpful poem, "The Sermon in the Hospital," from *The Disciples*. It has been issued by the publishers as a small booklet, and it would comfort and inspire anyone who is passing through deep waters.

### A TIME OF QUIET

I read the other day that August is "the quietest month among the birds." As I write these words, there is a veritable chorus of birdsong going on outside my window, and it is sad to think that soon it will be silenced. But perhaps when they forego their songs it will serve to remind us that humans need their periods of quiet, too, in order to find strength and inspiration for the days ahead.

One Saturday afternoon recently I slipped into a little private chapel to listen to some instruction on the subject of meditation, and to try to practise it, with others. We took "Courage" as our theme, and in the first form of Meditation we tried in imagination to be present on the shore of the Sea of Galilee, when our Lord faced the Gadarene demoniac. Step by step the picture was built up for us, until we really entered into it, and saw and felt His perfect courage.

In the second form we employed not the imagination but reason, dwelling on some of our Lord's sayings about courage and about being unconcerned for the morrow—and later we tried to get behind both reason and imagina-

tion, and to hold courage itself in our minds, finally sending it out in prayer for those who were in need of it at that time.

Distracting thoughts could not be kept entirely at bay, of course, but we were advised to try to overcome them by noting them on a piece of paper, and thus dismissing them until we had time to attend to them later.

A psychologist has recommended this as a way of dealing with a worrying problem, too. If we set down the problem in black and white, with all the arguments "for" and "against" side by side, it is much easier then to solve it—or to face it philosophically.

### PARABLE

Recently we spoke of one of Mrs. Gatty's *Parables from Nature*. Here is one that the Victorians could never have written, because it belongs of necessity to the present day.

Many people in our London suburb have had a brick wall built in front of a ground floor or basement window, to give them additional security in air raids. They are not beautiful, these erections of brick and mortar, but one supposed they had to be endured while the war lasted. But one day I paused in admiration before what appeared to be a "hanging garden." A riot of colour gladdened my eyes—and then, on going closer, I saw that it was our old friend the blast wall in a beautiful disguise. Rock plants climbed over it, in colourful profusion. Someone had taken the ugly necessity and out of it had made a thing of beauty. It is a parable that I think Mrs. Gatty would have appreciated.

### TAKING THEIR SHARE

One month on this page I mentioned the efforts of some children to raise money for a church fund, and you may like to know how they have been doing it.

We said at the beginning: "We do not expect the children to contribute much in money, but we do want them to feel that it is their church, and that this is an effort in which they can take part; we want them to give because they want to." So we gave each child sixpence, to "trade" with, and left the rest to their ingenuity.

They have bought blotting-paper and converted it into blotters; framed picture postcards; knitted dishcloths; made up packets of foreign stamps; planted flowers in painted pots; decorated beakers with names and pictorial designs; grown mustard and cress; made purses, baked cakes and given entertainments. Not a bad list for wartime! It looks as though their contribution will be quite a substantial one, after all.

### SURPRISE SUPPER

Not to be outdone, the Youth Club also had an idea for raising money—they organized a supper, to which people were invited to come with a partner, bringing with them a picnic and crockery for two in a basket, which also contained the lady's name on a slip of paper. The gentleman who purchased the supper, tempted by its attractive exterior, then ate it with the lady whose name appeared inside the basket. An entertainment followed, and the programme could be purchased for sixpence.

### THE GIFT

Life gives much—then takes away—  
Sunset glory fades to grey;  
Flowers that move the heart to tears  
Will not bloom in after years.  
Much life may demand of me  
In the days which are to be:  
Hopes may wither; visions fade;  
Dreams become a mocking shade.

Life, whatever thou dost will,  
One possession leave me still—  
Leave my soul's responsive cry  
To loveliness for ear or eye;  
Leave the holiness I feel  
Set as Beauty's crowning seal;  
Let me still have power to see  
The touch of God on flower and tree.  
If of this thou dost have need,  
Then I shall have died indeed.

ELIZABETH ARNOTT.

## NEWS FROM OVERSEAS

**O**N a small island in a lagoon, a solitary white woman, a New Zealand missionary, remained working at her station after all other white women had left.

The Japanese landed. The missionary was taken by the natives 2,000 feet up into the hills, with only a few clothes and stores. Everything else was buried at scattered points in the jungle. For four months she moved from village to village, helping the native pastors and teachers, encouraging them to continue their work in spite of the invasion.

Then strong Japanese reinforcements arrived and the danger became acute. The District Officer left after moving the radio station to a secret spot. Two natives took the missionary into the heart of the jungle and built a hut of bamboo poles and banana leaves. This was her home for the next eight months. For most of the time her only food was potatoes and fruit.

Day after day she watched Japanese planes scouring the island to find her hiding-place. Every village on the island was searched for her. Once a Japanese ship tried to trick her by flying an American flag. The natives saw it and rowed out in a canoe piled high with fruit, only to be met by loaded guns and orders to go on board. One boy was questioned by an officer in the cabin. "Where is white lady? You tell me lie and I shoot!" But the boy would not tell.

At last a message reached her through the natives in charge of the secret radio station. An American seaplane would pick her up from a certain spot. Helped still by her friends the natives, she trekked on foot or by canoe to the meeting-place and finally reached New Zealand. "I shall go back," she says, "as soon as possible."—S. P. G.

\* \* \* \* \*

A large war emergency hospital was full of sick and wounded. Staff was short, equipment scarce, help was urgently needed.

A letter from the Dean of the local church reads like this: "At evening service the Bishop preached a great sermon to a crowded congregation on Christian service. He called for volunteers for the hospital and the response was magnificent. Over fifty of our people are now posted for regular unpaid duties in the hospital wards and kitchens. Others sent books, writing paper, tobacco, matches, towels and linen. Working parties were formed amongst the women. Special collections at church services yielded great sums and we have presented the hospital with a wireless set, a stereoscope, an operating table, pictures and sculpture, not to mention seeds and seedlings for the hospital garden. Each Sunday church members visit the wards, to chat with the patients and take any little extra delicacy they can get. At a meeting of our voluntary helpers held at the hospital the Senior Lieutenant expressed his gratitude to the church on behalf of the Army."


This letter might have come from almost any district in Great Britain, mightn't it? In actual fact it comes from *Soviet Russia*. The voluntary workers are good citizens of Kaluga; the grateful soldiers are men of the Red Army. In Russia the Church is still in action.—From "*Spiritual Issues of War*."

\* \* \* \* \*

The Bishop of New Guinea has come to England. Nine of the mission staff of his diocese were murdered by the Japanese. But he affirms that, in his experience, the Japanese have respected the Red Cross.

\* \* \* \* \*

Bishop Aulén of Sweden has ordained four Norwegian students. He said in his address: "When you began your studies for the priesthood, you never thought that you would one day be ordained in Strängnäs Cathedral, and that you would exercise your ministry among your compatriots who had been forced to flee in order to find shelter from the tyranny, terror and cruelty which reign in your dear country. You will begin your ministry here in Sweden while you are awaiting the day—and we hope it will be soon—when the Norwegian flag, marked with a cross, will once more fly above a free Norway."



BY APPOINTMENT  
TO H.M. KING GEORGE VI.

# BRYANT & MAY'S

## MATCHES

*British Matches*  
for  
*British Homes*



WORKS:  
LONDON, LIVERPOOL, GLASGOW & LEEDS.

It cleans efficiently ALL types of

# DENTURES

The use of denture powder and brush for cleaning artificial teeth has proved completely satisfactory in practice, and should become a regular habit, especially after meals, in the interests of hygiene.

KOLYNOS DENTURE POWDER is as harmless to the new "plastic" bases as it is to metal and vulcanite, yet it effectively removes all food debris and stains. From all chemists—1/3.

# KOLYNOS

## DENTURE POWDER

Also, where gum-shrinkage has affected the normal suction grip, KOLYNOS DENTURE FIXATIVE makes false teeth fit firmly—1/3 and 3/3.



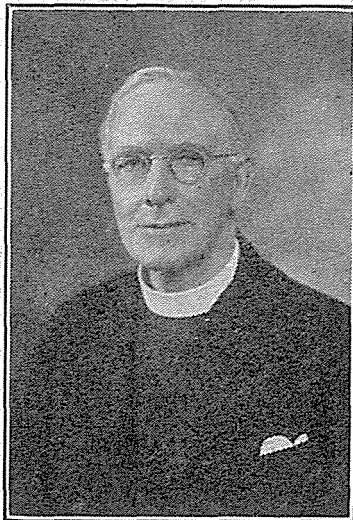
THE office of the Master of the Temple is a bewildering title to most people, who confuse the ancient home of the Crusaders with the City Temple, the Congregational Church of the City of London, which also suffered so severely from enemy action.

The Temple Church, the Church of the Knights Templars, became the property of the Crown when the foundation was ended by the Pope and the King. After a long interval it was given to the Knights Hospitallers, until this Order was dissolved by Henry VIII with all the religious houses.

When the Church became yet again Crown property, the clergyman in charge was given the name of Master, and James I gave the whole of the Temple property to two societies of lawyers, the Inner and the Middle Temple, who are bound under King James's gift to provide a small stipend and a house for the Master.

The Master is appointed by the King, not subject to any Bishop, and the Temple Church is not in any diocese, and when a Bishop officiates it is the Master who gives the Blessing.

It is his duty to preach every Sunday in term, and the service in the ancient church, with the unsurpassed music



Lafayette.

## HAROLD ANSON, MASTER OF THE TEMPLE

and the dignified congregation, which includes many judges and K.C.s, has a character and beauty all its own.

To this Canon Anson adds his own particular gifts, and the lessons and prayers, read with such fineness and perception, must have brought understanding as well as pleasure to many people.

The Master has one talent beyond price, which has made his preaching, broadcasting and writing, and perhaps his personality as a whole, "not like an ordinary clergyman," as some surprised listeners have exclaimed.

He reads widely, covering a range left coldly untouched by most persons, and this, strengthened by a structure of theological and historical knowledge, is translated to readers and listeners in the clear and simple English which is only given to those who are really sure what they are meant to say.

Added to this an undying capacity for new thought and pattern: new tasks, "new things to make and new people to love," to quote his own latest book *I Believe in God*, and an ageless spirit is ready for anything which God may show to be His will.

A gift for friendship of a rare kind has brought calm and healing to many people, and quiet interpretation of the meaning of the Gospel has smoothed out many tangled minds. The work of the Church needs every talent which can be offered, but perhaps none more than this capacity for personal contact.

The Master's long life has seen many changes and he has gained a perspective not given to those who are younger. His experiences are gathered into his autobiography, *Looking Forward*, and perhaps his own creed is in his Preface: "I myself believe that life is abundantly worth living, not only for its own sake, but as a real preparation for the next exciting stage which awaits us, when our work here is done. I am so glad to have lived, and not sorry to be awaiting the new adventures of another world."

## ANADIN and the War effort



The health of those engaged on work of national importance is the immediate concern of those responsible for output. Empty places on the factory benches must be reduced to a minimum. For this reason "ANADIN" is made available for prompt and lasting relief from pain due to headaches. "ANADIN" may be taken in complete confidence that it will not affect the heart or cause depressing after-effects.

**ANADIN**  
TABLETS  
FOR THE RELIEF OF PAIN

1/5 & 2/10  
including  
PURCHASE  
TAX

### A Garden of Happy Remembrance

Consisting of a Natural Walling Enclosure and Random Paving (enabling Rock Plants to be grown), complete with Stone Bird Bath, all in Brown Yorkshire Stone. Erected in any Churchyard. £38.

Illustrated Booklets on request. Send 6d. stamps.  
N1. A Garden of Memories.  
N2. Memorial Brass & Tablets for the Church.  
N4. Church Furniture in Carved Oak.  
N9. Book of Inscriptions.  
N10. The Stone of Remembrance.



G. Maile & Son, Ltd. 367 EUSTON ROAD, LONDON, N.W.1

Sculptors and Church Art Craftsmen.

Founded in the year 1785



## NEW FEET

INSTANT RELIEF from all your foot troubles through Omniped Elastic Foot Cushions, springy and comfortable, with no hard parts to hurt. They achieve a real miracle of rejuvenation by giving a constant automatic massage to the muscles, thus actively rebuilding fallen arches and restoring the feet to normal again. Medically recommended; a million sufferers already relieved. We can and we do guarantee complete satisfaction. State shoe size. Postage and No Purchase Tax packing 6d.

5/11 PER PAIR

INTERNATIONAL FOOT APPLIANCES LTD. (Dept. A-16), 52 Baker Street, London, W.1

**OMNIPED** ELASTIC FOOT CUSHION



# A Laundry you can depend upon.

GOOD WORK. NO SHRINKAGES. NO "SHORTS."

Everything thoroughly Aired ready for use

Punctuality in Collections and Deliveries.

TWICE WEEKLY - COMPTON & DISTRICT.

## The Winchester Steam Laundry Co., Ltd.

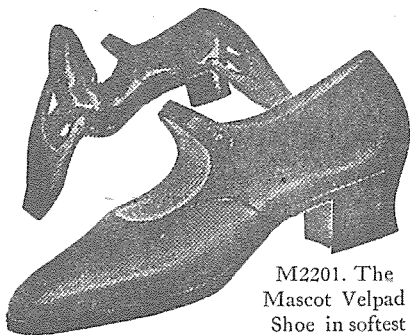
HYDE ABBEY ROAD, WINCHESTER.

Telephone 517 or send Postcard to Manageress.

For Tired and Aching Feet—

**The EASIEST, SOFTEST & MOST  
FLEXIBLE SHOES in the WORLD**

Write us for Mascot Booklet.



M2201. The  
Mascot Velpad  
Shoe in softest

Sizes &  $\frac{1}{2}$ -sizes 2 to 8. Black or Brown Glace Kid 16/11

Also stocked in CROMWELL COURT Style 18/11

Selection on show at

**W. G. SYMES AND SON, Ltd.**

FOOTWEAR SPECIALISTS. Phone 1155

79, Parchment Street, WINCHESTER,

25 HIGH STREET, WINCHESTER,

ALSO AT BASINGSTOKE.

Boot and Shoe Repairing Depot on the Premises under  
our own personal supervision.

Tel. 395.

**SHOP  
AT  
PINK'S,**

**THE  
Family Grocers,  
AND**

**Save Money.**

**88/9 High Street, Winchester.**

**T. A. SILENCE,  
WATER FARM DAIRY,  
TWYFORD.**

Phone—2172.

**Accredited Guernsey Milk.**

**Clotted Cream. Raw Cream.**

**Butter. Eggs. Poultry.**

**ALL OUR OWN PRODUCE.**

**Two Excellent Remedies :**

**ARDEN'S** Dr. Johnson's  
Specially Prepared  
**CORN SILK**

A safe, certain and  
speedy cure for **The**  
**Worst Corn, 9d. and**  
**1/3 per packet.**

Sir Andrew Clark's

**RHUBARB and GINGER PILLS**

The Pills quickly dispel wind, cure Indigestion, Spasms, Acidity, Heartburn, etc.  
One Pill directly after each meal will work wonders.

**In Boxes - 1/3, 3/- and 5/-**

PREPARED ONLY BY

**E. J. LUCK, M.P.S., CHEMIST** (Late Arden),  
**15 SOUTHGATE STREET, WINCHESTER.** Tel. 522.

preferred if it had seemed right to move them at present from the responsible posts which they are holding. But thirteen benefices remain vacant, and although I hope that some of these will before long be filled—indeed, two announcements are imminent—I fear that some will continue vacant for some time yet.

Many incumbents, some of them, at my earnest request, are gallantly remaining in their cures, although thereby they may be doing serious injury to their wife's health or their own. How indispensable in these days—notwithstanding the difficulties of transport—is the work of our Readers, and to an even greater extent, of our retired clergy through the Diocesan Registry. During 1943, these last maintained the work of the ministry for long or short periods in ninety different parishes, and in a few they have been maintaining that ministry continuously. We shall all be sorry that Mr. Austen has felt it necessary to resign his charge of the Registry after 21 years of devoted service, but not the smallest part of his service was to suggest his successor, Mr. Maundrell, whose help we have been most fortunate to be given. But he would be the first to say how largely the work of the Registry is maintained by the untiring labours day after day of Miss Liddle, as it was until recently by those of Miss Theodosius.

Of most of the ten incumbents who have died during the last year I have spoken in their parishes or written in the *Leaflet*. Here I only recall the fact that Canon Stewart, of Fordingbridge, gave his whole 42 years in the ministry in the service of this diocese, having been Vicar of St. Clement, Bournemouth, for 23 years, and an Honorary Canon for 11; that Mr. MacLachlan, a great character, was Vicar of Newton Valence for 50 years save one; and that Ralph Henry Whitrow, formerly Sacrist of the Cathedral and latterly Rector of Weeke, had risen to the position of an Assistant Chaplain-General while serving with the Forces, and lost his life by enemy action when officiating in the Guards' Chapel as Chaplain to the Brigade of Guards.

There have also passed from us during these last twelve months not a few well-known lay men and women. I can only here recall the names of the Duke of Wellington, Sir Edward Altham, Sir Edward Broadbent, Miss Kemp Welch, and that of a most generous benefactor, not least to St. Mary's, Southampton, the venerable Sir Russell Bencraft.

We commit all these His servants to God, giving thanks for their faithfulness, and praying that He will comfort and console those who specially mourn them.

After reference to the success of the Bournemouth Religion and Life Week, and to the "servants of Christ the King," and the increase of 400 during the year in the number of Confirmation candidates, the Bishop went on:—

My brothers of the clergy, representatives of the laity, however little may be the need to me to do so, I counsel you in all humility to do everything you can to see that the prayers and praises offered in our churches are never, and never even appear to be, perfunctory or routine performances, but are real and sincere, with some faith in the reality and power of God behind them. Let the liturgical and the formal be blended with the informal and the unliturgical. Beware of some choirs becoming more of a hindrance than a help. Have always in mind people who may have just "looked in" as seekers and inquirers. From whatever other point of view you reflect upon what goes on in church, reflect upon it not least from theirs. In all humility also, my brothers, I counsel you not to preach the Gospel as you understand it merely in a "take it or leave it" spirit, but always with both the courage of conviction and the desire to commend the truth and beauty of that Gospel to your people and to win them to see and feel and act in the light of it. Above all do I counsel you, clergy and laity alike, to see to it (as

much as in you lies) that, at the heart of all our Church life, attention is still concentrated upon the personality of our Saviour, upon the character of the ever-living Jesus, so that we may the more easily in our little way be made partakers of His Spirit, and, for love of Him, not be at odds with one another, but increasingly love and serve one another, from the heart fervently.

Only a Church in which these fundamental claims are in some high degree met can be an effectively redeeming society. Only such a Church will be a Church in which people in these days will be able to find God, and in such a Church I believe that people will always find Him.

The Bishop closed with two announcements: Copies of the proposals for a Revised Sunday Lectionary on which he and the Dean among others had been engaged were available, and he hoped next year on St. Swithun's Day, to revive the keeping of an Annual Diocesan Sunday.

#### NOTES ON THE CONFERENCE.

The attendance was not so good as on some occasions, no doubt owing to war-time duties, but those who came stayed to the end. Much important business was done, and the Conference was far more of the nature of a legislative body and less of a debating society than has sometimes been the case.

The Archdeacon of Basingstoke, reporting on Vicarage houses, appealed to Parochial Church Councils wherever possible to relieve the incumbent of the annual charge towards repairs, which now averages £24, a heavy burden to many.

The Bishop of Southampton, reporting on Diocesan Reorganisation, told us that £8197 had been paid towards immediate repair of War Damage, and asked that all such damage to churches, halls or schools be reported at once to Mr. Leigh. He further reported that Southampton has been declared a Reorganisation Area, and in the schemes which were being worked out, the Town Planning Officer was being most helpful, and planning was in co-operation and not in competition with other Communions.

In proposing the Budget, Col. Erskine said that the needs for Education and for the salaries of the staff especially necessitated an increased vote, but owing to the difficulty of making a fair assessment between the Rural Deaneries at the present time, the Quota would not be raised this year. The Budget therefore estimates for £750 to be withdrawn from General Reserves, but it was greatly to be hoped that gifts from the parishes in excess of the Quota would go far to meet this. Motions were carried to provide for an assistant Sunday School Organiser, and to pay (if asked for) the expenses of clergy attending Convocation as Proctors.

The Bishop of Willesden, who is Chairman of the Church of England Youth Council, then spoke of the need of training Youth leaders and of giving guidance in ways of worship for young people, many of whom were out of touch with the Church. While admitting the difficulties which often arise for Chaplains of the new Government organisations for young people, he stressed the importance of co-operating with them, and the many cases where leaders of Junior Red Cross, and Cadet Corps had wholeheartedly co-operated with the religious side of the work, and even organised Confirmation Classes.

The Archdeacon of Winchester, in a very earnest speech, proposed the formation of a Diocesan Council of Youth, and was supported by Rev. R. A. Dacre of Basingstoke, T. Randolph of Eastleigh, and Canon Jolly of Southampton, all speaking with knowledge and practical experience, which gave evidence of work already being done in our larger centres. The Constitution of this Council, which was approved, includes Messengers who will give practical help and guidance in all parts of the Diocese.

**THE CATHEDRAL**

In Residence :

August 1st—15th :—

Bishop of Southampton.

August 16th—September 30th :—

Archdeacon of Winchester.

Owing to the Choir holidays, the weekday services from August 14th to September 6th inclusive will be plain, and will be sung by men's voices only from August 8th to 12th and September 7th to 22nd inclusive. On Sundays we shall depend, as usual, on the welcome help of our voluntary choirs, to whom our best thanks are due.

**Organ Recitals.**—These will be on Sunday afternoons, August 20th and 27th, and September 3rd, at 3 p.m.

**Anniversary of the War, September 3rd.**—The Mayor and Corporation will attend Mattins at 10.30; and contingents of Civic and Service organizations will probably be present also. Detailed arrangements will be announced later.

**Harvest Festival.**—This will be held on Sunday, September 24th.

**THE BISHOP'S NOTES****RURAL DEANS' MEETING.**

This will be held, all well, at Wolvesey on Friday, September 22nd, at 11.30 a.m. Subjects for the Agenda should reach me by September 1st.

**CONFIRMATION CARDS.**

I learn that the attractive Diocesan Cards for giving to those confirmed, in memory of their Confirmation, are not being widely used. They can be obtained from Messrs. Warren & Son Ltd., of Winchester, at 1s. 9d. a dozen or 4s. 2d. for 50, post free.

**TO SEQUESTATORS.**

Sequestrators may like to know that (1) if there is a vacancy in a benefice where there is an Assistant Curate and (2) if that curate is appointed by me to take charge during the vacancy, I shall always be ready to approve his receiving, circumstances permitting, some extra payment over and above his usual stipend, suggested by the sequestrators.

**BATTLE OF BRITAIN SUNDAY** will again be widely observed on Sunday, September 17th, when thanksgiving may be offered to Almighty God for the great deliverance wrought four years ago and for the continued valour of the Royal Air Force. It is hoped that wherever possible a collection will be given to the Royal Air Force Benevolent Fund which, since the outbreak of war, has lost an annual income of approximately £20,000 by the discontinuance of Air Displays and Service Tournaments. The least we can do for the Airmen who have given their lives is to see that their dependants do not suffer from financial anxiety.

**ORDINATION IN CATHEDRAL ON TRINITY SUNDAY, JUNE 4TH.**

Priests : The Rev. R. G. Bromby, St. Lawrence, Alton, and the Rev. M. H. Tupper, Christ Church, Winchester.

Deacon : G. M. Carbutt, All Saints', Alton. (Brother James, O.S.P.)

The sermon was preached by the Rev. J. P. Hodges, Vicar of St. Andrew, Bournemouth.

**A HAPPY ESCAPE.**

We would congratulate Lord Templemore on the escape of his son, the Hon. Dermot Chichester, after two years' detention as prisoner of war and nine months' wandering in Italy.

**RESIGNATIONS, INSTITUTIONS AND APPOINTMENTS.**

The Rev. H. S. Footman, Rector of Newnham-cum-Hook, has resigned to take up work in the Isle of Wight.

The Rev. G. Heald was instituted to St. Stephen's, Bournemouth, on July 17th, at 6 p.m.

The Rev. W. A. H. Barnes, Chaplain to the Missions to Seamen, has been nominated to Freemantle, and hopes to be instituted on August 29th.

The Rev. Canon Barker, R.D., Rector of Stratfieldsaye, has been nominated to the benefice of Winchfield, and hopes to be instituted on October 6th.

The Rev. Walter Norris, Vicar of St. John's, Huddersfield, has been nominated to St. Luke's, Bournemouth.

**CONFIRMATION ALTERATION.**

The Confirmation at Hursley on September 24th, at 3 p.m., is cancelled at the request of the incumbent.

**IN MEMORIAM.**

The Dean, speaking in the Cathedral, paid the following tribute to **Sir Edward Broadbent** and **Rev. R. H. Whitrow** :—



The Church through its own Society is every day giving a home to Children who need its help.

**WE SPEAK FOR THE CHILDREN**

Over 6000  
Children now  
in our care

840 Children  
Received from  
this Diocese

CHURCH OF ENGLAND

**WAIFS & STRAYS**  
SOCIETY  
WINCHESTER, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025

Bankers : Barclays Ltd.

"Before we begin our intercessions this morning, and while you are still standing, I should like to say a few words by way of affectionate tribute to the memory of Mr. Whitrow, who was known to so many of us here and whose death last Sunday has brought sorrow to a large circle of friends in Winchester. Mr. Whitrow came to us ten years ago as Minor Canon and Sacrist; and in the three years he was with us he not only discharged his statutory duties with conscientious care, but won the affection and esteem of the whole Cathedral body, old and young alike. Those of us who went with the Choir to the Channel Islands in 1935 will remember how much the expedition owed to his organizing gifts. He brought to every task a spirit of thoughtfulness, sound sense, and happiness, based upon a most sincere and simple faith, which made his ministry both here, and afterwards in his parish at Weeke, a help and joy to all with whom he came in touch. The Cathedral loses in him a true friend, and the Diocese an able and faithful parish priest. He died at his post of duty, as befitted him; and as we commit his soul into God's hands, our hearts go out in deepest sympathy to his wife and children; and we shall surround them too with our prayers.

"The week has also brought the death of a distinguished soldier and faithful Churchman, who was known to many here, in Major-General Sir Edward Broadbent. I first met him on that visit to the Channel Islands to which I have already alluded in 1935, when he and Lady Broadbent gave us the kindest of welcome in Guernsey. He too died on duty, after inspecting the Regiment which he had loved and served so well, leaving behind him a fragrant memory and an inspiring example. May he rest in peace."

M. W.

**WINCHESTER DIOCESAN BOARD OF FINANCE**

Secretary and Treasurer : M. S. LEIGH,  
9 The Close, Winchester. Tel. 4330.

Bankers : National Provincial Bank Ltd., High Street, Winchester.

**Travelling Expenses.**

The Diocesan Conference in 1943 included in the Budget for 1944 an item of £50 for the payment of travelling expenses (third class railway fares and/or bus fares) of members of the Board of Finance or of any of its committees attending meetings, but hoped that many of those who help the Diocese would prefer to pay their own fares. Those who find difficulty in doing so are requested to send a statement of their claims on account of meetings attended during the first half of the year to Mr. Leigh.

Printed by WARREN AND SON LTD.  
High Street, Winchester

NATIONAL WAR SAVINGS.  
(COMPTON AND SHAWFORD GROUP).

Quarter ending June 30th, 1944.

	£	s	d
Subscribed ... ..	2358	3	6
Balances from 30th March ...	76	15	9
	£2434	19	3
	£	s	d
Certificates issued—2463 ...	1847	5	0
£1 certificates ... ..	501	0	0
Withdrawn ... ..			
Certificates in hand (115) ...	86	5	0
Cash in hand ... ..		9	3
	£2434	19	3

F.E.A.

GARDENING NOTES FOR AUGUST.

Clean up the rubbish that cannot be placed on the compost heap. Pea sticks may be hard to come by next year, so keep any that may be useful. The rains have brought many weeds; get rid of all you can.

Gather French and Runner Beans frequently, so as to keep the supply for as long as possible.

Bend over the foliage of main-crop Onions; lift them at the end of the month and dry thoroughly.

Lift the second early Potatoes.

Early in the month sow Spring Cabbage.

Tripoli and Ailsa Craig Onions should be sown and left in the ground until it is time to thin them in the Spring.

Sow Winter Lettuce, such as All-the-year-round and Arctic.

Well-rooted Strawberry runners should be planted in good ground.

Celery is benefitted by occasional dressings of old soot.

Keep Celery, Marrows and Runner Beans watered during any dry spell.

Stump-rooted Carrots, Turnips and Spinach can be sown.

Spray Potatoes and outdoor Tomatoes with Bordeaux Mixture early in the month.

Keep Tomatoes well tied up and pinch out all shoots. Cold nights and lack of sunshine have made the Tomato crop grow very slowly.

H.P.F.G.

Church Register.

HOLY BAPTISM.

July 14—Peter Carlton Clements.

HOLY MATRIMONY.

July 2—David Duke Yonge and  
Jean Dorothea Tillard.

CHURCH COLLECTIONS.

	£	s	d
June 21—25—			
Girls' Friendly Society	2	12	6
25—The National Society	7	2	6
July 2—S.P.C.K. ... ..	8	2	6
9—King George's Fund for Sailors	16	2	6
16—St. John's School, Leatherhead	7	10	0
June 28—July 16—			
Communion Alms for Diocesan Quota	5	13	7
June 25—July 16—			
War Damage Relief Fund (Church Box)	1	15	0

COLLECTIONS FOR AUGUST.

August 6—Religious Education (Diocesan).  
13—S. Anne's Home, Winchester.  
20—Sunday School Fund.  
27—North China Mission.

All contributions to the Parish Magazine should be sent to Mrs. Creighton, Cherrycroft Cottage, Compton, not later than the 19th of the month.

**HANTS & DORSET MOTOR SERVICES, Ltd.** (in association with the Southern Railway Co.)

SOUTHAMPTON AND WINCHESTER VIA COMPTON.

	W	W	NS	W	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
--	---	---	----	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----

W—Workdays

N.S.—Not Sundays

### ‡ 4.22 Not Sundays

Sa.—Saturdays only.

N.Sa —Not Saturdays

SOUTHAMPTON AND WINCHESTER VIA TWYFORD AND EASTLEIGH.

	W	NS	BW	NS	NS	BW				W	NS	NS	NS	A	A	NS	BW
Southampton	6 55	8 45	10 35	12 35	1 55	3 25	25 5	20 6	35 7	35							
Swaythling, Fleming Arms	...	9 0	10 50	12 50	2 10	3 40	5 35	6 50	7 50								
Eastleigh, Station SR	7 33	9 10	11 0	1 0	2 20	3 50	4 57	0 8	0								
Fair Oak, Cricketers' Arms	7 45	9 22	11 12	1 12	2 32	4 05	5 57	7 18	12								
Colden Common	7 57	9 34	11 24	1 24	2 44	4 16	9 7	29 8	24								
Twyford, Phoenix Hotel	8 1	9 38	11 28	1 28	2 48	4 18	13 7	33 8	28								
Winchester, Bus Station	8 18	9 55	11 45	1 45	3 5	5 34	30 7	50 8	45								
Winchester, Bus Station	7 15	8 25	10 40	12 10	1 10	2 03	3 10	3 45	4 40								
Twyford	7 32	8 42	10 57	12 27	1 30	2 17	3 30	4 24	5 76								
Colden Common	7 36	8 46	11 1	1 12	3 1	3 42	4 13	4 44	5 16								
Fair Oak, Cricketers'	7 48	8 58	11 13	1 13	2 43	4 18	5 48	6 18	7 18								
Eastleigh, Station SR	8 1	9 11	11 26	1 26	2 56	4 04	5 30	6 31	7 26								
Swaythling Fleming Ar	8 10	9 20	11 35	1 5	2 55	4 9	5 39	6 40	7 35								
Southampton	8 25	9 35	11 50	1 20	2 34	3 10	4 24	5 45	6 57								

### A Via Portswood and N. Stoneham

N.S. Not Sundays

BW. Connection for Bishop s Waltham

Southampton	FARES.
-------------	--------

4d.	Burgess Road									
4d.	2d.	Bassett Memorial or Bassett Wood Road								
4d.	2d.	1d.	Chilworth Cross Roads							
5d.	3d.	2d.	1d.	Hut Hill or Home of Recovery						
5d.	4d.	4d.	3d.	2d.	Velmore Road or Leigh Road					
7d.	5d.	5d.	4d.	3d.	1d.	Chandler's Ford Sta.				
8d.	6d.	6d.	5d.	4d.	2d.	1d.	Half Way			
8d.	7d.	7d.	6d.	5d.	3d.	2d.	1d.	Hiltingbury Road		
9d.	8d.	7d.	6d.	5d.	4d.	3d.	2d.	1d.	Otterbourne Hill	
10d.	9d.	8d.	7d.	6d.	4d.	4d.	3d.	2d.	1d.	W.H. Inn
10d.	10d.	9d.	8d.	7d.	5d.	4d.	4d.	3d.	2d.	1d. Waterworks Road
1/-	11d.	10d.	9d.	8d.	6d.	5d.	4d.	3d.	2d.	2d. 1d. Southdown Road
1/1	1/-	11d.	10d.	9d.	7d.	6d.	5d.	5d.	4d.	3d. 2d. 1d. Compton
1/2	1/1	1/-	11d.	10d.	8d.	7d.	6d.	6d.	5d.	4d. 3d. 3d. 2d. Twyford T. or Bushfield C.
1/2	1/1	1/-	11d.	10d.	8d.	7d.	6d.	6d.	5d.	4d. 4d. 3d. 2d. 1d. St. Cross
1/3	1/2	1/1	1/-	11d.	9d.	8d.	7d.	7d.	6d.	5d. 5d. 4d. 3d. 2d. 1d. S. Thom. Ch.
1/3	1/2	1/1	1/-	11d.	9d.	8d.	7d.	7d.	6d.	5d. 5d. 4d. 4d. 3d. 2d. 1d. Winchester

For further particulars of other Services see Company's Official Time Table (price 2d.), obtainable from all Depots.

Registered Office—The Royal Mews, Norwich Avenue, Bournemouth.—Telephone 2264

SPECIAL NOTICE.

Owing to War conditions all Journeys to and from Southampton after 6 p.m. are liable to cancellation.

Passengers are advised to make enquiry as to late Buses.

RETURNS—

Southampton and Winchester	...	...	2/-
Southampton and Otterbourne (Waterworks Rd.)			1/6
Southampton and Chandler's Ford (Half Way)			1/1
Winchester and Otterbourne	...	...	9d.
Winchester and Chandler's Ford P.O.	...	...	1/1

Subject to conditions published in the Company's  
Time Table.

W. W. GRAHAM, Director, General Manager



Telephone 3211.

## R. M. Freemantle,

Builder, Decorator & Sanitary Engineer,

YARDS—NORTH TOWN & SHAWFORD RD.

**TWYFORD.**

Private Address—"ASHLEY," TWYFORD.

Established 1806.

Telephone 2749



BY APPOINTMENT TO THE LATE KING GEORGE V.

## Garret & Haysom,

**Monumental, Ecclesiastical  
and General Masons, : :**

105—106 East Street,

**SOUTHAMPTON.**

Memorials erected in any part of  
the world in either Marble, Granite  
or Stone.

We have always a large selection of Memorials in  
our Showrooms ready for erection.

Estimates given for the Restoration of Monuments  
Marble & Slate Slabs for Shop & Dairy fittings

## CHANDLER'S FORD LAUNDRY,

LIMITED,

"THE  
PROOF OF  
THE  
WASHING  
IS IN THE  
WEAR."

PARK ROAD,  
CHANDLER'S FORD.

"The  
Laundry  
in  
the  
Country."

Hand Finished Laundry Work. One Service only—THE BEST.

PRICE LIST ON APPLICATION.

Good Colour  
Hand Finished

Accuracy  
Prompt Collection and Delivery

**EXPERT DRY CLEANERS.**

All Pressing carried out by qualified Men Tailors.

Telephone :  
Chandler's Ford 2233

# TOWNEND'S

Of WINCHESTER,

Tailors and Outfitters  
for Fathers and Sons.

READY FOR SERVICE  
CLOTHING  
For MEN and BOYS.

RAINCOATS for MEN, WOMEN,  
BOYS and GIRLS.

Underwear, Shirts, Hats, Caps,  
etc., etc.

30 The Pentice, High Street.  
Phone 4785.

Established 1860.

Tel.—693 Winchester  
(Day or Night).

## JOHN STEEL,

FUNERALS CREMATIONS  
EMBALMING MEMORIALS

4 CHESIL STREET,  
WINCHESTER.

PRIVATE MORTUARY CHAPEL.

Member of the National Association  
of Funeral Directors.

Tele. Address:  
Dumper, Winchester 477.

Telephone: 7  
High St. No. 47

## DUMPER'S LTD.,

Cooks, Caterers, Bakers  
and Confectioners. : :

Luncheons, Dinners, Balls, Dances and  
Gatherings of all kinds catered for under  
direct personal supervision.

Dining Rooms for Large or Small Parties.

MACHINE BAKERIES,  
MARKET ST. & STAPLE GARDENS.

DUMPER'S RESTAURANT, High Street,  
WINCHESTER.

Branch—71 HIGH STREET.