

# PLEASE SAVE PETROL

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to avoid rationing  
by voluntarily  
reducing consumption

BUT FOR ESSENTIAL  
MOTORING USE



THE SHELL COMPANY OF NEW ZEALAND LIMITED  
(INCORPORATED IN ENGLAND)

227

I would have answered her back—  
only I was  
a little hoarse

How awkward to feel dry and husky just  
when you want to talk. But Lixoids soon  
put that right — the little liquorice pellets  
coat sore vocal chords with a soothing film

## LIXOIDS

10d. a Tin

Stacey Bros. Ltd., 385 Khyber Pass, Auckland.

8.7a



## Centenary of a Hymn

IT is questionable if a great many of the millions who sing the hymn and derive consolation from the beauty of the sentiments expressed in *Abide With Me* know much of the author—or even his name. On November 20, 1847, the Rev. Henry Francis Lyte died, his wish fulfilled. It was that he might be allowed to write one message of consolation to humanity that would endure for ever.

Henry Francis Lyte was an Ulsterman, and his schooling was obtained at Portora Royal School, Enniskillen. He went later to Trinity College, Dublin, where he won prizes on three occasions for his poems. When earth's vain shadows were fleeing, and heaven's morn breaking in the skies for him, Lyte was suffering from consumption and knew journey's end was approaching. At the time of writing the great hymn he was Vicar of Lower Brixham, Devonshire, a beautiful little fishing village, on the shores of Torbay.

His labours in the parish told on his health and in the autumn of 1847, under medical advice, he decided to go to Nice, in France, for a rest. There is something pathetic about the circumstances leading to the writing of the hymn. It was the spiritual outpouring of one borne down by ill-health, with the inevitable end in view.

### Toward Evening

The hymn was founded upon the Scriptural passage addressed to the Master by two disciples: "Abide with us; for it is toward evening, and the day is far spent." Lyte wrote it under what appeared to be divine inspiration one beautiful evening. He had preached his farewell sermon in the little Lower Brixham Church under great mental strain and with some difficulty. It was one of those lovely evenings in Devonshire when the sun was playing the alchemist, "turning the meagre cloddy earth to glittering gold," suffusing the sea at Torbay and the little harbour in the foreground, while the skies were a blaze of colour.

The poet in Lyte was roused and many times in the walk to his home

Written for "The Listener"  
by "URAMAO"

at Barry Head he stopped to admire the vaulted arch and the rich crop of sea and land under the setting sun. He recalled his congregation to whom he had just addressed what he believed to be his last personal message. On arriving at his house he went to his study and in less than an hour put into words his own feelings, of which so many partake whenever they sing or hear the immortal hymn.

The music as we know it to-day was composed by Dr. W. H. Monk. With Sir Henry Baker, his collaborator in editing *Hymns Ancient and Modern*, he was out walking when the subject of a musical setting for *Abide With Me* was discussed. Dr. Monk returned to his home and, despite a music lesson that was going on, he sat down and in 10 minutes' time had the music written for the great hymn. In *Hymns Ancient and Modern*, Lyte's two hymns *Praise My Soul the King of Heaven* and *Pleasant Are Thy Courts Above* are included, but it was *Abide With Me* that established his fame, and that will endure as long as the English language does.

In 1939 there was some keen competition for a note-book containing an original transcript of the hymn. Lady Perry purchased it for £76, another competitor for it being Dr. Thrift, of Trinity College, Dublin, where Lyte was a pupil. His old school of Portora, in Enniskillen, where many famous Irishmen were educated, was also bidding for the possession of the original transcript.

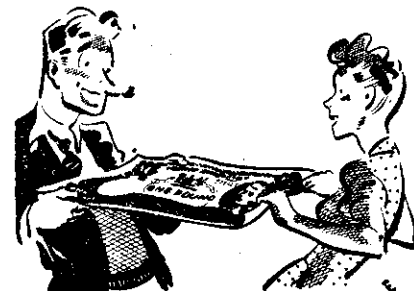
At the time, Sir Henry Maxwell-Lyte, a grandson of the hymnologist, and Deputy Keeper of the Records at the Public Records Office, claimed to possess another transcript of the eight original verses of the hymn, and that a third copy was owned by another descendant. In these three versions there are variants, one of the most important being in the line: "Hold Thou Thy Cross" which appears in one transcript: "Hold Then Thy Cross."

## DOMESTIC PROFITS

THE New South Wales State Parliamentary Labour Party, after several heroic caucus debates, decided recently how the purse strings should be held in the home. It agreed that a Government bill to allow wives to retain all their savings from their housekeeping allowance should be amended so that savings could be divided equally between husband and wife.

Some members thought that in a happy home there should be no need for legislation to give wives the right to keep all the cash they rescued from the allowance. But in an unhappy home compulsion would make the position of the wife worse, because the husband might go the niggling way and restrict the allowance.

The subject was seized on for a radio debate by Elsie Lloyd, of the NZBS staff, who, acting as chairwoman, induced three other Wellington women, Zenocrate Mountjoy, Mary McKenzie and Mary Jefferies, to take part.



When the recording was made the controversialists were not aware of the Australian decision. All they knew was that it had been suggested that wives should be allowed to keep all they could save out of their quotas. Curiously enough they, too, came to the conclusion that a fifty-fifty basis of dividing the spoils, if any, was the most reasonable.

The broadcast was heard from Station 22B in the *Women's World* session last Monday afternoon, and it will be broadcast from the other Commercial stations in the near future.