

“Old Digger” of Codford

Walter Sim Winton MBE

**Salvation Army Chaplain to NZEF
at No 3 N.Z. General Hospital, Codford, England**

Phil Lascelles

N.Z. Military Historical Society Inc.

“Old Digger” of Codford

Walter Sim Winton a Salvation Army chaplain serving in the New Zealand Expeditionary Force during WW1. In total there were 140 chaplains who served with the New Zealanders during WW1 in various roles in the field, on hospital ships and in general hospitals and convalescence homes.

I had originally intended to research Winton for a more traditional “man behind the medal” article. As I learned more about Winton and the nature of his service, the approach logically drifted towards considering a civilian minister of the cloth serving within the context of wartime. This should provide a realistic framework for understanding what this man did and also the extent to which he achieved it.

Walter Winton was born at Rothesay, Ravensbourne, Dunedin on 4 November 1877, the younger twin and ninth of 11 children. His parents were John Winton (1840 – 1913) and Isabella Fairlie Sim (1843 – 1919). His father was born in Glasgow, Scotland and came to New Zealand with his parents on the ship Philip Laing in 1848. His mother was born in Greenock, Scotland and arrived in New Zealand with her parents on the ship Strathfieldsaye in 1858. Walter’s parents were married in Dunedin on 24 September 1841.

Walter’s father’s occupations were varied and included wood cutter in West Harbour District, nearly twenty years in Government service with Lands and Survey Department as a field surveyors assistant in Otago and Canterbury. He was a trader between Port Chalmers and Dunedin, a fish curer at Ravensbourne and from July 1898 he was a restaurateur in the Octagon, Dunedin. Later he was proprietor of the Temperance Hotel near the Dunedin railway station. He was a member of the Ravensbourne Lodge of Druids and connected with the Salvation Army Church in Dunedin and a Councillor of the West Harbour Borough Council representing Ravensbourne for five terms from the 1880’s.¹

The Winton’s were one of the early settler families in Dunedin. The family name was given to Winton Bay, Port Chalmers and also to the town of Winton in Southland.

At about the same time as the Winton’s settled in Dunedin, the first Salvation Army activities were commencing in the area. A local woman, Arabella Valpy, used her inheritance to further the work of the Salvation Army in Dunedin. In April 1882 she wrote to General William Booth, sending £200 and soliciting his support for the needy in New Zealand. In response, Booth dispatched the pioneers who then established the Salvation Army in New Zealand. On 1 April 1883, Captain George Pollard and Lieutenant Edward Wright commenced Army activities in Dunedin. Social work began in 1884 with a home for ex-prisoners.²

The Winton family did not form part of the original pioneering group sent by Booth. They were however closely associated with the initial activities of the Salvation Army. An early photo of the Dunedin Salvation Army Band dated about 1900 includes Walter's brother Ivie (who was in the Dunedin Salvation Army band for 25 years until 1909, when he moved his allegiances to St Kilda Methodist Church) as one of its members.



Dunedin Salvation Army Band ca. 1900 – Ivie Winton located rightmost. (Richard Herbert)

The Salvation Army is a distinctive part of the universal Christian Church. Its message and the lifestyle it advocates are based on the Bible's teaching. Its work is "to make known the good news about Jesus Christ and to persuade people to become his followers. Alongside this primary aim, the Army shows practical concern and care for the needs of people regardless of race, creed, status, colour, sex or age".³

The strong relationship with the Salvation Army and its religious and also practical focus made a deep impression on Walter. At the age of 20, he volunteered to become a Salvation Army cadet. He was accepted for service in 1899 by the founder General William Booth at the Garrison Hall, Dunedin. He trained at Punt Road College, Melbourne and was appointed Lieutenant on 13 November 1899. He was subsequently promoted to Captain on 18 July 1902, Ensign on 2 November 1906 and Adjutant on 3 November 1910. He served in various locations in New South Wales

including Lambeth where he married his wife Captain Emma Frances Suter on 11 May 1904. They had three children Frances (Frank), Albert and Gladys - all born in Australia. During this time, he was appointed to Melbourne as a special financial officer to raise money for all building schemes in Australia and New Zealand. He also attended the 1914 All World Congress in London as a delegate from the region.

In 1915, Winton was transferred to New Zealand and was living at Elgin Street, Grey Lynn, Auckland. It was in Auckland that the then Minister of Defence, Sir James Allen, asked Winton to serve overseas as a padre. He accepted the offer on the spot.⁴

Whereas the majority of those who volunteered did so for the adventure, for King and Country or the like, Winton clearly foresaw the consequences of the war and the need to address the practical concerns and needs of the people affected – primarily the soldiers but also their families. Just like the urban casualties he had helped throughout his association with the Salvation Army (including the ex prisoners in Dunedin and the disadvantaged in NSW, Wellington and Auckland) he saw the need and daresay the opportunity, to serve a new wave of needy. He probably hoped that those he helped would also recognise his Christian ethic – after all Winton was also committed to persuading people to become followers.



Walter Winton was attested into the N.Z.E.F. at Wellington on 6 November 1916, given the service number 39712 and appointed Chaplain Captain. His attestation form lists his age as 39, includes all

the usual medical examination observations and also notes his slight degree of flat feet and that his head inclines to the right.⁵

He did not undergo the normal military training camp but was drafted to embark with the 19th and 20th Reinforcements (First Draft) of the Mounted Rifles aboard HMNZT 70 ("Waihora") leaving Wellington on 5 December 1916. His embarkation roll entry states:

CHAPLAIN CORPS				
No	Rank	Name	Occupation	Next of kin
39712	Chap-Capt.	Winton, Walter Sim	Sal. Army Officer	Mrs E.F. Winton (Wife), Elgin Street, Grey Lynn, Auckland

Work Started on Day 1

Whilst the officers and men aboard the troopship acclimatised themselves to ship life and the adventure ahead, Winton immediately set out planning and working. He did not display the same feelings of anticipation – he simply saw his Army Commission as a continuation of his pastoral service.

Whilst Walter did acknowledge some personal feelings for leaving his wife and children ("poor girl, all on her own") he took solace in the friends who had been kind and who would no doubt provide for his family while he was away. He recognised he was the only "Salvo" onboard but that he was "well received by all the men as far as he could see". With that reassurance he set about his work. (Remember during this period in history, the Salvation Army was not viewed as mainstream Christianity and would therefore have been frowned on by many from the traditional churches).

He worked from Day 1, organising his store of gifts to be provided to the men on board. He had acquired a piano for entertainment of the troops and spent much of his time attending to seasick soldiers. He even attended to the doctor. As well as attending to individual soldiers, Winton was key in organising the religious and social events on board.

Winton was keenly interested in the Masonic Lodge. He organised regular weekly meetings and was appointed secretary for the gathering.

The ship travelled from Wellington via Albany (West Australia) to Columbia and then on to Port Said.

On arriving at Port Said, the draft travelled to Moascar depot outside of Cairo. Once they had been there a few days, Winton, accompanied by other officers (including Grigg⁶) and MP's went for a walk to see the sights. He was saddened by the living conditions of the local people. Winton's diary

recalled, "All the women wanted to get my arm, they never went for Grigg. I shuddered. Women in cages calling out for the men. Saw many men out of bounds".

Much of the early time in Egypt was engaged in visiting officers and local dignitaries and trying to keep busy. Winton had offered to hold church parade on a number of occasions but the supply of chaplains meant there were few opportunities. Chaplaincy work was limited to visiting the soldiers at Aotea Convalescence Hospital and working at the YMCA. During this time Winton made many representations for a chaplaincy position, ideally in England.

On 19 February 1917, Winton witnessed an aeroplane crash at a nearby Royal Flying Corps base. One of the men on board was burned to death and the other had two legs broken and was seriously injured. The sight of these men (his first real war experience) haunted Winton who wrote, "Never shall I forget the sight of the poor fellow flesh hanging from the bones. Terrible indeed". Two days after the crash, Winton visited the Flying Corps to attend the funeral for the two deceased airmen.^{7 8} He sent letters including photos to the parents.

Finally on 24 February 1917, he got word that he was to go to England and he gladly packed and set out for Alexandria. He embarked on HMT "Huntspill" along with 2000 soldiers. The journey was marred by bad weather. Winton was asked to organise entertainment to cheer up the men. The ship's officers and crew were appreciative of his efforts and helped him to organise what he later described as a "tip top affair". He also made himself helpful by distributing gifts of scent, camphor and beef tea to the seasick soldiers. The ship's padre was "standing looking at me quite amazed. I know he does not like it a bit but I can't help it". This comment acknowledging as much his own good work as the scepticism which traditional Christian denominations viewed the work of the Salvation Army.

The ship eventually arrived at Marseilles on 6 March 1917. Winton travelled by train to Paris and on to Boulogne where he caught a ferry to Folkestone and then travelled by train to London.

On arrival in London, Richardson⁹ told him that he would be sent home because there were no positions available. Winton was not having any of this. He recorded that "Garner¹⁰ was not inspiring at all". Despite showing his instructions to proceed to London to fill a position as chaplain, he was told that he was going home "nothing more, nothing less".

Codford

Winton was about to discover his role during the war. He visited the VD Section at Codford "and my poor heart ached for the lads. It could have been me easily but for the goodness of God".

Codford is a West Country village that has the vast expanse of Salisbury Plain to the north. Salisbury is 14 miles east and Warminster 7 miles west.

During World War 1, Codford village was swamped by massive numbers of soldiers who came to Salisbury Plain to train. In WWI in September 1914 no less than 24,000 troops arrived in the vicinity, turning it from a rural community of about 500 people into a military town with tented and hutted accommodation. Later in the war the ANZAC troops arrived.¹¹

The New Zealand Command Depot was established at Codford in June 1916. No 3 New Zealand General Hospital (3NZGH) was established at Codford in September 1916 by taking over the RAMC Hospital. The hospital was badly sited being surrounded by mist in the winter and stifling heat in the summer. Eventually 3NZGH was expanded to 1000 beds. Attached to the hospital was a VD Section that was also a detention hospital. It was enclosed in barbed wire and supplied with a guard.

¹²

The weather was often atrocious; the village became nicknamed Codford on the Mud. The hill was called Misery Hill, as the troops had to run up and down it, as part of their training.

During these initial visits to Codford, Winton demonstrated his real value to the men and to Richardson who decided that he should be posted there. He officially arrived at the camp on 26 April 1917.



Chaplain-Captain "Old Digger" Winton

His diary of 1917 outlined many of the activities he undertook at Codford and elsewhere, which on a daily basis, look mundane however, when considered in total they represented quite a marvellous achievement.

His visits to the men in the hospital and in the VD Section, where he helped with letter writing (and censoring), distributing gifts and taking the recovering men for walks on the Hill were an almost daily event. He also visited London and elsewhere to gather gifts and to source material for the men. The gifts were simple and included notepaper, handkerchiefs, fruit and the like.

He officiated at many of the funerals of NZ casualties at the hospital. A New Churchyard was established by deed of gift as the "Military Burial Ground" in the grounds of St. Mary's in Codford. The grounds eventually contained 98 War Graves of which 66 were New Zealanders. Almost all the deaths were from sickness with pneumonia being the biggest killer.



St. Mary's in Codford

Some of these deaths are referenced in Winton's diary - most are not.

- 18 April 1917 "A poor boy buried today. Poor girl nearly broken hearted over her loss" ¹³

- 19 July 1917 “Buried man today – Wesleyan” ¹⁴
- 8 September 1917 “Holland buried today” ¹⁵
- 27 October 1917 “Sent letters to dead relatives – Bourke ¹⁶ and Kears ¹⁷,”



St. Mary's Churchyard Cemetery in Codford

Included at the end of this article is a list of the 66 New Zealanders who perished at Codford. By cross-referencing the dates one can identify the deceased soldiers mentioned above.

Roses on the Graves

Winton sought permission to plant a rose on the grave of each New Zealand casualty at the local St Mary's Churchyard. Once he gained approval, donations of roses were sought and the first batch was planted on 18 April 1917.

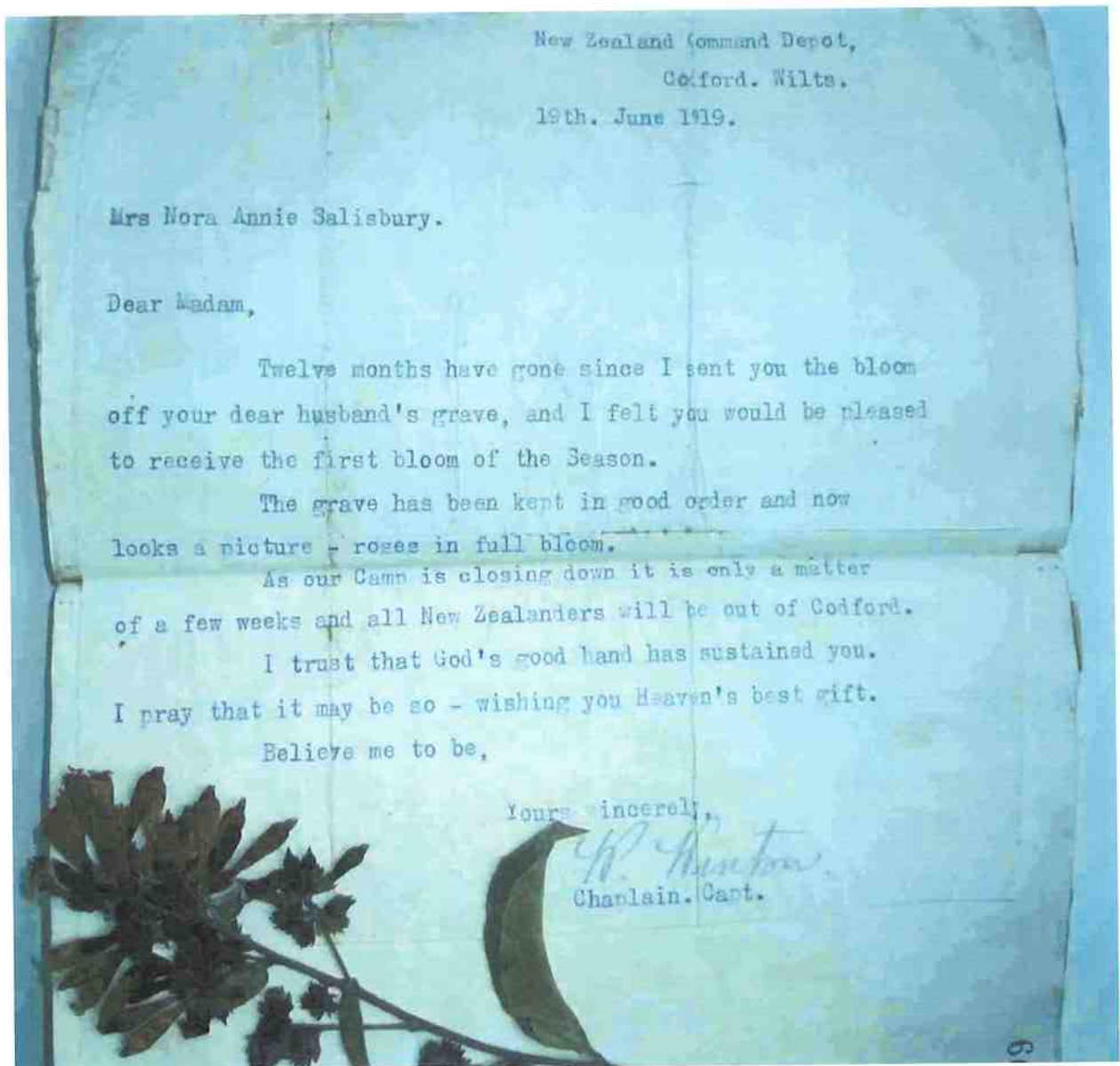
So why did he bother?

As pastoral leader, he recognised that these fallen soldiers had families at home. He must have thought of each of dead man's relatives as he wrote those letters of comfort. The memories weren't

fleeting. Sometimes more than a year after each death, Winton would send to the families a letter containing a bloom from their dead soldier's grave. This would have made a deep impression on the families concerned. The attached letter from Mrs Hargest regarding Private F H Browning ¹⁸ illustrates the point clearly.

May God bless and prosper Mrs E. Hargest Box 93
your good work.
Capt Winton
Dear Sir.
19th June. Off. Private F. H. Browning's grave came
to hand yesterday. your note and bloom of.
I feel no words of mine can thank you enough
for your kindness in sending them. I wonder
can you imagine the comfort it is to us in New
Zealand to know that someone is caring for the
graves of those we love.
I hope you will not deem me careless or
forgetful in not having written to you before this
for our thoughts constantly wander to that spot.
Even as I sit here I can see the picture of that
grave in the photo you so kindly sent me
some time ago.
I see by your note that ere this reaches you
your camp will be closed, but as I am sure
you will receive this quite safely.
I enclose a little for the good work you have done
and are still doing.
Again I ask you to accept my heart felt thanks
for your kindness. I remain yours sincerely E. Hargest.

A further letter to the widow of Salisbury ¹⁹ illustrates the strong message of compassion.



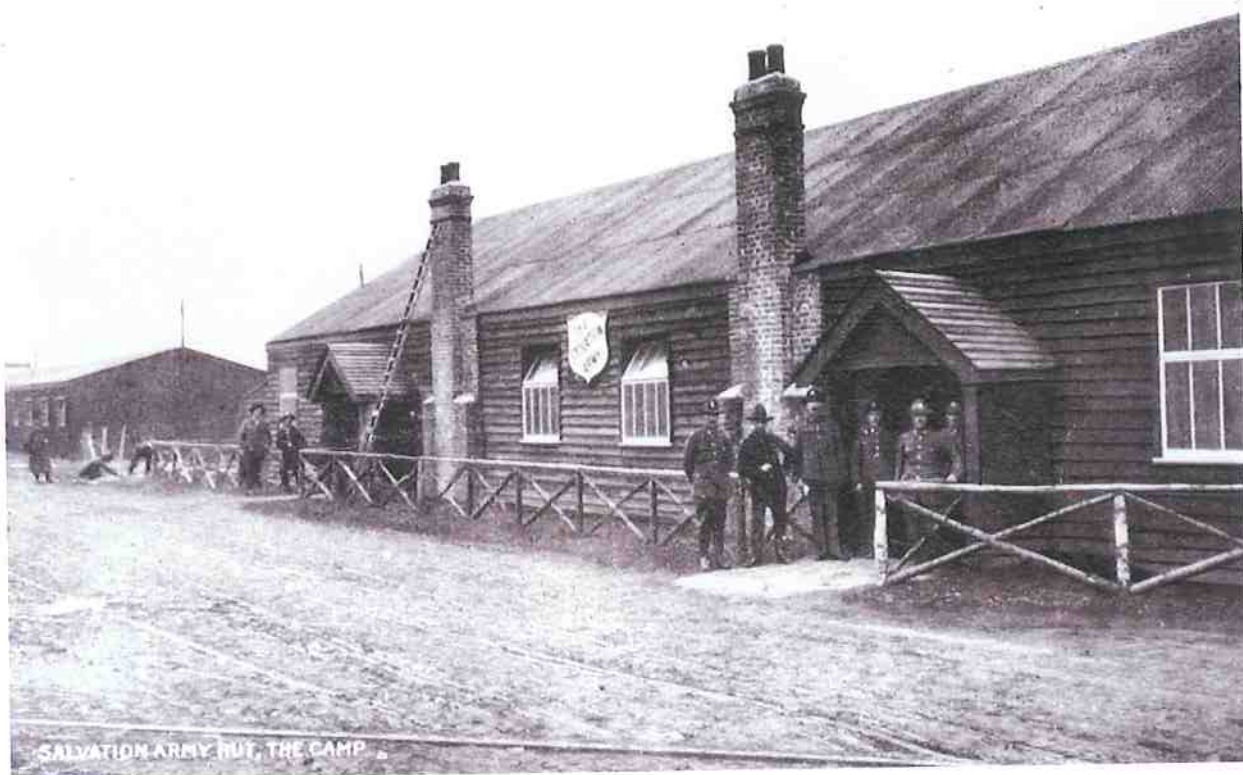
Winton had a strong sense of humanity and purpose. He was concerned for “the boys” and for their families. He recognised, if not sought, acknowledgement that he and the Salvation Army had undertaken many kind acts in the camp and elsewhere. He kept a small clipping book that contained many complimentary letters and news clipping of his efforts and also those of the Salvation Army. His mission was not only to provide practical help but also to demonstrate the Christian ideals that he hoped other people would adopt. The clippings were in a way a form of self-encouragement that his work was worthwhile and appropriate.

My comments here are not intended to be uncharitable but simply to reiterate that Winton’s wartime service was to a greater extent an extension of his peacetime service as a Salvation Army officer – dedicated to providing practical help to the needy and also spreading the “Christian word”.

Recreational Hall

By and large the greatest contribution Winton made to the soldiers' welfare was the entertainment provided within the camp.

Winton used his proven fundraising skills as financial officer in the Salvation Army to organise a recreational hall within Codford camp. He organised all the materials required with considerable difficulty and then sought assistance from the military to undertake the construction. The army initially provided a fatigue party consisting of "CB" (confined to barracks) men however they didn't contribute much in the way of effort. After much work the hall was finished and fitted out with amenities such as pool tables, games and a piano.



The Salvation Army Institute, Codford, England. Winton is the officer standing in the front with his hand on the railing. A similar photograph was published in "NZ War Cry" on 25 May 1918. (F – 092190 – ½, Alexander Turnbull Library, Wellington, N.Z.)

The hall was well attended. In the evening it was used for concerts and sing-alongs. Attendance was large and it was invariably necessary to queue early to ensure a place. The facility was also used for church parades and these were equally well attended.

The following letter summarises a soldier's view of Winton's work at Codford.

Dear Sirs

Having noticed of late quite a controversy in the press with regard to the work of the various denominations institutions, I would like to say a few words on the work of one generally and of the Padre who conducts it so articulately but be it understood that I am in no way connected with the Salvation Army (which I am referring to) or any other religious institution. I speak or rather write from experience and not hearsay. The gentleman I refer to is Chaplain Captain W. Winton an untiring worker of remarkable energy who toiled unceasingly equally on behalf of officers and men.

Let us take for example just one of his average days work. We find him bright and early starting from his residence which consists of one room about 10' x 12' trudging along the road with a cheery word for every one whom he meets. Then comes the Camps and Hospitals where full enquiries are personally made as to what is required for patients comforts and what is more to the point these are not promised they are produced and given.

Then on again till finally the VD Section is reached where on certain days each week there is a free distribution of writing pads and envelopes to each hut and Mondays the issue of cigarettes; it is particularly the VD Section which is over two miles from his room would deal with as it is them that feel as caged animals as indeed in a sense they are because they are in isolation with an eight foot barb wire fence surrounding the camp.

It is here that the Padre's presence is felt coming up almost daily to take the patients out for a walk on the hills then at least three times during the week right after tea there are a series of canteen lectures and straight talks to the men delivered in a such a simple yet convincing manner as to make the moral clear even (to) a man of wood.

A rather humorous incident occurred just recently at the spacious canteen which was as usual crowded. The Padre who was passing on the road was invited to step in and start a song which invitation he promptly accepted on condition the boys joined in. He then mounted up on top of two large barrels of beer placed one foot on each and told the boys that was the proper place for the kegs of beer and straight away started his song. When he finished and got down he proposed a singsong and left the canteen with the crowd following. If popularity counts for anything the Padre who is almost reverently but universally called Old Digger will never lack support.

He is continually organising concerts visiting various people if near them when on leave and buying goods for all and sundry and I shrewdly suspect if the padre was

called up to show where his salary was we would find it distributed with his usual fun in comforts for the troops.

In conclusion I wish to say that if the Salvation Army have any more of the same sterling qualities, send them along as they are few and far between.

Wishing that prince of good allows every success and prosperity.

I am

faithfully yours

*A.J. Stewart*²⁰

9/1761

Venereal Disease and Codford

The existence of the VD Section highlighted a problem that existed amongst the troops. To illustrate the magnitude of the problem, admissions to the VD Section at Codford varied between 30 and 50 a week, the proportion of infection being 77 per cent gonorrhoea and the balance with syphilis. For the first six months of the year 1138 cases of venereal disease had been admitted of which on 223 came from France. 50 percent of the infection acquired in England originated in London. At the end of the year there were 400 patients in the VD Section with 200 convalescence attached. Approximately 3600 men per annum of the New Zealand Expeditionary Force were infected and required treatment and about 2 percent of the strength in England and a less proportion in France were constantly sick by venereal disease.²¹

So what of Winton's work with the VD patients at Codford?

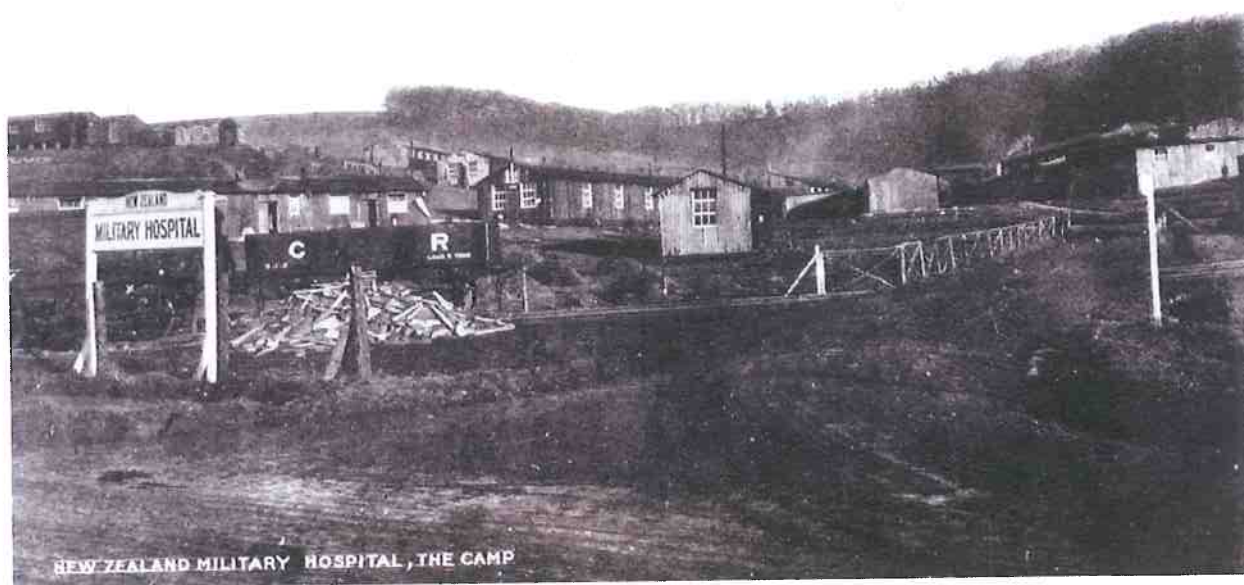
In his 1917 diary, Winton continually refers to these soldiers as "poor lads". He was genuinely concerned for the men and wanted to help but only in the manner he was comfortable with. This was to provide moral and social guidance to the men rather than the physical protection proffered by Ettie Rout.²² There are several reasons for forming this opinion:

- Winton mentions several times in his diary that he sighted various officers and men out with girls. His observations were quite judgmental rather than simply observational. He clearly did not condone what he saw as immoral behaviour.
- A letter from a group of Australian soldiers stated, "that the huts do an enormous amount of good, and are a direct means of keeping a very great number of boys away from the numerous

temptations which are unfortunately to be found on all sides".²³ Winton would have read this letter and been reassured that his strategy was working.

- Winton actively lead an education programme at the camp and VD Section. In AJ Stewart's letter quoted above, he says that Winton delivered "*a series of canteen lectures and straight talks to the men delivered in a such a simple yet convincing manner as to make the moral clear even a man of wood*"

In Codford, the VD patients were treated as prisoners – again a prevailing attitude at the time towards sexually transmitted diseases. The VD Section was located 2 miles from Codford camp, was isolated and was surrounded by an eight-foot barbed wire fence. Winton's daily visits to the camp were therefore a tremendous effort for him in the often-inclement weather.



New Zealand Military Hospital (Venereal Section), Codford, England. (F – 092196 – ½, Alexander Turnbull Library, Wellington, N.Z.)

Winton's approach was not moralistic in the extreme but neither was it sanctioning. It was simple practicality, tempered by his Christian beliefs in the hope that these men could be cured and that they avoid future sickness by changing their ways. This approach would have found greater favour with the authorities back home.

Ettie Rout's approach was quite different. She went to war to protect soldiers from venereal disease by providing a complete social and sexual welfare service for the ANZAC soldiers. Both the New

Zealand and Australian governments adopted her prophylactic kit. To the bishops she was the wickedest woman in Britain. Soldiers described her as a saint. Their mothers regarded her as “an agent of the devil”. Massey who was Premier at the time stated “publicising her work would have given delight to those who give themselves up to filth”.²⁴

Rout acknowledged that prostitution existed and worked at ensuring the necessary precautions were available and used to minimise the spread of venereal diseases. She believed that safety depended on mutual cleanliness. She would greet the soldiers at the railway stations and handed out cards to the troops saying Madam Yvonne’s “makes safe and suitable provision for the sexual needs of the troops”. To ensure that each brothel was safe, she would organise for the women to be medically inspected daily and would also ensure that both men and women would use the freely provided protection.

As a further contrast, the YMCA was handing out anti-prophylactic pamphlets that said that the kits placed a “terrific temptation” in young men’s hands and “that experience has proved that their use does not always render a man immune from disease”.²⁵ I found no reference in Winton’s notes or diary to the YMCA style campaign (despite working closely with them) and I don’t therefore think he was radical to their extreme either.

Family

So what of the family sacrifice with the father away at war for such an extended time?

There is no personal memories or references in his diary relating to his wife although he often refers to the number of letters he received from “Emm”. One can only guess what feelings they exchanged in their letters.

One thing is for sure, Walter was eager to return to New Zealand immediately after the war. His repatriation was delayed because of his “intimate personal knowledge and past good work done with the VD patients”. References suggest that these men were quite concerned about returning home and the impact that their sickness might have on relationships with wives and girlfriends at home.²⁶ One can only surmise therefore that he continued to help and counsel the troops until they all returned home. Whilst in England, he was present at the departure of 59 vessels carrying troops back to New Zealand.²⁷

He eventually sailed for New Zealand from Plymouth aboard RMS “Athenic” on 16 January 1920 arriving in Wellington on 4 March 1920. He had served a total of three years and 163 days of which three years and 61 days were spent offshore. He eventually resigned his commission from the New

Zealand Chaplains Department on 12 November 1924 as he had left New Zealand and was living in Melbourne.

The eldest of Winton's children was Frank who was 11 years old when the father embarked from Wellington.

A letter written by Frank and enclosed with a soldier's parcel from home, surfaced at the VD Section and was passed to Walter. It was dated 20 July 1918 and gave as his address "S.A. Boy's Home, Eltham".²⁸ It was not unusual for the families of senior Salvation Army officers to board their children at the Eltham Boy's Home, especially when they were engaged in missionary type work and were therefore away from home for an extended period.

S.A. Boy's Home
44 Eltham
20-7-18

Dear Friend

I have just heard
to hear that you are
all safe in New Zealand
I am so glad. I hope the
rest of the family are
engaged in the same
work as before.
From the S.A. Home
I am very glad to hear
If you are in the same
The home has a lovely
situation. It has views
of the sea. My father
is the chaplain at
Bedford Camp in Salis-
bury. I hope you are in
good health. So Goodbye.
I remain,
Your sincere friend
Frank Winton

This was almost certainly Frank's situation. In the letter Frank says that "the home has a lovely situation" implying that he is boarding there rather than living with his mother and siblings.

In 1918, Frank would have been 13 years old. Being separated from his father (by war) and his mother, brother and sister (no doubt by the practicalities of raising and educating a growing family without an income as such) would have been very difficult. Although the family were committed Salvationists, it would have been difficult for a young boy to face his teenage years alone and without his father for mentoring and support.

The extent of this sacrifice is probably best illustrated by a photo and the associated family story.

In the King's Birthday Honours List of 1919, Walter Sim Winton was awarded the M.B.E. (Military Division) for his services during WW1. The award was proclaimed in the London Gazette

*SUPPLEMENT TO THE LONDON GAZETTE, 3 JUNE; 1919*²⁹

" the Gazette that it is a supplement to is actually the previous Gazette and is titled "Twelfth Supplement to The London Gazette of Friday, the 30th of May, 1919." Issue No. 31377.

CENTRAL CHANCERY OF THE ORDERS OF KNIGHTHOOD

St. James's Palace, S.W., 3rd June 1919.

The KING has been graciously pleased, on the occasion of His Majesty's Birthday, to give orders for the following promotions in, and appointments to, the Most Excellent Order of the British Empire, for valuable services rendered in connection with the War: —

NEW ZEALAND FORCES

To be Members of the Military Division of the said Most Excellent Order: —

Winton, Rev. Walter Sim, N.Z.Ch.D.

The photo below was taken at the time the Walter and his family, minus Frank, went to England to receive his M.B.E. from King George. Frank remained at home in New Zealand (probably at school). Walter arranged for a photo of Frank to be superimposed onto the family portrait, which Frank resented, and this resulted in his face later being removed.



Walter Winton and his family taken around the time of his MBE investiture (Richard Herbert)

One can only surmise Frank's feelings. Spending his formative years separated from his family especially his father and then being left behind when they were being rewarded for their contribution to the war effort, culminating in a trip to England, was probably more than a teenage boy could comprehend. He clearly considered the situation unfair and he certainly felt seriously embittered.

The Campaign Continues

During and immediately after the war, Walter was promoted within the Salvation Army a number of times. Whilst in England he was promoted to Staff Captain on 8 January 1917 and Field Major on 2 July 1920 after his return to New Zealand.



Walter and Emma Winton with Albert and Frank at the time of Walter's retirement. (Richard Herbert)

For two years after his return from war, Winton was in charge of all Sunday Schools from Hamilton to the extreme north, including Auckland. General Booth then instructed him to proceed to India in 1921, where he raised £11,800 in six months for hospital work. In 1923 he was taken to London by General Bramwell Booth to raise money for all army activities.

After returning to the Finance Department in New Zealand he was then moved to Melbourne to take charge of the Anchorage Prison-Gate Home. After Further appointments in India, Australia and London, he finally returned to Australia attached to the Subscriber Department, was manager of the Gill Memorial Home (for five years) and then took charge of the Box Hill Eventide Home from which position he retired in 1940 with the rank of Brigadier.

Mrs Winton was promoted to Glory in January 1948. Brigadier Winton died in Melbourne on 5th July 1957.

Awards



Trio of medals consisting of the following:

- MBE (Military Division) for WW1.
- WW1 British War Medal named to **39712 C. To F. 4/C. W.S. WINTON. N.Z.E.F.**
- Victory Medal named as above.



Salvation Army: "Service in the Great War" General Bramwell Booth ordered an international award to be issued to officers and volunteers personally involved in the war. The medal is hallmarked silver; the reverse of the medal has "From General Booth to" and is engraved **S/CAPTAIN WINTON**.

Masonic Lodge: New Zealand Expeditionary Force Masonic Association jewel with bar "Founded in France 1917" and engraved **451 CHAPLAIN CAPTAIN W. WINTON** on the reverse.

Acknowledgements

Alexander Turnbull Library (for the photographs of Codford VD Section and also the Salvation Army Recreation Hall)

Gary Kalem, Australia (For offering the material that formed the foundation of this research).

Richard Herbert (Richard's wife is descended from one of Walter's sisters. Richard provided access to a number of family photos and stories)

The Salvation Army, Wellington (for access to service records relating to Walter Winton).

Bibliography

Carbery, A.D. The New Zealand Medical Service of the Great War 1914-1918, Whitcombe & Tombs Limited, Auckland, 1924.

Haigh, J. Bryant, Men of Faith and Courage – The Official History of New Zealand's Army Chaplains, The Word Publishers, Auckland, 1983.

New Zealand Expeditionary Force Embarkation Roll.

Roll of Honour, The great War 1914-1918 New Zealand Expeditionary Force.

Studholme, J. Some records of the New Zealand Expeditionary Force.

Tolerton, Jane; Ettie – A life of Ettie Rout, Penguin Books Auckland, 1992.

Appendix: WW1 NZEF Casualties Buried at St Mary's Churchyard, Codford

Name	Rank	Service	Regiment	Date of Death	Age
FOSTER, Edward	Rifleman	20134	N.Z. Rifle Brigade	14/11/1916	34
GLASTONBURY, Alfred George	Rifleman	25860	N.Z. Rifle Brigade	05/12/1916	34
GARLICK, William	Rifleman	17708	N.Z. Rifle Brigade	13/12/1916	29
McLEOD, James	Private	8/2084	Otago Regiment	28/12/1916	23
SHAW, Alexander Davidson	Private	27966	N.Z. Rifle Brigade	15/01/1917	36
McFARLANE, James Malcolm	Private	25284	Wellington Regiment	25/01/1917	23
TELFORD, Thomas	Rifleman	13132	N.Z. Rifle Brigade	02/02/1917	44
BOLAND, Edward James	Private	26982	Canterbury Regiment	04/02/1917	31
WINTERBURN, Bertram	Rifleman	28568	N.Z. Rifle Brigade	04/02/1917	40
KELLAND, John Bodley	Private	31294	Wellington Regiment	11/02/1917	21
JEFFERIES, Job	Private	6/2173	Canterbury Regiment	12/02/1917	27
McMULLAN, William	Rifleman	23416	N.Z. Rifle Brigade	13/02/1917	21
DELANEY, J	Private	32149	N.Z. Rifle Brigade	17/02/1917	
TOMBS, Charles	Private	31552	Canterbury Regiment	17/02/1917	43

ALLEN, William	Private	31453	Canterbury Regiment	23/02/1917	29
McDONALD, Gordon	Private	28186	Wellington Regiment	05/03/1917	25
WATSON, Walter Robert	Private	31568	Canterbury Regiment	20/03/1917	27
BROWNING, Frederick Henry	Private	34797	Otago Regiment	31/03/1917	33
DUMBLETON, Ronald	Corporal	8/2901	Otago Regiment	05/04/1917	26
KEYS, Frederick Charles	Rifleman	32346	N.Z. Rifle Brigade	15/04/1917	35
SALISBURY, Charles	Sapper	16486	N.Z. Engineers	28/05/1917	32
WISHART, Andrew Anderson	Private	814057	Otago Regiment	10/07/1917	21
PROTHEROE, William	Driver	6/3133	N.Z. Army Service Corps	15/07/1917	38
HOLLAND, Francis Arthur	Private	28885	Auckland Regiment	06/09/1917	30
BOURKE, Walter Edward	Private	51681	Auckland Regiment	25/10/1917	36
KEARSE, Thomas Walker	Private	6/2382	Canterbury Regiment	25/10/1917	23
HOLMES, Arthur	Private	23/2204	N.Z. Maori (Pioneer) Battalion	28/12/1917	33
WHITELAW, Alexander George	Private	37903	Canterbury Regiment	10/01/1918	36
THOMAS, Samuel	Rifleman	26207	N.Z. Rifle Brigade	14/01/1918	21
ALLEY, Francis Liguori	Private	10287	Otago Regiment	02/02/1918	22
MOODY, Francis Robert	Private	62358	Canterbury Regiment	22/02/1918	31
CHARLESTON, John	Rifleman	33301	N.Z. Rifle Brigade	15/03/1918	39
MORRIS, Frank Kemp	Private	64558	Otago Regiment	20/04/1918	32
PERWICK, Thomas Patrick	Private	39307	Otago Regiment	04/05/1918	28
HARVEY, Charles John	Private	40212	Canterbury Regiment	07/05/1918	25
O'NEILL, Patrick Thomas	Private	30449	N.Z. Machine Gun Corps	21/05/1918	30
JORDAN, Benjamin Stevens	Major	6/1109	Canterbury Regiment	24/05/1918	34
TUCKER, Harry Edward	Private	101899	Wellington Regiment	15/06/1918	26
DUNNE, William Patrick	Serjeant	13890	Otago Regiment	19/06/1918	31
NICOLSON, Archibald John	Private	29844	Otago Regiment	14/07/1918	23
KEARSE, Bertie Ernest	Rifleman	25/1771	N.Z. Rifle Brigade	16/07/1918	40
STEVENSON, Bertram Onslow	Private	11587	N.Z. Medical Corps	24/07/1918	36
WADE, John	Private	61006	Canterbury Regiment	23/08/1918	34
WESTERBY, William James	Private	75618	N.Z. Medical Corps	30/08/1918	30
MAGEE, Joseph	Private	52446	Auckland Regiment	02/09/1918	40
PILKINGTON, Zell Eric Ivon	Private	75251	N.Z. Reinforcements	12/09/1918	20
McENTEER, Claude	Private	76955	N.Z. Reinforcements	13/09/1918	20
ELTON, Charles Edward Stuart	Private	38792	Wellington Regiment	15/09/1918	25
SAVILLE, John George	Private	73323	N.Z. Reinforcements	15/09/1918	30
BYRNE, Vincent John	Lance Corporal	4/535	N.Z. Engineers	19/10/1918	27
GUTHRIE, William George	Rifleman	57070	N.Z. Rifle Brigade	29/10/1918	40
O'CONNOR, Graham Wakefield	Private	60184	Auckland Regiment	09/11/1918	24
MINCHER, Oswald Alan	Private	26885	Auckland Regiment	15/11/1918	30
McDONNELL, James William	Private	17806	Canterbury Regiment	18/11/1918	27
KING, Walter Edward	Private	16761	Auckland Regiment	14/12/1918	27
GRIFFIN, Alexander John	Private	81179	Otago Regiment	22/01/1919	29
WAKELIN, William Richard	Captain	612891	Canterbury Regiment	05/02/1919	
MALEY, Archibald James	Lance Corporal	8/3001	Otago Regiment	15/02/1919	24
HAYES, Charles William	W.O. II (Q.M.S.)	5/242B	N.Z. Army Service Corps	16/02/1919	34
SEXTON, Michael	Rifleman	65462	N.Z. Rifle Brigade	18/02/1919	30
FREITAS, David	Private	47553	Canterbury Regiment	21/02/1919	35

AICKEN, William Michael	Rifleman	72925	N.Z. Rifle Brigade	28/03/1919	27
HAYES, Daniel	Private	63153	Otago Regiment	31/03/1919	24
GILMOUR, William	Corporal	1013886	N.Z. Medical Corps	07/04/1919	52
HAPE, Hona	Private	16/536	N.Z. Maori (Pioneer) Battalion	11/04/1919	26
MOORE, John	Private	79989	Canterbury Regiment	13/04/1919	37

Footnotes

¹ Cyclopaedia of New Zealand, Otago Volume, p421.

² Southern People – A dictionary of Otago Southland Biography.

³ The Salvation Army website.

⁴ Evening Star, Dunedin p6: 19 Dec 1949.

⁵ NZEF Attestation for General Service for Walter Sim Winton (NZDF).

⁶ William Grigg (Ch CI IV) Methodist attached to Canterbury Mounted Rifles. (Subsequently he was attached to 1st Bn Auckland Regt and also appointed Assistant Principal Chaplain, Nonconformist Churches). Grigg was seriously wounded at the Battle of Romani, Sinai on 4 August 1916. He was to carry a Turkish bullet lodged near his spine until his death in 1951 aged 89.

⁷ 2nd Lieut A Ball, 57th Reserve Squadron Royal Flying Corps (and previously the King's Own Royal Lancaster Regiment) was killed on 19th February 1917 and is buried in the Ismailia War Memorial Cemetery. He was the son of Mr G. Ball of Didsbury, Manchester.

⁸ 3363 Sergeant John Victor Barnard, Royal Flying Corps died on 19th February 1917 and is buried in the Ismailia War Memorial Cemetery, Egypt. He was son of Robert William and Elizabeth Barnard, of 6, Adria Rd., Sparkhill, Birmingham.

⁹ Brigadier General (Temp.) G.C. Richardson C.B., C.M.G., C.B.E. mid. G.O. in charge of Administration and G.O.C. NZEF in UK.

¹⁰ Edwin Lewin Garner (Ch CI IV) Salvation Army. Although Richardson said he was to return home, he actually remained and served at the N.Z. Convalescence Hospital; N.Z. Discharge Depot; and N.Z. Entrenching Group and was discharged 19 December 1918. He was awarded a Secretary of State MID; viz "Brought to Notice of Secretary of State for War for Valuable Services at Home (England) towards a successful conclusion of the War".

¹¹ www.codford.freemasonry.co.uk/aboutcodford.htm

¹² Carbery, A.D. The New Zealand Medical Service if the Great War 1914-1918, Whitcombe & Tombs Limited, Auckland, 1924, p371.

¹³ 32346 Rifleman Frederick Charles Keys, N.Z. Rifle Brigade who died on 15th April 1917 aged 35.

¹⁴ 6/3133 Driver William Protheroe, N.Z. A.S.C. who died on 15 July 1917 aged 38.

¹⁵ 28885 Private Francis Arthur Holland, Auckland Regiment who died on 6 September 1917 aged 30.

¹⁶ 51681 Private Walter Edward Bourke, Auckland Regiment who died on 25 October 1917 aged 36.

¹⁷ 25/1771 Rifleman Bertie Ernest Kears, N.Z. Rifle Brigade who died on 25 October 1917 aged 40.

¹⁸ 34797 Private Frederick Henry Browning, Otago Regiment who died on 31 March 1917 aged 33.

¹⁹ 16486 Sapper Charles Salisbury, N.Z. Engineers who died on 28 May 1917 aged 32.

²⁰ 9/1761 L/Cpl Albert John Stewart was a member of the 8th Reinforcement, Otago Mounted Rifles and came from Okahukara, Auckland.

²¹ Carbery, A.D. *The New Zealand Medical Service if the Great War 1914-1918*, Whitcombe & Tombs Limited, Auckland, 1924 pp 371-372.

²² Rout, Ettie Annie 1877 – 1936.

Tolerton, Jane. 'Rout, Ettie Annie 1877 - 1936'. *Dictionary of New Zealand Biography*, updated 16 December 2003

Ettie Annie Rout was born in Launceston, Tasmania, on 24 February 1877. The Routs sailed for New Zealand at the end of 1884, and settled in Wellington where William opened a plumber's business in Manners Street.

A committed socialist, she became involved in the labour movement in 1907 when she made a verbatim record of the proceedings of an inquiry into Canterbury farm labourers' working conditions; she also acted as adviser to the union secretary. In 1910 she set up the Maoriland Worker with the New Zealand Shearers' Union, of which she was an honorary member, and edited it free of charge.

In July 1915, during the Gallipoli campaign of the First World War, she set up the New Zealand Volunteer Sisterhood. Ettie Rout arrived in Egypt in February 1916, and immediately became aware of the soldiers' high venereal disease rate. She saw this as a medical not a moral problem. She recommended the issue of prophylactic kits and the establishment of inspected brothels, and tried to persuade the New Zealand Medical Corps officers to this view, with no success.

By June 1917, having realised the venereal disease problem was still very bad and that the New Zealand Medical Corps had not adopted prophylactic measures, she went to London to push it into doing so. Researching among the foremost doctors in this new field, she combined the work of several to produce her own prophylactic kit, containing calomel ointment, condoms and Condy's crystals (potassium permanganate). She sold these at the New Zealand Medical Soldiers Club, which she set up near the New Zealand Convalescent Hospital at Hornchurch.

At the end of 1917 the NZEF adopted her kit for free and compulsory distribution to soldiers going on leave. Ettie Rout received no credit for her role in the kit's development and adoption, and for the duration of the war the cabinet banned her from New Zealand newspapers under the War Regulations. Mention of her brought a possible £100 fine after one of her letters, suggesting kits and hygienic brothels, had been published in the New Zealand Times.

*After the war she moved to London and on 3 May 1920 married Fred Hornibrook, who became a well-known physiotherapist. There were no children of the marriage. Always primarily a campaigner, she wrote a number of books, among them *Sex and exercise*, *Safe marriage* (a contraceptive and prophylactic manual for women which was banned in New Zealand in 1923, but was published in Britain and Australia).*

After her only return visit to New Zealand, Ettie Hornibrook died of a self-administered overdose of quinine in Rarotonga on 17 September 1936. She was survived by her husband, Fred, from whom she had become estranged, and was buried in the graveyard of the London Missionary Society church (now the Cook Islands Christian Church) at Avarua.

²³ Winton Letter Book.

²⁴ Tolerton, Jane; *Ettie – A life of Ettie Rout*, Penguin Books Auckland, 1992.

²⁵ Tolerton, Jane; *Ettie – A life of Ettie Rout*, Penguin Books Auckland, 1992 p 184.

²⁶ Quick March, NZRSA (that Rout's work had saved "many a New Zealand soldier from something that would turn his homecoming into a tragedy").

²⁷ *The Evening Post*, 10 March 1920.

²⁸ "Mercy Jenkins Boys' Home" Eltham.

²⁹ *London Gazette* pp 6978 – 7006 (NZDF).