

*Saints and Worthies*

IN THE

*Windows of S. Katharine's,*

*Southbourne*

By

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BOURNEMOUTH  
Jarvis & Co., Printers and Stationers.





## *The Windows of S. Katharine's, Southbourne.*

THE Church of S. Katharine, Southbourne, possesses an interesting feature in the windows of the nave, the subjects of which, though given by various donors, have been chosen on a definite plan, being designed to illustrate the course of Church history in this part of the world, each window, with the exception of that to S. Katharine, the patron Saint, representing one of the saints or worthies, some uncanonised, who have adorned by their holy lives and conversation the English branch of the Catholic Church, more especially in the diocese of Winchester.

It is well that we should thus remember holy lives which have received no official seal of canonisation, lest we should forget that the number of the saints is still being made up and will continue to be added to until the Church Militant becomes the Church Triumphant ; though the Reformers in England thought good to definitely close the Calendar of Saints in the reign of Henry VIII, as though the age of saints and miracles had passed away.

The number of windows being limited, the choice may occasionally seem somewhat arbitrary, but fairly typical examples have been selected from the different epochs of Church life in the diocese, though beginning and ending with queens who had little or nothing to do with Winchester. These queens may be taken as links with Christendom outside the limits of Anglicanism, for the one marks the connection of the Church in England with the Catholic or Universal Church, the other with the separated bodies of Protestants of Germany and Scotland.

It may be interesting, especially to those who worship continually in the light of these windows, to trace very briefly the sequence of subjects and their claim to remembrance here.



## *S. Katharine.*

FIRST comes S. Katharine, far away as she is from us both in time and place, for the choice of her as Patroness shews that we are one with the primitive Church. She lived in Alexandria at the end of the third century, and must in no wise be confused with the mediaeval saint, S. Catherine of Siena.

What we know certainly of her is slight, since the legends which have grown up round her story conflict in many points with the sober testimony of Eusebius. Still, partly from history, partly from tradition, we may gather enough to form some idea of the qualities for which she was distinguished. Beautiful, wealthy, and of noble parentage, though hardly "a king's daughter," as the legend has it, she would have been a conspicuous figure in that brilliant society even without the wit and learning which tradition ascribes to her.

Readers of "Hypatia" will have no difficulty in reconstructing in imagination the Alexandria of that day, the school of Neo-Hellenism, a hotbed of luxury, of decadent cultivation, and of the pseudo philosophy with which the stern simplicity of the Christian religion early came into conflict.

Learned ladies were the fashion in S. Katharine's day, and the vogue was for public discussions of literary and philosophical subjects in which women freely took part and held their own, sometimes lecturing as well as debating.

How or by whom S. Katharine was converted the story docs not say, but changed as her whole outlook must have been, she did not, as did so many, retire from the world, but devoted her brilliant talents to the service of Christ, and by her

public disputations turned many to the true faith. The tradition of her having encountered in argument and worsted fifty philosophers who were put to death for their failure to answer her, sounds apocryphal, but may have had some basis in fact, but that she converted Porphyrius and the Empress Faustina to Christianity is manifestly untrue, as they were not living in her day.



Her beauty, her wit, her charm, attracted the notice of the Emperor Maxentius, but such dangerous honour was unwelcome to the Christian maiden. Bitterly affronted at finding his advances repelled, he ordered her to be cast into prison and her wealth confiscated. Fear however moved her no more than flattery, and she was condemned to be torn to pieces on a wheel with sharp curved knives—that wheel which has become the symbol of her purity and is depicted in the window, on the banner, and in many parts of the church. From this ghastly torture she was miraculously preserved, the knives flying off and cutting her executioners.

One legend tells that she was beheaded and her body carried by angels to the top of Mount Sinai in answer to her prayer that it might not fall into the hands of her enemies ; but Eusebius states that she was banished ; perhaps her death sentence was commuted to exile, and this deliverance may have been the basis of the legend. The date of her death or banishment was 307 A.D.

Whether she ended her days on a mountain, or was borne to one after her death, her name is closely connected with high places. Here in our very sight are two hills named after her ; one a little up the valley of the Stour, the other just visible behind the Needles, where a now ruined building once served both for chantry and for beacon.

This window was given as a thank-offering by those who had been baptized in the font of this church.





## *Bertha,*

A.D. 597.

QUEEN Bertha heads the list of English worthies, as she was the first to bring Christianity into England after the Saxon invasion had driven the ancient Church or Britain into the fastnesses of Cornwall, Wales and Strathclyde. She was a daughter of Charibert, king of Paris, where Christianity had long been established, and when she married the heathen king of Kent it was expressly stipulated that she should bring a Christian bishop with her and be allowed the free exercise of her own faith. Canterbury was the capital of her husband's kingdom, and when she came to reside there the ruined church of S. Martin, a relic of the Roman occupation, was assigned to her use.

Neither she nor her bishop made any direct attempt to proselytise, but no doubt she prepared the way for the mission which Gregory the Great had long had it in mind to send. When Augustine and his band of monks from Rome landed at Ebbsfleet, Ethelbert gave him courteous reception and consented to hear him preach. Seated on the broad open down above Minster, surrounded by his thegns, he listened to Augustine's first sermon, and at its close he said, "Your words are fair, but they are new and of doubtful meaning," and he considered well for nearly a year before he forsook the faith of his fathers.

But the worship of Thor and Odin, the legends of Baldur the Beautiful and the Dusk of the gods had been no bad preparation for the acceptance of the Christian faith ; and when at length the king was baptized, thousands of his subjects followed his lead. No doubt the patient and wise conduct of his Christian wife had done no little in

recommending the faith in which she had been bred.

Christianity spread rapidly to Wessex and to Mercia, and through the influence of a daughter of Bertha's who married Edwin, king of Northumbria, it was soon preached in the north also. Thus it came about that Canterbury holds the primacy in the English Church : not Winchester, the seat of the overlord, not London which soon won preeminence, but the capital of the little kingdom of the Jutes was the cradle of the Church of England.

The window was given by Mrs. Spencer in memory of her husband, Robert Spencer, surgeon, of Chartham, near Canterbury.







## *S. Hædda,*

*Bishop of Winchester 676-705.*

THE next Saint commemorated is more closely connected with the Church here than the two preceding, he having been Bishop of this diocese. It is rather misleading to describe him as the first Bishop of Winchester, as the diocese of Wessex had been in existence some forty years. About the year 634 Pope Honorius sent S. Birinus to preach Christianity in the South and West of England.

He found Wessex entirely Pagan, but his preaching was well received, and he baptized Cynegils, King of the West Saxons, and Cenwalh, his son, at Dorchester on the Thame, near Oxford, and there he established his episcopal throne, where the long grey abbey now stands, "till Cynegils could build in the royal city a temple worthy of so great a priest." This was done, and Birinus dedicated the first Cathedral of Winchester on Christmas Day 648 to SS. Peter and Paul. He was however buried at Dorchester, and it was not till the time of Hædda that the bishop's throne was set up at Winchester, and Hædda, when he migrated thither, took with him the bones of his great predecessor. He was consecrated Bishop of Wessex in 676 by Theodore of Tarsus, Archbishop of Canterbury.

Possibly he may have lived at the old Bishop's Palace Wolvesey ; there is a tradition that this was built by Cenwalh for Bishop Agijbert, who succeeded Birinus, but as the move to Winchester did not take place till later this is doubtful.

From Bede we gather that "he was a good man and a just, and exercised his episcopal duties rather through his innate love of virtue than through the learning he had acquired." And truly,

though unlearned, he must have been famed for justice and sound judgment, as he assisted Ina the King to draw up a code of laws for Wessex.

His successor, Bishop Daniel, the friend of Bede and Winfrid, was the founder of the school of learned men for which Winchester was so long famous, and doubtless Hædda paved the way for their scholarship by his wise administration of his diocese. He died in 705, after ruling as Bishop for thirty years.

This window was given by Miss Burrows in memory of several members of her family.





## *S. Boniface,*

717-756.

THE missionary zeal which had so quickly Christianized England continued to burn ardently, and men went forth from Saxon monasteries to preach to the heathen peoples of Friesland and Germany. One of the most noted of these was a West-countryman named Winfrid, who in early childhood resolved to devote himself to the service of God. His father, a wealthy nobleman, had other views for him, but an illness in which the boy nearly lost his life moved his parents to give him up to religion.

He was trained at the monastery School at Exeter, and passed his noviciate at Nutsall (now Nursling), near Southampton. Here he spent secluded years in study and preparation, till at the age of thirty he took Priest's orders, assuming the name of Boniface, and begged to be sent on a foreign mission. His first sphere of work was Friesland, where he had a harder task than preaching to heathen, as King Radbod had embraced the Christian faith and subsequently relapsed.

In Bavaria and Saxony he found more congenial work under Bishop Willibrord. His letters to the Archbishop of Canterbury and his old friend Bishop Daniel, give interesting details of his work ; his sermons were plain, simple and direct ; his spirit was rather that of Elijah than of S. Paul, rooting out heathen customs with a strong hand, instead of adapting them to Christian uses,

as was done by earlier preachers. He cut down the sacred oak of Thor and had it sawn into planks for a Christian church. The Catechism sent him by Bishop Daniel is very uncompromising : "Forsakest thou all the works of the devil ?" I forsake all works and words of the devil ; the worship of groves, Woden and Saxmote, and all the evil spirits who are their companions."

He was evidently not of a conciliatory temper, as, because the schismatical Frankish clergy were married, he refused to recognise their baptisms as valid, until bidden to do so by his Archbishop. He had a softer side to his character, however, as he showed by his great kindness to his young orphan cousin S. Lioba, whom he brought out from her convent at Wimborne that she might aid him in his work in Germany.

He became Archbishop of Mainz, but his age and dignity did not make him slacken in his missionary journeys, on one of which he, with his whole company, was slain, but without the glory of martyrdom, as plunder was the object of the assailants.

He was buried at Fulda, where, four years later, S. Lioba was laid beside him, as he had wished.

This window was given by General and Mrs. Parsons, in memory of Major James Henry Parsons, I. S. C., Arthur Robert Parsons, and Charles Needham Parsons, their eldest, second and sixth sons.





## *S. Swithun,*

*Bishop of Winchester 852-863.*

THE legends of rain which have gathered about the name of S. Swithun have tended to obscure his historical importance as one of the earliest of the great mediaeval bishops who did so much to build up Church and State in England. Adviser Of kings, Chancellor of the Kingdom, builder of walls and bridges, as well as Prior of the Old Minster and Bishop of the Diocese, his personal humbleness and simplicity have kept him in the shade. He had been director to King Egbert and tutor to his sons; and we can hardly estimate what share he had in forming the greatness of Alfred—wisest of our kings.

In his time Ethelwulf made over the tenth of his lands to the Church; " to God's praise and his own eternal welfare," and solemnly laid the deed of gift on the high Altar in the Cathedral in the presence of the Bishop and the Witan. The original deed is in the British Museum, and one of the special grants to the Monastery, bearing the signatures Ethelwulf and Alfred, is preserved in the library of Winchester Cathedral.

He built a stone bridge over the river, then quite wide, at the bottom of Winchester High Street, connecting the city with the Soke ; and tradition represents him sitting by to watch the work and encourage the masons at their labour. He also caused to be built a strong wall round the Close, which proved a notable defence against the Danes.

His character is thus quaintly described in Caxton's "Golden Legend," printed in 1483 : "By his holy living he caused the people to live virtuously. And to pay truly their tithes to God and Holy Church. And if any church fell down or was in decay Saint Swithun would anon amende it at his own cost. Or if any Church were not hallowed he would go thither a foot and hallow it. For he loved no pride, nor to ride on a gay horse, nor to be praised nor flattered of the people. Saint Swithun guided full well his bishoprick and did much good to the town of Winchester in his time."

With characteristic modesty he desired to be buried in the common graveyard, "for he loved no pomp by his life nor none would he have at his death." So when, a century later, his bones were to be translated to a shrine prepared for them in Winchester Cathedral, the rain that fell persistently for forty days was interpreted as a sign of the Saint's displeasure.

The window was given by the families of Rev. L. R. and Mrs. Whigham to the memory of his father and hers.





## *King Alfred,*

871-901.

IN the Broadway at Winchester stands the commemorative statue of King Alfred with uplifted sword. It is a fine and striking figure, yet it is not by the sword that Alfred is best remembered, not by the sword that he won his title of Great. True he had to fight in the beginning, had to free his land from invaders before he could seat himself on the throne of his fathers. We are all familiar with the tales of his wandering in the marshes of Athelney, of his being disguised as a minstrel in the enemy's camp, and of his burning the cakes of the neatherd's wife. But when once he had succeeded in driving back the Danes, and by the Peace of Wedmore had penned them into the Danelaw, he gladly sheathed the sword, for he had no lust of conquest.

It was as a wise ruler he gained his name. He gave his people good laws, revising the code of Ina ; he drew men of letters to his court that he and his people might profit by the best wisdom of Europe ; he encouraged good husbandry, commerce, and all the arts of peace, and laid the foundation of England's supremacy at sea by having great ships built. In his day Buckler's Hard, the other side of the Forest, was one of the finest dockyards in the kingdom.

But chiefly is he distinguished for his love of learning. He re-established the monastery schools, which the Danes had wasted, and set up new ones ; while he himself set a shining example, having left an amount of literary work truly wonderful when we consider all the practical business he had to transact in his life of barely fifty years. He translated the works of

Bede from Latin into Anglo-Saxon, and began the "English Chronicle," which was the very foundation of English History, being the first history of any Teutonic people written in the vernacular. He also translated the "Consolations of Boethius," and many other writings, both sacred and secular.

He used to keep a commonplace book in which he entered whatever struck him as worthy of preservation : poems, prayers, scraps of information. He was in many ways singularly modern for so remote an age. He took a keen interest in exploration, and a delightful story is told in his "Orosius " of the old sea captain Othere from Heligoland, who sailed into the North Sea further than ever man had sailed before, and in confirmation of his marvellous tales brought back a walrus tooth.

Not only in learning and statesmanship was Alfred great, but in personal character. Just, temperate, chaste, so upright that he won the name of the Truth-teller, he said of himself, "So long as have lived I have striven to live worthily." And in all the thousand years that have elapsed since Alfred's day not any king has fulfilled more worthily the true ideal of kingship, ruling as one who was responsible, not to the people, but for the people to the King of kings.

This was given by the Misses Swaisland in memory of a brother.







## *William of Wykeham*

1324-1404.

“Let us now praise famous men and our fathers that begat us.”

—Ecclesiasticus xlv. I.

THIS passage is taken from the special Lesson read on Founder's Day at Winchester College, and no man better deserved than Wykeham that it should be read in his honour, for, childless ecclesiastic as he was, he is the father of many sons, since he was the founder not only of his own two colleges at Oxford and Winchester, but of the public school education which has done so much for Englishmen and has endured through five centuries of change. Eton was a slip from the parent stem, and every great school since has been formed on the same model. Great Churchman, great statesman, great builder, as he was like his predecessor S. Swithun, it is in his work of building up character by education that his most abiding title to honour remains.

Himself educated in the Priory School at Winchester, he grew up in the shadow of the Cathedral and in love of its ancient walls ; and later, while still a young man, he was employed by Bishop Edington in rebuilding the long nave, a work he carried to completion when he himself became Bishop. It was the talent he showed in architecture that first brought him to the notice of King Edward III., and he was employed by him in building Windsor Castle ; the great round keep, called the Round Table, being entirely designed by him. But it was not in material building his fame was to rest. His great

capacity for affairs soon made him valued by the king, and he was quickly raised to high honour, being made Bishop of Winchester and twice Lord Chancellor— an honour attained by eleven of our bishops.

It was in the autumn of his life, when Richard II. had come to the throne, that Wykeham matured his great scheme and obtained a royal charter for his two colleges, one in the beloved city of his boyhood, the other at Oxford, that the School might be fitly completed by the University training. Both were dedicated to the Blessed Virgin, he having always specially delighted in devotions in her honour, but the one at Oxford was called New College from the first, and retains the name though now over five hundred years old.

His scheme of education was wise and statesmanlike ; his sons were to be trained in religion, sound learning and manners. Religion was the foundation. Learning comprised grammar, which included rhetoric and prosody, in fact, the whole use of both the Latin and English tongues, writing, arithmetic and music. Manners did not mean a mere code of etiquette, but the whole ethos of conduct, and to this his admirable system of government by prefects lent powerful aid. training the elder lads in responsibility and the use of power, the younger in obedience and deference till their turn should come to rule. So we take in no narrow sense the motto he gave his sons :

“MANNERS MAKYTH MAN.”

This window was the gift of Theodore Cornish, Esq., a fitting choice, both as Wykehamist and as former master of Pembroke Lodge, whose pupils may have attained or look forward to attaining the honour of being Wykehamists.





## *Lancelot Andrewes,*

*Bishop of Winchester 1618-1625.*

**I**F Bishop Lancelot Andrewes is a less striking figure than some of his predecessors, he is no less important in the history of the Church ; his position is that of a buttress rather than a pinnacle, but if inconspicuous his work was vital. From his school days at Merchant Taylors he displayed a remarkable aptitude for learning, especially for languages, and gained a Greek scholarship at Pembroke Hall, Cambridge, where he made a profound study of Divinity. He was made successively Dean of Westminster, Lord High Almoner, and Bishop of Chichester, Ely and Winchester.

Born shortly before the accession of Queen Elizabeth, and dying a year or two after that of Charles I., he saw the gradual shaping of the Church of England after the throes of the Reformation, and to his guiding hand scarcely less than to that of the noted Hooker we owe the preservation of her continuity with the ancient Catholic Church. He firmly opposed the innovations which the followers of Knox and of Calvin sought to bring in, and no less firmly withstood the Papal claim to domination. He was chosen by King James, who had an immense respect for him, to make answer to Bellarmine, and on the other hand was appointed to expound to the Scottish representatives at the Hampton Court Conference the doctrine and discipline of the Church of England. Though a firm supporter of the throne he was not afraid to thwart the King on occasion, for once when James was grumbling at the difficulty of wringing supplies from Parliament, and

appealed to him and Bishop Neale of Durham whether he might not justifiably impose taxes without Parliamentary consent, and the Bishop of Durham obsequiously assured him that he might, Andrewes, being pressed for an answer, replied, "Your Majesty may certainly take Brother Neale's money since he offers it."

His private life was devoted, saint-like, austere. Like many of the greatest divines of that day he chose the celibate life, and was assiduous in the practice of fasting, almsgiving and hospitality. So simple were his habits that he always travelled on foot between London and Cambridge, till he found it was accounted meanness, a fault from which his immense charities might clear him. He observed the canonical hours of prayer, and left unpublished a most beautiful manual of devotions for his private use, written in Greek and Latin.

He escaped the evil days of the great Rebellion, but we cannot doubt that his influence was among the most potent which kept the faithful remnant true to the Church when, as the late Lord Selborne puts it, "the Scottish plague-spot ran withering through the land." It was Laud who bore the brunt of the storm, but the foundations which stood so sure had been laid deep by Hooker and Andrewes.

The window was given by Mr. Churchwarden Reeks.





## *George Morley.*

*Bishop of Winchester 1662-1685.*

THE shrewd, humorous, kindly face of Doctor George Morley looks hardly the typical saint or leader of the Church, but he was a man who did useful work and played his part not unworthily in difficult and dangerous times. In early days he was reckoned what we should now call a broad Churchman, perhaps because he was so frequent a guest at Great Tew, Lord Falkland's hospitable house, near Oxford, where men of learning, wits and divines, used to foregather and exchange daring views on every current heresy, every debateable question in politics or religion.

The host himself, though a man of deeply religious temper, was of singularly open mind, and liked to draw out the opinions of men of every shade of thought, from his own chaplain, Hugh Cressy, who ended his life in a Benedictine monastery as Brother Serenus, to Chillingworth the tutor, who, as Bishop Earle said of his "Skeptic," was tossed to and fro, putting his foot in heresies as tenderly as a cat into water, overthrown by Bellarmine, swayed by Socinus and Vorstius. "Amongst this company Morley, then young, may have uttered rash and unconsidered opinions, but it was a little jest that clung to his name and unfairly stamped his views. Asked what the Arminians held, he drily replied, "All the best Bishoprics and Deaneries in England," and this being repeated gave great offence in high quarters. But when the storm broke over the Church and the time of sifting came, he cast in his lot whole-heartedly with the High Church party, not for the loaves and fishes, but for reproach, poverty and exile. He was one of the chaplains chosen by the King when in the hands of the Army at Newmarket, he stood by Lord Capel on the scaffold, and afterwards ministered to the Court in

Paris and at the Hague.

After the Restoration he was made Bishop of Worcester and soon of Winchester, and spent an honoured old age helping to rebuild not the material fabric only but the doctrine and worship of the despoiled and distracted Church. He added new rooms to the Cathedral library, built an episcopal residence near the ruins of the old palace at Wolvesey, and founded the Institution for the widows of clergy by which his name is best remembered. In this he was probably carrying out a scheme talked over in the old days at Great Tew, for years before it had been a favourite project with Lettice Lady Falkland, which her husband's death and the terrible exactions of the war had prevented her carrying out.

He was a man of great practical benevolence, industry, simplicity and even austerity of life, eating but one meal a day, and rarely indulging himself with a fire, and for his loyalty well deserves to be had in remembrance amongst the worthies of the Church of England.

The window was given by his collateral descendants, the family of the late Joseph Gace and Mrs. Gace.





## *Thomas Ken,*

*Fellow of Winchester College 1666, and  
Bishop of Bath and Wells 1684-1710.*

**H**AD Ken lived before the Reformation, doubtless his name would have been numbered with the saints, for a more saintly soul never trod in his Master's footsteps. As a heading to the brief memoir prefixed to his Manual is written "Beati pauperes animo," yet that small spare body and meek countenance enshrined a dauntless soul.

A firm believer in the Divine right of kings, when duty bade he feared neither to rebuke nor to withstand them. When Charles II. brought his Court to Winchester, and an intimation was made to Ken, at that time Canon of the Cathedral, that his house must be put at the disposal of the notorious Mrs. Eleanor Gwyn, he firmly refused, saying that no woman of ill-repute had ever crossed his threshold nor ever should. No doubt he thought that would be the end of all preferment for him, but Charles knew how to take a just rebuke, and when a few years later the Bishopric of Bath fell vacant, said—"Who was the plucky little parson at Winchester who refused poor Nelly a lodging? He shall have it."

Again when James II. was on the throne, Ken felt himself called on to withstand the royal will. When the Declaration of Indulgence was appointed to be read from every pulpit, Ken was among those who refused, and with six others went to the Tower sooner than violate his conscience. The times were then hardly ripe for so wide a measure of toleration, and the country would accept no favour for Nonconformists in which Roman Catholics were to share ; moreover the King was going beyond his prerogative in issuing it, so the seven bishops made

their memorable protest.

But if he was “bold to rebuke enthroned vice,” he was none the less “faithful to God's anointed” and faithful to his own plighted word. His loyal, upright soul could not see how the will of any majority could absolve from an oath of fealty ; he had sworn to be true to King James, he could take no oath to an usurper, and he severely rebuked Princess Mary of Orange, whose chaplain he had been, for her wicked and undutiful conduct. He therefore retired to the house of his nephew, Izaak Walton, son of the angler, although still maintaining that he was Bishop of Bath and Wells. He died at Longleat in 1710, after more than twenty years exile from his diocese.

He and Francis Turner, his lifelong friend, afterwards Bishop of Ely, were schoolfellows at Winchester, but of his schooldays the only record is the rude inscription, cut boy fashion, on a buttress in Cloisters, THOS. KEN 1656. Some reflection of his mind in boyhood may however be gleaned from his most beautiful Manual of Prayers for Winchester Scholars, from which are taken the Morning and Evening Hymns, once so well known, now, alas, grown unfamiliar to congregations accustomed to modern doggerel, but which in their dignified simplicity are worthy to stand beside *Fam Lucis* and other ancient hymns of the Church.

His conceptions of the duties of a Fellow towards the Scholars of Winchester was widely different from the ideas of later times, and he interested himself in the teaching both sacred and secular. He loved schoolboys, and his effigy fitly stands above the seats where a school, following the ancient godly practice, worships not only Sunday by Sunday but day by day.

The window was given by Mrs. Clerk in memory of the Rev. Malcolm Clerk, Prebendary of Wells.





## John Keble,

Vicar of Hursley, 1835—1866.

FEW men whose names are known to fame have lived so retired as did the late Vicar of Hursley, and few indeed have been a greater power in their own times and beyond them. An Oxford don for some years, then parish priest in a country village, the events of his life may be dismissed in a line, but his work lives after him.

The Oxford Movement, that living force which has been working in the Church of England for three quarters of a century, owed to him its first inception ; its beginning is ascribed by most historians to Keble's memorable assize sermon preached in 1833. Others took up the torch and handed it on ; the names of others are far more prominent, but his was the voice that first gave definite utterance to its principles, his the guiding and restraining hand that gave it strength, and through the extraordinary popularity of his *Christian Year* those principles gained access to thousands of hearts which controversial writing would never have reached. After the first he took but little public part in the movement, but those who promoted and directed the Catholic revival sought counsel and inspiration continually in that quiet country vicarage, from that devout and humble scholar.

Keble had the advantage of having been born and bred in Catholic principles, handed down by Hooker, Andrewes, Laud, through the Non-jurors ; to him the Catholic doctrine of the Church of England was no new discovery, but the maintaining of ancient truth, and this gave him a



steadfastness of conviction that kept him always loyal. He was educated by his father so highly as to obtain a scholarship at Corpus Christi at the age of fifteen, and a Double First at eighteen, gaining a Fellowship at Oriel the following year.

He was spiritually akin to George Herbert : both were men of extreme refinement as well as of primitive simplicity and humility, and both were poets in the stricter sense rather than hymn writers, though: "Sun of my Soul" has won its place among the best loved evening hymns. In Hursley, no less than at Bemerton, the ideal of the *Country Parson* was practically lived out in every detail. Mr. Herbert's conversation with the poor widow who came to him in her trouble on his first arrival at his new living, or the incident of his helping the woodman whose horse had fallen down on the road to Salisbury, would find many a parallel in Mr. Keble's intercourse with his poor.

His memory is; enshrined in the Oxford College which bears his name ; more than that, his spirit lives in the traditions which have already gathered about it, whereby it gives to the English Church men, both lay and clerical, trained in the Catholic Faith, in sound scholarship, and in high ideals of conduct.

The window was given by the late Mr. S. Jones and some of his pupils. In place of the donors' names stands the couplet from the Morning Hymn in the *Christian Year* :

"Help us this and every day  
To live more nearly as we pray."



## *Lord Selborne,*

1812-1895.

NEXT to the typical priest comes a typical layman, Roundell Palmer, afterwards Lord Selborne, chosen probably to take his place among the representative worthies of the English Church that the lay element might not be overlooked. He lived through the critical times of the Oxford Movement, and his consistent support of it—clear-minded, hard-headed lawyer as he was—shewed, as that of a saintly enthusiast could hardly so well have done, that it was no mere clericalism, but a cause which claimed the loyal adhesion of a sound thinker, a well-read man of the world, English to the backbone.

The friend of Keble and the late Bishop of Salisbury he was in entire sympathy with their views, claiming with them the continuity of the Church of England from Apostolic times by primitive Catholic tradition. The aid he gave to the movement was, though differing in scope, no less valuable than that of those who were living the religious life—using the phrase in its technical signification—a religious life he certainly lived, though it was lived in the world, in the atmosphere of the law courts and of London society. That such an one could acknowledge the truth of Catholic doctrine, and prove in his life the helpfulness of Catholic practice, made him a power for good.

He was a Wykehamist, and a very loyal and enthusiastic one, as he shewed in the fine copy of verses he wrote on the four hundred and fiftieth anniversary of the founding of Winchester College. Sacred poetry appealed to him strongly, and he exercised a fine critical taste and of no common extent in the compilation of the Book of Praise, in which an immense selection of hymns used in the Church from earliest to latest times,



were grouped according to their subjects, traced to their source, dated and given, as nearly as possible, as their writers left them.

The highest honours of his profession fell to his lot ; he was made Lord Chancellor and raised to the peerage with the title of Lord Selborne. He died in 1895, leaving a reputation not only for legal learning, but for simple piety and unostentatious charity—an example to those who are called to be the salt of the earth or as lights in the world.

The window was given by Mrs. Engelbach and dedicated to the memory of her husband, the late Antonio A. Englebach.



*Queen Victoria,*  
1837-1901.

THE series concludes with our late good Queen, whose memory is so fresh and so familiar that to enlarge upon her history in this place seems needless. Her connection with this diocese was of the slightest ; throughout her long reign she never once set foot in the ancient royal city which Alfred loved, and which had been of old the capital of her dominions. Her title to honour is however world-wide ; no woman ever more worthily filled a high station. Excellent as woman, able as queen, her reign was not only the longest but one of the most prosperous in our annals.





## *King Charles I*

IT is impossible to leave this slight sketch of the saints and worthies who are here commemorated without a brief mention of the one who has the best right to a niche of remembrance in a series devoted to those who have adorned especially the Anglican Communion. The more so as he was one of the last of our kings to regard Winchester as a kind of secondary capital. If he was there less than his father or his son, he certainly kept his court there on one occasion, during which time the Queen's dwarf, the last royal jester, Sir Geoffrey Hudson, died and was buried in the now desecrated graveyard, the tomb being now unhappily lost. Winchester moreover was the last place to offer him officially its loyal homage when he passed through it to his death. But for him as yet no place has been found.

King Charles, Martyr, as his name stands in many old Prayer Book Calendars, to whose death we owe the preservation of the Church of England. Into the merits of the desperate struggle of the seventeenth century, which involved the very existence of Church and Throne, this is not the place to enter, but whatever may be our political bias or our views of popular rights, if we are honest and well-read in the history of those times, we cannot refuse to Charles the title of Martyr in the strictest sense of the word. Think what we may of his blunders of policy or personal shortcomings, even if we hold that the cause for which he died was a mistaken one, we cannot deny that by his blood he purchased for us the continued existence of the Anglican Church to which we belong.\*

For it was the failure of the treaty of Newport that led directly to the trial of the King before a

self-constituted and unlawful tribunal, and the failure of that treaty hinged entirely on his refusal to change the constitution of the Church. Moreover, Cromwell approached him privately with offers of support if he would let the Bishops go. It is easy to see what must have been the result had Charles consented to live and nominally to reign as a puppet in the hands of Cromwell.

Others there were amongst his own advisers, good and conscientious men, who could see that the question of the Bishops was vital, and urged the King to give way ; but Charles, if he was not always clear-sighted as to political issues, saw plainly that this meant nothing else than giving up England's heritage as a branch of the Catholic Church, and accepting instead a religion created by Parliament— Independency as it was then called, practically the same thing which is now known as Congregationalism or Free Church.

The King was slain, and for the moment it may have appeared that his cause was slain also. The use of the Book of Common Prayer was forbidden, the Holy Sacrament had to be celebrated with much secrecy in private houses ; the very Marriage Service was illegal, marriages being performed as a mere contract before a Justice of the Peace, without prayer or blessing. Yet, though persecuted and banished, the Church could not be extirpated, and at the Restoration the loyal remnant who had been deprived of their livings for their faithfulness to their Ordination vows were reinstated, the Prayer Book reissued with some slight alterations, and the Church restored as we have it now.

It was in the spirit of the first martyr that Charles laid down his life. In the last entry that he made in his book of private devotions stand these words : "And when Thou makest inquisition for my blood, O sprinkle their polluted yet penitent souls with the Blood of Thy Son, that the destroying Angel may pass over them. Though they think my kingdoms on earth too little to contain at once both them and me, yet let the capacious kingdom of Thy infinite mercy at last receive both me and my enemies."

\* Those who may not have time or opportunity for research into Calendars of State Papers or other contemporary material, will find the facts very clearly set forth in the pages of Gardiner, who is universally admitted to be the great authority for those times, not only for his profound learning but for his complete detachment from party-spirit.



## *The Holy Angels SS. Michael and Gabriel.*

THE windows at the west end of the north and south aisles, which were given, one by the patients at S. Mary's Home, Bournemouth, as a testimony to Dr. Compton's ten years' work, the other to the memory of Mrs. Compton by her daughter Mrs. Birt, are filled with figures, not of saints, but of the two angels whose names are recorded in Scripture, S. Michael, who with his army of angels fought against the dragon, and S. Gabriel, who brought the message of the Incarnation, fitly concluding the company of saints. For as in the song of the Three Children which they sang as they blessed the Lord in the furnace of fire, the angels are first called to praise and magnify the Lord before the children of men or the spirits and souls of the righteous, so we may remember that the worship of the Church on earth is offered together with that of the departed and of the angels who stand continually before the throne of God.



